

Geneva Bible

Unknown Author

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THE BIBLE

AND

HOLY SCRIPTURES

CONTEXTED IN

THE OLDE AND NEWE

Testament.

TRANSLATED ACCOR-

ding to the Ebrue and Greke, and conferred with the best
translations in diuers langages.

WITH MOST PROFITABLE ANNOTATIONS upon all the
Lord places, and other things of great importance as may
appear in the Epistle to the Reader.

FEARE YE NOT STAND STIL, AND BEHOLDE the
foliation of the Lord, which he will have to you this day. Ewd.
14.13.

Great are the troubles of the righteous:

[But the Lord delivers the sum out of all, T. 1. 14. 13.]

THE LORD SHALL FIGHT FOR YOU: THEREFORE little
you your peace, Ewd. 14. vers. 14.

AT GENEVA.

PRINTED BY ROULAND HALL

M. D. L. X.

The Holy Bible – Geneva Edition

1st Printing, 1st Edition in 1560

Given back to the people so all may understand

The Geneva Bible was first printed in Geneva, Switzerland, by refugees from England, fleeing the persecution of Protestants by Roman Catholic Queen “Bloody” Mary. Many copies were smuggled back into England at great personal risk. In later years, when Protestant-friendly Queen Elizabeth took the throne, printing of the Geneva Bible moved back to England. The Geneva Bible was produced by John Calvin, John Knox,

Myles Coverdale, John Foxe, and other Reformers. It is the version that William Shakespeare quotes from hundreds of times in his plays, and the first English Bible to offer plain roman-style type in some of its early printings.

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

Fede my f hepe.

TO THE MOSTEVER

TVOVS AND NOBLE QVENE ELI-

sabet, Quene of England, France, ad Ireland, &c. Your humble subjects of the English Churches at Geneva, wish grace and peace from God the Father through Christ Iesus our Lord.

O w hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not only dailie experience sufficiently sheweth (mo- ste noble and vertuous Quene) but also that notable prouerbe doeth cofirme the fame, which admonisheth vs, that all thigs are hard which are faire and exceller. And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singuler commendation, then the building of the Lords || Temple, the || houfe of God, the || Church of Christ, where- of the || Sonne of God is the head and perfection?

When Zerubbabel went about to builde the material Temple, according to the commandement of the Lord, what difficulties and stayes || daily arofe to hinder his worthy indeuours, & bookes of Ezra & Esdras playnely witneffe: how that not on ly he and the people of God were fore molested with foreyn aduersaries, (whereof some maliciously || warred against them, and corrupted the Kings officers: and o- thers craftely

practised vnder || pretence of religion) but also at home with dome- ftical enemies, as || false Prophetes, || crafte worldlings, faint hearted soldiers, and || oppressors of their brethren, who asuel by false doctrine and lyes, as by subtil counfel, cowardies, and extortion, discouraged the heartes almoft of all: so that the Lords worke was not only interrupted and left of for || a long tyme, but scarcely at the length with great labour and danger after a || sort brought to paffe.

Which thing when we weigh aright, and consider earnestly how much greater charge God hath laid vpon you in making you a builder of his spiritual Tem- ple. we can not but partly feare, || knowing the crafte and force of Satan our spi- ritual enemy, and the weakenes and vnabilitie of this our nature: and partly be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begon by you: and therefore we indeuour our selues by all meanes to ayde, & to beftowe our whole force vnder your graces ftadard, whome God hath made as our Zerubbabel for the erecting of this moft excellent Tem- ple, and to plant and maynteyn his holy worde to the aduancement of his glorie, for your owne honour and faluation of your foule, and for the singuler comfort of that great flocke which Christ Iesus the || great shepherd hath bought with his || pre- cious blood, and committed vnto your charge to be fed both in body and foule.

Considering therefore how many enemies there are, which by one meanes or other, as the || aduersaries of Judah and Benjamin went about to stay the building of that Temple, so labour to hinder the courfe of this building (whereof some are Pa- pistes, who vnder pretence of fatuoring Gods worde, traiteroufly feke to erect ido- latrie and to deftroy your maiestie: some are worldlings, who as || Demas haue for- fake Chrif for the loue of this worlde: others are ambitious prelates, who as || Ama- fiah & || Diotrephes can abide none but them selues: and as || Demetrius many practi- se sedition to maynteyne their errors) we perswaded our selues that there was no way so expedient and neceffarie for the preferuation of the one, and destruction of

1. Cor. 3.17.

2. Tim. 3.14. Eph. 1.22. Ebr. 3.6.

Ezra, 4.

1. Esdr. 2.16.

Ezra 4.7 Ezra 4.2

Nehem. 6.10 Nehem. 6.18

Nehem. 5.1

Id. 2.20 Ezra 3.12

2. Cor. 2.13

Ebr. 23.20 1. Para. 29 The enemies w labour to stay religion.
Ezra 4.1 2. Tim. 4.10 Amos 7.12 3. Idem 9 All 29.24 The
neceff- stie of gods worde for & reformig of religion.

- ◦ 11.

Idem 4.12

2. John 4.8 Jer. 23.29

Ebr. 4.12

The groun de of true religion. All impedi metes must be taken
a- way.

2. King. 23.16

3. chro. 34.5 Iofias zeale and true o- bediece to God. Deu.
23.5 Lev. 20.6 deu. 18.12

4. Chro. 35.22

5. Chro. 14.5. © 15.25 Wherein standeth & quietnes of
kingdo- mes.

6. Chro. 12.8

What wif- dome is re- quisite for the establi- shing of re-
ligion and the meanes to obteyne it.

1. King. 3.9

2. chro. 1.10 Eud. 31.1

3. King. 7.14 Diligence and zeale are neces-
larie to build it
spedely.

4. Chro. 34.25

5. Chro. 34.31 A solemne othe for & mayntena
ce of God;
words.

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

Now as he that goeth about to lay a fundacion surely, first
taketh away suche impedimentes, as might iustely ether hurt,
let or difforme the worke: so is it ne-
cessarie that your graces
zeale appeare herein, that nether the crastie persuation of man,
nether worldly policie, or natural feare diffuade you to roote

out, cut downe and destroy these wedes and impedimentes which do not only deface your buil- ding, but vtterly indeuour, yea & threaten the ruine thereof. For when the noble Iofias entreprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestatio) the idolatrous priests bones vpon their altars, and put to death the false prophetes and sorcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successive & blessed him wonderfully, so long as he made Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

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

Wherefore great wisdom, not worldelie, but heauenly is here required, which you grace must earnestly craue of the Lord, as

did|Salomon, to whome God ga- ue an vnderstanding heart to iudge his people aright, and to discern betwene good and bad. For if God for the furnishing of the olde temple gaue the Spirit of wis- dome & vnderstanding to them that shulde be the workemen thereof, as to|Beza- leel, Aholiab, and |Hiram: how much more wil he indewe your grace and other godly princes and chefe gouernours with a principal Spirit, that you may procure and commande things necessarie for this moste holy Temple, forese and take hede of things that might hinder it, and abolish and destroy whafoeuer might impere and ouerthrowe the fame?

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

seruyng | Afa it was enacted that whosoeuer wolde not feke the Lord God of Israel, shulde be flayne, whether he were fmale or great, man or woman. And for the eftablifhing hereof and performance of this folemne othe, afwell | Priefts as Iudges were appointed and placed through all the cities of Iudah to infruct the people in the true knollage and feare of God, and to minifter iuftice according to the worde, knowing that, except God by his worde dyd reigne in | the heartes and foules, all mans diligence and indeuors were of none effect: for without this worde we can not difcerne betwene iuftice, and iniurie, protection and opprefion, wifdome and foolifhnes, knollage and ignorance, good and euil. Therefore the Lord, who is the chefe gouernour of his Church, willeth that nothing be attempted before we haue inquired thereof at his mouth. For feing he is our God, of duetie we muft giue him this preeminence, that of our felues we entreprife nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may beft ferue to his glorie and our faluation. We ought not therefore to preuent him, or do any thing without his worde, | but aflone as he hath reueiled his wil, immediately to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor after the wifdome of the fleih, but of the Spirit, & according to the worde of God, whose | wais are diueis ffrom mans wais. For if it was not lawful for Mofes to builde the mateia: Tabernacle after any other forte then God

had fhewed him by a | patern, nether to prefcribe any other | ceremonies & lawes then fuche as the Lord had expi efly commâded: how can it be lawful to procede in this fpiritual building any other waies, then Iefus Chrifft the Sonne of God, who is bothe the fundacion, head and chief corner itone thereof, hath commanded by his worde? And for afmuch as he hath eftablifhed and left an order in his Church for the building vp of his body, | appointing fome to be Apoftles, fome Prophetes, others Euangeliftes, fome pafors, and teachers, he fignifeth that euery one according as he is placed in this body which is the Church, oght to inquire of his miniftes concerning the wil of the Lord, which is reueiled in his worde. For thei are, faieth | Ieremiah, as the mouth of the Lord: yea he | promifeth to be with their mouth, & that their | fippes fhall kepe knollage, & that the trueth & the law fi ilbe in their mouth. For it is their office chefely to vnderftand the Scriptures & teache them. For this caufe the people of Ifrael in matters of difficultie vfed to | afke the Lord ether by the | Prophets, or by the meanes of the hie | Prieft, who bare Vrim & Thummim, which were tokens of light & knollage, of holines & perfeçto which shulde be in the hie Prieft. Therefore when Iehofaphat toke this ouder in the Church of Ifrael, he appointed Amariah to be the chief concerning the worde of God, becaufe he was moſte expert in the law of the Lord, and colde gyue cofifel and gouerne according vnto the fame. Els there is no degre or office which may haue that autoritie and priuiledge to decife

concerning Gods worde, except withall he hath the Spirit of God, and fufficient knollage and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, fo ought he to be herein chefully heard, or at leaft that without the expi effe worde none be heard: for he that hathe not the worde, | fpeaketh not by the mouthe of the Lord. Agayne, what danger it is to do any thing, feme it neuer fo godly or neceffarie, without confulting with Gods mouth, the examples of the Ifraelites, | deceiued hereby through the Gibeonites: and of | Saul, whofe intention femed good and neceffarie: and of | Iofiah alfo, who for great confiderations was moued for the defence of true religion & his people, to right againft Pharaoh Necho King of Egypt, may fufficiently admonifh vs.

Laft of all (moft gracious Quene) for the aduancement of this building

- iii.

Aftid 224 gainft tui that obeic not Gads worde. 2.Chr.17.7. Gr 19.5 What poli eie muft be vfed for the plating of religio. Dent.6.0.6 n.6 Gods wor- de muft go before, or els we buil de in vaine We muft firft cofult with God. Ifa.10.2 The ma- ner of buil ding is as God hathe prefcribed by his wor- de. Ifa.15.8 Exod.25 4 alt.7.44 str.8.5 Dent.5.12 Ephif.4.2 Of whome we muft in quire con cerning the wil of the Lord and knollage of his worde. Ier.15.19 Exod.4.12 Mal 2.7. Judg.1.1 & 20 1

2.Sam.10.22 2.Sam.9.9 2.Apg 22.13 Exod.28.30 What is requiite in them that muft giue counfel by Gods wor- de. Ier.23 16 Iff.9.24 2.Sam.13.12 2.Chr.35.20 The fetting vp of the building.

Eph/5.3.27 Gen. 26.12 John 2.25

1. Pet. 2.5

2. Cor. 12.12

3. Pet. 1.10 Eph/5.4.1

Rom. 2.12

2. Thess. 2.7

3. Tim. 3.45

Rom. 12.9

Eph/5.4.27

and rearing vp of the worke, two things are necessarie, First, that we haue a 1yu. 6/1224 & ftedfaft faith in Chrift Iefus, who muft|d wel in our heartes, as the only meant and affurance of our faluation: for he is the | ladder that reacheth from the earth to heauen: he lifteth vp his Church and fetteth it in the heauenly places: he maketh vs|lyuely ftones and buildeth vs vpon him felfe: he ioyneth vs to him felfe as the me bres and body to the head: yea he maketh him felfe and his Church

one|Chrif. The next is, that our faith bring forth the good fruites,
fo that our godly conuerſation may ſerue vs as a witneſſe to |
conſiſt in our ele&ion, and be an example to all others to |
walke as apperteyneth to the vocation whereunto thei are
called: left the worde of God be|cuil ſpoken of, and this
building be ſtayed to growe vp to a iuſt height, which ca not be
without the great prouocation of Gods iuſte vengeance and
diſcouraging of many thouſandes through all the worlde, if thei
ſhulde ſee that our life were not holy and agreeable to our
profefſion. For the eyes of all that feare God in all places
beholde your countreyes as an| example to all that beleue, and
the prayers of all the godly at all tymes are directed to God for
the preferuation of your maieſtie. For conſidering Gods
wonderful mercies toward you at all ſeaſons, who hath pulled
you out of the mouth of the Lyons, and how that from your |
youth you haue bene brought vp in the holy Scriptures, the hope
of all men is ſo increaſed, that thei ca not but looke that God
ſhulde bring to paſſe ſome wonderful worke by your grace to the
vniuerſal comfort of his Church. Therefore euen aboue
ſtrength, you muſt ſhewe your ſelfe ſtrong and bolde in Gods
matters: and though Satan lay all his power and craft together to
hurt and hinder the Lordes building: yet be you aſſured that
God wil fight from heauen againſt this great|dragon, the
ancient ſer- pent, which is called the deuil and Satan. til he
haue accompliſhed the whole wor- ke and made his Church |
glorious to him ſelfe, without ſpot or winkle. For al- beit all

other kingdomes and monarchies, as the Babylonians,
Persians, Grecians & Romans haue fallen & taken end: yet the
Church of Christ euen vnder the Croffe hath from the
beginning of the worlde bene victorious, and shalbe
euerlasting- ly. Trueth it is, that some tyme it seemeth to be
shadowed with a cloude, or diuen with a stormie perfect: ion,
yet suddenly the beames of Christ the sunne of iustice shine and
bring it to light and libertie If for a tyme it be couered with
ahes, yet it is quickly kindled agayne by the wynde of God.
Spirit: thogh it seme drowned in the sea, or parched and pyned
in the wildernes, yet God giueth euer good sue- cesse. for he
punisheth the enemies, and deliuereth his, nourisheth them and
ftill pre- serueth the vnder his wyngs. This Lord of lordes &
King of kings who hath euer defended his, strengthē, cofort
and preferue your maiestie, that you may be able to builde vp
the ruines of Gods house to his glorie, the discharge of your
conscience, and to the comfort of all them that loue the
comming of Christ Iesus our Lord. From Geneva. 10. April.
1560.

The creation of the worlde.

I 7/1224

THE FIRST BOKE OF

Mosés, called * Genesis.

THE ARGUMENT.

- This worde signif. th the beginning and generation of the creatures.

MOSES in effect declareth the thing, which are here chiefly to be considered: First, that the worlde & all things thereto were created by God, & that man being placed in the great tabernacle of the worlde to be lode Gods wonders'd works, & to praise his Name for the infinite graces, wherewith he had endowed him, set willingly from God through disobedience: who yet for his own morners sake restored him to life, & confirm'd him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked, rummideful of God's most excellent benefits, remained still in their wickedness, & so falling most horribly from sinne to sinne provoked God (who by his preachers called them continually to repentance) as length to destroye the whole

a First of all, & before that sure creature was, God made heaven and earth of no- thing.

Psal 33.4. & 136.2 ecclesi. 28.1. all. 14.13 & 17.24.

b At a rule lump & with- out one crea- ture in it: for the waters co- ured all.

c Darkenes catered & de- pe warers: for as yet & light was not crea- ted.

d He manner- nal this obtuse Krape by his ficence power. Ebr. 11.3.

e The light was made be- fore, after sin- ne or mon- ner was created: therefore we must not attri- bute that to & creatures that are Gods in- firmament, & only apper- tereth to God. The 1. day.

Psal. 33.4. & 136.2. ceter. 10, 12. & 13.13. Or, spreading over, & dry. f At the sea & timers, from those waters that are in the clouds, which are upholden by Gods pow- er, lest they build our- whome the worlde.

Psal. 1.48.4. g That is, the region of the eyes, and all & is about us. The 2. day. Psal. 33.7. & 39.12. h So that we se is the o- vely power of Gods worde that maketh & earth fruitful, which is as- mostly is be- ven.

world. Thirdly, he assueth us by the example, of Abraham, I. K. bak, I. a. c. & the rest of the Patriarchs, that his merces never saile them, whom he chuse to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he ever afflicted: them, sendeth comfort, & delivereth them. And because the beginning, increas, & preservation and success thereof might be only attributed to God, Moses sheweth by the examples of K. kin, I. shmael, E.

fua and others, which were noble in many judgments, that this Church dependeth not on the estimation and nobility of the worlde; and also by the few men of them, which have at all times worshiped him purely according to his worde, that it standeth not in the multitude, but in the poore and disposed, in the foule flock; and like number, that man in his wisdom might be confounded, & the Name of God ever more praised.

CHAP. I.

God created the heaven & the earth, The light & the darkenes, The firmament. He separates the water from the earth: He creates the same, the more, & the starred: He creates the fish, herds, beasts. He creates man and giveth him rule over all creatures, And proudeth nourriture for man and beast.

N THE beginning * God created & hea- uen and the earth. And the earth was without forme & voy- de, and darkenes was upon the depe, & the Spirit of God mouded

vpon the waters.

Then God said, Let there be light: and there was light.

And God save & light that is, was good, and God separated the light from the darkenes.

And God called the light, Day, and the darkenes, he called Night. So the euenig and the morning were the first day.

Again God said, Let there be a firmament in the muddea of the waters: and let it separate the waters from the waters.

Then God made the firmament, & parted the waters, which were under the firmament, from the waters which were above the firmament, and it was so.

And God called the firmament, a Hea- uen. So the euening and the morning were the seconde day.

God said again, Let the waters vnder the heau be gathered into one place, & let the drye land appeare, and it was so.

And God called the drye land, Earth, & he called & gathering together of the waters, Seas: & God save that it was good.

Then God said, Let the earth budde

for the the budde of the herbe, that sedeth sede, the fruitful tre, & beareth fruit according to his kinde, which may have his sede in it self vpon the earth. & it was so.

And the earth broght for the the budde of the herbe, that sedeth sede accordig to his kinde, also the tre that yeldeh fruit, & hathe his sede in it selfe according to his kinde: & God save that it was good.

So the euening and the morning were the third date.

And God said, Let there be lightes in the firmament of the heauen, to separate the date from the night, & let them be for signs, and for seasons, and for dates and yerres.

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

God then made two great lightes: the greater light to rule the date, & the selfe light to rule & night: the made also & starres.

And God let them in the firmament of the heauen, to shine vpon the earth;

And to rule in the date, & in the night, and to separate the light from the darkenes: and God save that it was good.

So the euenig and the morning were the fourth date.

Afterwarde God said, Let the waters bring forth the in abundance euerie creeping thing that hath life: & let the foule sife vpon the earth in the open firmament of the heauen.

Then God created the great whales, & euerie thing liuing & mouing, & the waters brought forth the in abundance, according to their kinde, & euerie fethered foule according to his kinde: & God save that it was good.

1 This senor- ce is so oft re- peated, so light for & that mo- de all his cre- atures so fetue to his grave, & in the pro- fit of

man: but for sinne: that were excited, yet to & elect, by Christ they are restored & fetue to their wish.

2 The 1. day. Psal 130.7. deut. 2.19. h By & lightes he made & f sinne, the mo- one and the starres.

3 Which is & artificial day, to the sinne rising to the going down. 4 Or things apper: rising to natural and political or- ders and sea- fans.

5 To wit, the sinne and the monnet: here he speaketh as to in length by his eye: for cle the moone is less the the plunest Suns- ons.

6 To giue is sufficed light, as infirmament appointed for & same, to be- lie to their vis- ters. 31.31.

7 The 4. day. 8 At fish and & ornam which side, for imme or crepe. 8 The the foule of life.

9 The fish & fouies had butch: one be- ginning, who- men to be that ounce giveth place to Gods wil, forsoin- che as the one forte is made to sife: shone in the eyes, & the other to foramen be- seth in the water.

2.1.

The creation of man.

Genesis. The creation of woman. 1224

That is, by the virtue of his words he gave power to his creatures to engendre. The day. The state of life. Chap. 1.1. & 2.6. 1.4. 1.7. colof. 3.10. God commanded the water and the earth, to help forth other creatures, for whom he saith, Let us make signifying. God taketh counsel with his wife domestic versus, purporting to make an excelent works above all the will of his creation. The image and litmus of God in man is expounded. Ephed. 4.24. The re it is word, man was created after God in righteousness & true holiness, meaning by these two words all per fehson, as wisdom, creeth, innocence, power, &c. Wiffa. 2.23. 1.4. 1.7. colof. 17.1. Mass. 19.4. The propagation of man is the blessing of God, Psal. 118. Chap. 4.17. & 9.1. God's great liberalism to man taketh away all excuse of his ingrati-

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

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

24 Moreover God said, Let the earth bring forth the "living thing according to his kind, cattel, & that which crepeth, & the beast of the earth, according to his kind, and it was fo.

25 And God made & beast of the earth according to his kind, and the cattel according to his kind, & euerie creping thing of & earth according to his kind: & God save that it was good.

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

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

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

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

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

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

CHAP. II

2 God refteth the feuenth day, and fanfiffeth it. 21 He fetteth man in the garden. 22 He createth the womā. 23 Marriage is ordained.

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

2 For in the feuenth day God ended his worke which he had made, & the feuenth day he rested from all his worke, which he had made.

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

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

5 And euerie plant of the field, before it was in the earth, and euerie herbe of the field, before it grew: for the Lord God had not caused it to raine vpo the earth, neither was there a man to til the ground. But a myft went vp from the earth, and waterd all the earth.

7 The Lord God also made the ma of the duft of the ground, and breathed in his face breath of life, and the man was a living foule.

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

9 For out of the ground made the Lord God to growe euerie tre pleafant to the fight, and good for meat: the tre of life also in the middes of the garden, and the tre of knowledge of good and of eui.

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

11 The name of one p pishon: the fame compaffeth the whole land of Haurlah, where p golde.

12 And the golde of that land is good: the re p also bdelium, and the onix ftone.

13 And the name of the fecode riuer p Gihon: the fame compaffeth the whole land of Cush.

14 The name also of third riuer p Hiddekel: this goeth towarde the Eaffide of Afhde: and the fourth riuer is Perath.

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

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

17 But as touching the tre of knowledge of good and eui, thou shalt not eat of it: for "whenfueuer thou caett thereof, thou shalt dye the death.

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

19 So the Lord God formed of the earth euerie beast of the field, and euerie foule of the heauen, & broght them vnto the ma to fe how he wolde call the: for howfueuer the man named the living creature, fo was the name thereof.

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

21 Therefore the Lord God caused an heauie flepe to fall vpon the man. & whiles he flepe, he toke one of his rybbes and closed vp the flesh in theade thereof.

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

Or, pre, as Chap. 21, 25.

d God enely spounth the heauens and thurtrth the, he fendeth drought and raine accor-ding to his good pleafure. He theweth whereof mans bodye was created, as the tence that ma shalde not glo vie in the ex-celferce of his owne natto. This was the

name of a ple-ce, as fone thike, in Mella-porama, moah
pleafant & a-bundant in all drugs.

g Which was a figm of the life accounted of God. h That is, of
miferable ex-perifice, which came by diffi-beying God.

Eccl. 2.4. 35. Which Ha-uliah is a con-trey joyning to Persia
Efwat-da & occlusth towarde the Web.

Or, perenne fure, or prele. Please feyth it w the name of a tre.

Or, Ephropia, Or, eyrna, Or, Afpyla. Or, Eiphorate. 1. God
wolde not haue man yde, shigh as yer there was no node in
labour.

2 So that man might know there was a fo were: gas Lord, to
whom he owed obedede. "Elo. in the day in By this death he
maneth the fipa-ration of man fell God, who is our life and
their felicitis: and also that our diobedef-ze is the eaufe
thereof."

Elo. before him. a By meuing, them to coun it fuberie the
fobies to Adam.

Elo. fupfe. a Signifying, that manhende was perft, when y
womā was created, & before was like an super-fit buylding.

Then

The woman seduced.

Genesis.

2 Cor 11.8.

Or, Manner, because she is much of man; to the 1st, 2 men,
and 3rd the woman.

Mat 19.2. mar 10.7.

2 cor 6, 10. aph 5, 11 p So that ma- riage requi- toch a greater
ductue of vs towards & wi- ner, the other- wife we are bounde
to sho- we to our pa- renia.

23 Then the man said, "This now is bone of my bones, and
flesh of my flesh. She shalbe called 'woman, because she was
ta- ken out of man.

24 "Therefore shal man leave p his father

and his mother, and shal cleave to his wife, and they shalbe
one flesh.

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

THE SITVACION OF THE GARDEN OF EDEN.

9 For before some entered, all things we- re honest and comply.

La grand Am- enzie Or, Armenia the great

Tirre de Haul lah Or, land of Haullah

La chene d Euphrates. Or, the call of Euphrates. La chene de Tigris Or, the fall of Tigris La gelf de la m. Profyon Or, the gelfe of the Prifian tea

Because mention is made in the tenth verse of this second chapter of the river that watered the garden, we must note that Euphrates and Tigris called in 2 brews, Terath and Haddel, were called but one river where they stayed together, as they had four headaches that is, two at their springs, or two where they fell into the Persian sea. In this country and most plentiful land Adam & well, and this was called 'Paradise' that is a garden of pleasure, because of the fruit of lives and abundance thereof. And whereas it is said that Pishin compaisteth the land of Haullah, at as meant of Tigris, which in some place, as it passed by divers pla- ces, was called by sundry names, as some time Digius, in other places Pastrygros, or some Phasin or Te- shin. Likewise Euphrates towards the country of Cush or Chispa, or Arabia was called Gilan. So that Tigris and Euphrates, which were but two rivers and some time when they stayed together, were called after one name) were

according to diuers places called by these four names, so that they might come to haue bene foure diuers riuers.

Wisdo 2.25 a As Satan of change him selfe into an Angel of light, so did he ab- wixt the wildo- me of the ser- pent to de exa- ve man b God sufe- red Satan to make the ser- pent his instru- ment and to speake in him. c In dunning of Gods chre- soning the yel- ded to Satan.

CHAP. III.

2 The womā seduced by the serpent, 6 Entifieth her houf- bad to some. 14 They there are punished 15 Christ is promised 19 Man is dust. 22 Man is cast out of paradise.

Now the serpent was more a subtil than anie beast of the field, which Lord God had made; and he b said to the woman, Yea, hath he God in dede said, Ye shal not eat of euerie tre of the garden

And the woman said vnto the serpent. We eat of the frute of the trees of the garden, But of the frute of the tre, which is in the middles of the garden, God hath he said, Ye shal not eat of it; nther shal ye touche it, & lest ye dye.

4 Then the serpent said to the woman, Ye shal not d dye at all,

5 But God doeth knowe, that when ye shal eat thereof, your eyes shalbe opined, & ye shalbe as gods, e knowing good and

evil.

6 So the woman (feing that the tre was good for meat, and that it was pleasant to the eyes, & a tre to be desired to get knowledge) toke of the frute thereof, and did e eat, and gaue also to her housband with her, and he f did eat.

7 Then the eyes of them both were ope- ned, & they s knewe that they were naked, and they sewed figre leaves together, and made them slaves "breeches.

8 Afterwarde they heard the voyce of all.

2 Cor 11.9. f That is Sa- tans chereeth isbelieve, en cause vs not to feare Gods chreeconinge e As chogis he shulde say, God doeth not forthid von to eay of the fru- te, shue that he knoweth that if you shulde eat thereof, you shulde be like to him Eccles 25, 26. 7 tim 2, 14. f Not so mo- che to please his wife, as moved by am- bicion as her perfusion g They began to fele their milk, but they fights not to God for re- medie "Ely the age to girde about 100 is like their gerustics.

The promised fede.

Genesis.

Hábel Slayne 1224

On, which. b The Sufi c'ifce Basti Gods preten- ce

1 His hypocris- the apparent in that he had y cause of his
nakedness, a was the trans- gression of Gods emend- dement

Attin a scked- ness & lacke of true repomice apparent in this y
be hor- dement God w his fume, be- cause he had good hi
awife.

I In head of conceiling her fume, she in- creaeth it by ncoming
the serpent

in his ailed y reason of Adá and his wife, because he walde
bring them to repre- tance, but he afketh not the serpent,
because he walde she- we him no merce

n As a vile & conceptible beast, Ifa 6. 26.

o He chiefly meaneth Sara, by whose mo- son & craft y
serpent decei- ned y woman p That is the power of fume and
death

q Satan Shal king Christ & his memnert, but not ouer- come
them

The Lord cum'breth A- dām by the promes of the blessed fede,
& also punifieth y body for the fume, which y foale Shalde
have been pu- nished for, y the spirit ha- ning concei- ned hope
of forgiveness, insignities by faith

y Cor. 14.34. f The tranf- growth of Gods commandement was
the crisis y boshe man- shode and all other creatu- res were

sub- left to the curse.

t Theaf are not y natural forces of the garth, but pro- cede of y
cor- ruption of fume.

u Or gave the knowledge to make the fel- ure causes

a by this de- ration he re- procheth Adá's priced of life to also
the fume thereof.

procheth Adá's priced of life to also the fume thereof.

the Lord God walking in the garden in the 'coole of the day,
and the man and his wife b hid them felues from the presence
of the Lord God among the trees of the garden.

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

Who said, I heard thy voyce in the gar- den, and was afraid:
because I was 1 na- ked, therefore I hid my self.

And he said, Who to solde thee, that thou waft naked? Haft
thou eaten of the tre, whereof I comanded thee that thou shul-
dest not eat in no cafe?

Then the man said, The woman which thou b gaueft to be with
me, she gave me of the tre, and I did eat.

And the Lord God said to the woman, Why haft thou done
this? And the womá said, 1 The serpent beguyled me, and I did

eat.

Then the Lord God said to the serpent, 2 Because thou haft done this, thou art curfed above all cattel, and above euerie beaft of the field: vpon thy belly shalt thou go, and a duft shalt thou eat all the dayes of thy life.

I will also 3 put enimitie betwene thee and the womá, & betwene thy fede & her fede. He shal breake thine b head, & thou shalt 4 brufe his heele.

Vnto the woman he said, I wil greatly increase thy 5 forowes, & thy conception. In forowe shalt thou bring forth the childre, and thy desire shal be fabeft to thine hous- band, and he shal 6 rule ouer thee.

7 Also to Adám he said, Because thou haft obeyed the voyce of thy wife, and haft eaten of the tre (whereof I comanded thee, saying, Thou shalt not eat of it) 7 curfed in the earth for thy foke: in forowe shalt thou eat of it all the dayes of thy life.

1 Thornes also, and thy flet shal it bring forth to thee, and thou shalt eat the her- be of the field.

In the sweat of thy face shalt thou eat bread, til thou returne to the earth: for out of it wast thou taken, because thou art duft, and to duft shalt thou returne.

2 (And the man called his wiues name Heuáh, because she was the mother of all living)

Vnto Adám also and to his wife did the Lord God 2 make coates of skinnes, and clothed them.

3 And the Lord God said, 3 Beholde, the man is become as one of vs, to knowe good and euil. And now left he put forthe his hand, and 4 take also of the tre of life and eat and liue for euer,

Therefore y Lord God f nt him forthe f. om the garden of Edn, to til the earth, whence he was taken.

misfere, whereunto he was fallen by ambition y Adám de- rued of life to also the fume thereof.

Thus he cast out man, and at the Eastfi- de of the garden of Eden he set the Che- rubims, and the blade of a fworde shaken, to kepe the waye of the tre of life.

CHAP. III.

The generation of mankind. 1 Káin killeth Hábel 2 Lamech a tyrant encouragement his fearful wuers. 3 True religion is restored.

Afterward the man knew Heuáh his wife, which 4 cóceiued & bare Káin, & said, I haue obtained a man by y Lord And againe she broght forthe his brother Hábel, and Hábel was a keeper of shepe, & Káin was a tiller of the grounde.

And in process of time it came to passe, that Káin broght an
6 oblation vnto the Lord of the frate of the grounde.

And Hábel also him selfe broght of the first futes of his shepe,
and of the fat of them, and the Lord had respect vnto 7 Há-
bel, and to his offering,

But vnto Káin and to his offering he had no 8 legarde: wherefore
Káin was exce- ding wroth, & his countenance fell downe.

Then the Lord said vnto Káin, Why art thou wroth? and why is
thy countenance cast down?

If thou do wel, shalt thou not be 9 accep- ted? and if thou doest
not wel, sinne lieth at the f dore: also vnto thee his 8 desire
shal be fabeft, and thou shalt rule ouet him.

Then Káin spake to Hábel his brother. And 9 when they were
in the field, Káin rose vp against Hábel his brother, and flewe
him.

Then the Lord said vnto Káin, Where is Hábel thy brother?
Who answered, I ca not tel. b Am I my brothers keper?

10 Againe he said, What haft thou done the voyce of thy
brothers blood cryeth vn- to me from the grounde.

11 Now therefore thou art curfed b fro the earth, whathe
opened her mouth to recei- ue thy brothers blood from thine
hand.

12 When thou shalt til the ground, it shal not henceforth yelde vnto thee her strength: a 1 vagabonde and a rennegate shalt thou be in the earth.

13 Then Káin said to the Lord, 14 My punishment is greater, then I can beare.

14 Beholde, thou haft cast me out this day from the earth, and from thy face shal I be hid, and shalbe a vagabonde and a rennegate in the earth, & whosoever findeth me, shal shaye me.

15 Then the Lord said vnto him, Doubtes whosoever shayeth Káin, he shalbe a punished feuer folde. And y Lord set a 6 markes vpon Káin, left anie man finding him shulde kill him.

16 Then Káin went out from the presence of the Lord and dwelt in the land of Nod tow it de the Eastside of Eden.

because he did punish him so sharply. Or, my fear is greater than can be pardoned. a Not for the lone he bare to Káin, but to suppress the manner. a visible sign of Gods indulgence that occurs shulde feuer.

a Manu namre, the flate of maninge, & Gods blessing were not utterly abolished through fume, but the quality thereof was changed

b This is, according to the Lord's promises, as chyp 1, 11 fume trad. To the Lord, 12 renewing for y fume, 13 the had home,

who me the walde offet to y Lord as the first fra- tes of his
birth

c That decia- reth that the father usher- shal his chil- dred to y
know- ledge of God, and also how God came the fuerifices: to
signifie their falnation: the they were de- fiance of the
fuerament of the tre of life.

Eby 11.4. d Because he was an hypo- crite and of- fred onely
for an outwards flew without fucorate of heart

e Borhe then and thy facri- fice shalbe ac- ceptable to me

f Since shal fell normel thy conscience

g The dignitie of y firth bor- neat given to Káin ouertia- bel

Wifil 10.3. mar. 23.35. e 108 3.15.

ind 11. b This is the nature of the reprobate and that are repro-
nd of their hypocritie, and to neglect God and defiate him

1 God renon- geth y wrigs of his kinsis, though none of planet
for the unquite isfel- fe cryeth for vengeance

2 The earth shalbe a wit- ors agelft thee which decre- fully
received that blood, & thou moate gruntly thro' 3 Thou shalt
never haue raft: for thine hears shalbe to continual fears &
ears. 4 He burden- eth God at a truth: today,

Religion restored.

Genesis.

Nóah.

3 11/1224

9 Thinking thereby to be sure & to have little occasion to leave Gods judgements against him.

17 Káin also knewe his wife, which cōcei-ued and bare Henóch: and he buylt a p ci-tie and called the name of the citie by the name of his fonne, Henóch.

18 And to Henóch was borne Irád, and Irád begate Mehuaél, and Mehuaél be-gate Methuśhaél, and Methuśhaél be-gate Lámech.

9 The lawful indunction of marriage, & is & two shulde be one fi-ſh, was firſt cor-rupt in & houſh of Káin by Lámech *Or, firſt coulter.*

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

20 And Adáh bare Iubál, who was the 'fa-ther of ſuche as dwel in the tentes, and of ſuche as haue cattel.

21 And his brothers name was Iubál, who was the father of all that playe on the har-pe and 'organes.

Or, firſt and piper.

22 And Zilláh alfo bare Tubal-káin, who wrought cunningly euerie crafte of braffe and of yton: and the fifter of Tubal-káin was Naamáh.

† His wiues feing that all me hated him for his cruel-tie, were alras-ed: therefore he braggeth ¶ there is none fo luftly that were able to rifft, although he were alrea-dy wounded. He mocked at Gods inf-ferfce to Káin, ieftig as though God woide fuffe none to punill him, & yet gue him licfce to mur-ther others. In these dayes God be-gate to moue ¶ hearts of the goalie to refte re r.l.ftion, & along time by ¶ wicked had bene fupprei-fed

23 Then Lámech faid vnto his wiues Adáh and Zilláh, Heare my voyce, ye wiues of Lámech: hearken vnto my fpeche: ' for I wolde flaye a man in my woude, & a yong man in mine hurt.

24 If Káin fhálbe auenged feuen folde, truely Lámech, ' feuentie times feuen folde.

25 ¶ And Adám knewe his wife againe, and fhe bare a fonne, and fhe called his name Sheth: for God, faid fhe, hathe appointed me another fede for Hábel, becaufe Káin flewe him.

26 And to the fame Sheth alfo there was borne a fonne, and he called his name E-nófh. Then began men to ' call vpon the Name of the Lord.

CHAP. V.

1 The genealogie, 2 Age and deaths of Adám, 3 His fucceffion vnto Nóah and his children.

*Or, refe uffal of the fhufe a Read Chap 1:16 By giving them borne o-no name, he defteth the in-foparable ch-ination of má and wife Afwel con-cerning his creation, as his corruption

† His is the 'boke of the generacions of Adám. In the day that God created Adám, in the 'lickntes of God made he him,

† Now Adám liued an húdreth and thirtie yeres and begate a childe in his owne 'lickenes after his image, and called his name Sheth. * And the dayes of Adám, after he had be-gotten Sheth, were eight hundreth yeres, and he begate fonnes and daughters. So all the dayes that Adám liued, were nine hundreth and thirtie yeres: and he dyed. And ' Sheth liued an hundreth, and fy-ue yeres, and begate Enófh. And Sheth liued, after he begate Enófh, eight hundreth and feuen yeres, and begate fonnes and daughters.

† Male and female created he the, & blef-fed them, and called their name ' Adám in the day that they were created.

¶ Now Adám liued an húdreth and thirtie yeres and begate a childe in his owne 'lickenes after his image, and called his name Sheth.

- And the dayes of Adám, after he had be-gotten Sheth, were eight hundreth yeres, and he begate fonnes and daughters.

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

And ' Sheth liued an hundreth, and fy-ue yeres, and begate Enófh.

And Sheth liued, after he begate Enófh, eight hundreth and feuen yeres, and be-gate fonnes and daughters.

8 So all the dayes of Sheth were 'nine hú-dreth and twelue yeres: & he dyed.

9 ¶ Alfo Enófh liued ninety yeres & bega-te Kenán.

10 And Enófh liued, after he begate Kenán, eight hundreth and fiftene yeres, and be-gate fonnes and daughters.

11 So all the daies of Enófh were nine hun-dreth and fiue yeres: and he dyed.

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

13 And Kenán liued, after he begate Maha-laleél, eight hundreth and fourty yeres, & begate fonnes and daughters.

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

15 ¶ Mahalaleél also liued fixty & fiue ye-res and begate Iéred.

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

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

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

19 Then Iéred liued, after he begate He-nóch, eight hundreth yeres, and begate fonnes and daughters.

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

21 ¶ Also Henóch liued fixty and fiue ye-res, and begate Methufhélah.

22 And Henóch ' walked with God, after he begate Methufhélah, thre hundreth ye-res, and begate fonnes and daughters.

23 So all the daies of Henóch were thre hú-dreth fixty and fiue yeres.

24 And Henóch walked with God, and he was no more fene: for a God toke him a-way.

25 Methuſhélah alſo liued an hundreth eighty and ſeuē yeres,
and begate Lá-mech.

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

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

28 ¶ Then Lámech liued an húdreth eigh-ty and two yeres, and
begate a fonne,

29 And called his name Nóah, ſaying, This ſame ſhal 'comforte
vs concerning our worke and forowe of our hands, as touching
the earth, which the Lord hathe curſed.

30 And Lámech liued, after he begate Nó-ah, ſiue hundreth
ninety and ſiue yeres, and begate fonnes and daughters.

31 So all the dayes of Lámech were ſeuē hundreth ſeuenty and
ſeuē yeres: and he dyed.

e The chief cauſe of long life in the 1ſt age was the
miſliplacation of mankind: that accordg to Gods com-
mandemens at the beginning the worke might be ſo-crufed
with people, which might vnter-fully praiſe his Name.

Eccl 44.25. abr.21.5.

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

g To shewe ¶ there was a better life pre-pared, & to be a
restimous of the immortal-tie of foules & bodies. As to inquire
where he became, is mere curiosi-tie.

h Lámech had respott to the promes, Chap. 1:11, and defi-red
to fe the delinerer, & stulde be sene, & yet sawelue a figure the
reot. he also spake this by the Spirit of prophecie, be caute
Nóah deliored the Church, and prestrued it by his obo-dience.

a.iii.

Nóah.

Genesis.

2 And Nóah was fine hundredth year old. And Nóah begate
Shem, Ham and Lápheth.

CHAP. VI.

3 God threateneth to bring the flood. 4 Man is altogether
corrupt. 15 Nóah is preferred in the Arke, which he was
commanded to make.

5 O when men began to be multiplied Vpon the earth, and
there were daughters borne vnto them,

Then the 6 sonnes of God sawe the daughters 7 of men that they were 8 fair, and they toke them wiues of all that they liked.

Therefore the Lord said, My Spirit shal not alway 9 striue with man, because he is but flesh, & his dayes shal be an 10 hundredreth and twentie yeres.

There were 11 gyantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of me, and they had borne them children, these were mightie men, which in olde time were men of 12 renoume.

13 When the Lord sawe that the wicked- nes of man was great in the earth, and all the imaginacions of the thoughts of his 13 heart were onely euil continually,

Then it 14 repeted the Lord, that he had made man in the earth, and he was forie in his heart.

Therefore the Lord said, I wil destroye from the earth the man, whome I haue created, from man 15 to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

But Nóah 16 founde grace in the eyes of the Lord.

17 These are the 18 generations of Nóah. Nóah was a iuste and vpright man in his time, and walked with God.

18 And Nóah begate thre sonnes, Shem, Ham and Lápheth.

19 The earth also was corrupt before God:

for the earth was filled with 20 crueltie.

Then God loked vpo the earth, and be- holde, it was corrupt:
for all flesh had cor- rupt his way vpon the earth.

21 And God said vnto Nóah, 'An end of all flesh is come
before me: for the earth is filled with crueltie through them:
and be- holde, I wil destroye them with the earth.

24 25 Make thee an Arke of "pine trees: thou shalt make"
cabines in the Arke, and shalt pytech it within and without
with pytech.

26 And 27 thus shalt thou make it: The legth of the Arke shal
be thre hundredth cubites, the breadth of it fiftie cubites, and
the height of it thirtie cubites.

28 A windowe shalt thou make in the Arke, and in a cubite
shalt thou finish it abou, and the dore of the Arke shalt thou set
in the side thereof: thou shalt make it with the 29 lowe,
feconde and third rounge.

30 And I, beholde, I wil bring a flood of wa- ters vpon the
earth to destroye all flesh, wherein is 31 breath of life vnder
the hea- uen: all that is in the earth shal perish.

32 But with thee wil I 33 establish my cou- enant, & thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy son- nes wiues with thee.

34 And of euerie liuing thing, of all flesh two of euerie forte shalt thou cause to co- me into the Arke, to keep them aliue with thee: they shal be male and female.

36 Of the foules after their kinde, and of the cattel after their kinde, of euerie cre- ping thing of the earth after his kinde, two of euerie forte shal come vnto thee, that thou maieft kepe them aliue.

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

40 41 Nóah therefore did according vnto all, that God commanded him: euen 42 so did he.

a Meaning all were given to the condys- of God and oppression of their neigh- bours. "Or, I wil de- fore mankind, "Or, oppress & wickedness.

"The Gopher. "The wife.

"Or, of this meta- fore.

1 That is, of thee heights, as appeareth in this figure.

m To the inef that in this great enterpri- se & mockings of the
whole worlds thou maieft be con- formed, chre thy faith faile
nots

Ebr. 11.7. 2 That is, he mayd Gods chmundermen in all poues.

A. B. The length thre hundredth cu- bites

A. C. The breadth fir- ry

D. E. The height thre ry

E. The win- dowe ac- bite long.

F. The dore. G. H. I. The sire heigh- see.

The flood.

Genesis.

CHAP. VII.

2 Nóah and his entre into the Arke. 20 The flood de- Hroyeth all the rest vpon the earth.

2 And the Lord said vnto Nóah, Entre thou and all thine house into the Arke: for thee haue I fene a righteous before me in this age.

2. Pet. 2, 7. a to respect of the rest of the worlde, & be- cause he had a desire to ferue God and line vperghly. b Which might be of- fred in faere- lice, watered six were for brood and the fouth for fa- ctitive.

Mat. 24, 17. Iuk. 17, 20. 1 Pet. 3, 20.

c God compel led them to pouse the fel- ues to Noah, as they did be fore to Adam, when he gave them names, Chap. 2, 19.

d When was about the be- ginning of Maue, when all things did make flourish. e Botha y wa- ters to y earth did overflows, and also the comdes pow- red down.

f Euerie linig thig that God woide haue to be preferred on earth, came into the Arke to Noah. g So y Gods secret power detended him against the ra- gs of y might- lie waters.

2 Of euerie e cleane beast thou shalt take to thee by feuens, the male and his female: but of vncleane beastes by couples, y male and his female.

3 Of the foules also of the heauen by feuens, male and female, to kepe fede aliue vpon the whole earth.

4 For feuen dayes hence I wil cause it raine vpon the earth fourty dayes & fourty nights, and all the substance that I haue made, wil I destroye from of the earth.

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

6 And Nóah was six hundreth yeres olde, when the flood of waters was vpon the earth.

7 So Nóah entred and his fonnes, & his wife, and his fonnes wiues with him into the Arke, because of the waters of the flood.

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

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

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

11 In the six hundreth yere of Noahs life in the 4 feconde moneth, the feuententh day of the moneth, in the fame day were all the fountains of the great depe broken vp, and the windowes of heauen were opened,

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

13 In the selfe fame day entred Nóch with Shem, & Ham and Lipheth, the fonnes of Nóch, and Noahs wife, and the thre wiues of his fonnes with the into the Arke.

14 They and euerie beast after his kinde, & all cartel after their kinde, & euerie thing that crepeth and moueth vpon the earth after his kinde, & euerie foule after his kinde, enen euerie birde of euerie fethet.

15 For they came to Nóch into the Arke, two and two, 1 of all flesh wherein is the breath of life.

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

17 Then the flood was forty dayes vpon the earth, and the waters were increased, & bare vp y Arke, which was lifte vp abou the earth.

18 The waters also waxed strong, and were

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

19 The waters "preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites vpwarde did the waters preuaille, when the mountaines were couered.

21 *Then all flesh perished that moued vp-on the earth, bothe foule and cartel and beast, & euerie thing that crepeth & moueth vpon the earth, and euerie man.

22 Euerie thing in whose nostrils the spirit of life did breathe, whatsoever they were in the drye land, they dyed.

23 So he destroyed euerie thing that was vpon the earth, from man to beast, to the creping thing, and to the foule of the heauen: they were euen destroyed from the earth, and Nóah only remained, & they that were with him in the Arke.

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

CHAP. VIII.

25 The flood ceaseth 16 Nóah is commanded to come for the of the Arke with his 20 He farrefleeth to the Lord. 22 God

promised that all things shall continue in their first order.

1 Now God remembred Nóah & euerie beast, & all the cartel that was with him in the Arke: therefore God made a winde to paffe vpon the earth, and the waters ceased.

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

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

4 And in the feuenth moneth, in the feuententh day of the moneth, the Arke rested vpon the mountaines of Ararat.

5 And the waters were going & decreasing vntil the tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines fene.

6 So "after fourty dayes, Nóah opened y windowe of the Arke, which he had made,

7 And fent forthe a j rauē, which went out going forthe and returning, vntil the waters were dried vp vpon the earth.

8 Againe he fent a doue from him, that he might fest the waters were diminished from of the earth.

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

The wandre very wight.

Wiffl. 10, 4. endof. 19, 28.

b. That is, God.

- Leanne whac it is to obey God only, & to forsake the
multitude. 1. Pet. 3, 10.

a Not that God forget- erth his ar'vy tion; but when he feudeth
the cour, then he sheweth that hi rembreth them.

b If God re- mother euerie brute beast, what oght to be the
afflict of his children

c Which con- termed part of September & parte of Otho- ber.

Or, Bayed. Or, Armonia. d When was the moneth of
December.

"Eleras the end of fourty dayes.

The rauens is fent forth & returneth.

The feuneth the doue.

e It is like, y the rauen did flic to and fro, ceiling on the Arke,
on came not in to it, as the doue that was taken en-

a.iiii.

Nóah.

Genesis.

The covenant

which was a figure that I was not to be a man, but the man is
doing it for the olmes grow we not on the his mountains.

g Called in R- between Abib, obtaining part of Martha & part
of April.

h Noah de- church his o- helmen in f he wade not departe out
of the Arke with- one Gods ex- press commi- dement, as he
did not more in without the fume

Chap 1,22. & p.

a For facifi- can, which we- 1' as an exa- cise of their forth,
whereby that vied to gone thanks to God for his benefits of a
future fa- ner

b That is, be- reby he chew- ed him selfe appraised, and his
angry to rest

Chap 6,5. mar 11,19. I The order of nature de- freed by the
for it is re- med by Gods promos

a God increa- sed them with fruity, & decha- red two shen his
counsel in touching fre- pleasing of the earth b By the ver- me
of this clo- manfement heathes rege not so much against our as
they wode, you and many fame to his vse thereby c By this
per- mission men may with a good confce to the sure of God
for his necef- fate Chap 1,19.

10 And he abode yet other feuen dayes, and againe he fent
forthe the doue out of the Arke.

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

12 Notwithstanding he waited yet other feuen dayes, & fent
forthe the doue, which returned not againe vnto him any more.

13 And in the fix hundredth and one yere, in the fitst dare of
the t fitst moneth the waters were di yed vp from of the earth:
& Nóah remouted the couring of the Arke & loked, & beholde,
the vppei paite of the grounde was drye.

14 And in the feconde moneth, in the feuen and twentieth day
of the moneth was the earth drye.

15 Then God spake to Nóah, saying, 16 b Go forth of y Arke, thou & thy wife, & thy sonnes & thy sonnes wiues y thee.

17 Bring forth with thee euerie beaft that is with thee, of all flesh, bathe foule and cattel, & euerie thing that crepeth & moueth vpon the earth, that thei mate brede abundantly in the earth, * & bring forth the fruite and increafe vpon the earth.

18 So Nóah came fo: the, and his sonnes, & his wife, and his sonnes wiues with him.

19 Euerie beaft, euerie creping thing, & e- uerie foule, all that moueth vpo the earth after their kindes went out of the Arke.

20 Then Nóah buyit an altar to y Lord and toke of euerie cleane beaft, & of eue- rie cleane foule, and offied burnt offrings vpon the altar.

21 And the Lord smelled a' fauour of rest, & y Lord said in his heart, I wil henceforthe curfe the ground no more for mas caufe: for the imagination of mans*heart is euil, euen fi o his youth: nether wil I fnuite anie more all things liuing, as I haue done.

22 Hereafter I fede rime & haueft, & colde & heate, & sommer and winter, & dare & night shal not cease, fo long as the earth re maineth.

CHAP. 12.

The confirmation of marriage. 3 Permission of mates. 4 The power of the f'nerde. 5 The rambowne is the signe of Gods promes. 11 Nóch is drunken & mocked of his fume, where he curseth. 12 The age & death of Nóch.

And God blessed Nóch & his fones, and said to them, Bring forthe fruite, and multipile, and replenish the earth.

Also the b feare of you, and the dread of you shalbe vpon euerie beaft of the earth, and vpon euerie foule of the heauen, vp- on all that moueth on the earth, & vpo all the fishes of the sea: into your hand are thei deliuered.

Euerie t thing that moueth & liueth, shal- be meat for you: as y* grene herbe, haue I

given you all things.

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

5 * For surely I wil require your blood, wherein your liues are: at the hand of eue- rie beaft wil I require it: and at the hand of man, men at the hand of a mas brother wil I require the life of man.

6 Whofo* shedeth mans blood, by man shal his blood be shed: for in the t image of God hathe he made man.

7 But bring ye forthe fruite and multiplie: growe pletsfully in the earth, and increafe the eun.

8 God spake also to Nóah & to his fon- nes with him, saying,

9 Beholde, I, euen I establish my c covenant with you, and with your fede after you,

10 And with euerie liuing creature that is with you, with the foule, with the cattel, & with euerie beaft of the earth with you, from all that go out of the Arke, vnto e- uerie beaft of the earth.

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

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

13 I haue fet my b bowe in the cloude, and it shalbe for a figne of the covenant betwene me and the earth.

14 And when I shal coure the earth with a cloude, and the bowe shal be fene in the cloude,

15 Then wil I reméber my covenant, which is betwene me and you, & betwene euerie liuing thing in all flesh, & there shalbe

no more waters of a flood to deftroy all flesh.

16 Therefore y bowe shalbe in the cloude, y I may fe it, & remember the everlasting covenant betwene God, and euerie liuing thing in all flesh that is vpon the earth.

17 God said yet to Nóah, This is the fig- ne of the covenant, which I haue establi- shed betwene me and all flesh that is vpon the earth.

18 Now the sonnes of Nóah going for- the of the Arke, were Shem & Ham & Iá- pheth. And Ham is the father of Canáan.

19 These are the thie sonnes of Nóah, and of them was the whole earth ouerspred.

20 'Nóah also began to be an housband ma and planted a vineyards.

21 And he croke of y wine & was dronke, & was vncouered in y middes of his tent.

22 And when Ham the father of Canáan fawc the nakednes of his fathers, the colde his two brethren without.

23 Then toke Shemand Iápheth a garmet

Leu 17,24. d That is, li- ning creatures & the flesh of heathes that are frighted: & hereby all cri- pleas in feebid- done o That is, I will take vreguile for your blood Or, or, gher Mat 20, 12.

Vcnel 13,20. f Not only by the mag- fium, but of tunes God
raifeth vp one mortherer to hif another

g Therefore to all man is to deface Gods image, and fo minute
is not only done to men, but to God

h To affure you that the wende shalbe no more de- froyed by a
flood

i The chilled which are not yet borne, are comprehended in
Gods com- ment made & their fathers Isa 14,9.

k Hereby we fe that fignes or facemmetts oghe not to be fipan
are from the words Eccles 43,12.

l When men shal fo my bowe in y hea ure, thei shal knowe that
I have not for- gotten my co- uenent with them m God doth
rearse that the aftener to con fence Nwshs faith fo omche more

n I his acclu- reth what was the verne of Gods blessing, when
he laid, I seranis and bring forthe, Chap 1,22 Or, N to beg
agree

o This is fet before our use to shewe what authors ble thing
drō- kenets to p Of whom came the Cua wavute that wicked
north, who were also curfed of God q In derish & contrent of
his fathers

and

Nóah.

Genesis.

He pronoun- seth as a Pro- plex the cur- fed God a- gain all the,
that honour not their pa- retes: for Ham and his posi- tion were
ac- curfed That is, a mode vile fla- ne Or, enlarge, or, easy to
re- quire He declareth that the Gen- tiles, which ta- ne of
Iápheth & were fepa- rented from the Church, shul- der be to
you to the time by the persuasion of Gods spi- res and prea-
ching of the Gospel

a These gene- trists are ho- re recited par- tely to decla- re the
marne- lous increase in to make a time, and also to set forth
their great for persuasion of Gods, graces toward their fathers
b Of Modái, & Iauán came the Meder and Greek c The Jews
so call all cisterns & are separa- ted fro the by sea, as Grecia,
Italia, &c & were given to the children of Iapheth, of whome
came the Gentiles. d Of Cush & Mizráim came the Eutropiás
& Egyptians e Meaning, a equal appre- for & tyrant f His
tyrannus came into a goes be as ha- red both of God and man;
for he passed not to commit cruelise and in Gods preface. g
For there was an other citie in Egypt called also Ba- bel Or, the
Brewer of the citie.

h Of had came the Lydians

Or, the Capp- cians.

and put it upon both their shoulders and wet backward, and covered the nakedness of their father with their faces backward: so they saw not their fathers nakedness.

24 Then Nóch awoke from his wine, and knewe what his younger sonne had done vnto him,

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

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

27 God 's perswade Iápheth, that he may dwel in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Nóch liued after ¶ flood thre hú- dreth and fifty yetes.

29 So all the dayes of Nóch were nine hú- dreth and fifty yetes: and he dyed.

CHAP. X.

The increase of mankind by Nóch and his sonnes to The beginning of cities, centres and nations.

Now these are the 3 generations of 4 sonnes of Nóch, Shem, Ham & Iá- pheth: vnto whome sonnes were borne after the

flood.

The sonnes of Iápheth were Gómez and Magóg, and 5 Madái, and Iauán, and Tu- bál and Mémeth, and Tirás.

And the sonnes of Gómez, Ashkenáz, and Riphath and Togarmáh.

6 Also 7 sonnes of Iauán, Elísháh and Tar- shíish, Kittím, and Dodánim.

Of these were the 8 yles of the Gentiles deuided in their landes, euctie man after his tongue, and after their families in their nations.

9 Moreover 10 sones of Ham were 11 Cush, and Mizráim, and Put, and Canáan.

And the sonnes of Cush, Sebá and Ha- uiláh, and Sabtáh, and Raamáh, and Sab- techá: also the sonnes of Raamáh were Shebá and Dedán.

11 And Cush begate Nimród, who began to be 12 mighty in the earth.

13 He was a mighty huter before the Lord, when fore it is said,
14 As Nimród 15 might- ty hunter before the Lord.

15 And the beginning of his kingdom was Babél, and Erech, and Accád, and Calnéh, in the land 16 of Shínár.

17 Out of that land came Afshúr, & buyl- ded Nimuch, and the
'citie Rehobóth, and Cálah:

12 Résen also between Niniuch and Cálah: this is a great citie.

13 And Mizráim begate 14 Ludím, and Ana- mím, and
Lehabím, and Naphtuhim.

14 Pathruím also, and Caluhim (out of whome came the
Philistims) and 15 Caph- toríms.

15 ¶ Also Canáan begate Zidón his first
borne, and Heth,

16 And Iebusi, and Emorí, and Girgashi,

17 And Hiui, and Atki, and Sini,

18 And Aruadi, and Zemari, & Hamathi: & afterwarde were
the families of 19 Cana- nites spread abroad.

19 Then the border of the Canaanites was from Zidón, as thou
commest to Gerár vntil Azzáh, & as thou goest vnto Sodóm,
and Gomoráh, and Admáh, & Zeboiím, euen vnto Lásha.

20 These are 21 sonnes of Ham according to their families,
according to their ton- gues in their counties and in their
naciós.

22 ¶ Vnto 23 Shem also the father of all the sonnes 24 of Eber,
and elder brother of Iá- pheth were children borne.

25 The sonnes of Shem were Elám and Af- shúr, and
Arpachshád, and Lud, and Arám.

26 And the sonnes of Arám, Vz & Hul, and Gétber and Másh.

27 Also Arpachshád begate Shélah, and Shélah begate Eber.

28 Vnto Eber also were borne two sonnes: the name of the one
was Péleg: for in his dayes was the earth 1 divided: & his bro-
thers name was Ioktán.

29 Then Ioktán begate Almodád and Shé- leph, &
Hazarmáuech, and Iérah,

30 And Hadorám, & Vzál, and Dickláh,

31 And Obál, & Abimaél, and Shébá,

32 And Ophír, and Hauiláh, and Iobáb. all these were the
sonnes of Ioktán.

33 And their dwelling was from Meshá, as thou goest vnto
Sephár a mount of the East.

34 These are 35 sonnes of Shem according to their families,
according to their ton- gues, in their countreis and nations.

35 These are the families of the sonnes of Nóah, after their generations among their people: and 36 out of these were the nations divided in the earth after the flood.

CHAP. XI.

4 The building of 'Babél' was the cause of the confusion of tongues. 1 The age and generation of Shem vnto A- bráim 2 Abráim departures from 'Or vnto his father Téráh, Sáriá & Lot. 3 The age and death of Téráh.

1 Then the whole earth was of one 1lan guage and one speache.

2 And 2 as 3 they went from the 4 East, they founde a plaine in the land of 5 Shínár, & there they abode.

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

4 Also they said, Go to, let vs 6 buyld vs a citie and a tower, whose copper may reach vnto the heaun, that we may get vs a na- me, lest we be scarred vpon 7 whole earth.

5 But the Lord 8 came down, to se the citie & tower, which 9 sonnes of men buylded.

1 In his flock the Church was preserved therefore Mo- tes
leaneth of speaking of Iápheth and Ham, and to- tremeth of
Shem more at large

2 Of whome came the E- brewes or lewes

3 Chro. 1,17.

1 This dim- ition came by the diversion of languages, as
apparently chap. 11,9.

Or, of these can be dim or ac- cees

Wifid. 10,2. a. In the yete an hundredth and thirtie a- fter the
flood. b To wit, Nim- ród and his companies

c That is, 5th Armenia, who re the Aske Rajad.

d Which was afterward exl led Caliles. e They were moved 6
pr. de and ambi- tion, thinking to preform their own glo sist to
Gods honour.

f Meaning, 9 he declared by effect that he knew their wicked
interpretation Gods power is enteric where.

b i

Abrám.

Genetis.

g God Spea- kech this in deribó becau- fe of these fo- llish
perfusion & enterpris.

h He spea- kech, as though he is the co- led with his owne
wifidone and power to wit, with the Sone and holy God;
ignifying the greatness and consensus of punishment. By this
great plague of the confusion of thigors, appea- rech Gods hot
rithleudgemet against man pride and vas- ne glorie. Or, in
fefio. 2 Cloro. 1, 17. h He reme- meth to g ge- nealogie of
Shem, to come to the hifnere of Abrám, wherein the Church of
God is defen- bed, which is Moses princi- pal purpofe.

2 Cloro 1, 19.

i Cloro 3, 16. 1 He otheth meneth fath of Abrám, not be cause
he was the fath home, but for the hi- fore, which properly ap-
periomethro- to him.

And the Lord faid, s Beholde, the people none, & then all haue
one language, & this then beginne to do, nether can then now
be flopped from whatfueuer the haue ima- gined to do.

Come on, let vs go downe, and there confounde their
language, that euerie one perceiue not an others fpeache.

So the Lord fcarred them from then- ce vpon all the earth, and
they left of to buylde the citre.

Therefore the name of it was called 'Ba- bél, becaufe the Lord did there confound- de the language of all the earth: fró then- ce then did the Lord fcater them vpon all the earth.

9 Thefe are the generacions of Shem: Shem w an hüdreth yere olde, and bega- te Arpachfshád two yere after the flood.

And Shé lhued, after he begate Arpach- fshád, fiue hundreth yeres, and begate fon- nes and daughters.

Alfo Arpachfshád lhued fiue and thirty yeres, and begate Shélah.

And Arpachfshád lhued, after he begate Shélah, foure hundreth and thre yeres, and begate fonnes and daughters.

And Shélah lhued thirty yeres, and be- gate Eber.

So Shélah lhued, after he begate Eber, foure hundreth and thre yeres, and begate fonnes and daughters.

Likewife Eber lhued foure and thirty ye- res, and begate Péleg.

So Eber lhued, after he begate Péleg, fou- re hundreth and thirty yeres, and begate fonnes and daughters.

And Péleg lhued thirty yeres, and begate Reú.

And Péleg lhued, after he begate Reú, two hundreth and nine yeres, and begate fonnes and daughters.

Alfo Reú lhued two and thirty yeres, & begate Serúg.

So Reú lhued, after he begate Serúg, two hundreth and feuen yeres, and begate fon- nes and daughters.

Moreover Serúg lhued thirty yeres, and begate Nahór.

And Serúg lhued, after he begate Nahór, two hundreth yeres, and begate fonnes & daughters.

And Nahór lhued nine & twenty yeres, and begate Térah.

So Nahór lhued, after he begate Térah, an hüdreth and nineteen yeres, and bega- te fonnes and daughters.

So Térah lhued fcuentie yeres, & bega- te Abrám, Nahór, and Harán.

Now thefe are g generaciós of Térah: Térah begate Abrám, Nahór, & Harán: and Harán begate Lot.

Then Harán dyed before Térah his fa-

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

So Abrám and Nahór toke them wiues, the name of Abrams wife was Sarái, and the name of Nahors wife Milcán, the daughter of Haran, the father of Milcán, and the father of Iscán.

But Sarái was barren, and had no childe. Then Térah toke Abrám his fonne, & Lot the fonne of Harán, his fonnes fonne, and Sarái his daughter in lawe, his fonne Abrams wife: and they departed together from Vr of the Caldees, to go into the land of Canáan, and then came to Har- án, and dwelt there.

So the dayes of Térah were two hun- dreth and fiue yeres, and Térah dyed in Harán.

CHAP. XII.

1 Abrám by Gods commandement goeto to Canáan. 2 Chríth is premised. 3 Abram buyldeh altars for exerc- se and declaration of his fush among the infideles. 10 Because of the derthe he goeth into Egypt. 11 Pharaoh taketh his wife, and n punished.

For the Lord had faid vnto Abrám, Get thee out of thy countres, and fró thy kindred, and fró thy fathers houfe vnto the land that I wil thewe thee.

And I wil make of thee a great nacion, and wil bleffe thee, and make thy name great, and thou fhalt be a blefsing.

I wil alfo bleffe them that bleffe thee, & curfe them that curfe thee, & in thee fhal all famicts of the earth be bleffed.

So Abrám departed, euen as the Lord fpake vnto him, and Lot went with him. (And Abrám was feuenty and fiue yere olde, when he departed out of Harán)

Then Abrám toke Sarái his wife, & Lot his brothers fonne, and all their fubftance that they poffeffed, & the foules that they had gotten in Harán, and they departed to go to the land of Canaan, and to the land of Canáan they came.

So Abrám paffed through g land vnto g place of Shechém, and vnto the plaine of Moréh (and the Canaanite was then in the land)

And the Lord appeared vnto Abrám, and faid, Vnto thy fede wil I giue this lád. And there buyldeh he ans altar vnto the Lord, which appeared vnto him.

Afterward temouing th hence vnto a mountaine Eafward from Beth-él, he pit- ched his tent hauing Beth-él on the Weft- fide, & Haái on g Eaft: and there he buyl- deh altar vnto the Lord, and called on the name of the Lord.

Again Abrám wét forthe going & jour- neing towarde the South.

Then there came a famine in the lád: therfore Abrám went downe into Egypt to fouume there. for there was a great famine

The Caldim. Some thin- he that this If cán was Sarái. All of the ocade of God came to A- bram, yet the honour is gi- ne to Térah, because he was g father. Inf. 24, 2. nehe. 9, 7. rad. 7, 6. all. 7, 4. Which was a case of Me- fopeama.

All. 7, 3. From the food to this time were thee hundreth thee
fence and thre yere.

In appoint- ing him no certaine pla- ce he proueh to mothe mo-
re his fath & obedience.

The woride fhal recour by thy fede, & is Chrié, the blefing &
this foft in Adám. Mekong, af- wel feruice as carrel.

He wandred to and fro in g lád before he colde fode a foming
place: thus God ex- ercifeth the fath of his children.

Or, thy grue, Which was a cruel and re- bellions until, by
whom God kept his in a continual exercise.

It was not young for hi to worship God in his he- art, but it
was expedient to declare by outward pro- feision his fath
before men, whereof this altar was a ligne.

Because of the troubles that he had a- mig that wit- hed
people.

And fo fer- ued g true God & convinced all idolatry.

Thus g chil dren of God may hide for no reft in this woride,
but melt waire for g haueflie reft and opntnes.

This was a newe trail of Abram fath; whereby we fo that the
end of one affidno is g beginning of an euter.

Abrám.

Genesis.

famine in the land.

11 And when he drew nere to entre into Egypt, he said to Sarai his wife, Beholde now, I knowe that thou art a faire woman to loke vpon:

12 Therefore it wil come to passe, that whe the Egyptians se thee, they wil say, She is his wife: so wil thee kii me, but they wil kepe thee aliue.

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

14 Now, when Abrám was come into Egypt, the Egyptians beheld the woman: for she was very faire.

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

16 Who intreated Abrám wel for her sake, and he had shepe, and beues, and he asses, and men seruantes and maide seruantes, and she asses, and camelles.

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

18 Then Pharaoh called Abrám and said, Why hast v done this vnto me? Wherefore didest thou not tel me, that she was thy

wife?

19 Why saidest thou, She is my sister, that I shulde: take her to be my wife? Now therefore beholde thy wife, take her and go thy way.

20 And Pharaoh gaue men commande-met concerning him: and they conquered him for the, and his wife, and all v he had.

CHAP. XIII.

1 Abrám departeth out of Egypt. 21 Lot departem from him.

13 The wickedness of the Sodom. 14 The promes made to Abram is remued. 13 Abram buyldeth an altar to the Lord.

m By this we mate leame not to we vnaulal mianes, nor to put o- there in dan- ger to sinne our faines read verie twemne albein it mate appare v A- hre feared not fowneth death, as that, if he shold die with our fane, Gods promes shulde not hane take place: wherein appeared a weake faith. * See, that my fule mate line. u To be his wife: o The Lord take v defence of this poore stranger agalt a mightie Kig; and as he is e- ner careful o- nor hit, so did he preserve Sarai.

9 To the mefe v none shulde hurt him other in his perione or godes.

a His great riches goste in Egyptibundard him not to f al lowe his voca- tion.

b He calleth v place by that name, which was a: er gual vno: it.
chap. 26.19. Chap. 12.7.

c This sordmo disse erme by their riches, v braue fretone- ship,
and as it were, the bond of nature. Chap. 16.7. d Who there:
oteneib might blasp: m: God and deftree them.

1 Then a Aor. lim went vp from Egypt, he, and his wife, and
all that he had, & Lot with him towarde the South.

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

3 And he wét on his journey fro the South toward b Beth-él, to
the place where his tent had bene at the beginning, betwene
Beth-él and Haár,

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

5 Lot also, w: o wét with Abrám, had shepe cattel and entes.

6 So that the ianu colde not e beare them, that they might owel
together: for their a substance was g eat, so that they colde not
dwel together.

7 Also there was debate betwene the herd- men of Abrams
cattel, & the herdmen of Lots cattel, (and the a Canaanites &
the

Perizzites dwelled at that time in v lád)

8 Then said Abrám vnto Lot, Let there be no strife, I pray thee, betwene thee & me, nether betwene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole lād before thee a departe I pray thee: fo me: if thou wilt take v left hand, then I wil go to the right: or if thou go to the right hand, then I wil take the left.

10 So when Lot lifted vp his eies, he sawe v all the plaine of Iordén was watered euerie where: (for before the Lord destroyed Sodóm and Gomorá¹, it was as the s garden of the Lord, like the land of Egypt, as thou goest vnto Zóar)

11 The Lot chose vnto him all v plaine of Iordén and toke his journey fro the East: & they departed the h one from v other.

12 Abrám dwelled in the land of Canáan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodóm.

13 Now the men of Sodóm were wicked & exceeding sinners against the Lord.

14 The v Lord said vnto Abrám, (after that Lot was departed from him) Lift vp thine eies now, and loke from the place, where v art, Northward, and Southward, and Eastward, and Westward:

15 For all the land, which thou seest, wil I giue vnto thee and to thy sede for euer.

16 And I wil make thy sede, as the dust of v earth: so that if a man can nomber v dust of the earth, then shal thy sede be nobred.

17 Arife, walke through the land, in the length thereof, and bredth thereof: for I wil giue it vnto thee.

18 Then Abrám remoued his tent, and came and dwelled in the plaine of Mamré, which is in Hebrón, & buylded there an altar vnto the Lord.

CHAP. XIII.

12 In the euerthreme of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melon-agdek commeth to mete him. 23 Abrá welde out he enriched by the King of Sodom.

A Nd in the daies of Amraplél King of a Shinár, Arióch King of Ellafar, Che- dor-laómer King of Elám, and Tidál King of the h nations:

2 These men made warre with Berá King of Sodóm, & with Birthá King of Gomo- ráh, Shináb King of Admáh, and Sheme- bér King of Zeboim, and the King of Belá which is Zóar.

3 All these soyned together in the vale of a Siddim, which is the a falte Sea.

4 Twelue yeres were they subiect to Che- dor-laómer, but in v thirtenthe yere they rebelled.

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

e He curteh of the occaition of condecourther fore the eul euefth.

f Abrám refigeth with his owne right to his peace.

g Which was f Idé, chap 2.10

h This was done by Gods guidance, that one ly Abram and his fede might dwel in the lád of Canáan.

i Lot thinking to g: t paradise found hel.

k The Lord chfere, d him, led he shulde hane taken choght for the departure of his nepheth.

Chap. 12.7. & 13.1. & 26.4. deu 24.4.

l Meaning, a log time, and til v coming of Christ, as Ean. 24.6. deu 15.17. 107 h 20 and spiritually this is referred to the true children of Abrám, borne according to v promes. & one according to v Seth, which are heres of the true land of Canáan.

a That is of the bilou: by Kings here meaning the, that were governors of cities. b Of a people gathered of its nere coicties.

c Ambicion in the chief rms of warres among princes. 40, of
the lalo- red fiddle. d Called lafo v dead Sea, or v Sake Aphali-
te nere vwo S a dóm and Go- morán.

b. ii.

Abrám.

Genesis.

Orphæia

Orphæia

a And after- ward was over involved with water and so was
called the Salt Sea. Orphæia dis- ficient.

f The godle are plagued manic times with the wic- ted;
therefore their compa- me is dango- rous-

g God wanted them to serve with Abrám, and professed him
fro their siddarce and superstitions. Orphæia.

The Danifra.

a Sam. 13, 18. Cor. 7, 8. h For Abrám and his Sidd- ars
rebellion, & not to offer sacrifice. i In that Mel- chi-zédek find
Abrám, he de- clared him falsely to repre- sent a King; & in y
he blef- sed him, the high Priest. Cor. 7, 8. "His sinless.

Or, I have Juman.

nám, and the Zuzíms in Ham, and the E- mims in' Shauéh Kiriathám.

6 And the Horites in their mount Seir, vn- to the plaine of Parán, w is by y wilderness.

7 And they returned and came to En-mish- pat, which is Kadéh, and 'smote all y coü- trie of the Amalekites, and also the Amo- rites that dwelled in Hazezon-tamár.

8 Then went out the King of Sodóm, & the King of Gomoráh, & y King of Admáh & y King of Zeboiím, & the King of Béla, w is Zóar: and they 10yned battel with them in the vale of Siddím:

9 To wit, with Cheder-laómer King of Klám, and Tidal King of nacions, and Amraphél King of Shmár, and Arióh King of Ellafar: 'soure Kings against fiue.

10 Now the vale of Siddím was ful of fly- me pittes, and y Kings of Sodóm and Go- moráh fled' & fell there: and y residue fled to the mountaine.

11 Then they toke all the substance of Sodóm and Gomoráh, and all their vitales and went their wale.

12 Thei 'toke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodóm) and departed.

13 Then came one that had escaped, and tolde Abrám the Ebrewe, which dwelt in y plaine of Mamré the Amorite, brother of Eshcól, and brother of Anér, which were s confederat with Abrám.

14 When Abrám heard that his brother was taken, the broght for the of them that were borne and broght vp in his house, thre hú- dreth & eightene, & pursued the vnto Dan.

15 Thé he, & his feruantes diuided them fel- ues against the by night, & 'smote them and pursued them vnto Hobáh, which is on the left side of "Damafcus,

16 And he recouered all the substance, and also broght againe his brother Lot, and his goods, & the women also and y people.

17 After that he returned fro the slaughter of Cheder-laómer and of the Kings that were with him, came the King of Sodóm forthe to mete him in the valley of Shauéh, which is the Kings dale.

18 And 'Melchi-zédek King of Shalem b broght for the bread and wine; & he was a Priest of the moſte high God.

19 Therefore he 'bleffed him, faying, Bleffed art thou, Abrám, of God moſte high poſ- feſſor of heauen and earth,

20 And bleffed be the moſte high God, w hathe deliuered thine
ennemies into thine hand. And Abrám gaue him tithe of all.

21 Then the King of Sodóm ſaid to Abrám, Giue me the
"perfonnes, and take y goods to thy ſelfe.

22 And Abrám ſaid to the King of Sodóm, 'I haue lift vp mine
hand vnto the Lord the moſte high God poſſeffor of heauen
and earth,

23 "That I wil not take of all that is thine, ſo muche as a threde
or ſhoulafet, left y ſhuldeſt ſate, I haue made Abrám riche,

24 b Saue onely that, which the yong men haue eaten, and the
partes of the men w wét with me, Anér, Eſhcól, and Mamré:
let them take their partes.

CHAP. XV.

1 The Lord's Abrams defence and reward. 6 He is ſubſſed by
faith. 13 The feruitute and deliuerance out of Egypt is
declared. 15 The land of Camián is promiſed the fourth time.

1 After theſe things, y worde of y Lord came vnto Abrám in a
viſſó, ſaying, Feare not, Abrám, I am thy buckler, and thine
exceeding great reward.

2 And Abrám said, 'O Lord God, what wil thou giue me, feing I go childeles, and the ftuarde of mine houfe u this Elié- zer of Damafcus?

3 Againe Abrám faid, Beholde, to me thou haft giuen no fede: wherfort lo, a feruant of mine houfe fhallbe mine heire.

4 Then beholde, the worde of y Lord came vnto him, faying, He fhall not be thine he- ire, but one that fhall come out of thine owne bowelles, he fhallbe thine heire.

5 Moreouer he broght him for the and faid, 'Loke vp now vnto heauen, & tel the ftar- res, if thou be able to nombre them: and he faid vnto him, So fhall thy fede be.

6 And Abrám beleued the Lord, and he counted that to him for righteousnes.

7 Againe he faid vnto him, I am the Lord, that broght thee out of 'Vr of the Cal- dees, to giue thee this land to inherit it.

8 And he faid, O Lord God, whereby fhall I knowe that I fhall inherit it?

9 Then he faid vnto him, Take me an hey- fer of thre yeres olde, and a fhe goate of thre yeres olde, and a ramme of thre yeres olde, a turtel doue also and a pigeon.

10 So he toke all the fe vnto him, & c diuided them in the middes, and laied euerie pece one against an other: but the

birdes diu- ded he not.

11 Then foules fel on the carkafes, and A- brám droue them awaue.

12 And when the funne went downe, there fel an heauie siepe vpon Abrám: & lo, 'a verie feareful darcknes fel vpon him.

13 Then he laid to Abrám, 'Knowe this of a fureitie, that thy fede shal be a stranger in a land, that is not theirs, 'foure hundred yeres, and shal serue them: and they shal encreate them euil.

14 Notwithstanding the nacion, whome thei shal serue, wil I iudge: and afterward shal they come out with great substance.

15 But y shalt go vnto thy fathers in pea- ce, and shalt be buried in a good age.

16 And in the 'fouizhe generacio thei shal come

The 1st of the fifian a merde or read 1am. 14, 16. He wolde me y his like raltie shalo ve hutful vo to ac not

Orphaeia In the Ahram Xam. 12, 6.

Tfal 10, 6. His leave was not only left he shalde not hane children, but left the promise of the bleffe fede shalde not he accom- plished in him

Ram. 1, 18. Ram. 4, 7. Ram. 2, 2. Gal. 3, 6.

Chap. 21, 28. b This is a particular mo- cion of Gods Spirit,
which is not lawful for all to fol- low in afking figure; but was
permittive to fense by a peculiar mon- on, as to Gice- na, and
Ezechu- sh.

c This was y olde euthome in making co- monlia, Ierum. 14,
18: to the which God added these conditions, y Abram pofe
true fhalde be as to me inpe- ce, but after they fhalde be
coupled enge- therialle that is fhalde be afflicted, but yet
deliuered. "Rim, gure is great fubftance. All. 7, 6. d Coming
fro the birth of Ithik to their departu- te out of Egypt whom
delia- reth that God wil felfer his to be afflicted in this world,

Or, after fome hundred yeres

Abrám.

Genesis.

Ifhmaél.

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e Thogh God fulfe the wiz ked for a time, y ex his wfgnan ce
faffeth vph chem, whli the meafure of their wicked- nes is fid

Cha 12,7 13, 4: 26,4.dena.

9,6. 1.King.4,31. 2.1hrn 9,26. 3.2b 2:1ab

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

17 Also when the funne went downe, there was a darckenes: & beholde, a smoking furnace, and a firebrake, which went betwene those peces.

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

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

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

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

CHAP. XVI.

2 Sarái being barren, giueh Hagár to Abrám. 4 Which cōtēneth & dēpifeth her dame: And being il hande led fteeth? The Angel comforteth her 11,12 The name and manors of her some 13 She calleth vpon the Lord, whome she findeth true.

a It someth that she had respect to Gods promes, which colde not be accom- plished with- out fife b The falterh in binding Gods power to the commō ordie of nani- re, as though God

colde not gue her children in her olde age. "She be boyd- ded
by her

c Thiapunith- only defefaneth what that gas- ne that eftlpe any
thing a- galft the wos- de of God "She were turn risit vpon thee

Or. pinn

d Which was Chilft, as ap- peareth verfe 10 & chap 18, 11

e God rule- fheth none e- ftate of people in their mufe- ries, but
fon- deth them co- fort.

1 Now Sarái Abrams wife bare him no children, and fhe had a
maide an Egyptian, Hagár by name.

2 And Sarái laid vnto Abrám, Beholde now, the Lord hathe's
reftrayned me from childe bearing. I pray thee go in vnto my
maide: it may be y I fhall "receiue a childe by her. And Abrám
obeied the voice of Sarái.

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

4 And he wét in vnto Hagár, & fhe con- ceiued, and when fhe
fawe y fhe had con- ceiued, her dame was defpifed in her eies.

5 Then Sarái laid to Abrám, "Thou doft me wróg. I haue giuen
my maide into thy bofome, and fhe feeth that fhe hathe cócei-

ued, and I am despised in her eyes: y Lord iudge betwene me
and thee.

6 Then Abrám said to Sarái, Beholde, thy maide in thine 'hand:
do with her as it plealeth thee. The Sarái delt roughly with her:
wherefore she fled from her.

7 But the d Angel of the Lord founde her beside a fountayne of
water in the wilder- nes by the fountaine in the way to Shur,

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

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

10 Againe the Angel of the Lord said vn- to her, I wil so greatly
encreafe thy fede, that it shal not benóbred for multitude.

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

re a sonne, and shalt call his name Ishma- él: for the Lord hathe
heard thy tribula- tion.

12 And he shal be a 'wilde man: his hand shalbe against euerie
man, and euerie ma- shāḏ against him. * and the shal dwel in
the pefence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her,
Thou God lokeft on me: for she said, a Haue I not alfo here lo-
ked after him that feeth me?

14 * Wherfote the well was called, Beér-la hái-roi. lo, in
betwene Kadefh & Bétéd.

15 And Hagár bare Abrám a fonne, and A- brám called his
fannes name, which Ha- gár bare, Ifhmaél.

16 And Abrám was foure fcore and fixe ye- re olde, when
Hagár bare him Ifhmaél.

CHAP. XVII.

1 Abrams name in changed to conform him in the pro- mess.
The land of Canáan in the ffife fame promifed. 12 Circul ifom
is inflicted. 13 Sarái is named Saráh. 14 Abrahā prayeth for
Ifhmaél 15 Iehih is promifed.

1 When Abrám was ninety yere ol- de and nine, the Lord
appeared to Abrám, and said vnto him, I am God 'all fufficient.
* walke before me, and be thou' vpright,

2 And I wil make my couenant betwene me and thee, and I wil
multiply thee ex- ceedingly.

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

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

5 Nether shalt thy name ante more be cal- led Abrám, but thy
name shalt be b Abra- hám: * for a father of manie naciós haue
I made thee.

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

7 Moreover I wil establishe my couenant betwene me and thee,
and thy fede after thee in their generations, for an euerla- sting
couenant, to be God vnto thee and to thy fede after thee.

8 And I wil giue thee and thy fede after thee the land, wherin
thou art a stranger, euen all the lād of Canáan, for an euerla-
sting possession, and I wil be their God.

9 Againe God said vnto Abrahám, Thou also shalt kepe my
couenant, thou, and thy fede after thee in their generations.

10 c This is my couenant, which ye shalt ke- pe betwene me
and you, and thy fede after thee, * Let euerie man childe
among you be circumcised:

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

12 And euerie ma childe of eight daies ol- de among you,
shalt be circscised in your

b.iii.

Or. feaver and cruel, in, as a wilde affix. Chap. 27,17. 1. That is, the Ifhmaelites fhall be a pecu- lier people by them fitches &c not a portion of an other people 2. She rebu- feeth her owne dolues and ne- know ledgels Gods genesis. who was pre- sent with her every where. Chap. 24,40 Or. the will of the liturgy and fury me.

Or. almiffans. Chap 1,22 Or. with me hyperffe.

a Not only a- cording to y fleshe, but of a feave grefter multitude by flefh, 10.4.17. b The chan- ging of his na me is a fcale to conform Gods promes vnto him. Rom. 4,37.

Chap 13,11.

c Circumcifi is called the coconfa, becan fe it figniffeth the coconfa &c hathe the pro- mes of grace beyond to it; which phrase is coconfa to all facra- ment Alf. 7,8. d That prinfe parse is circu- cified to fhawe that all that is begotten of me is corrupt and much be mortified Rom. 4,38.

Abrahám.

Genesis.

The thre Angels 1224

e Albear wo- me were not circumcised, yet were they partners
of Gods promest: for under the mankade all was con- sected &
here is declared, that whosoever co- seems a fight, deferseth
also the promest Or, Ames, or, proverbs

f Which pro- ceded of a fo- dom says, and not of imbe- set

Chap 18,10. and,21,2.

g The en- erla- ting covenant is made with the childef of the
Spirit and with the chil- dred of the Se- the is made y tionyced
pro- m 2, as was promised to Ishmael "For greatly greatly
Chap 21,2.

h Thei were well unbroiled which obs. of to be circum- cised
without selfish: 1 & 2 theg ceterers y matters in their house og
it in be as preachers to their families, that cross the hest to y
lo- with they may after the will of God.

generaciós,afwel he that is borne in th- ne houfe,as he that is
boght with money of any stranger,which is not of thy fede.

13 He that is borne in thine houfe, and he that is boght with
thy money, muft nedes be circumcised: so my covenant shal be
in your flesh for an euerlasting covenant.

14 But the vncircumcised man childe, in whose flesh the
foreskinne is not circum- cised,euen that perfonne shal be cut
of fro his people, because he hathe bloke my covenant.

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

16 And I wil bleffe her, & wil also giue thee a fonne of her, yea, I wil bleffe her & the shalbe the mother of nations: Kings also of people shal come of her.

17 The Abrahám fel vpo his face, & I lau- ghed, & said in his heart, Shal a childe be borne vnto him, that is an hundred yeie olde and shal Sarah that is ninety yeie olde beare?

18 And Abrahám said vnto God, Oh, that Ishmael might liue in thy fight.

19 The God said, Sarah thy wife shal beare thee a fonne in dede, & thou shalt call his name Izhák: & I wil establish my cou- na with him for an euerlasting covenant, and with his feue afte him.

20 And as cöcerning Ishmael, I haue heard toee: lo I haue bleffed him, and wil ma- ke him futeful, and wil multiple him "ex ceedingly: twereue princes shal he beget, and I wil make a great nation of him.

21 But my covenant wil I establish with Izhák, which Sa'án shal beare vnto thee, y next: "were at this fashion.

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

23 ¶ Then Abrahám toke Ishmael his fon- ne and all that were borne in his houfe, & all that was boght with his money, that is, we are an childe among the men of A- brahám's houfe and he circumcised the foreskinne of their flesh in that self same day, as God had commanded him.

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

25 And Ishmael, his fonne was thirteen ye- re olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abrahám cir- cumcised, and Ishmael his fonne:

27 And all the men of his houfe, loth: bor- ne in his houfe, and boght with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 Abrahám rualneth thee Angels into his houfe. 10 Izhák is promised again. 12 Sarah laugheth. 14 Christ is promised to all nations. 19 Abrahám

taught his families to know God. 21 The deffruction of Sodom is declared vnto Abrahám. 22 Abrahám prayeth for them.

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

2 And he lift vp his eyes, and looked: and lo, thre men shode by him, and when he saw we them, he ran to mete them from the tent dore, & bowed him selfe to the grounds.

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

4 Let a little water, I pray you, be broght, and wash your feet, and rest your selues vnder the tre.

5 And I wil bring a morsel of bread, that you may cofort your heartes, afterward de- ye shal go your wares: for the fore are ye come to your seruant. And they said, Do euen as thou hast said.

6 Then Abrahám made haste into the tée vnto Sa'áh, and said, Make ready at once the "measures of fine meale: knede it, and make cakes vpon the herthe.

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

8 And he toke butter & milke, and the cal- fe, which he had prepared, and fet before them, and shode him selfe by them vnder the tre, and e their did eat.

9 ¶ The thei said to him, Where is Sarah thy wife? And he answered, Beholde, she is in the tent.

10 And he said, I wil certainly come agai- ne vnto thee according to y time of li- fe: and lo, Sarah thy wife shal haue a fon- ne and Sarah heard in the téé dore, which was behunde him.

11 (Now Abrahám and Sa'áh were olde & shyken in age, and it ceased to be with Sa- ráh afte: the man of women)

12 Thei foe Sa'án laughed within her sel- fe, saying After I am waxed olde, & my lord also, shal I haue lust?

13 And y Lord said vnto Abrahám. Whe- fore di: I Sarah thus laugh, saying, Shal I certainly bear a childe, which am olde?

14 (Shal anie thig be had to the Lord? at y time appointed wil I returne vnto thee, euen according to the time of life, and Sa- ráh shal haue a fonne.)

15 But Sa'áh denied, saying, I laughed not: for she was afeared. And he said, It is not for thou laugheth.

16 ¶ Afterward y me did rise vp f o thece & loked toward Sodom: and Abrahám wet with them to bring them on y ware.

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

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

Ebr 13,2. "Or, any gone

a That is, thre Angels to mans shape.

b Speaking to one of them, as whome ap- peared to be most
manifest for he thought they had been men c For men v- fed
nectuic of the great heat to go bare fo ted in those parties d As
Son of God, that I shalde do my ducts to you

Ebr 24:10

e For as God gone them bo dies for a is- me, so gave he the y
sacuti- es thereof, to walks, to eat and drincke, a fume like.
Chap 17, 19. and 21,2 to 3,9

f That is, whé the shalbe de- limred, or whé the chil- de shal
come into this life g For the ra- ther had re- sp. & to the or der
of nature, then beloned the promos of God. 1 Pet 3,6.

Or lod.

h Behemáh the Shrews wor- do, which we call Lord, she-
werth that this Angel was Christ for cast worde is onely
applied to God.

Chap 22,25. and 22,27.

the

Lot.

Genesis.

I He saw with that fathers right both to know Gods judgements
& to declare them to their children

t God speaketh after the faction of mid- that is, I wil mere into
judg- ment with good adieu. For our sin ere for venge- ance
though no ne actue vs

"Rie de judg- ment"

m God de- clared that his judgements were done a great
mercie, for a time he will ever so cor- rupt, that one only little,
but the right- ness men could not be found there and also that
the wic- led are spared for the righteous face in herry we learn,
that never we ap- proche vnto God, the more doeth our ma-
terable estate appeare, and the more are we humbled.

of God re- fused not the praise for the wicked Sodi- mates,
even to I sat request, how much more wil he grout the prai- ces
of the god lie for y affec- ted Church?

a Wherein we fo Gods pro- mit, on care in preserung his;
about he re- miteth not him life to all a like, for Lot had but
two Angels and Abraham thre.

the earth shall be blessed in him?

19 For I knowe him, y he wil commande his sonnes and his
housholde after him, that the kepe the ware of the Lord, to do

righteousness and judgement, that the Lord maie bring vpon Abraham that he hathe spoken vnto him.

20 Then the Lord said, Because the crie of Sodom and Gomorah is great, and be- cause their sinne is exceeding grievous,

21 I wil go downe now, and se whether the haue done altogether according to y crie, which is come vnto me: and if not, shall I maie knowe.

22 And y men tuined thence & went tow- ard Sodom: but Abraham stode yet be- fore the Lord.

23 The Abraham drewne nere, & said, Wilt y also destroie y righteous with y wicked?

24 If there be fitter righteous within the ci- tie, wilt thou destroie & not spare the pla- ce for y fitter righteous that are therein?

25 Be it farre fro thee fro doing this thing, to slay the righteous with the wicked: & that the righteous shulde be euen as the wicked, be it farre from thee, shal not the judge of all the worlde "do right?

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

27 Then Abraham answered and said, Be- holde now, I haue begonne to speake vnto my Lord, and I am but dust and asshes.

28 If there shal lacke fiue of fitter righteous, wilt y destroye all the citie for fiue? And he said, If I finde there fiue and foutry, I wil not destroye it.

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

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

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

32 Then he said, Let not my Lord be now angrie, & I wil speak but this once, What if ten be founde there? And he answered, I wil not dest, ore it for tens sake.

33 And y Lord went his ware when he had left communing with Abraham, & Abra- ham returned vnto his place.

CHAP. XIX

¶ 1 Lot receiueth two Angels into his house, 4 The fil- thy
lustes of the Sodomites 16 Lot u delivered 24 Sodom u
destroied 26. Lots wife u made a pillar of salt 33. Lots
daughters iye with their father, of whome come Moab and
Anonin.

And in y euening their came two Angels to Sodom: and Lot
face at the gate

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

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

3 Then he preafed vpon them earnestly, and the turned into
him, and came to his house, and he made them a feast, and did
bake vnleauened bread, and their did eat.

4 But before thei went to bed, the men of the citie, even the
men of Sodom compaf- sed the house round about from the
yong to the olde, all the people from all quar- ters.

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

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

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

8 Beholde now, I haue two daughters, w haue not knowen man: the wil I bring out now vnto you, and do to them as semeth you good: onely vnto these men do no- thing. For therefore are thei come vnder the shadowe of my rose.

9 Then thei said, Awaie hence, and thei said, He is come alone as a stranger, & shal he judge and rule: we wil now deale worse with thee then with them. So thei preafed fore vpon Lot him selfe, & came to breake y doie.

10 But the men put for the their hand & pul- led Lot into the house to them and shut to the doie.

11 Then thei smote the men that were at the dore of y house with blindenes bothe smale and great, so that thei were wearie in "fking the dore.

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

13 For we s wil destroye this place, because the crie of them is great before y Lord, and the Lord hathe sent vs to destroye it.

14 Then Lot went out and spake vnto his sonnes in lawe,
which married his daugh- ters, & said, Anise, get you out of
this place: for the Lord wil destroie the citie: but he semed to
his sonnes in lawe as though he had mocked.

15 ¶ And when y morning arose, the Angels haated Lot,
saying, Anise, take thy wife and thy two daughters "which are
here, lest y be destroied in the punishment of the citie.

Chap. 18, 4

b That is, he praised them to instantly. c Not for y thei had
never first, but be- cause y time was not yet come that they
wolde reuile them feluce d Nothing in more dang- rous, then
to dwel where sione reigneth: for it corrup- eth all.

e He de- seth praise to defending his guides, but he it to be bla-
med in faking voluntial men- nes f That I shulde preferne them
from all men- ne.

2 Pet. 2, 7.

Wifde. 19, 24.

"Rie. fuding.

g This pro- with that the Angels are mi nisters, as well to
execute Gods wrath, as to declare his honour Chap. 18, 20.

"ve, th a or ma- rie

"Rie while are found.

b. iii.

Lot.

Genesis.

b The mercie of God firmeth to overcome many sownes in following Gods calling. Wifid.10,8.

He willed hi to See from Gods judge- ments, and not to be forse to depart from y tothe comerei and ful of vas- ne pleasures.

h Though it be little, yet it is great enough to fane my li- foreher! he of fendeth in cho fing another place then the Angel had ap- pointed him. "Sir, thy Serv. I Biscayle Gods commandents was to deftrole the citie and to fane Lot. m Which befo re was called Belah, cha.24, 2. "Don.29,23. ifai 13,15. ferem 30,40. 62,9th.26,49. 62,9.22,8. amo.4,11. luk.17,29. inde 7. a As touching the bodie ont- ly: & this was a notable mo- munity of Gods vengeance so all them that paffed that way.

o Having befo re fels Gods mercie, he deft not pro- uehe him egai ne by consti- ting among the wicked pleasing, in the comerei, which y Lord had now de- ftroied e For except he

had been overcome y wine, he wol- de never have done y shomi nable ad.

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

17 And when they had broght the out, the Angel said: escape for thy life: Ioke not behinde thee, nether tarte thou in all the plaine: escape into the mountaine, lest thou be deftroied.

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

19 Beholde now, thy feruunt hathe founde grace in thy fight, and thou hast magni- fied thy mercie, which thou hast thewed vnto me in fauing my life: and I can not escape in the mountaine, lest fume vuil ta- ke me, and I die.

20 Se now this citie hereby to flee vnto; which is a little one: Oh let me escape th' ther: is it not a k little one, & my foule fhal liue?

21 Then he said vnto him, Beholde, I haue received "thy request also cœcerning this thing, that I wil not ouerthrowe this ci- tie, for the which thou hast spoken.

22 Haste thee, faue thee there: for I cæ do nothig til thou be come thether. Ther- fore y name of y citie was called Zóar.

23 The fume did rise vpon the earth, whc Lot entred into Zóar.

24 Then the Lord rained vpon Sodom and vpon Gomorah
brimstone, and fire from the Lord out of heauen,

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

26 Now his wife behide him loked backe, and was turned in to
a piller of salt.

27 And Abrahám rising vp early in y mor nig went to y place,
where he had stand be- fore the Lord, and loking toward
Sodom and Gomorah and toward all the land of the plaine:

28 Beholde, he fawe the fmole of the land mounting vp as the
fmole of a fornace.

29 But yet when God deftroied the cities of the plaine, God
thoght vpon Abrahá, and fent Lot out from the middes of the
defructio, whc he ouerthrewe the cities, wherein Lot dwelled.

30 Then Lot went vp fró Zóar, and dwelt in the mountaine
with his two daughters: for he feared to taite in Zóar, but dwelt
in a caue, he, and his two daughters.

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

32 Come, we wil make our father s drinke wine, and lye with him, that we maie pre- ferue fede of our father.

33 So thel made their father drinke wine y

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

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

35 So thel made their father drinke wine y night also, and the yonger at ofe, and laie with him, but he perceived not, when she laie downe, nether when she rose vp.

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

37 And the elder bare a fonne, & she called his name Moab: the fame is the father of y Moabites vnto this daie.

38 And the yonger bare a fonne also, and she called his name Ben-amm: the fame is y father of y Ammonites vnto this daie.

CHAP. XX.

1 Abrahám dwelled as a franger in the land of Gerár. 2
Abimélech taketh awaie his wife 3 God reproueth the King, 4
And the King, Abrahá. 5 Sarah is reflo red with great giftes 17
Abrahám praieth, and the King and his are healed.

A Fterwar de Abrahám departed thence toward the South
countrie and dwel- led berwene Cadéth & s Shur, and foieur-
red in Gerár.

2 And Abrahám said of Sarah his wife, She is my fister. The
Abimélech King of Gerár fent and toke Sarah.

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

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

5 Said not he vnto me, She is my fister, yea, and she het felfe
said, He is my brother: w an vpriht minde, and finnocét háds
ha- ue I done this.

6 And God said vnto him by a dreame, I knowe y thou didest
this euen with an vp- right minde, & I s kept thee also that
thou shuldest not finne against me: therfore suf- fred I thee not
to touche her.

7 Now then deliuer y man his wife agai- ne: for he is a h
Prophet, & he shal praye for thee y thou mayest liue: but if
thou de- liuer het not againe, be fute y thou shalt die the death,
thou, & all that thou hast.

8 Then Abimélech rising vp early in the morning called all his
fetuates, and tolde all thefe things "vnto them, and the men
were fore afraide.

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

"Sir, bye al's.

r Thus God permitted him, to fall moun- horribly in y folitarit
moni- toynes, whome the wickedness of Sodom col- de not
ouer- come

f Who at they were born in moun horribly there, in were they
and their posterior vile and wicked

t That is, fone of my prophet signifying, that that rather re-
layed I their fame, then re- penced for the fame.

a Which was toward Egypt.

b Abrahám had now twife falle into this faute: fuche is mans
fculte. c So greatly God deftreth the breache of marriage.

d The infideles confeffed that God wold not punish but for out
occultion therfe, when fucuer he pu- nitheth, y oc- cuffion in
iun. e As not fai- ling by igno- rance, and not doing out of
purpofe.

f Not thinkig to do any man harme.

g God by his holic Spirit retritheth the that offend by ignorance,
that thei fall not into greater incommiffae.

h That is, one, whome God retriheth him fell fami- larly.

i For y pray- ef of y godlie is of force towards God. "Sir in
their sores"

k The wicked- ess of the King bringeth Gods wraith vpon y
whole realme.

10 So

Abrahám.

Genesis.

9

He sheweth that no hum- ness can be ho- ped for, whe- re the
fear of God is not in my sister, he meant his cancerous man, &
by daugh- ter, Abrahams once for so the Threws we sheweth
what Chap 12, 19.

- Or, is at thy renown with

n such an he-nd, as with whome thou meant be pro- served
from all danger, n God caused this heathen king to re- prove
her, because she defended, sin- ce God had given her a hound,
as her vail and defense p had taken away from the the gift of
con- censing

Chap 17, 19. & 18, 20 All 7, 8. gal 4, 25. dev 11, 11. a
therefore muscle was greater

Chap 17, 12.

b She accu- feth her false of ingrazitude that she did not
believe the Angel

c He derided God's promise made to Iz- hák, which Apostle
cal- led perfect- to. Gal 4, 29.

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

11 Then Abrahám answered, Because I thought thou, Surely y'
fear of God is not in this place, and they will stay me for my
wines sake.

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

13 Now when God caused me to wander out of my fathers house, I said the to her, This is thy kindness that y shalt sheweth to me in all places where we come, Say thou of me, He is my brother.

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

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

16 Likewise to Sarah he said, Beholde, I ha- ue given thy brother a thousand peces of silver: beholde, he is y' vail of thine eies to all that are with thee, and to all others: and she was thus reprovéd.

17 Then Abrahám praised vnto God, & God healed Abimélech, and his wife, and his maid seruants: and they bare children.

18 For y Lord had shut vp eueie wobe of y house of Abimélech, because of Sarah A- brahams wife.

CHAP. XXI.

2 Izhák is borne. 9 Ishmael macketh Izhák. 14 Hagár is cast out vnto her sonne. 17 The Angel comforteth Ha- gár. 22 The councell between Abimélech & Abrahám.

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

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

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

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

5 So Abrahám was an hundredth yere olde, whê his sonne Izhák was borne vnto him.

6 The Sarah said, God hath made me to rejoyce all that heare will rejoyce w me?

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

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

9 And Sarah saw y sonne of Hagár the Egyptia (which she had borne vnto Abra- hám) mocking.

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

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

11 And this thing was very grievous in A- brahams sight, because of his sonne.

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

13 As for y sonne of y bond womá, I wil ma- ke hi a nacro also, because he is thy sede.

14 So Abrahám arose vp early in the mor- ning, and toke bread, and a bottel of wa- ter, and gave it vnto Hagár, putting it on her shulder and the childe also, and sent her away: who departing wandled in the wilderness of Beer-sheba.

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

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

17 Then God sheard the voyce of the chil- de, and the Angel of God called to Ha- gár from heauen, and said vnto her, What

alieth thee, Hagár's feare not, for God hath heard y voyce of the childe where he is.

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

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

20 So God was with the childe & he gre- we and dwelt in the wilderness, and was an archer.

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

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

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

24 Then Abrahám said, I wil sweare. 25 And Abrahám rebuked Abimélech for a well of water, w Abim lechs seruants had violently taken away.

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

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

28 And Abrahám set seuen lambes of the

d The prom- ised fede shal- be coited fr Izhák and not from Ishmael. Rom 9, 7 abs 1, 18 e The Ishmael est shal come of him f True faith which all na- cural affections to obey Gods eliminate

g For his pre- met sake ma- de to Abra- hám, and not because y chil- de had discre- tion and ind- gemet topeay.

h Except God open our eies, we can nether se, nor we the meanes which are before vs. 1 As touching unwede thigs God can feel him to g- spur ' Or, for in the love and was no matter.

"She deale fair ly with me, in lyre."

k So y is in lawful stig to take an othe, a matters of his portance, for to unliffe the tructh and to affare others of our discern- to I Wicked Ter- nuns do many calls vishon'd to their ma- ters.

C.1.

Abrahám.

Genesis.

flocke by them felues.

29 Then Abimélech faid vnto Abrahám, What meane thefe feuen lambes, which thou halt fet by them felues?

30 And he anfwered, Because thou shalt re- celue of mine hand thefe feuen lambes, y it may be a witnes vnto me, that I haue dig ged this well.

31 Wherefore the place is called 'Beer-she ba, because there thei bothe fware.

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

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

34 And Abrahám was a stranger in the Phi- listims land a long feafon.

CHAP. XXII.

1.2 The faith of Abraham is proved in offering his feme Izhák, a Izhák, a figure of Christ. 20 The genera- tion of Nahór Abrahams brother, of whomá cameth Rebekáh.

The smell of the whole, of fruit, meaning flakes 20 That we fe that y godlie, as touchig out warde things, may make pea ce

wch y wie hid y knowe not the true God 20 That is, he
worshipped God in all points of true religion

Ebr. 11,17.

Ebr. 1,1.

a Which figui forth the feate of God, in the which place he was
houn- zed: and zalo- nd afterward buyk the em- ple b Herein
fin- de y chieftest point of his of tenum, feing he was
command- ed to offrey him in whom God had pro- duced to
blef- fe all the in- tions of the world. c He doused not, but God
couldn accom- plish his pro- mes: though he sholds fueris- ce
his fonne.

d The onely vay to over- come all ten- nations is to rech vp's
Gods prominence. e But it is li- ke y his father had declared to
him Gods chance: hence whereunto he shewed him self
obedient Iom. 2,21.

1 And after thefe thigs God did proue Abrahám, & faid vnto
hi, Abrahám. Who answered, 'Here am I.

2 And he faid, Take now thine onely fonne Izhák whome thou
loueft, & get thee vn- to the lande of a Moriáh, and b offre him
there for a burnt offering vpon one of the mountaines, which I
wil shewe thee.

3 Then Abrahám rofe vp early in the mor- ning, and fadled his afle, and toke two of his feruants with him, and Izhák his fonne, and cloue wood for the burnt offering, and tofe vp and went to the place, which God had tolde him.

4 Then y third day Abrahám lift vp his eies, and fawe the place a farre of,

5 And faid vnto his feruants, Abide you he- re w the afle: for I & the childe wil go y o- der & worfhip, & e come againe vnto you.

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

7 Then fpake Izhák vnto Abrahám his fa- ther, & faid, My father. And he answered, Here am I, my fonne. And he faid, Behol- de the fire & the wood, but where is the lambe for the burnt offering?

8 The Abrahám answered, My fonne, God wil d prouide him a lambe for a burnt of- fring: fo they went bothe together.

9 Whé they came to y place w God had she wed hi, Abrahám buylded an altar there, & couched y wood, & e houd Izhák his fo ne* & laied him on y altar vpon y wood.

10 And Abrahám stretching forthe his hand, toke the knife to kil his fonne.

11 But y Angel of the Lord called vnto him from heaue, faying, Abrahám, Abrahám.

And he anfwered, Here am I.

12 Then he faid, Lay not thine hand vpon the childe, nether do anie thing vnto him: for now I knowe that thou fea: eft God, feing for my fake thou haft not fpared thine onely fonne.

13 And Abrahám lifting vp his eies, loked: & beholde, there was a ram behinde him caught by y hornes in a bufhe, then Abra- hám wét & toke the ram & offred him vp for a burnt offering in y ftede of his fonne.

14 And Abrahám called the name of that place, 'Lehouáh-ineh. as it is faid this day. In the mount wil the Lord s be fene.

15 And the Angel of the Lord cryed vnto Abrahám fi om heauen the feconde time,

16 And faid, By b my feife haue I fwoine (faith y Lord) becaufe thou haft done this thig, & haft not fpared thine onely fonne,

17 Therefore wil I furely bleffe thee, and wil greatly multiplie thy fede, as y ftarres of the heauen, and as y fande which is vp-

on the feafhore, and thy fede fhall poffe- fe the gate of his enemies.

18 And in thy fede fhall all y naciós of the earth be bleffed, becaufe thou haft obeyed my voyce.

19 Then turned Abrahám againe vnto his feruants, and they rofe vp and went toge- ther to Beer-sheba: and Abrahám dwelt at Beer-sheba.

20 And after thefe thigs one tolde Abra- hám, fayig, Beholde Milcáh, she harhe alfo borne children vnto thy brother Nahór:

21 To wit, Vz his eldest fonne, & Buz his bro- ther, & Kemuél the father of 'Arám,

22 And Chéfed and Hazó, & Pildáh, & Iid láph, and Bethuél.

23 And Bethuél begate Rebekáh: thefe eighe did Milcáh beare to Nahór Abra- hams brother.

24 And his cfeubine called Reumáh, she bare alfo Tébah, & Gáhan & Tháhafh & Maacháh. CHAP. XXIII.

1. Abraham lamenteth the death of Saráh 4 He hieth a field, to bury her of the Hittites. 15 The equate of Abrahám. 15 Saráh is buryed in Machpelah.

1 When Saráh was an hüdreth twen- ty and feuen yere olde ("fo long liued she)

2 Then Saráh dyed in Kiriath-arbá: the fame is Hebrón in the land of Canáan. & Abrahám came to mourne for Saráh and to wepe for her.

3 Then Abrahám e rofe vp fió y fight of his corps, & talked w the 'Hittites, faying,

4 I am a stranger, & a foriner among you, glue me a poffeision of buryal with you, that I may bury my dead out of my fight.

5 Then the Hittites anfwered Abrahám, faying vnto him,

6 Heare vs, my Lord: thou art a prince b of God among vs: in the chieftest of our fepul chres

f That is, by thy true obe- cience thou haft declared thy lausin faun Or, and haft not withheld on them, norle feue from me.

Or, The Lord wil fe, or pr. mi- do g The name is changed, to shewe y God donne both fe & prouide fe- cerely for his, and alfo cu- dently is fe- ue and felt in tune chornife is Signifying, that there is no greater the he.

Or, holder Chap 12,3,6 12,12. seclef. 4,4,21. aif. 3,21. gal. 3,2.

Or, of the 2/11 one.

Concubine is oftenest taken in the good part of the women which were inferior to the wines.

The the yere of the life of Sa- rah 2. That is whé he had
mourn- ed: fo y god- lie may mourn on, if they peffe not
menfure: mo y natural affection is co- mandable. The, fures of
the 3. That is, god- lie or excelfe, for y Efrem- es fo fpake of
all things that are nota- ble, becaufe all excellence cometh of
God.

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"She in your feeds

Or, double ca- ne, because we was unable to achie "She in full
fat war

4 Meaning, all the citizens & substitutes.

4 To Sowe he had them in good china tion and com- ience

a The command shekeli is a- bour to pice, so the 400 the kels
mount to 11 li 6 shill & 8 peace, after 5 shill feel. the ouer.

An, an, an.

f That is, all the people co firmed y tale.

"The true love deyes.

chres bury thy dead: none of vs shal for- bid thee his
sepulchre, but thou manest bury thy dead therein.

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

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

9 That he wolde giue me y cause of Machpe láh, which he
hathe in the end of his field: y he wolde giue it me for as much
"mo- ney as it is worth, for a possession to bu- ry in among
you.

10 (For Ephrón dwelt among y Hittites) Then Ephrón the
Hittite answered Abra- hám in the audience of all the Hittites y
went in at the gates of his citre, saying,

11 No, my lord, heate me: the field giue I thee, and the cause,
that thee ein is, I giue it thee: men in the presence of the
sonnes of my people giue I it thee, to bury thy dead.

12 Then Abrahám bowed him self befo- re the people of the
land,

13 And spake vnto Ephrón in the audience of the people of the
country, saying, Seing y wilt giue it, I praye thee, heate me, I

wil giue y price of the field: receiue it of me, and I wil bury my dead there.

14 Ephrón then answered Abrahám, saying vnto him,

15 My Lord, hearké vnto me: y land is worth four hudreth shekels of siluer: what is y be twene me & thee: bury thee fore thy dead.

16 So Abrahám hearkened vnto Ephrón, & Abrahám weyed to Ephrón the siluer, which he had named, in the audience of the Hittites, men foure hudreth siluer she- kels of currant money among marchátes.

17 So y field of Ephrón which was in Mach- peláh, & ouer against Mamré, even y field & the cause y was therein, and all the trees y were in the field, which were in all the borders roundabout, was made sure

18 Vnto Abrahám for a possession, in the sight of the Hittites, even of all that went in at the gates of his citre.

19 And after this, Abrahám buryed Saráh his wife in the cause of the field of Machpe láh ouer against Mamré: the same is He- brón in the land of Canáan.

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

CHAP. XXIII.

2 Abrahám causeth his seruant to swear to take a wife for Izhák, in his time buried. 13 The seruant prayeth to God. 34 His fidelities towards his master. 50 The friends of Rebekáh commit the master to God. 52 They ask her consent and she agreeeth, 67 and so married to Izhák.

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

Abrahám in all things.

2 Therefore Abrahám said vnto his eldest seruant of his house, which had the rule o- uer all that he had, 3 Put now thine hand vnder my thigh,

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

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

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

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

7 The Lord God of heauen, who toke me from my fathers house, & from y lād whe re I was bonne, and that spake vnto me, & that sware vnto me, saying, 8 Vnto thy sede wil I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

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

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

10 So the seruant toke ten camels of the camels of his master, and departed: for he had all his masters goods in his hād, & so he arose, and went to Ariám Naharáim, vn to the citre of Nahór.

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

12 And he said, O Lord God of my ma- ster Abrahám, I besche thee, send me go- od spede this day, and shewe mercie vnto my master Abrahám.

13 Lo, I stan by the well of water, whiles the més daughters of this citre come out to drawe water.

14 8 Grant that y maide, to whome I saie, Bowe downe thy
pitcher, I pray thee, that I may drinke: if she say, Drinke, and I
wil giue thy camels drinke also: may be she y thou hast
ordeined for thy seruant Izhák: & thereby shal I knowey thou
hast shew- ed mercie on my master.

15 Now yer he had left speaking, beholde, Rebekáh came out,
the daughters of Be- thuel, sonne of Milcáh the wife of Nahór
Abrahams brother, and her pitcher vpon her shuldre.

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

Chap 47.23. a Which cert- monie decla- ron y seruans
obedience to- wards his ma- ster, and y ma- sters power o- uer
the foresh. b This the- werth that an estue may be required in a
law for confec- tion. He wolde not y his son- ne shulde ma- ry
out of the godic fami- lies for the in- continents y come by ma-
rying with the vignolls are for for the in- condice places of the
Scripps res d Left he shul de: Iose the in- heritance pro- mised
Chap 12.7. & 13.11. & 15. 16. & 16.4.

25. inourea.

Or, Nefspua- man, 1, 2, 3 of the two foudice was, of Tygm and
Suphrance. 4 That is, to Chirán "Sir to bear their forces

He groüderh his prayer vpú Gods promise made to his master
Or, canfe we were.

The seruans moved by Gods Spirit de- fired to be af- fured by
a fi- gue, whether God prolipe- red his son- ney or no.

b God geneth good success to all things are vnder- taken for
the glore of his Name and at- cording to his words.

c.ii.

Abrahám.

Genesis.

Here is declared God over beareth the prayers of his, and
great- eth these re- questes

She my Lord

Ely, have mentioned of drinking

Preparing to God permis- ted manne things both in apparel,
and other things & are now forbidifpecial ly when they
appreciate not to our mortifi- cation The golden shaken in here
ment and not that of silver.

He beatheth not his good fortune (as do the wicked) him
acboula- geth that God kath dealtmer cifully with his mother
in keyig promes.

For he wel- red on Gods hand, who had now heard his prayer
o To wit, Labá The gentle intervenants of strangers v- fed
among the godhisfathers The fidelitie thus servants owe to

their masters, em- seth them to preform their mastersbefinet to
their owne nateffitie. To blesse, signifieth here to entiche, or
mercefe with fukhame, as f mets in f feme verfe desla- reth.

the i went downe to the well, and filled her pitches, and came
vp.

17 Then the feruant ran to mete her, and faid, Let me drinke, I
praye thee a little water of thy pitcher.

18 And the faid, Drinke fyr: and the hafted, & let downe her
pitcher vpon her hand & gave him drinke.

19 And when the had giuen him drinke, the faid, I wil drawe
water for thy camels al- so vntil thei"haue dronken ynough.

20 And the pou ed out her pitches into the tough fpedely, and
ianne againe vnto the well to drawe water, and the drewe for
all his camels.

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

22 And when the camels had left drinking, the man toke a
golden b abillement of I halfe a fhedel weight, & two
bracelettes for her hâds, of te fhekels weight of golde: 23 And
he faid, Whofe daughter art thou tel me, I prairie thee, Is there
roume in thy fathers houfe for vs to lodge in?

24 Then she said to him, I am thy daughter of Bethuel the son of Milcah whom thou barest unto Nahór.

25 Moreover she said unto him, We have yielded also and provided enough, and room to lodge in.

26 And the man bowed himself and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, who hath not withdrawn his mercie and his truth from my master: for whereto I was in thy way, thy Lord brought me to my masters brethren's house.

28 And the maid ran & tolde them of her mothers house according to these words.

29 Now Rebekah had a brother called Laban, & Laban ran unto thy father to the well.

30 For when he had given the earrings & the bracelets in his fathers hands, & when he heard the words of Rebekah his sister, saying, Thus said the man unto me, then he went to the man, & lo he found by the camels at the well.

31 And he said, Come in thy blessed of thy Lord: wherefore standest thou without, seeing I have prepared the house, & room for thy camels?

32 Then thy man came into thy house, and he unfaded the camels and brought yield & provided for the camels, and water to

waehe his fete, & the mens fete that were with him.

33 Afterward the meat was fet before him: but he faid, It wil not eat, vntil I haue faid my meffage: And he faid, Speake on.

34 Then he faid, I am Abrahams feruant, 35 And the Lord haehe bleffed my master wonderfully, that he is become great: for he haehe giuen him fhepe, and beues, & fil-

uer, and golde, and men, feruantes, & maide feruantes, and camels, and affes.

36 And Sarah my masters wife haehe borne a fonne to my master, whe the was olde, & vnto him haehe he giue all that he haehe.

37 Now my master made me fweare, faying, Thou fhalt not take a wife to my fonne of the daughters of the Canaanites, in whofe land I dwel:

38 But thou fhalt go vnto my fathers hou- fe and to my kinred, and take a wife vnto my fonne.

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

40 Who answered me. The Lord, before whome I walke, wil fend his Angel with thee, and prosper thy iourney, and thou fhalt take a wife for my fonne of my kid- red and my fathers houfe.

41 Then fhalt f be difchanged of mine othe, when thou
commett to my kinred, and if thei giue thee not one, thou fhalt
be fre from mine othe.

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

43 Beholde, I ftand by the well of water: when a virgine
commeth forthe to drawe water, & I faie to her, Giue me, I
praie thee, a little water of thy pitcher to drinke,

44 And the faie to me, Drinke f, and I wil alfo drawe for thy
camels, let her be the wife, which the Lord haehe prepared for
my masters fonne.

45 And before I had made an end of fpeakig in mine heaat,
beholde, Rebekáh came forthe, and her pitcher on her fhuldre,
& the went downe vnto the well, and drewe water. The I faid
vnto her, Giue me drike, I praie thee.

46 And the made haehe, and toke downe her pitcher from her
fhulder, and faid, Drinke, & I wil giue thy camels drinke alfo.
So I dranke, & the gaue the camels drinke alfo.

47 Then I afled her, & faid, Whofe daugh- ter art f And the
anfwered, The daugh- ter of Bethuel Nahors fonne, whome
Mil- cah bare vnto him. Then I put the abille- ment vpon her
face, and the bracelettes vpon her handes:

48 And I bowed downe & worfhipped f Lord, and bleffed the
Lord God of my master Abrahám, which had broght me f right
waie to take my masters brother daughter vnto his fonne.

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

50 Then answered Labán and Bethuel, & faid, This thing is
proceded of the Lord: we can not therefore faie vnto thee,
nether euil not good.

The Canaanites were ac- cur'd & ther- fore the god- lie colde:
not none with the in marriage Morning, a- mong his kifo
folkes, as ver- 40

Which by manomorite I cauded thee to make.

Or, wale.

v. 6. 15.

Or, f read.

Signifying f that prayer was not fpoue by the mouth, but amely
mo- dines to his heast.

He fneweth what is our ductie, when we haue recei ned ante
be- nefite of the Lord.

She, re she wale of trueth

If you w- frely & faie h fully giue your daughter to my masters
fonne.

a That is, f I must preuide els where.

b So fone as thea perenne that it is God ordinance thei yelde.

5 Be-

Abrahám.

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'Or, at thy own moderator. 'Or, it is said.

51 Beholde, Rebekáh, before thee, take her & go, that she may
be thy masters sonnes wife, even as the Lord hath said.

52 And when Abrahams servant heard their wordes, he bowed
him self to towarde the earth unto the Lord.

53 Then the servant toke for the jewels of sil- uer, & jewels of
gold, & raiment, & gaue to Rebekáh: also unto her brother and
to her mother he gaue gifts.

54 Afterward: the they did eat & drink, but e he, and the men
that were with him, and taried all night, and when they rose up
in the morning, he said, Let me depart vn- to my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten days: then shall she go.

56 But he said unto the, Hicre you me not, seig y Lord hath prospered my journey: send me away, y I may go to my master.

57 Then they said, We wil call the maide, and aske her content.

58 And they called Rebekáh, and said vnto her, Wilt thou go with this man? And she answered, I wil go.

59 So they let Rebekáh their sister go, and her nourse, with Abrahams servant and his men.

60 And then blessed Rebekáh, and said vn- to her, Thou art our sister, growe into thousand thousand, and thy sede possesse the state of his enemies.

61 Then Rebekáh arose, and her maides, & rode upon the camels, and followed y ma & y servant toke Rebekáh, & departed.

62 Now Izhák came from the way of Be- ér-lahái-roi, (for he dwelt in the South country)

63 And Izhák went out to pray in the field toward the evening: who lift up his eies, and looked, and beholde, the camels came.

64 Also Rebekáh lift up her eies, and when she sawe Izhák,
she lighted down from the camel.

65 (For she had said to the servant, Who is yonder man, that
commeth in the field to mere vs? And the servant had said, It
is my master.) So she toke a vail and cou- tered her.

66 And the servant tolde Izhák all things, that he had done.

67 Afterward Izhák brought her into the tent of Sarah his
mother, & he toke Rebekáh, & she was his wife, & he loued
her: so Izhák was comforted after his mothers death.

CHAP. XXV. 1 Abraham taketh Keturáh to visit, and getteth
many children. 6 Abraham giveth all his goods to Izhák. 12
The genealogy of Ishmaél 25 The birth of Izakáh and sau. 20
Sáu felleth his birth right for a mess of petage.

2 Which bare him Zimán, & Iokshán, & Medán, & Mideán, &
Ishbák, and Shúah.

3 And Iokshán begate Sheba & Dedán: * And the sonnes of
Dedán were Asshu- rim, & Letushim, and Leummim.

4 Also the sonnes of Mideán were Epháh, & Ephér, & Hanóch,
& Abidá, and Eldá- ah. all these were the sonnes of Keturáh.

5 ¶ And Abraham gaue all his goods to Izhák,

6 But vnto the sonnes of the concubines, which Abraham had, Abraham gaue gif- tes, and sent them away from Izhák his sonne (while he yet lived) Eastward to the East country.

7 And this is the age of Abrahams life, which he lived, an hundredth seventy and five yere.

8 The Abraham yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was gathered to his people.

9 And his sonnes, Izhák and Ishmaél buried him in the cause of Machpeláh in the field of Ephrón sonne of Zóháí the Hittite, before Mamré.

10 Which field Abraham bought of the Hittites, where Abraham was buried w Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhák his sonne, and Izhák dwelt by Beér-lahái-roi.

12 ¶ Now these are the generations of Ish- maél Abrahams sonne, whome Hagár the Egyptian Sarahs handmaide bare vnto A- brahám.

13 * And these are y names of the sonnes of Ishmaél, name by name, accordig to their kindreds: the "eldest sonne of Ishmaél was Nebaióth, then Kedár, & Adbeél, & Mibáim,

14 And Mishmá, & Dumáh, & Maśá, 15 Hadár, & Temá, Ietúr, Naphísh, & Ké- demah.

16 These are the sonnes of Ishmaél, and these are their names, by their townes and by their castels: to wit, twelve princes of their nations.

17 (And these are the years of the life of Ishmaél, an hundredth thirty and seven yere, and he yielded the spirit, and dyed, & was gathered vnto his people)

18 And they dwelt fro l'Auialáh vnto Shur, that is towards Egypt, as thou goest to Asshú: Ishmaél dwelt s in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhák Abrahams sonne. Abraham begate Izhák,

20 And Izhák was forty yere olde, when he toke Rebekáh to wife, the daughter of Bethuél the Aramite of Pañán Arám, and sister to Labán the Aramite.

21 And Izhák prayed vnto the Lord for his c. iii.

Izhák.

Genesis.

We, here are another.

b That is, I childe, being one shall destrue another. For that is the only rege in all our matures Rom 9,16.

Ex 9.12.3. Mat 4,6.

The a man of the field Or, simple and inverse The verifies in
his number.

Or, fede or velly

2 The repro- ber chemo not Gods benefits except they feel
them pre- ferely, & ther- fore they pre- ferre preient pleasures
6:17 12,16. 1 Thus I wic- hed preferere their woelde- lie
chondities to Gods lysti- nal graces: but I childer of God do
the contrary.

a in the land of Canam.

b Gods proul- dice eluvius wasteth to direct I wines of his
children

Chap. 13, 15. & 22,16.

wife, because she was baren: and the Lord was intreated of
him, and Rebekah his wife conceived,

But the children's troue together within her: therefore she said,
Seign is so, why am I thus: wherefore she went to aske I Lord.

And the Lord said to her, two nations are in thy wombe, and
two maner of peo- ple shalbe deuded out of thy bowels, and
the one people shalbe mightier then the other, and the elder
shalferue I yonger.

24 Therefore when her time of deliuer- ace was fulfilled,
beholde; twinnes were in her wombe.

25 So he that came out first was red, and he was all out as a
rough garment, and they called his name fisau.

26 And afterwarde came his brother out, and his hand held
Esau by the hole: there- fore his name was called Izakob. Now
Izhák was thre score yere olde when Re- bekáh bare them.

27 And the boyes grewe, & Esau was a cun- ning hunter, &
"liued in I fields: but Iza- kób was a 'plaine man, and dwelt in
retes.

28 And Izhák loued Esau, for "venifon was his meat, but
Rebekáh loued Izakób.

29 Now Izakób fodde pottage, & Esau ca- me from the field
and was wearie.

30 Then Esau said to Izakób, Let me eat, I play thee, of I
pottage so red, for I am wea- ry. Therefore was his name called
Edóm.

31 And Izakób said, Selme euen now thy birthright.

32 And Esau said, Lo, I am almoft dead, what is then thus
birthright to me?

33 Izakób then said, Sweare to me eue now. And he fware to him, & I folde his birth- right vnto Izakób.

34 Then Izakób gaue Esau bread and pot- tage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esau có- temned his birthright.

CHAP. XXVI.

1 God preuldeh for Izhák in the famine 2 He ranneth his promes 3 The king blamed him for denying his wife. 4 The Philistims hate him for his riches, 5 Stoppe his wellers, 6 And drive him away, 7 God comforteth him, 8 He maketh alliance with Abimelech.

A Nd there was a famine in the land besides the first famine that was in the dayes of Abrahám, wherefore Izhák went to Abimélech King of the Phili- stims vnto Gerár.

2 For the Lord appeared vnto him, & said, Go not downe unto Egypt, but abide in the land which I shal shewe vnto thee.

3 Dwel in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy fede I wil giue all these "countries: and I wil performe the othe which I fware vn- to Abrahám thy father.

4 Also I wil cause thy fede to multiplies the starres of heaven, and wil giue vnto

thy fede all these countries: & in thy fede shal all the naciós of the earth be blessed,

5 Because that Abrahám "obied my voy- ce and kept mine" ordinance, my com- mandemétes, my statutes, and my Lawes.

6 So Izhák dwelt in Gerár.

7 And the men of the place asked him of his wife, & he said, She is my sister: for he heared to say, She is my wife, left said he, the men of the place shulde kilme, be- cause of Rebekah: for she was beautiful to the eie.

8 So after he had bene there long time, A- bimélech King of the Philistims loked out at a windowe, and lo, he sawe Izhák spouting with Rebekáh his wife.

9 Then Abimélech called Izhák, and said, Lo, she is of a suretie thy wife, & why sai- dest I, She is my sister: To whome Izhák answered, Because I thought this, It mate be that I shal die for her.

10 Then Abimélech said, Why hast thou done this vnto vs? one of the people had almoft lien by thy wife, so shuldest thou haue broght sinne vpon vs.

11 The Abimélech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.

12 Afterward Izhák sowed in that land, and founde in the same yere an hüdreth folde by estimation: and so I Lord blessed him.

13 And the man waxed mightie, and "til increased, til he was exceeding great,

14 For he had flockes of shepe, and herdes of cattel, and a mightie housholde: therefore the Philistims had s enuie at him,

15 In so muche that I Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abra- hams time.

16 Then Abimélech said vnto Izhák, Get thee from vs, for thou art mightier the we a great deale.

17 Therefore Izhák departed these & pit ched his tent in the vallei of Gerár, and dwelt there.

18 And Izhák returning, digged the wel- les of water, which they had digged in the dayes of Abrahám his father: for the Phi- listims had stopped them after the death of Abrahám, & he gaue the the same na- mes, which his father gaue them.

19 Izhaks seruants then digged in the val- lei, & found there a well of liuing water.

20 But the herd men of Gerár did striue w Izhaks herd me sayig, The water is ours: therefore called he the name of the

well Esck, because they were at strief w him.

21 Afterward they digged another well, and stroue for that also, and he called the na- me of it 'Simah.

22 Then he removed thence, & digged an other well, for the w this stroue not: there-

Chap. 12, 17. and 15, 18. & 22, 19. and 23. 24.

e He commen- deth Abrahás obedience be- cause Izhák shulde be the more rendie to follow I like: for as God ma- de this gnees of his fre mer- ce, so doeth I confirmation thereof peace of the same famosine. "Sir my ke- ping

4 Whereby we so I scare and distrust it found in I ma- he faithful e Oi shewing some familiar signs of love, whereby it might be know was that she was his wife.

f In all ages men were per- funded I Gods vignate shul- de light vpon wells: he- shers.

Or, an hüdreth welfare.

Sir he went for the going de- serving.

g The malici- out cause al- ways the gra- ces of God in others.

h The Ebrews werde signifi- eth a flood, or vallei, where water at any time ranneth.

Or, bringing.

Or, Caucasian, strife

Or, barred.

Izhák.

Genesis.

Or, lungenes, cause.

God aforeseth Izhák against all tears by rehering the premier made to Abraham. To signify that he would serve none o- ther God, but the God of his father Abra- ham.

1 The Ebro- wer in twan- ing begin re- manly w If, h understand y rest y is that God shall po- nise him that breaketh the other here the wicked shews that they are atraid left y come to them y that wolle do to other.

Or, else. Or, the well of the else.

Chap. 27, ad. 9, diphoditis and rebellious.

2 Sir. 5, 1.

fore called he the name of it 'Rehoboth, & said, Because y Lord, hath now made vs rouse, we shall encrease vpon y earth.

23 So he went vphence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God of A- braham thy father: feare not, for I am with thee, and wil blesse thee and multiplie thy seed for my seruants Abrahams sake.

25 Thie he buylt an altar there, and called vpon the name of the Lord, & there spread his tent: where also Izhaks seruants

dig- ged a well.

26 Then came Abimelech to him fro Ge rar, and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whome Izhák said, Wherefore co- meye to me, sing ye hate me and haue put me awaie from you?

28 Who answered, We sawe certainly that the Lord was with thee, and we thought thus, Let there be now an othe betwene vs, men betwene vs and thee, and let vs make a couenant with thee.

29 Thou 1 shalt do vs no hurt, as we haue not touched thee, and as we haue done vn to thee nothing but good, and sent thee awaie in peace: thou now, the blessed of the Lord, do thus.

30 Then he made them a feast, & thei did eat and drinke.

31 And thei rose vp betimes in the mot- ning, and sware one to an other: then Iz- hák let them go, and thei departed from him in peace.

32 And that same daye Izhaks seruants ca- me & tolde him of a well, which thei had digged, & said vnto him, We haue found water.

33 So he called it 'Shibáh: therefore the na- me of the citre is called 'Beer-sheba vn- to this daye.

34 Now when Esau was fourtie yere olde, he toke to wife
Iudith, the daughter of Beeri an Hittite, & Bashemáth y daugh-
ter of Elon an Hittite also.

35 And thei were a grief of minde to Iz- hák and to Rebekáh.

CHAP. XXVII.

1 Izakób getreth the blessing from Esau by his mo- thers
counsel. 2 Esau by vopong moneth his father to prize him. 3
Esau hatoth Izakób and throataneth his death. 4 Rebekáh
sendeth Izakób awaie.

1 A Na when Izhák was olde, & his eies were dimme (so that
he colde not se) he called Esau his eldest sonne, and said vnto
him, My sonne. And he answered him, "I am here.

2 Then he said, Beholde, I am now olde and knowe not the
daie of my death:

3 Wherefore now, I praie thee take thine instruments, thy quier
and thy bowe, & get thee to the field, that thou maies

"take me some venison.

4 Then make me sauourie meat, such as I loue, and bring it me
that I maie eat, and y my soule maie blesle thee, before I dye.

5 (Now Rebekáh heard, when Izhák spake to Esau his sonne)
and Esau went into the field to hunt for venison, and to bring
it.

6 Then Rebekáh spake vnto Izakób her sonne, saying,
Beholde, I haue heard thy father talking w Esau thy brother,
saying,

7 Bring me venison, and make me sauou- rie meat, that I maie
eat and blesle thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voy- ce in that which I
commande thee.

9 b Get thee now to the flocke, & bring me thence two good
kyds of the goates, that I maie make pleasant meat of them for
thy father, such as he louch.

10 Then thou shalt bring it to thy father, and he shal eat, to the
intent, that he maie blesle thee before his death.

11 But Izakób said to Rebekáh his mother, Beholde, Esau my
brother m rough, and I am smothe.

12 My father maie possibly fele me, and I shal some to him to
be a 'mocker: so shal I bring a curse vpon me, and not a bless-
ing.

13 But his mother said vnto him, "Vpo me be thy curse, my
sonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and broght them to his mother:
and his mother made plea- sant meat, such as his father loued.

15 And Rebekáh toke faire clothes of her elder sonne Esau,
which were in her hou- se, and clothed Izakób her yonger
sonne:

16 And she couered his hands and the smo- the of his necke
with the skinnnes of the kyds of the goates.

17 Afterwarde she put the pleasant meat and bread, which she
had prepared, in the hand of her sonne Izakób.

18 And whe he came to his father, he said, My father. Who
answered, I am here: who art thou, my sonne?

19 And Izakób said to his father, "I am Es- sau thy first borne,
I haue done as y badest me, arise, I praie thee: sit vp and eat of
my venison, that thy soule maie blesle me.

20 Then Izhák said vnto his sonne, How haft thou sounde it so
quickly my sonne? Who said, Because the Lord thy God
broght it to mine hand.

21 Againe said Izhák vnto Izakób, Come nere now, that I maie
fele thee, my sonne, whether thou be that my sonne Esau or
not.

22 Then Izakób came nere to Izhák his father, and he felt him
and said, The voyce m Izakóbs voyce, but the háds are the

handes of Esau.

"Sir. 5, 1.

a The earnest essent, which he haue to his sonne, made sour
forget y which God spake to his wife. Chap. 27, 4.

b This substi- tue is blame- worn in bo- cause the shalde haue
tored till God had performed his promise.

Sir. before his ees. Or, as vong I wilde decree him Or, I wil
take the danger to me. c The affur- ance of Gods decre made
her holde.

d Although Iza- kób was af- ured of this blessing by faith: put
he did evil to take n by lies and the more because he absolutely
Gods Name thermo- to.

e This decea- reth that he suspected some- thing, yet God
wilde not have his decea- reth.

c. iii.

Izhák.

Genesis.

Ex. 1.40.

23 (For he knew him not, because his handes were rough as
his brother Esau handes: wherefore he blessed him)

24 Again he said, Art thou that my sonne Esau Who answered,
"Yea.

25 Then said he, Bring it me hether, and I wil eat of my sonnes
venison, that my soule may bless thee. And he brought it to his
and he ate: also he brought him wine, and he drank.

26 Afterwards his father Izhák said vnto him, Come nere now,
and kiss me, my sonne.

27 And he came nere and kissed him. Then he smelled the
sauour of his garments, & blessed him, and said, Beholde, the
smel of my sonne as the smel of a field, which y Lord hath
blessed.

Ex. 11.20.

28 * God giue thee therefore of the dewe of heauen, and the
farnes of the earth, and plentue of wheat and wine.

29 Let people be thy secuanes, and nacians bowe vnto thee: be
lord ouer thy brethres, and let thy mothers childre honour thee,
cursed be he that curseth thee, and blessed be he that blesseth
thee.

30 And when Izhák had made an end of blessing Iaakób, and
Iaakób was scace gone out from the presence of Izhák his
father, then came Esau his brother from his hunting,

31 And he also prepared sauouric meat and brought it to his father, and said vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may bless me.

32 But his father Izhák said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

† In perceiuing his error, by approving his heyer against Gods sentence pronounced before. Or, sufficiently.

33 Then Izhák was stricken with a meruelous great scare, & said, Who and where is he that hunted venison, and brought it me, and I haue eat of all before thou camest? and I haue blessed him, therefore he shall be blessed.

34 When Esau heard the wordes of his father, he cryed out on a great crye and bitter, out of measure, and said vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came with subtilite, and hath taken away thy blessing.

† In the chap. 36. he was so called because he held his brother by y held, as though he would overthrow his & therefore he is here called anourethrower, or decy-ner. † For Izhák did this as he was the mus-ster and Pro-plet of God.

36 Then he said, Was he not iustely called a Iaakób? for he hath deceived me these two times: he take my birthright, and

lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?

37 Then Izhák answered, and said vnto Esau, Beholde, I haue made him by lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what

shall I do, my sonne?

38 The Esau said vnto his father, Hast thou but one blessing my father bless me, euen me also, my father: and Esau kissed vp his voyce, and wept.

39 Then Izhák his father answered, and said vnto him, Beholde, the farnes of the earth shaibe thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And by thy swords shalt thou liue, and shalt be thy brothers seruant. But it shall come to pass, whe thou shalt get the marriage, that thou shalt break his yoke from thy necke.

41 Therefore Esau hated Iaakób, because of y blessing, wherewith his father blessed him. And Esau thought in his mind, "The dayes of mourning for my father wil co-me shortly, then I wil slay my brother Iaakób.

42 And it was told to Rebekah of y wordes of Esau her elder sonne, and she sent to the called Iaakób her yonger sonne, and

said vnto him, Beholde, thy brother Esau "is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voy-ce: arise, and flee thou to Harán to my brother Labán,

44 And tary with him a while vntil thy brothers fearcenes be swaged,

45 And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be deprived of you bothe in one day?

46 Also Rebekah said to Izhák, "I am weary of my life, for the daughters of Heth. If Iaakób take a wife of the daughters of Heth like these of the daughters of the land, what auaieth it me to liue?

CHAP. XXVIII.

1 Izhák forbideth Iaakób to take a wife of the Caná-entes. 2 Sau taketh a wife of the daughters of Ishmael against his fathers wil. 3 Iaakób in the way to Harán seeth a ladder reaching to heauen. 4 Christ is proms-sed. 5 Iaakób afketh of God only meat and clothing.

1 Then Izhák called Iaakób and a bles-sed him, and charged him, and said vnto him, Take not a wife of the daugh-ters of

Canáan.

2 Arise, "get thee to" Padán Arám to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Labán thy mothers brother.

3 And God all sufficiér bless thee, & ma-ke thee to encrease, & multiplied thee, that thou maiest be a multitude of people,

4 And giue thee the blessing of Abra-hám, euen to thee & to thy scie with thee, that thou maiest inherit the lad (wherein thou art a stranger) which God gaue vnto Abrahám.

Or, I am also (by sin)

Ex. 12.16.

1 Because the enemies shaibe roume abou thee. 2 Which was futilised in his power: the leuands who were tributaries for a time to Israel, and after came to Liberia.

Abd. 1.10. 1 Hypocrites only shizine from doing evil for scare of men.

10 He hath good hope to recover his birthright by killing thee.

9 For y wie-sed sonne wil kill the godin: & y pligue of God wil after-ward light on y wicked sonne. Chap. 26.31. 9 Which were Esau wines. 9 Hereby the persuaded Ia-hák to agree to Iaakóbs depar-ing.

5 This secede blessing was to sublime Isa-kob faith, lest he should think he y his father had given it without Gods motion.

Or, 5.22.19. Chap. 24.10. Or, all might-

5 The godin fathers were put on mind continually, y they were but Strangers I thus wouldn't rel-ish that shulde lift vp their o-yes to y heaues where they shulde haue a sore dwelling.

Thus

Iaakób.

Genesis.

13 31/1224

so, beside the wine

e Thinkig be- reby to have reconcified his folle to his fa- ther, but all in vume; for he taketh not anise the is of the suit.

d Christ is the ladder where- by God and me are joined together, and by whom the Angels must- fire unto us; all graces by him are given unto us, & we by him afcen- de into heaue Chap 11,2. and 28,3. e He felt the force of this promes only by faith; for all his life ti- me he was but a stranger in this land Deus 12, 20. and 19,14. Chap 12, 31. and 12,18. & 22,16 and 26, 4.

f He was tou- ched with a godlie feare & soucrence.

g To be a re- membrance o- nely of y visio shewed unto him
or, house of God h He bandeth not God under this condition
but acknowledge- eth his infer- ments, and pro- mifeth to be
thankful

5 Thus Izhák fent forthe Iaakób, and he went to Padán Arám
vnto Labán fonne of Bethuél the Aramite, brother to Re-
bekáh, Iaakobs and Efaus mother.

6 ¶Whé Efaú fawe that Izhák had blesfed Iaakób, and fent him
to Padán Arám, to fet him a wife thence, and giuen him a
charge when he blesfed him, faying, Thou fhalt not take a wife
of the daughters of Canáan,

7 And that Iaakób had obeied his father & his mother, & was
gone to Padán Arám:

8 Alfo Efaú feing y the daughters of Ca- náan displeafed Izhák
his father,

9 Then went Efaú to Ithmaél, & toke vnto y wiues, which he
had, Mahaláth the daugh- ter of Ithmaél Abrahams fonne, the
fi- fter of Nabaióth, to be his wife.

10 ¶Now Iaakób departed fró Beer-fhé- ba, and went to Harán,

11 And he came vnto a centeine place, & ta- ried there all
night, becaufe y fonne was downe, and toke of the ftones of

the place and laied vnder his head and flept in the same place.

12 Then he dreamed, and beholde, there ftode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by tt.

13 ¶ And beholde, the Lord ftode aboue it, and faid, I am the Lord God of Abrahám thy father, & the God of Izhák: the land, vpon the which thou flepeft, e wil I giue thee and thy fede.

14 And thy fede fhall be as the duft of the earth, and thou fhalt fpreade abroad to y Weft, and to the East, and to the North, and to the South, and in thee and in thy fede fhall all the families of the earth be blesfed.

15 And lo, I am with thee, & wil kepe thee whitethroough thou goeft, and wil bring thee againe into this land: for I wil not forfake thee vntill I haue performe that, that I haue promised thee.

16 ¶ Then Iaakób awoke out of his flepe, and faid, Surely the Lord is in this place, and I was not aware.

17 And he was affraid and faid, How fearful is this place: this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakób rofe vp early in the mor- ning, and toke the ftonne that he had laied vnder his head, and s fet it vp as a piiler, and powred oyle vpon the top of it.

19 And he called the name of that place Beth-él: notwithstanding the name of the citie was at the firft calle I Luy.

20 Then Iaakób vowed a vowe, faying, If God wil be with me, an wil kepe me in this journey which I go, and wil giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in fafezy, then fhall the Lord be my God.

22 And this ftonne, w I haue fet vp as a pil- ler, fhall be Gods house: & of all that y fhalt giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

23 Iaakób commeth to Labán and ferueth feuen yere fro Rahél.

24 Laah broght to ha bed in Hede of Rahél. 25 He ferueth feuen yere more for Rahél. 26 Laah concei- neth and beareth feure feous.

1 ¶Then Iaakób a lift vp his fete, and ca- me into the "Eaft" countries.

2 And as he loked about, beholde there was a well in the field,
b and lo, thie flockes of fhepe lay thereby (for at that well
were y flockes watered) and there was a great fto- ne vpon the
welles mouthe.

3 And thither were all y flockes gathered, and they rolled the
ftonne from the welles mouthe, and watered the fhepe, and put
the ftonne againe vpon the welles mouthe in his place.

4 And Iaakób faid vnto them, My e bre- theren, whence be ye
5 And they anfweted, We are of Harán.

5 Then he faid vnto them, Knowe ye La- bán the fonne of
Nahór? Who faid, We knowe him.

6 Againe he faid vnto them, 7 Is he I good heith? And they
anfweted, He is in good heith, and beholde, his daughter Rahél
commeth with the fhepe.

7 The he faid, Lo, is yet hie day, nether is is time y the cattel
fhalde be gathered to- gether: watter ye the fhepe & go fede
thé.

8 But they faid, We may not vntil all the flockes be broght
together, & til that men rolle the ftonne fró the welles mouth,
that we may watter the fhepe.

9 ¶While he talked with them, Rahél alfo came w her fathers
fhepe, for the kept thé.

10 And affone as Iaakób fawe Rahél the daughter of Labán his mothers brother, and the shepe of Labán his mothers brother, the c... akób nere, and rolled the ftone from the welles mouth, and watered the flocke of Labán his mothers brother.

11 And Iaakób kissed Rahél, and lift vp his voyce and wept.

12 (For Iaakób tolde Rahél, that he was her fathers brother, & that he was Rebekahs fonne) then the ran and tolde her father.

13 And whé Laban head tel of Iaakób his filters fonne, he ran to mete him, and em- brafed him and kissed him, & broght him to his house: and he tolde Labán e all the- fe things.

14 To whome Labán faid, Wel, thou art my f bone and my flesh, and he abode with him the space of a moneth.

15 ¶For Labán faid vnto Iaakób, Thogh thou be my brother, fhaldeft thou there-

a That is, he wét forthe on his journey "Efc. is the I'd of the children of the Baft b Thus he was directed by y only promisé ce of God who broght hi alfo to Labán hou- fe.

e It ferueth y in thofe datee y coftouweas to call emfré gers beethrem.

d Or, Is he in peace? by the ir worde the Ebrewes figui be all profo- ceine

Or, my him.

e That is, the cause why he departed from his fathers house, & what he fawe in y way. f That is, al my blood and kissed.

d. i.

Iaakób.

Genesis.

Reinterested

fore feue me for noghtœel me, what fhall be thy wages?

16 Now Labán had two daughters, the elder called Leáh, & y longer called Rahél.

17 And Leáh was tender eyed, but Rahél was beautiful and faire.

18 And Iaakób loued Rahél, and faid, I wil feue thee feuen yeres for Rahél thy yonger daughter.

19 Then Labán answered, It is better that I giue her thee, then that I fhulde giue her to another man: abide with me.

20 And Iaakób ferued feuen yeres for Rahél, and they femed vnto him but a a fewe dares, becaufe he loued her.

21 Then Iaakób faid to Labán, Giue me my wife that I mure go in to her: for my "teime is ended.

22 Wherefore Labán gathered together all the men of the place, and made a feaft.

23 But whé the euening was come, he toke Leáh his daughter and broght her to him, and he went in vnto her.

24 And Labán gaue his maide Zilpáh to his daughter Leáh, to be her feruant.

25 But when the morning was come, behol- de, it was Leah. Then faid he to Labán, Wherefore haft thou done thus to me did not I ferue thee for Rahél; wherefore then haft thou beguiled me?

26 And Labán anfwered, It is not the ma- ner of this place, to giue the yonger befo- re the elder.

27 Fulfil feuen yeres for her, and we wil alfo giue thee this for the feruice, which thou fhalt ferue me yet feuen yeres more.

28 The Iaakób did fo, & fulfilled her feuen yeres, fo he gaue him Rahél his daugh- ter to be his wife.

29 Labán alfo gaue to Rahél his daughter Bilháh his maide to be her feruant.

30 So entred he in to Rahél alfo, and loued alfo Rahél more then Leah, and feued him yet feuen yeres mo.

31 When y Lord sawe that Leáh was def- pified, he "made her a ftuteful: but Rahél was baren.

32 And Leáh conceiued and bare a sonne, and she called his name Reubén: for she said, Because the Lord hath looked vpon my tribulacion, now therefore mine hous- band wil loue me.

33 And she conceiued againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeón.

34 And she conceiued againe and bare a sonne, and said, Now at this time wil my housbād kepe me companie, because I ha- ue botne him thre sonnes: therefore was his name called Leui.

35 Moreover she conceiued againe and ba-

te a sonne, saying, Now wil I praise the Lord: therefore she called his name Iu- dáh, and "left bearing.

Re. re. suff.

Mat. 1.2.

"the ftute from bearing.

CHAP. XXX.

4 p. Rahél and Leáh being bothe baren giue their maide t vnto their housband, and they beare him children, 15 Leáh giueeth

maide akes to Rahél that Iaakób moge lie with her 17 Labán is enrohed for Iaakóba fake 43 Iaakób to made very ruche.

1 And when Rahél fawe that she bare Iaakób nó children, Rahél enuted her fifter, and faid vnto Iaakób, Giue me childt on, on els I dye.

2 The Iaakóba angre was kunded againt Rahél, and he faid, Am I in Godfi ftede, which hathe withholden fró thee the ftrute of the wombe?

3 And she faid, Beholde my maide Bilháh, go in to her, and she fhall beare vpon my knees, & "I fhall haue childré alfo by her.

4 Then she gaue him Bilháh her maide to wife, and Iaakób went in to her.

5 So Bilháh conceiued and bare Iaakób a fonne.

6 The faid Rahél, God hathe giuen fentéce on my fide, & hathe alfo heard my voyce, and hathe giuen me a fonne: therefore called she his name, Dan.

7 And Bilháh Rahels maide conceiued a- gaine, and bare Iaakób the feconde fonne.

8 Then Rahél faid, With "excellét wiest- lings haue I wreflted with my fifter and haue gôrt: in the vpper hand: and she called his name, Naphtali.

9 And when Leah sawe that she had left bearing, she toke Zilpáh her maide, and gaue her Iaakób to wife.

10 And Zilpáh Leahs maide bare Iaakób a sonne.

11 Then said Leáh, A companie cometh: and she called his name, Gad.

12 Againe Zilpáh Leahs maide bare Iaa- kób anorher sonne.

13 Then said Leáh, Ah, bleffed am I, for the daughters wil bleffe me, and she called his name, Afhér.

14 Now Reubén went in the dayes of the wheat haruest and found mandrakes in the field & broght them vnto his mother Leáh. Then said Rahél to Leáh, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a female mat- ter for thee to take mine housbād, except thou take my sonnes madrakes also? The said Rahél, Therefore he shal slepe with thee this night for thy sonnes mandrakes.

16 And Iaakób came from the field in the euening, and Leáh went out to mere him, & said, Come in to me, for I haue "boght and payed for thee with my sonnes man- drakes: and he slept with her that night.

17 And God heard Leáh and she cóceiued, and bare vnto Iaakób the fift sonne.

a It is onefy God that un- hub barf and ftruteful, and therfue I am not in fame.

b I wil recei- ne her childré on me lappe, at chogh they were mine owne "fie I falle boylárd.

"fie wftillige y God The arrog- ece of mán- tice appeareth in that fhe co- nueth her fifter, after the fuch receiued this humfit of God to beare children

d That is, God doeth merrafe me & a multi- ude of chil- sten: for fo Iaakób doeth exponde this name God, chap 49:9

e Which is a knode of herfhe a hufe roze fuch a certei- ne liketou of figure of a man.

"fie lying a haue legle.

18 Then

2 Rehe fpeard her wande 3 This decla- reth, that oft times this, we are defplied of men, are fa- oured of God I thereby appeareth, that the had re- course God in her afflic- tion 4 For children are a great con- fe of mutual loue between man and wife.

15 Moreover fhe conceiued againe and ba-

Iaakób.

Genesis.

14 33/1224

f In Rede of acknowledging her taste, the boasteth as if God
had re-warded her therefore.

Or, made her frenful

g Because fru-terful came of Gods bless- ing, who said,
instead, and multiplier ba- per was counted as a curie.

Or, said by ex- perceive.

Or, with me.

"For as my fi- ne. The order of nature requi- ents that one- ize
one prous- de for his on- ne familie

Or, spares them

Or, and.

I That which shal hereafter be thus spot- ed I God shal re- fess
for my eighteous one- ling by re- warding my la- bans Or,
caused shaft.

Or, Iabán. !

Or, and, or, beware.

18 The said Leah, God hath given me my rewards, because I
gave my maiden to my houst and, & she called his name
Iffachár.

19 After, Leah conceived again, and bare Iaakób the six sonne.

20 The Leah said, God hath endowed me in a good dow. ie: now wil mine houst and dwel with me, because I haue borne him six sones: & she called his name Zebulán.

21 After that, she bare a daughter, and she called her name Dináb.

22 ¶ And God remembered Rahél, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and said, God hath taken away my trebuie.

24 And she called his name Ioseph. saying, The Lord wil giue me yet another sonne.

25 ¶ And asone as Rahél had borne Ioseph. Iaakób said to Labán, Sed me away that I may go vnto my place and to my country.

26 Giue me my wiues and my children, for whome I haue ferued thee, and let me go: for thou knowest what feruice I haue do- ne thee.

27 To whome Labán answered, If I haue now founde fauour in thy fight, said: I ha- ue percenued that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wa- ges, and I wil giue it thee.

29 But he said vnto hi, Thou knowest, what feruice I haue done thee, and in what ta- king thy cattel hath bene vndet me.

30 For the little, that thou hadest before I came, is increased into a multitude: and the Lord hath blessed thee "by my com- ming: but now whe shal h I trauel for mi- ne owne houfe also

31 Then he said, What shal I giue thee: And Iaakób answers, Thou shalt giue me no- thing at all: if thou wilt do this thing for me, I wil eturne, fede, and kepe thy shepe.

32 I wil paste through all thy flockes this day, and separate from them all the shepe with little spottes and great spottes, & all blacke lambes among the shepe, and the great spotted, and little spotted among the goates: and it shalbe my wages.

33 So shal my h righteousnesse answers for me hereafter, when it shal come for my rewards before thy face, or euct ie one that hath not little or great spottes among the goates, and blacke among the shepe, the same shalbe theft with me.

34 Then Labán said, Go to, wolde God it might be according to thy saying.

35 Therefore he toke out the same day the he goates that were party coloured and with great spottes, and all the she goates

with little and great spottes, and all y had white in the, and all the blacke among y shepe, & put the in y keping of his sonnes.

36 And he set thre dares iourney between him selfe and Iaakób. & Iaakób kept the test of Labans shepe.

37 ¶ Then Iaakób t toke roddes of grene popular, and of hafel, and of the cheshut tre, and pilled white strakes in them, and made the white appeare in the roddes.

38 Then he put y roddes, which he had pil- led, in the gutters and watering troghes, when the shepe came to drinke, before y shepe: (for thei were in heate, when thei came to drinke)

39 And the shepe were in heate before the roddes, & afterward brought forth the yong of party colour, and with finale & great spottes.

40 And Iaakób parted these lambes, and turned the faces of the flocke towards these lambes party coloured and all maner of blacke, among the shepe of Labán: so he put his owne flockes by them selues, & put them not with Labans flocke.

41 And in euerie ramming tyme of the stronger shepe, Iaakób laied the roddes before the eues of the shepe in the gutters y thei might concenue before the roddes.

42 But when the shepe were feble, he put them not in and so y feble were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had manie flockes,
and maide fœuats, and men fœuants, and camels and asses.

CHAP. XXXI.

1 Labans children murmurs against Iaakób 2 God com-
mandeth him to return to his country 3 The care of God for
Iaakób. 4 Rahél Healeth her fathers idoles. 5 Labán followeth
Iaakób. 6 The covenant between Labán and Iaakób.

1 Now he heard the wordes of Labás sonnes, saying, Iaakób
hath take a- way all that was our fathers, and of our fa- ther
goods hath he gotte all this honour.

2 Also Iaakób beheld the countenance of Labán, "that it was
not towards him as in times past".

3 And the Lord had said vnto Iaakób, Tur ne againe into the
land of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Iaakób sent an called Rahél and Leah to the field
vnto his flocke.

5 The said he vnto them, I se your fathers countenance, that it
is not towards me as it was wonte, and the h God of my father
hath be bene with me.

6 And ye knowe that I haue ferued your father with all my
might.

7 But your father hath deceived me, and changed my wages' ten times: but God suffred him not to hurt me.

8 If he thus said, The spotted shalbe thy wa ges, the all the shepe bare spotted: & if he said thus, The patrie coloured shal be thy reward, the bare all y shepe past coloured.

d. ii.

I Iaakob bene- in wed no de- cector it was God's counta-
dement as he declareth in y next chapter, ver y and it.

Or, ascertained.

m As they de- toke y ram a- bent lepefore, & brought for- the
about mar- ches for he fo- bler to mar- ches, & laubde in
September.

n The children vested in wor- des that & the father differ-
shald in heate. for y countens think y what- sonner thei ca not
fantech, is plush fro the "Eur and lo, not be with him, as y
Serday & yet y Serday.

b The God whome my fa- ther worship- ped.

Or, may since

Iaakób.

Genesis.

This declares rith that the thing, which Iaakób did before, was by Gods obman- dement, & not through de- ceive. Or, passed

Thus hathe God taken awaie your fa- thers' fubftance, and giuen it me.

For in ramming time I lifted vp mine eies and fawc in a dreame, and beholde, the he goates leaped vpo the fhe goates, that were partie coloured with little and great fpottes fpotted.

And the Angel of God faid to me in a dreame, Iaakób. And I anfwered, Lo, I am here.

And he faid, lift vp now thine eies, and fe all the he goates leaping vpon the fhe goates that are partie coloured, fpotted with little & great fpottes: for I haue fene all that Labán doeth vnto thee.

This Angel was Christ & appeared to Iaakób in Be- thel: & hereby appeareth he had taught his wutes & feare of God: for he talked as tho' they know this thing. Chap 32, 32. For they we re giuen to Iaakób in re- compence of his fermer: & was a hande of fide.

I am the God of Beth-él, where thou *anointed y piller, where thou vowedft a vowe vnto me. Now arife, get thee out of this countrei & returne vnto the land where thou waft borne.

Then answered Rahél and Leáh, and faid vnto him, Haue we anie more porci- on and enheritance in our fathers houfe?

Doeth not he count vs as fitangers? for he hathe folde vs, and hathe eaten vp & confumed our mone.

Therefore all y riches, which God hathe taken from our father, is ours and our childrés: now then whatfoeuer God hathe faid vnto thee do it.

¶ The Iaakób rofe vp, and fet his fonnes and his wines vpon camels.

And he caried awaie all his flockes, and all his fubftance which he had gotten, to wit, his riches, which he had gotten in Padán Arám, for to go to Izhák his ra- ther vnto the land of Canán.

When Labán was gone to fhere his fhe- pe, then Rahél ftale hef fathers' idoles.

Thus Iaakób ftale awaie the heart of Labán the Aramite: for he tolde him not that he fled.

So fled he with all that he had, & he rofe vp, and paffed the' tiuer, and fet his face toward mount Gileád.

The third day after was it tolde Labán, that Iaakób fled.

Then he toke his brethren with him, & followed after him
feuen dayes journey, and ouertoke him at mount Gileád.

And God came to Labán the Aramite in a dreame by night, and
faid vnto him, Take hede that thou fpeake not to Iaakób "oght
faue good.

¶ Then Labán ouertoke Iaakób, & Iaa- kób had pitched his tent
in the mount: & Labán alfo with his brethren pitched vp- on
mount Gileád.

Then Labán faid to Iaakób, What haft thou done? thou haft
euen ftollen away mine heart & caried away my daughters as
thought they had bene taken captiues w the fworde.

Wherefore diddeft thou flee fo fecretly & ftale away from me,
& diddeft not rel me, that I might haue fent thee forthe with
mirth & with fongs, with timbrel & with harpe?

But thou haft not fuffered me to kiffe my fonnes and my
daughters: now thou haft done foolifhly in doing fo.

I am "able to do you euil: but the s God of your father fpake
vnto me yefter night, faying, Take hede that thou fpeake not to
Iaakób oght faue good.

Now thought thou wenteft thy way, be- cause thou greatly
longedft after thy fa- thers houfe: yet wherefore haft thou
ftolle my gods?

Thé Iaakób anfwered, & faid to Labán, Because I was afraid,
& thoght that thou woldeft haue taken thy daughters from me.

But with whome thou findeft thy gods, 'let him not liue. Serche
thou before our brethren what I haue of thine, and take it to
thee (but Iaakób wiift not that Rahél had ftollen them)

Then came Labán into Iaakobs tent, & into Leahs tent, and
vnto the two maides tentes, but founde them not, fo he wét out
of Leahs tent, & entred into Rahels tent.

(Now Ranel had také the idoles & put them in the camels litter
& fate downe vpon them) & Labán ferched all the tent, but
founde them not.

Then faid fhe to her father, "My lord, be not angry that I
cannot rife vp before thee: for the cuftome of womé a vpon
me: fo he ferched, but found not the idoles.

¶ Thé Iaakób was wroth, & chode with Labán: Iaakób alfo
anfwered and faid to Labán, What haue I tré: paced: what haue
I offended, that thou haft put fued after me?

Seing thou haft ferched all my fluffe, what haft y founde of all
thine houftolde fluffe? put it here before my brethren and thy
brethren, that they may iudge be- twene vs bothe.

This twéty yere I haue bene with thee: thine ewes and thy
goates haue not' caft their yong, & the rams of thy flocke haue

I not eaten.

Whatfoeuer was torne of beafes, I broght it not vnto thee, but made it good my fel- fe: of mine háde diddeft thou require it, were it ftollen by day or ftollen by night.

I was in the day confumed with heat, and with froft in the night, and my 'flepe departed from mine eies.

Thus haue I bene twenty yere in thine houfe, and fetued thee foutréth yeres for thy two daughters, and fix yeres for thy fhepe, and thou haft changed my wages ten times.

"His power is to come haid. He was an idolater, and therefore wold not acknowledge the God of Iaakób for his God

"Or, he him d.y.

"Or, he him d.y.

"His let us anye he in the y of my lord.

"Or, he is here.

"or, I flepe my.

42 Except

For fo the words here fi- gutfeeth, becam is Labán cal- leth the gods, verf jo. Or, were a way priunly from Labán Or, Euphrates.

"Or, hluffet ye or firdde.

"Or, leyard with him.

"Efe, from god to rule.

"Or, unweighed thy fofe away guinely.

Iaakób.

Genesis.

15

b That is, the God whome Izhák did tea te & resurcie

42 Except the God of my father, the God of Abrahám, & the bfeare of Izhák had bene with me, surely thou haddest fent me a- way now empty: but God behelde my tri- bulacion, & the labour of mine handes, & rebuked thee yefter night.

43 Then Labán answered, & faid vnto Ia- akób, Thefe daughters ate my daughters, and thefe fonnes are my fonnes, and thefe shepe are my shepe, and all that thou felt, is mine, and what can I do this day vnto thefe my daughters, or to their fonnes which they haue borne?

I His confid- ce reproued him of his mif behonour toward Iza- kób and there fore immed his no lake peace

44 Now therefore come and let vs make a couenant, I and thou, which may be a wit- nes betwene me and thee.

45 Then toke Iaakób a ftone, and fet it vp as a pillar:

46 And Iaakób faid vnto his brethren, Ga- ther ftones: who broght ftones, and made an heape, and they did eat there vpon the heape.

47 The heape of witness b The one ex- meth the pla- ce in the Sy- rian tongue, & the other in the Ebrewa tongue 47 To ponifhe the trofpaeer

48 And Labán called it 'Tegár-fahaduthá, and Iaakób called it b Galeéd.

49 For Labán faid, This heape is witnes betwene me & thee this day: therefore he called the name of it Galeéd. Also he called it

50 'Mizpáh, becaufe he faid, The Lord llo- ke betwene me & thee, when we fhall be de- parted one from another,

51 If y fhalt uexe my daughters, or fhalt take = wuues befiide my daughters: there is noman with vs, beholde, God is witnes be- twene me and thee.

52 If y fhalt uexe my daughters, or fhalt take = wuues befiide my daughters: there is noman with vs, beholde, God is witnes be- twene me and thee.

53 Moreouer Labán faid to Iaakób, Behol- de this heape, & beholde, the piller, which I haue fet betwene me and thee,

54 This heape fhalbe witnes, and the piller fhalbe witnes, y I wil not come ouer this heape to thee, and that y fhalt not paffe ouer this heape & this piller vnto me for euil.

55 The God of Abrahám, & the God of b Nahór, & y God of their father be iud- ge betwene vs but Iaakób fware by the bfeare of his father Izhák.

56 Then Iaakób did ofre a facrifice vpon the mount, and called his brethren to eat bread, and they did eat bread, & taried all night in the mount.

57 And early in the morning Labán rofe vp and kided his fonnes & his daughters, & bleffed them, and Labán departing, went vnto his place againe.

CHAP. XXXII.

a Beholde, how the idols ters mingle the true God with their fay ned gods? b Meaning, by the true God whome Izhák worshipped. *Or, near.

p We fe that there is ouer fome fede of y huollege of God in y he- aries of the wicked.

a He acknolla goth Gods be- nefct: who foe the preferna- tion of his sin dech hofte of Angels.

1 God coforteth Iaakób by his Angels. p. 10 He pefeeth vn to God confefing his Unwrechenes. 11 He feudeth pre- fenues vnto Efaú. 14 12 He wreflied vnto the Angel who nameth him ffyail.

Now Iaakób wét forthe on his iout- ney & the Angels of God met him. 2 And when Iaakób fawc them, he faid, a This is Gods hoft, & called the name of

the fame place 'Mahanáim.

3 Then Iaakób fent meffengers before him to Efaú his brother, vnto the land of Seir into the countrey of Edóm:

4 To whome he gaue commandemét, fay- ing, Thus fhall ye fpeake to my lord E- fau: Thy feruant Iaakób faith thus, I haue bene a ftranger with Labán & taried vn- to this time.

5 I haue beues alfo & affes, shepe, & men feruantes, and women feruantes, and haue fent to shewe my lord, that I may finde grace in thy fight.

6 So the meffengers came againe to Ia- akób, faying, We came vnto thy brother Efaú, and he alfo commeth againft thee and foure hundreth men with him.

7 Then Iaakób was greatly afraid, and was fote troubled, & deuided the people that was with him, and the shepe, and the beues, and the camels into two copanies.

8 For he faid, if Efaú come to the one com- panie and fmite it, the other companie fhall efcape.

9 Moreouer Iaakób faid, O God of my father Abrahám, and God of my father Izhák: Lord, which faidest vnto me, Returne vnto thy countrei & to thy kinred, and I wil do thee good,

10 I am not 'worthie of the leaft of all the mercies & all the trueth, which thou haft fhewed vnto thy feruant: For w my dftaf- fe came I ouer this Iordén, and now ha- ue I gotten two bandes.

11 I pray thee, Deliuer me from the hand of my brother, from the hand of Efaú: for I feate him, left he wil come and fmite me, & the mother vpon the children.

12 For y faidest, I wil furely do thee good, and make thy fede as the fand of the fea, which can not be nóbred for multitude.

13 And he taried there the fame night, & toke of that which came to hand, a pre- fente for Efaú his brother:

14 Two hüdreth fhe goates and twenty he goates, two hundreth ewes and twentic rammes:

15 Thirty milche camels with their colres, fourtie kine, & ten bullockes, twétie fhe af- fes and ten foles.

16 So he deliuered them into the hand of his feruates, euerie droue by them felues, & faid vnto his feruants, Paffe before me, and put a fpace betwene droue & droue.

17 And he commanded the formeft, faying, If Efaú my brother mete thee, and affe thee, faying, Whofe feruants are thou? & whither goeft thou? and whofe are thefe before thee?

18 Then thou fhalt fay, they be thy feruant Iaakobs: it is a prefent fent vnto my lord Efaú: and beholde, he him felfe alfo is be- hinde vs.

For, Xrecd

b He rencen- ed his bro- ther in world- lic things, be cause he chut- foly loked to be preferred to y fputual promis.

c Albeit he was cofurned by the Angels, yet the mired tse of y felfe dochappeare.

d The I am lef. fe thre all thy wrecies.

d That is, po- re, & without all prouition.

e Meaning, he wil put all to deachithus pro- nerbe com- meth of them which kilie the bride toge ther with her yong ones f

Not diftru- fing Gods af- fifhance, but vs fing fath mo- mes as
God had gnef hum.

d.iii.

Iaakób.

Genesis.

g He thought it no loose to de- parte & these goods, as the
little he might follow the ex- cession where God called him
"the reverse my face.

19 So likewise commanded he the seconde & the third, & all
that followed the dro- ues, saying, After this maner, ye shall
spea- ke vnto Esau, when ye finde him.

20 And ye shall say moreover, Beholde, thy feruant Iaakób
commeth after vs (for he thought, I will appease his wrath with
the present that goeth before me, and after- ward I will set his
face: it may be that he will "accept me")

21 So went the present before him: but he taried that night
with the companie.

22 And he rose vp the same night, and toke his two wines, and
his two maides, and his eleue children, & went ouer the forde
Iabók.

23 And he toke them, & sent them ouer the ruer, & sent ouer that he had.

24 ¶ What Iaakób was left him selfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he colde not preuaile against him: therefore he touched y ho- low of his thigh, & the hollow of Iaakobs thigh was lofed, as he wrestled with him.

26 And he said, Let me go, for y morning appeareth. Who answered, "I will not let thee go except thou bless me.

27 Then said he vnto him, What is thy na- me? And he said, Iaakób.

28 Then said he, "Thy name shall be called Iaakób no more, but Israel: because thou haft had power with God, thou shalt also preuaile with men.

29 Then Iaakób demanded, saying, Tel me, I pray thee, thy name. And he said, Whe- refore now doest thou aske my name? And he blessed him there.

30 And Iaakób called the name of the pla- ce, Peniel: for, said he, I haue fene God fa- ce to face, and my life is preferued.

31 And the sume rose to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel eat nor of the sinew that shianke in the hollow of the thigh, vnto this day: because he tou- ched the sinew that shianke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4. Esau and Iaakób mete and are agreed. 11. Esau retaineth his gifts. 10. Iaakób kyeth a possession,

5. And buildeth an altar.

1 And as Iaakób lift vp his eies, and lobed, beholde, Esau came, and with him foute hundredth men: and he deun- ded the children to Leah, and to Rahel, and to the two maides.

2. And he put the maides, & their children formost, and Leah and her children after, and Rahel, and Joseph hundredth.

3. So he went before thee and bowed him selfe to the grounde seuen tames, vntil he came nete to his brother.

4 Then Esau ran to mete him and embra- ced him, and felon his necke and kissed him, and thei wept.

5 And he lift vp his eies, and sawe the wo- men, and the children, and said, Who are these with thee? And he answered, The are y chindre whome God of his grace hath guen thy feruant.

6 Then came y maides nere, thei, and their children, and bowed them selues.

7 Leah also with her children came nere and made obeseance, and after Joseph & Rahel drew nere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue se-nit, that I maue finde fauoir in y sight of my lord.

9 And Esau said, I haue ynough, my bro- then: kepe that thou halt to thy selfe.

10 But Iaakób answered, Nay, I pray thee: if I haue founde grace now in thy sight, then reciue my present at mine hand: for I haue fene thy face, as thoght I had fene the face of God, because thou hast accep- ted me.

11 I praie thee take my blessing, that is bought thee: for God hathe had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.

12 And he said, Let vs take our journey & go, and I will go before thee.

13 Then he answered him, My lord know- eth, that the children are tendre, and the ewes & kine with yong vnder mine had: & if they shulde ouerdrue them one day, all the flocke wolde dye.

14 Let now my lord go before his feruat, and I will driue softly, according to the passe of the cartel, which is before me, and as the children be able to endure, vntil I come to my lord vnto Seir.

15 Then Esau said, I will leaue the some of my folke with thee. And he answered, What medeth this let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Iaakób went forwarde towarde Succoth, & buylt him an house, and made boothes for his cartel: therefore he called the name of the place Succoth.

18 ¶ Afterwarde, Iaakób came safe to She- chem a citie, which is in the land of Ca- naan, when he came from Padan Aram, and pitched before the citie.

19 And there he boget a parcel of groude, where he pitched his tent, at the hand of the sonnes of Hamor Sh chems father, for an hundred pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israel.

CHAP. XXXIII.

2 Dinah u 'rawihed, 2 Mahor afketh her in mariage for

e Iaakób and his familie are the image of y Church, vnder the yoke of tyrants, & for some are brought to liba- tion.

4 In that that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a plain figure of God pre- sence "to get, e by earnest increase.

f He promised that it (as fo- meth) his min- do was not to perform.

Or, Mofipna- ula.

Or, Mofipna- ula.

Or, Mofipna- ula.

g He called the sight the thing, which is signified, in token y God had, may only delivered him.

h That is, God is fount of men I for God of, falleth his y the one hand, & upholdeth them with the other

Or, f.12.4.

Chap. 31. 10.

k God gme Iaakób berhe power to our come & also y praise of the victoria.

Or, fude.

l The fuchful fu omentone their refuion, that this fute the fount
the- reon, to the in- set that this funde our glo ne, but their
himilate

n That if the one part were afflicted, the o- ther might of- cape

b By this ge- fore he parely did reuerence so his brother, &
parely prai ed to God to marque Esau wreth.

Iaakób.

Genesis.

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for his sonne. 23 The Shechemates are circumcised as the
request of Iaakób's sonnes, and the persuasion of Hamór. 25
The whoredoms is renounced. 26 Iaakób reproach his sonnes.

a This example 1. which that to much a Lbertie is not to be
given to youths " But I ambled her

"She Spake to the heart of the maide

b This preach that the consent of parets is requisite in
marriage, being the very infidelous did also objecte it as a
thing occaffa-tic

Or, felf.

" Eke, and is fhall out be fe de te

40, marriages.

Or, gi me my requift.

"She multiply greatly the deury.

c They made the holy ordinance of God a means to co poffe
their wicked palpo fe. d As it is abomination for them that are
baptized to fome with infidels. e Their fense is the greater, in
that they make religion a clofe for their craft.

1 Then Dináh the daughter of Leáh, which fhe bare vnto
Iaakób, weft out to fe the daughters of that country.

2 Whome when Shechém the fonne of Hamór the Hiuite lord
of that couètrie fawe, he toke her, and lay fi her, & " defiled her.

3 So his heart claue vnto Dináh fy daughter of Iaakób: and he
loued the maide, & " fpake kindly vnto the maide.

4 Thé laid Shechém to his father Hamór, faying, b Get me this
maide to wife.

5 (Now Iaakób heard that he had defiled Dináh his daughter,
and his fonnes were with his cattel in fy field: therefore Iaakób
helde his peace, vntil they were come)

6 Then Hamór the father of Shechém went out vnto Iaakób to
commune with him.

7 And when the femmes of Iaakób were come out of the field and heard it, it grieved the men, & they were very angry, because he had wrought 'vilennie in Ifraél, in that he had lie with Iaakobs daughter: "which thing ought not to be done.

8 And Hamór colmuned with them, faying, The foule of my femme Shechéme longeth for your daughter: giue her him to wife, I pray you.

9 So make affinitie fi vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And ye fhall dwel with vs, and the land fhall be before you dwel, and do your buſines in it, and haue your poſſeſſions therein.

11 Shechéme alſo ſaid vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I wil giue whaffocuer ye fhall appoint me.

12 "Aske of me abundantly bothe dowrie and gifts, & I wil giue as ye appoint me, ſo that ye giue me the maide to wife.

13 Thé the femmes of Iaakób answered Shechéme and Hamór his father, talking among them ſelues deceitfully, because he had defiled Dináh their ſiſter,

14 And they ſaid vnto them, We can not do this thing, to giue our ſiſter to an vn-circumciſed man: for that were a reproſe

vnto vs.

15 But in this wil we confent vnto you, if ye wil be as we are, that cue: ie ma childe among you be circumcised:

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

17 But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter & departe.

18 Now their wordes pleased Hamór, and Sheché^m Hamors fonne.

19 And the yong man deferde not to do the thig becaufe he loued Iaakobs daughter: he was also the moſte ſet by of all his fathers houſe.

20 Then Hamór and Sheché^m his fonne went vnto the gate of their citie, & commuted with the men of their citie, ſaying,

21 Theſe men are peaceable with vs: & fy they may dwel in the land, and do their affaires therein (for beholde, the land harhe rounge ynough for them) let vs take their daughters to wuues, and giue them our daughters.

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

23 Shal not their flockes and their subftá-ce and all their cattel be ouuſonely let vs conſent herein vnto the, and they wil dwel with vs.

24 And vnto Hamór, & Shechém his ſonne hearkened all that went out of the gate of his citie: and all the men children were circumcifed, eun all that went out of the gate of his citie.

25 And on the third day (when thei were fore) two of the ſonnes of Iaakób, Simeón and Leui, Dináhs brethren toke e-ther of them his ſworde & went into the citie boldly, and flewe euerie male.

26 Thei flewe alſo Hamór and Shechém his ſonne with the edge of the ſworde, & toke Dináh out of Shechems houſe, and went their way.

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

28 Thei toke their ſhepe, and their beues, and their affes, and whaffocuer was in the citie, and in the fields.

29 Alſo they caried away captiue and ſpoiled all their goods, and all their children and their wuues, and all that was in the houſes.

30 Then Iaakób ſaid to Simeón and Leui, Ye haue troubled me, & made me ſtink among the inhabitants of the land, affuel the

Canaanites, as the Perizzites, and I being fewe in nombre, they
shal gather them felues together against me, and flay me, and so
shal I, and my house be destroyed.

31 And they answered, Shulde he abuse our filter as a whore

CHAP. XXIV.

1 Iaakób as Gods commuſdemens preach vp to Beth-l. 2 He
reformeth his household a Debaráh dyeth. 23 The land of
Canaan a premuffed him. 24 Rabál dyeth in Labour 25 Reubén
lieth with his fathers concubine. 26 The dyeth of La-Joik.

f For the people vsed to alſeſſeſſe there, and inſſice was alſo
man ſired. g Thus many preſed to ſpeake for a publick profit,
whd they only ſpeake for their owne private gains and
commodities.

h Thus they lethe to kindle of perſuaſion, which preferre their
owne commodities before the common wealth.

i For they were the chief of the eſpance.

Chap. 49.6. k The people are punſſed with their wicked princes.
"She muſt be of the ſuorde.

Or, to be alſe red.

d.iiii.

Iaakób.

Genesis.

a God is that as hard to see your life in their troubles.

Chap. 21, 23.

b That by this out words are they should the we their in- wards
repe- sence.

c For therein was some signs of superstition as in tablets &
Agents deal.

d Thus, notwithstanding incommen- tance, came be- fore,
God deli- neered Iaakób.

Chap. 21, 23.

etc., etc. of Ia- acus.

Chap. 21, 23.

etc., alongside.

e As God is said to def- stand, when he threweth some signs of
his presence: so he is said to af- cede, when I vision it en- ded.

f The Ebrews words signi- forth as much grounds as o- ne may
go fr: beyse to bay- ce, & is said for halfe a days money.

Then God said to Iaakób, Arife, go vp to Beth-el & dwel there,
& make there an altar vnto God, that appeared vn to thee, whé
thou fleddest from Esáu thy brother.

a Then said Iaakób vnto his housholde & to all that were with him, Put away the stráge gods that are among you, & clenfe your selues, and change your garments:

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

4 And they gaue vnto Iaakób all the stran- ge gods, which were in their hands, and all their e earrings which were in their eares, and Iaakób hid them vnder an oke, which was by Shechém.

5 Then they went on their journey, and the feare of God was vpon the cities, that were round about them: so that they did not followe after the sonnes of Iaakób.

6 So came Iaakób to Luz, which is in the land of Canáan: (the same is Beth-el) he and all the people that was with him.

7 And he buyf there an altar, & had cal- led the place, The God of Beth-el, becau- fe that God appeared vnto him there, whé he fled from his brother.

8 Then Deborah Rebekahs nourfe dyed, and was buried beneth Beth-el vnder an oke: and he called the name of it Allón bachúth.

9 Againe God appeared vnto Iaakób, af- ter he came out of Padán Arám, and blef- sed him.

10 Moreouer God said vnto him, Thy name is Iaakób: thy name shal be no more called Iaakób, but Israel shalbe thy name: and he called his name Israel.

11 Againe God said vnto him, I am God all sufficiet, growe, & multiplie: a nation & a multitude of natiós shal sprig of thee, and Kings shal come out of thy loynes.

12 Also I wil giue land, which I gaue to A braham and Izhák, vnto thee: & vnto thy sede after thee wil I giue that land.

13 So God ascended from him in the pla- ce where he had talked with him.

14 And Iaakób set vp a pillar in the pla- ce where he talked with him, a pillar of sto ne, and powred drinke offering thereon: al- so he powred oyle thereon.

15 And Iaakób called the name of the pla- ce, where God spake with him, Beth-el.

16 Then they departed from Beth-el, & whé there was about halfe a daies journey of ground to come to Ephráth, Rahél trauailed, and in transiling she was in peril.

17 And when she was in peines of her la- bour, the midwife said vnto her, Feare not: for thou shalt have this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Benia-

min.

19 Thus dyed Rahél, & was buried in the way to Ephráth, which is Beth-léhem.

20 And Iaakób set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 The Israel went forward, & pitched his tent beyonde Migdaléder.

22 Now, when Israel dwelt in that land, Reubén went, and laye with Bilhán his fathers concubine, and it came to Israels eare. And Iaakób had twelve sonnes.

23 The sonnes of Leán: Reubén Iaakobs el deft sonne, and Simeón, & Leui, & Iudáh, & Isachár, & Zebulún.

24 The sonnes of Rahél: Ioséph and Ben- iamin.

25 And sonnes of Bilhán Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpáh Leahs maide: Gad and Athér. these are the sonnes of Iaakób, which were borne him in Padán Arám.

27 Then Iaakób came vnto Izhák his father to Mamré a citte of Arbán: this is Hebrón, where Abrahám and Izhák were strangers.

28 And the dayes of Izhák were an hundred and foure score yeres.

29 And Izhák gaue vp the goste and dyed, and was gathered vnto his people, being olde and full of daies: & his sonnes Esáu and Iaakób buryed him.

CHAP. XXXVI.

1 The wines of Esáu. 7 Iaakób and Esáu are riche. 2 The genealogies of Esáu. 24 The finding of mules.

1 Now these are the generations of Esáu, which is Edóm.

2 Esáu toke his wines of the daughters of Canáan: Adáh the daughter of Elón an Hittite, and Aholibamáh the daughter of Anáh, the daughter of Zibeón an Hiuite,

3 And toke Bašemáth Ishmaels daughter, sister of Nebaióth.

4 And Adáh bare vnto Esáu, Elipház: & Bašemáth bare Reuél.

5 Also Aholibamáh bare Ieúsh, & Iaalám, and Kórah: these are the sonnes of Esáu which were borne to him in the land of Canáan.

6 So Esáu toke his wines and his sonnes, & his daughters, & all the soules of his household, and his flockes, and all his cattel, and all his substance, which he had gotten in the land of

Canáan, & went into an other countreie from his brother
Iaakób.

7 For their riches were so great that they colde not dwel
together, & the land, whe- rein they were strangers, colde not
recei- ue them becaufe of their flockes.

g The ancient fathers: said this circum- ne to testify their hope
of the reintro- ction to come, which was not generally
revealed. h This ten- choth that the fathers were not chosen for
their merten, but by Gods only merten, whose elects by their
son- nes was not changed Chap. 41, 2.

Chap. 21, 23.

a This genes- sugar decla- teth that Es- áu was blef- sed
temporá- ly, & that his fathers blef- sing toke pla- ce to
worship things. b Besides tho- se wines wher of is spoken,
chap. 26, 14. 1. Chro. 1, 2, 3.

c Herein ap- pearseth Gods providence, which causeth the
wicked to goes place to the godlie Izakób might envoy Canáh
according to Gods promos-

8 There-

Ioséph.

Genesis.

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Ioh. 24, 4.

Or, the Edom.

2. Chro 1, 32.

Or, nephron.

Or, vice.

Or, chief men 4. 11 Gods pro ence be so sure rowards did,
which are not of his household, how much more will he
perform the same to viz Or, nephron.

Or, nephron.

2. Chro. 1, 32. Before that Esau did there inhabit.

3. Who not es- cended with those hides of breathes, which
God had crea- ted, found not the unfortunate generation of
mules brewe, ne the affe and the mate.

4. Therefore dwelt Esau in moût Scir: this Esau is Edom.

5. So these are the generaciós of Esau fa- thei of Edom in
mount Scir.

6. These are the names of Esau sonnes: Elipház, the sonne of
Adáh, the wife of Esau, or Reuél the sonne of Bashemáth,
the wife of Esau.

7. And the sonnes of Elipház were Temán, Omár, Zephó, and Garám, and Kenáz.
8. And Timná was concubine to Elipház Esau sonne, & bare vnto Elipház, Ama- lék: these be the sonnes of Adáh Esau wife.
9. And these are y sonnes of Reuél: Ná- hath, and Zérah, Shammáh, and Mizzáh: these were the sonnes of Bashemáth Esau wife.
10. And these were y sonnes of Aholiba- máh the daughter of Anáh, daughter of Zibeón Esau wife: for the bare vnto Esau, Ieúsh, and Iaalám, and Kórah.
11. These were d. Dukes of the sonnes of Esau: the sonnes of Elipház, the firft bor- ne of Esau: duke Temán, duke Omár, duke Zephó, duke Kenáz,
12. Duke Kórah, duke Garám, duke Ama- lék: these are y dukes that came of Elipház in the land of Edom: these were the son- nes of Adáh.
13. And these are the sonnes of Reuél Es- sau sonne: duke Náhath, duke Zérah, du- ke Shammáh, duke Mizzáh: these are the dukes that came of Reuél in the land of E- dóm: these are the sonnes of Bashemáth Esau wife.

14. Likewise these were the sonnes of A- holibamáh Esau wife: Duke Ieúsh, duke Iaalám, duke Kórah: these dukes came of Aholibamáh, the daughter of Anáh Esau wife.
15. These are the children of Esau, & these are the dukes of the: This Esau is Edom.
16. These are the sonnes of Scir the Ho- rite, which inhabited the land before, Lo- tán, and Shobál, and Zibeón, and Anáh.
17. And Dishón, and Ezer, and Dishán: the- se are the dukes of the Horites, the son- nes of Scir in the land of Edom.
18. And the sonnes of Lotan were, Horí & Hemám, and Lotans sifter was Timná.
19. And the sonnes of Shobál were these: Aluán, and Manáhath, and Ebal, Shephó, And Onám.
20. And these are the sonnes of Zibeón: bothe Anáh, & Anáh: this was Anáh that founde mules in the wilderness, as he fed his father Zibeons ashes.
21. And the children of Anáh were these: Dishón & Aholibamáh, the daughter of Anáh.
22. Also these are the sonnes of Dishán: Hemdán, & Eshbán, & Ithrán, & Cherán.

23. The sonnes of Ezer are these: Bilhán, & Zaaúan, and Akán.
24. The sonnes of Dishán are these: Vz, and Arán.
25. These are the dukes of the Horites: du- ke Lotán, duke Shobál, duke Zibeón, duke Anáh,
26. Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Scir.
27. And these are y Kings that reigned in the lad of Edom, before there reigned any King over the children of Ifsáél.
28. The Béla the sonne of Beór reigned in Edóm, and the name of his citic was Din- hábah.
29. And when Béla dyed, Iobáb the sonne of Zérah of Bozrá reigned in his stede.
30. When Iobáb also was dead, Hushám of the lad of Temaní reigned in his stede.
31. And after the death of Hushám, Hadád the sonne of Bedád, which slewe Mitíán in the field of Moáb, reigned in his stede, and the name of his citic was Auíth.
32. When Hadád was dead, then Samláh of Mafrekáh reigned in his stede.
33. When Samláh was dead, Shaúl of Re- hobóth by the ruler, reigned in his stede.

34. When Shaúl dyed, Baal-hanán the son- ne of Achbór
reigned in his stede.
35. And after the death of Baal-hanán the sonne of Achbór,
Hadád reignd in his stede, and the name of his citic was
Pau: & his wines name Mehetabél the daugh- ter of
Marréð, the daughter of Mezaháb.
36. Then these are the names of the dukes of Esau according to
their families, their places and by their names: duke Timná,
duke Aluáh, duke Iethéth,
37. Duke Aholibamáh, duke Eláh, duke Pi- nón,
38. Duke Kenáz, duke Temán, duke Mib- zár,
39. Duke Magdiél, duke Irám: these be the dukes of Edóm,
according to their habi- tations, in the land of their
inheritance. Thus Esau is the father of Edóm.

CHAP. XXXVII.

2. Ioséph areufoeth his brethren. 3. He dreameth and is hated
of his brethren. 22. They fell him to the Ithma- litics. 24.
Iaakób bewaileth Ioséph.
3. Iaakób now dwelt in the land, wherein his father was a
stranger, in the lad of Canáan.

4. These are the a generations of Iaakób, when Ioséph was
scuerrenth yere olde: he kept shepe with his brethre, & the
child was with the sonnes of Bilháh, and with the sonnes of
Zilpáh, his fathers wines. And Ioséph broght vnto their
father their euil saying.

5. Now Ifsáél loued Ioséph more then all his sonnes, becaufe
he begate him in his

g. The wicked rise up Ioséph to honour, and perish as quic
hely, but the inheritance of the children of God chermech mer
psal 104. 18.

h. Which citic is by the river Euphrates

Or, vice

i. Of Edom came the Ieú- mon.

2. That is the Boris of the chigs as came to him and his
families, as chap 52.

Or, slander. b. He copla- hed of the euil warden & in- struct,
which then Ipshe & did againbl.

c.i.

Ioséph.

Genesis.

Or pieces.

e God rescued to him by a dream, what should come to pass.

d The more I God sheweth him selfe favorable to his, I more
docti the malice of I wicked rage against them.

e Not despising the vision, but asking to appease his brethren

Or, type All-gerity f He knew that God was autor of the
dreame, but he wondered not the meaning

g The holy God commeth not mens feu- tes, as do val- as
writers & makevies ver- me. Or, malice of dreams.

olde age, and he made him's coate of many colours.

4 So when his brethren sawe that their father loved him more
then all his brethre, then thei hated him, and colde not speake
peaceably vnto him.

5 ¶ And Ioséph dreamed a dreame, and tolde his brethren, who
hated him so much the more.

6 For he said vnto the Heare, I pray you, this dreame which I
haue dreamed.

7 Beholde now, we were binding sheues in y middes of the
field: & lo, my shefe arose and also stode vpriht, & beholde,
your sheues compassed round about, and did reuerence to my
shefe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominiou ouer vs? And thei hated him so muche the more, for his dreames, & for his wordes. 9 ¶ Againe he dreamed another dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen stares did reuerence to me.

10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on the grounde before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.

13 And Israel said vnto Ioséph, Do not thy brethren kepe in Shechem? come & I wil send thee to them.

14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be wel with thy brethren, and how the stockes prosper, and bring me worde againe. so he sent him from the vale of Hebi on, and he came to Shechem.

15 ¶ Then a man founde him: for lo, he was wandring in the field, and the man asked him, saying, What fekeft thou?

16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe shepe.

17 And the man said, Thei are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioséph after his brethren, and found them in Dothan.

18 And when thei saw him a far of, euen before he came at them, thei conspired against him for to slaie him.

19 For thei said one to an other, Beholde, this dreamer commeth.

20 Come now therefore, & let vs slaie him, and cast him into some pit, & we wil say, A wicked beast harhe deuoured him: the we shal se, what wil come of his dreames.

21 "But whe Reuben heard that, he deliuered him out of their hands, & said, "Let vs not kil him. Chap. 42, 45. "She let vs not fmin his life.

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wilderness, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioséph was come vnto his brethre, thei stript Ioséph out of his coat, his particoloured coate y was vpon him.

24 And thei toke him, & cast hi into a pit, & the pit was empty, without water in it.

25 Then thei sat them downe to eat bread: and thei list vp their eles and loked, and beholde, there came a company of Ishmeelites from Gilead, and their camels lade with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypa.

26 The Iudah said vnto his brethre, What auailleth it, if we slaie our brothers thogh we kepe his blood secret?

27 Come and let vs fel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother or our flesh: and his brethren obeied.

28 The the Midianites marchat men passed by, and thei drewe forthe, and list Ioséph out of the pit, and solde Ioséph vnto the Ishmeelites for twentie pieces of siluer: who broght Ioséph into Egypt.

29 ¶ Afterward Reuben returned to y pit, and beholde, Ioséph was not in the pit: the he rent his clothes,

30 And returned to his brethre, & said, The childe is not yider, & I, whether shal I go?

31 And thei toke Iosephs coate, and killed a kid of the goates, and depped the coate in the blood.

32 So thei sent that particoloured coate, and thei broght it vnto their father, & said, This haue we solde: se now, whether it be thy sonnes coate, or no.

33 Then he knew it and said, It is my sonnes coat: a wicked beast harhe deuoured him: Ioséph is surely torne in pieces.

34 And Iaskob ret his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long slason.

35 Then all his sonnes & all his daughters rose vp to cofoite him, but he wolde not be comforted, but said, "Surely I wil go downe into y graue vnto my sone mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar an Eunuche of Pharaohs, and his chief stuarde.

CHAP. XXXVIII.

2 The marriage of Iudah 29 The trespass of Er and Onan, and the vengeance of Gid that came thereup, 28 Iudah lyeh with his daughter in lawe Tamar. 29, 30 The birth of Pharaoh and Zarah.

b Their hypocrisie appareth in this y that shared me more than God: I thought it was not more than, if that shed not his blood: or else had an excuse to coner their fauns.

Wifid. 20, 13. psal. 217, 17.

f Moses writing accordg to the opinion of the, which toin the Midianites and Ishmeelites to be broke one, doeth here to founde their names: as also appeareth verf 26 and chaptys: or els he was first offed to y Midianites, but solde to the Ishmeelites k To wit, the messenger & were sent.

Chap 44, 28.

17, 8 will man, or for him to lig as I liue.

1 Which worde doeth not alw aie f, gashe him, y is gilded, but also him that is I shene high dignere "Or, repation of the gaste.

And

Iudáh.

Genesis.

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a Molfe deffer berth fy grona- logie of Iudáh because the Meffess fhould come of him.

2. Chro. 2, 3. b Which affi- nute nor with- fstanding was
condemned of God

Kym 26, 3.

Kym. 26, 19.

e This ordre was for fy pre- feruation of fy ftance, that fy childe
bego- ten by the fe- come brother fhulde haue fy name and in-
herence of fy ftiff. Which is in the new le ftamente aboli- fhed.

d For the col- de not may in any other fa- mile fo long as Iudáh
w of de creine her in his.

He, was con- ferred.

He, in the dire of the fterances or, where were two wars.

e God had wonderfully blinded him fy he colde not knows her
by her talhe

He, eyes of chi- ve head.

A Nd at that time a Iudáh went dow- ne from his brethren, and
turned in to a man called Hiráh an Adullamite.

2 And Iudáh fawe there the daughter of a man called a Shuáh a
b Canaanite: and he toke her to wife, and went in vnto her.

3 So fhe conceiued and bare a fonne, & he called his name Er.

4 * And fhe conceiued againe, and bare a fonne, and fhe called
his name Onán.

5 Moreover fhe bare yet a fonne, whome fhe called Sheláh:
and Iudáh was at Che- zib when fhe bare him.

6 The Iudáh toke a wife to Er his first bor- ne sonne whose name was Tamár.

7 * Now Er his first borne of Iudáh was wicked in the sight of the Lord, therefore the Lord slew him.

8 Then Iudáh said to Onán, Go in unto thy brothers wife, and do the office of a kinsman unto her, & ease thy wife unto thy brother.

9 And Onán knewe his wife should not be his: therefore when he went in unto his brothers wife, he spied it on the ground, left he should give seed unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefor he slew him also.

11 Then said Iudáh to Tamár his daughter in lawe, a Remaine a widowe in thy fathers house, till Sheláh my sonne give thee (for he thought this, Left he die aswell as his brethren) So Tamár went & dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudáh's wife dyed. Then Iudáh, when he had left mourning, went up to his shepherders to Timnath, he, and his neighbour Hirath the Adullamite.

13 And it was told Tamár, saying, Behold, thy father in lawe goeth up to Timnath, to there his shepherders.

14 Then she put her widowes garmen- tes of from her, & couered her with a vai- le, and wrapped her felfe, & fate downe in Petháh-enáim, & is by the way to Tim- náh, becaufe she sawe fy Sheláh wasgrow- en, & she was not giue vnto him to wife.

15 When Iudáh sawe her, he iudged her an whore: for she had couered her face.

16 And he turned to the way, towards her, & said, Come, I pray thee, let me lye with thee. (for he knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie w me?

17 Then said he, I wil fend thee a kid of fy goates from the flocke, & she said, Wel, if thou wilt giue me a pledge, til fy fend it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy figner, & thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, and went & put her vai- le fró her & put on her widowes raymét.

20 Afterward Iudáh sent a kid of the goa- tes by the hád of his neighbour fy Adul- lamite, for to receive his pledge from the womans hand: but he founde her not.

21 Then asked he the mé of that place, say- ing, Where is fy
whore, that late in Enáim by fy way fide? And they answered,
The- re was no whore here.

22 He came therefore to Iudáh againe, & faid, I cá not finde
her, & alfo the mé of fy place faid, There was no whore there.

23 Then Iudáh faid, Let her take it to her, left we be "r fhamed:
beholde, I fent this kid, and thou haft not founde her.

24 ¶ Now after thre moneths, one tolde Iu- dáh, faying, Tamár
thy daughter in lawe hathe played the whore, and lo, with
playing the whore, ſhe is great with chil- de. Then Iudáh faid,
Bring ye her forth and let her be b burnt.

25 When ſhe was brought for the, ſhe ſent to her father in law,
faying, By the man, vnto whome theſe thigs prieten, am I with
chil- de: & faid alfo, Loke. I pray thee, whoſe theſe are, the
feale, & fy cloke, an I fy ſtaffe.

26 Then Iudáh knewe him, and faid, She is more righteous the
I: for the hath done it becauſe I gaue her not to Sheláh my ſon-
ne. So he laye with her no more.

27 ¶ Now, whe the time was come that ſhe ſhulde be deliuered,
beholde, theſe were twinnes in her wombe.

28 And when ſhe was in trauel, the one put out his hand: & the
midwife toke and bo- unde a red threde about his hand, faying,

This is come out first.

29 But when he plucked his hád backe agai- ne, lo, his brother came out, & the midwife faid, How haft thou broken the breache vpó thee? & his name was called Phárez.

30 And afterward came out his brother fy had the red threde about his hand, and his name was called Zárah.

CHAP. XXXIX.

1 Iofeph u folde to Potiphár. a God proſpereth him 7 Potiphars vnfa tempteth him 13, 20 He u accuſed & caſd in priſon 21 God ſhewith him fauour.

1 Now Iofeph was brought downe in- to Egypt: & Potiphár a an Eunuche a Read chap. of Pharaohs (and his chief ſtuard an Egy- prian) bought him at the hand of the Iſh- melizes, which had brought him thether.

2 And the Lord b was with Iofeph, and he b The fauour was a man that proſpered and was in the of God in the houſe of his maſter the Egyptian.

3 And his maſter ſawe that the Lord was with him, and that the Lord made all that he did to proſper in his hand.

4 So Iofeph founde fauour in his fight, & ſerued him: and he made him c ruler of his houſe, and put all that he had in his

hand.

c. ii.

f That his wfe kednes ought not be knowl to others.

nghe lo mulfer. g He fcareth man more the God.

h We fe that fy lawe, which was written to man: I rai, ought them that whored- me fhulde be punfhed with death: alſent no lawe aſyte was given. i Iiar is, the oght rather to acruſe me the I her. k For fy hor rout of fy ſome cōdēnt him.

l Their ha- loun ſince was ſignified by this monſtre- ous birth
m Or the fe- paration be- twore thee & thy brother. 2 Chro. 2,
6. Mat. 1, 3.

a Read chap. 17, 16.

b The ſauour of God is the ſomecine of all proſperate.

e Becauſe God proſpered his and to be me- da religion to ſome
his pro- ſine.

Ioſéph.

Genesis.

5 And frô that time that he had made him ruler over his houſe
& over all that he had, the Lord 6 bleſſed the Egyptias houſe
for Ioſephſ ſake: & the bleſſing of the Lord was upon all that

he had in y house, and in the field. 6 Therefore he left all y he had in Iosephs had, & toke accompte of nothig, that was w him, saue onely of the bread, which he did eat. And Ioseph was a saire per sonne, and wel fauoured. 7 Now therefore after these thigs, his masters wife cast her eyes upon Ioseph, and said, 'Lye with me. 8 But he refused & said to his masters wife, Beholde, my master knoweth not what he hathe in the house with me, but hathe comitted all that he hathe to mine hand. 9 There is no man greater in this house then I: nether hathe he kept any thing fro me, but only thee, because thou art his wife: how then can I do this great wickedness & so sinne against a God? 10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her companie. 11 Then on a certeine day Ioseph entred into the house, to do his business: & there was no man of the housholde in the house: 12 Therefore she caught him by his garment, sayig, Slepe w me: but he left his garment in her hand and fled, & got him out. 13 Now when she sawe that he had left his garment in her hand, and was fled out, 14 She called vnto the men of her house, and tolde them, saying, Beholde, he hathe broght an Ebrewe vnto vs to moke vs: who came into me for to haue slept with me: but I h cryed with a loude voyce. 15 And when he heard y I lift vp my voyce and cryed, he left his garment with me, & fled away, and got him out. 16 So she layed vp his garment by her, vntil her lord came home. 17 Then she tolde him according to these words, saying,

The Ebrewe situant, w thou hast broge vnto vs, came into me to moke me. 18 But asone as I lift vp my voyce and cryed, he left his garment w me, & fled out. 19 Then when his master heard the words of his wife, which she tolde him, saying, After this maner did thy seruāt to me, his angre was kindled. 20 And Iosephs master toke him and put him in 'prison, in the place where the Kingsprisoners lay bounde: and there he was in prison 21 But y Lord was with Ioseph, & 'shewed him mercie, and got him fauour in the 'sight of the' master of the prison. 22 And the keper of the prison committed to Iosephs had all the prisoners that were

in the prison, and whatsoeuer they did there, that did he.

23 And the keper of the prison loked vnto nothing that was vnder his hand, seing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

k That is, nothing was done without his commandment.

CHAP. XL.

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

2 And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker.

3 Therefore he put them in warde in his chief stuardes house,
in the prison and place where Ioseph was bounde.

4 And the chief stuarde gaue Ioseph charge ouer them, & he
serued them: and they continued a season in warde:

5 And they bothe dreamed a dreame, ether of the his dreame in
one night, eche one according to y interpretation of his
dreame, bathe y butler & the baker of the King of Egypt, w
were bounde in the prison.

6 And when Ioseph came in vnto them in the morning, and
loked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his
masters warde, saying, 'Whe: efore' loke ye so sadly to day?

8 Who answered him, We haue dreamed, eche one a dreame,
& there is none to interpret the same. Then Ioseph said vnto
the,

9 Are not interpretations of God: tel them me now.

10 So the chief butler tolde his dreame to Ioseph, and said vnto
him, In my dreame, beholde, a vine was before me,

11 And in the vine were thre branches, and as it budded, her
floure came forth: & the clusters of grapes waxed ripe.

12 And I had Pharaohs cup in mine hand, & I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

13 Then Ioseph said vnto him, 'This is the interpretation of it: The thre branches are thre dayes.

14 Within thre dayes shal Pharaoh lift vp thine head, & restore thee vnto thine 'office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when y wast his butler.

15 But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and make mention of me to Pharaoh, that thou maieh bring me out of this house.

16 For I was stollen away by theft out of y land of the Ebrewes, & here also haue I

Or, eunorhie, the words fgnifeth them that wroth high o. Rate, or, them that were gic- did a Godworkd many wonder ful meanes to deliner his.

b That is, meric dreamed had his interpretation, as the thing afterward declared.

b Eir why are your faces exist?

c Can not God raise vp such as shal interpret such things?

d He was affa red by the spit of God y his interpretation was true.

d "Eke place.

e He refused not the menors to be deli were, which he choght God had appointed.

done

Iosfeph.

Genesis.

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the, is the pic.

f That is made of white twiggs, or, as some read, but that's full of holes.

g He sheweth that the minifters of God ought not to obcile that, & God recollect unto them

h Which was an occasion to appoint his officers and so to examine the that were in prison

“Si as the end of two years of date a This dream was not so much for Pharaoh, as to be a means to deliver Iosfeph, and to provide for his Church “Or, faggypla-

h All these means God used to deliver his servant, & to bring him in to favour and antorities

c This feure was young to teach him, that this vulgat was fine of God d The wife of the world, an derfand not God's ferries, but to his servant his will as entitled. e He chiefeth his feure against king, before he spoke of Iosfeph.

done nothing, wherefore they shulde put me in the dungeon.

16 And when the chief baker sawe that the interpretacio was good, he said vnto Iosfeph, Also me thoght in my dreame that I had thre f white baskets on mine head.

17 And in the vppermost basket there was of all maner bake meates for Pharaoh: & the birdes did eat them out of the basket vpon mine head.

18 Then Iosfeph answered, & said, f This is the interpretation thereof: The thre baskets are thre dayes:

19 Within thre daies shal Pharaoh take thine head from thee, & shal hang thee on a tre, and the birdes shal eat thy flesh from of thee.

20 ¶ And so the third day, which was Pharaohs b birthday, he made a feast vnto all his seruantes: and he lifted vp the head of the chief butler, and the head of the chief baker among his seruantes.

21 And he restored the chief butler vnto his butlership, who
gaue the cup in to Pharaohs hand,

22 But he hanged the chief baker, as Ioseph had interpreted
vnto them.

23 Yet the chief butler did not remembre Ioseph, but forgat
him.

CHAP. XII.

26 Pharaohs dreames are expounded by Ioseph. 4c He is
made ruler over all Egypt 1: He hath the two sonnes: Manaffh
and Ephraim. 14 The famine beginneth throughout the world.

1 And two yeres after, Pharaoh also dreamed, and beholde, he
stode by a riuer,

2 And lo, there came out of the riuer seuen goodlie kine and
fatsfleshed, and thei fed in a meadow:

3 And lo, seuen other kine came vp after them out of the riuer,
euilfauoured and leane sleshed, and stode by the other kine
vpon the brinke of the riuer.

4 And the euilfauoured and leane sleshed kine did eat vp the
seuen welfauoured & fat kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b seconde time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

6 And lo, seue thinne eares, & blasted with the East winde, sprang vp after them:

7 And the thinne eares, deuoured the seue ranke and ful eares, then Pharaoh awaked, and lo, it was a dreame.

8 Now when the morning came, this spirit was c troubled: therefore he sent and called all the fothesaiets of Egypt, & all the wife men thereof, and Pharaoh tolde them his dreames: but d none colde interpret them to Pharaoh.

9 Then spake the chief butler vnto Pharaoh, saying, I e call to minde my fautes

this day.

10 Pharaoh being angry with his seruantes, put me in wai de in the chief stuardes house, bathe me and the chief baker.

11 The we dreamed a dreame in one night, bathe I, and he: we dreamed eche man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrewes, seruant vnto the chief stuarde, whome when we tolde, he declared our

dreames to vs, to euerie one he declared according to his dreame.

13 And as he declared vnto vs, so it came to pafle: for he restored me to mine office, and hanged him.

14 a Then sent Pharaoh, and f called Iosfeph, and they broght him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Iosfeph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Iosfeph answered Pharaoh, saying, f Without me God shal " answer for the welth of Pharaoh.

17 And Pharaoh said vnto Iosfeph, In my dreame, beholde, I stode by the banke of the riuer:

18 And lo, there came vp out of y riuer seue fatsfleshed, and welfauoured kine, and thei fed in the medow.

19 Also lo, seuen other kine came vp after them, poore and very "euilfauoured, and leanefleshed: I neuer sawe the like in all the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eat vp the first seuen fat kine.

21 And when they "had eaten them vp, it colde not be knowen that they had eaten them, but they were still as euilfaoured, as they were at the beginning: so did I awake.

22 Moreover I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, ful and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the fothesaiets, and none can declare it vnto me.

25 ¶ Then Iosfeph answered Pharaoh, Bothe Pharaohs dreames are one. b God hath shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeres, & the seuen good eares are seuen yeres: this is one dreame.

27 Likewise the seuen thinne and euilfaoured kine, that came out after them, are seuen yeres: and the seuen emptie eares

e. iii.

f Read Chap. 10: 44.4.

¶ Gal. 105. 20. f The wicked foke to y Prophet of God in their necessities, whome in their gtpiteritis they abhorre.

g As though he welde say, If I interpret thy dreame, it cometh of God & out of me. "Eir defure peace.

"Eir, nangle.

"Eir were put into the few imwade pectes.

h Bothe his dreame: tend to one end.

Ioséph.

Genesis.

blasted with the East winde are seuen yeres of famine. 28 This is the thing, which I haue said vnto Pharaóh, that God hathe shewed vnto Pharaóh, what he is aboute to do. 29 Beholde, there come seuen yeres of great plentie in all the land of Egypt. 30 Againe, there shal arise after them seuen yeres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land: 31 Nether shal the plentie be knowé in the land, by reason of this famine that shal come after: for it shalbe exceeding great. 32 And therefore the dreame was doubled vnto Pharaóh the second time, because the thing is established by God, & God hasteth to performe it. 33 Now therefore let Pharaóh 'prouide for a man of understanding and wisdom, & set him ouer the land of Egypt. 34 Let Pharaóh make and appoint officers ouer the lad, and take vp the sifte parte of y lad of Egypt in y seuen plenteous yeres. 35 Also let them gather all the fode of these good yeres that come, and lay vp corne vnder the hand of Pharaóh for fode, in the cities, and let them kepe it. 36 So the fode shalbe for the prouision of the land, against the seuen yeres of famine, which shalbe in the land of Egypt, that the land perish not by famine. 37 ¶ And y saying pleased Pharaóh and all his seruantes. 38 Then said Pharaóh vnto his seruantes, Can we finde fache a man as this, in whome is the Spirit of God? 39 The Pharaóh said to Ioséph, For as much as God hathe shewed thee all this, there is no man of understanding, or of wisdom like vnto thee. 40 ¶ Thou shalt be ouer mine house,

& at thy "worde shal all my people be armed, only in y Kings
thione wil I be abou thee. 41 Moreouci Pharaóh said to Ioséph,
Beholde, I haue set thee ouer all the land of Egypt. 42 And
Pharaóh toke of his 'ring from his hand, and put it vpon
Ioséphs hand, and araied him in garments of fine linen and put
a golden cheine about his necke. 43 So he set him vpon the
"best charet that he had, saue one: & they cryed before him, a
Abrech, and placed him ouer all the land of Egypt. 44 Againe
Pharaóh said vnto Ioséph, I am Pharaóh; & without thee shal
no man lift vp his hand or his fore in all the land of Egypt. 45
And Pharaóh called Ioséphs name Zaph n'ath-paaneish: and he
gaue him to wife Afinath y daughter of Poti-phérah prince of
On, then went Ioséph abroad in the
land of Egypt.

46 ¶ And Ioséph was a thirty yere olde whê he stode before
Pharaóh King of Egypt: and Ioséph departing from the
presence of Pharaóh, went through out all the land of Egypt.

47 And in the seuen plenteous yeres the earth" broght for the
store.

48 And he gathered vp all the fode of the seuen plenteous
yeres, which were in the land of Egypt, and layed vp fode in
the cities: the fode of the field, that was roud about every citie,
layed he vp in the same.

49 So Ioséph gathered wheat, like vnto the sand of y sea in multitude out of measure, vntil he left nombring: for it was without nombre.

50 Now vnto Ioséph were borne two sonnes (before the yeres of famine came) & Afinath the daughter of Poti-phérah prince of On bare vnto him.

51 And Ioséph called the name of the first borne Manaiseh: for God, said he, hathe made me forget all my labour & all my fathers housholde.

52 Also he called the name of the second Ephraim: for God, said he, hathe made me fruitful in the land of mine: afflicted.

53 ¶ So the seuen yeres of the plentie that was in the land of Egypt were enued.

54 ¶ The began the seuen yeres or famine to come, according as Ioséph had said: & the famine was in all landes, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was affamished and the people cryed to Pharaóh for bread. An Pharaóh said vnto all the Egyptians, Go to Ioséph: what he saith to you, do ye.

56 When the famine was vpon all the lad, Ioséph opened all places, wherein the store was and solde vnto the Egyptians: for the famine waxed sove in the land of Egypt.

57 And all countess came to Egypt to bye corne of Ioséph,
because the famine was fore in all landes.

CHAP. XEIT.

1 Ioséphs brethren come vnto Egypt to bye corne 2 He
knoweth them, and tryeth them. 3.4. 25 Simeon is put in prison
26 The other returns to their father to see Benjamin.

1 Then Laakób sawe that there was fode in Egypte, & Laakób
said vnto his sonnes, Why? gaze ye one vpó another?

2 And he said, Beholde, I haue heard that there is fode in
Egypt, "Get you downe thether & bye vs fode thence, that we
may liue, and not die.

3 ¶ So went Ioséphs ten brethré downe to bye corne of the
Egyptians.

4 But Bélamin Ioséphs brother wolde not Laakób send with
his brethré, for he said, Left death shulde" befall him.

a His age is mentioned both to shewe that his unto mite came
of God, and also that he suffered imprisonment & exile twelve
yeres and mo "He made for gatherings.

Chap. 48, 20. Or 48, 5.

o Notwithstanding that his fathers house was the true Church of God, yet y company of the wicked & proprietor called him to suggest. 1 Gal 10, 1.10. 2. fode.

"On, came to Egypt to Ioséphs

a This florite sheweth plainly that all things are governed by Gods providence for the prostrue of his Church. b As men destitute of confid. 1.11. 7, 12.

"He shall write him.

5 And

Ioséph.

Genesis.

20 5/1224

e This diffem bling is not to be followed, nor any parin- cular faith of y fathers not approved by Gods words

Chap. 37.5.

"He, notedore, or, filiblaue.

Or, is dead.

d The Egypt- trans, which were idols- ters, vied to for care by their kings li- fe: but God forbidden to foreare by any but

humbly to sph dwelling among y wit- led lovellet of their cor-
ceptions

e And therefo- re an true and ink

Chap 43.5.

f Affidavit ma- ket: run to acino a lodge their fumes w
otherwise the wolde difirm- ble

Chap. 37 25. g God wil ta- ke vengeance vph vs. & mea- sure
vs. & our own measure "Ede au 1 tre- preter brewer them

h Thogh he showed him selfe rigournt, yet his bro- therlie
affidavit remained.

5 And the fones of Israel came to bye fode amog them that
came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernor of the land who folde to all the
people of the lad: the Iosephs brethren came, and bowed their
face to the ground before him.

7 And whe Ioseph fawe his brethre, he kne- we them, and
made him selfe strange toward them, and spake to them
roughly, & said vnto them, Whece come ye Who answered,
Out of the land of Canaan, to bye vitale.

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

9 And Ioseph remembered the *dreames, which he dreamed of them) and he said vnto them, Ye are spies, and are come to se the "weakenes of the land.

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

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

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

13 And they said, We thy seruantes are twelve brethren, the fones of one man in the land of Canaan: and beholde, the youngest u this day with our father, and one is not.

14 Againe Ioseph said vnto the, This is it that I spake vnto you, sayig, Ye are spies.

15 Hereby ye shalbe proued: by the life of Pharaoh, ye shal not go hece, except your yongest brother come hether.

16 Sed one of you which may set your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be tueth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in warde thre dayes.

18 Then Ioseph said vnto them the third day, This do, and liue:
for I a feate God.

19 If ye be true men, let one of your bre- thren be bounde in
your prison houfe, or go ye, came fode for the famine of your
houses:

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

21 And twi said one to an other, We ha- ue verely finned
against our brother, in y we fawe the anguish of his foule,
when he befoght vs, and we wolde not heate him: the elote is
this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you,
saying, "Sinne not a- gainst the childe, and ye wolde not
heate" and lo, his blood is now required.

23 (And they were not aware that Ioseph vndestode them: for
he "spake vnto them by an interpreter)

24 Then he turned from them, and wept,

and turned to them againe, and commu- ned with them, and
toke Simeon from amog them, and bounde him before their
eyes.

25 So Ioseph commanded that thei shul- de fille their sackes
with wheat, and put euerie mans money againe in his sacke, &

giue them vitale for the iourney: and thus did he vnto them.

26 And they laied their vitale vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouandre in the ynnre, he espied his money: for lo, it was in his sackes mouthe.

28 Then he said vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart "sailed them, & they were: astonished, and said one to another, What is this, that God hath done vnto vs?

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

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

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

32 We be twelve brethren, fones of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 Then the lord of the countrei said vnto vs, Hereby shall I knowe if ye be true men: Leaue one of your brethren with me, and take fode for the famine of your houses & departe,

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true me: so wil I deliuer you your brother, and ye shal occupie in the land.

35 And as they emptied their sackes, be- holde, euerie mans bundel of money was in his sacke: and when they and their father fawe the budels of their money, they were afraid.

36 Then Iaakob their father said to them, Ye haue robbed me of my childre: Ioseph is not, and Simeon is not, and ye wil take Beiamin: all these thigs are against me.

37 Then Reuben answered his father, say- ing, Slay my two fones, if I brig him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My fone shal not go downe w you: for his brother is dead, & he is left alone: if death come vnto him by y way, which ye go, then ye shal bring my graic head with forowe vnto the graue.

CHAP. XLIII.

13 Iaakob soffreth Beiamin to departe with his childre. 13 Simeon u deliuered out of prison. 30 Ioseph gseth aside and wept: 31 They foult together.

e. iii.

"He was not. "Because their conscience accused them of their
fume, they thought God wolde haue brothe the to trouble by
this mo- ney.

"Or, can we be fraude.

"Or, light vpon me. For they fa- med not to be touched & any
loue fowards their breechre, or increased his forowe: & partly
as ap- parent he fu- spised them for Ioseph.

Iosfeph.

Genesis.

This was a great reward to Iosfeph to suffer so great famine in
that life, where God had promised to bless him

Chap. 42, 20.

Chap. 42, 20.

One of our affairs and conditions.

"He is the man, the of these we describe us, that thing which
he asked us."

Chap. 44, 32. "He will be in there."

We, first just let.

8. What we are to necessitate our danger God for he does not
so vice all honest magnets to better & effect and condition.

9. Our chief truth ought to be in God and not in world-like means. He speaks these words not so much of despair, as to make his forerunner careful to bring a game their brother.

10. So the ruler of his body.

Now great famine was in the land. And when they had eaten vp the vitale, which they had brought from Egypt, their father said vnto them, Turne againe, and bye vs a little fode.

And Iudáh answered him, saying, The man charged vs by an othe, saying, "Neuer se my face, except your brother be with you.

If thou wilt send out brother with vs, we wil go downe, and by thee fode:

But if thou wilt not send him, we wil not go downe: for the man said vnto vs, "Loke me not in the face, except your brother be with you.

And Israel said, Wherefore delt ye so euil with me, as to tel the man, whether ye had yet a brother or no?

And they answered, The man asked Israity of our selues and of our kinred, saying, Is your father yet aliue haue ye any brother? And we tolde him "according to these words: colde we knowe certainly ye he wolde say, Bring your brother downe?

Then said Iudáh to Israel his father, Sed the boye with me, that we may rise & go, and that we may liue and not dye, both the we, and thou, and our children.

I will be suretie for him: of mine hand shalt thou require him.
"If I bring him not to thee, & set him before thee, "then let me beare the blame for euer."

For except we had made this tarying, doutes by this we had returned the second time.

Then their father Israel said vnto them, If it must nedes be so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little honie, spices and myrre, nutes, and almondes:

And take double money in your hand, and the money, that was brought againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

Take also your brother and arise, and go againe to the man.

And God almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Benjamin: but I shalbe robbed of my childe, as I haue bene.

Thus men toke this present, and toke twice so muche money in their hand with Benjamin, and rose vp, and went downe to Egypt and stode before Ioseph.

And when Ioseph sawe Benjamin with, he said to his stuard,
Bring these men home and kil meat and make readie: for the
men shal eat with me at noone.

And man did as Ioseph bad, & brought the men vnto Iosephs
house.

Now when the me were brought into Iosephs house, thei were
afraied, and said, Because of the money, that came in our
sackes mouthes at the first time, are we brought, that he maie
"prike a quarrel agaist vs, and "laie some thing to our charge,
and bring vs in bondage and our asses.

Therefore came then to Iosephs stuard, and communed with
him at the dore of the house.

And said, Oh syr, we came i dede downe hether at the first
time to bye fode,

And as we came to an ynn and opened our sackes, behold,
euerie mans money was in his sackes mouth, euen our money
in ful weight, but we haue brought it againe in our hands.

Also other money haue we brought in & handes to bye fode,
but we ca not tel, who put out money in our sackes.

And he said, Peace be vnto you, feare not: your God and the
God of your father hathe giuen you that treasure in your

sackes, I had your money: and he brought for the Simeon to them.

So the man led the in to Iosephs house, and gaue them water to wash their fete, and gaue their asses prouander.

And thei made redy their preset against Ioseph came at none, (for thei heard saie, that thei shulde eat bread there)

When Ioseph came home, thei brought the present into the house to him, which was in their hands, and bowed downe to the grounde before him.

And he asked them of their prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

Who answered, Thy seruat our father is in good helth, he is yet aliue: and they bowed downe, and made obeisance.

And he lifting vp his eies, behelde his brother Beniamin his mothers sonne, & said, Is this your yonger brother, of whome ye tolde me? And he said, God be merciful vnto thee, my sonne.

And Ioseph made haste (for his affection was inflamed toward his brother, and foght where to wepe) and entred into his chambte, and wept there.

Afterward he washed his face, and came out, and refrained him selfe, and said, Set on meat.

And they prepared for him by him selfe, and for them by them selues, and for Egyptians, which did eat with him, by them selues, because the Egyptians might not eat bread with ye Ebrewes: for that was an abominacion vnto the Egyptians.

So they sate before him: the eldest according vnto his age, and the youngest according vnto his youthe, and the men marueiled

The nature of the superstitious is to endemne all other in respect of the selues.

So the indulgence of God pressed their conscience

"She role him selfe vyn ve. "She left him selfe vyn ve.

Chap 42, 3.

For you are well. Now this finding the conceptions of Egypt, yet Ioseph caught his familie to feare God.

"She great.

For they two only were borne of Rutil.

"She bowed.

"She bread.

To signise his dignam.

The nature of the superstitious is to endemne all other in respect of the selues.

marueiled

Ioséph.

Genesis.

k Sometime this words si- guise to be drinkers, but here it is not, that this had youth, and drunk of the best wine

a We may not by this exam- ple (if any, in- lawful prod- uct, being God luche consid- ded is to wai- ke to simpla- ce me "His the mor- ning force

b Because the people might be colds oom- ne, be settle- ents to him fate & know- ledgence else fate to me be confited & tortuators for it which situation is worthy to be reproved

"Sir Ionescu

c To signify how greatly the thing dif- plexed them, and how levy that were for it

maruteiled among them selues.

34 And thei toke meases fro before him, & sent to the: but Beniamins mease was siue times fo muche as anie of theirs: &

thei dronke & had of the best drinke & him.

CHAP. XLIII.

15 Ioséph accuseth his brother of theft. 23 Iudáh offreth him false to be seruant for Beniamins.

A Fterwarde he comanded his thuard, saying, Fil the mens fackes with fode, as muche as thei can caty, and put e- uerie mans money in his fackes mouthe.

And put my cup, I mean the siluer cup, in the fackes mouthe of the yongest, and his corne money. And he did according to the commandement that Ioséph gaue him.

And in the "morning the men were sent away, thei, and their asfes.

And when thei went out of the citie not faire of, Ioséph said to his thuard, Vp, followe after the men: & whe thou doeft ouet take them, say vnto them, Wherefore haue ye rewarded euil for good?

Is that not the cup, wherein my lord drin- keth? and in the which he doeth deuine and prophecie? ye haue done euil in fo doing.

And whe he ouet toke the, he said thofe wordes vnto them.

And thei answered him, Wherefore fai- eth my lord fuche wordes? God forbid that thy seruants shulde do fuche a thing.

Bcholde, the money which we found in our fackes mouches, we broght again to thee out of the land of Canian: how then shulde we iteae out of thy lordes houfe siluet, ot golde?

With whomefoeuer of thy seruants it be founde, let him dye, and we also wil be my lords bondmen.

And he said, Now then let it be accor- ding vnto your wordes: he with whome it is founde, shalbe my seruant, & ye shal be" blameles.

Then at once euerie ma toke downe his facke to the grounde, and euerie one ope- ned his facke.

And he searched, and began at the eldest and left at the yongest: and the cup was founde in Beniamins facke.

Then thei sent their clothes, and laded euerie man his asfe, and went againe into the citie.

So Iudáh & his brethren came to Io- sephs houfe (fo: he was yet there) and thei fel before him on the grounde.

The Ioséph said vnto the, What asfe is this, which ye haue done? Knowe ye not that fuche a man as I, can deuine & prophecie?

Then said Iudáh, What shal we say vn- to my lord: what shal we speake? & how

can we iustifie our selues? God hathe founde out the wickednes of thy seruan- tes: beholde we are seruants to my lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid, if I shulde do fo, but the man, with whome the cup is founde, he shalbe my seruant, & go ye in peace vnto your father.

18 The Iudáh drewe nere vnto him, and said, Oh my lord, let thy seruant now speake a wode in my lords eares, and let not thy wrath be kindled against thy ser- uant: for thou art euen as Pharaoh.

My lord asked his seruats, saying, "Haue ye a father, or a brother?

And we answered my lord, We haue a father that is olde, and a yong" childe, which he begate in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

Now if saidest vnto thy seruants, Bring him vnto me, that I may "set mine eie vp- on him.

And we answered my lord, The childe can not departe from his father: for if he leaue his father, his father wolde dye.

Then saidest thou vnto thy seruats, "Ex- cept your yonger brother come downe with you, loke in my face no more.

So when we came vnto thy seruant our father, and shewed him what my lord had said,

And our father said vnto vs, Go againe, bye vs a litle fode,

The we answered. We can not go dow- ne: but if our yongest brother go with vs, then wil we go downe: for we may not se the mas face, except our yongest brother be with vs.

Then thy seruant my father said vnto vs, Ye knowe that my wife bate me two fauces,

And the one went out from me, and I said, Of a surety he is toine in pieces, and I sawe him not since.

Now ye take this also away from me: if death take him, then ye shal bring my gray head in forowe to the graue.

Now therefore, whe I come to thy ser- uant my father, and the childe be not with vs (feing that his "life dependeth on the childes life)

Then when he shal se that the childe is not come, he wil dye: fo shal thy seruants bring the gray head of thy seruant our father with forowe to the graue.

Doutles thy seruant became furee for the childe to my father,
and said, "If I bring him not vnto thee againe, the I wil beate
the blame vnto my father foreuer.

Now therefore, I pray thee, let me thy ser- uant bide for the
childe, as a seruant to f.i.

d If we fo as eudent cause of our affiiti- on, let vs loke to the
secret eudsel of God, who punish- eth vs adely for our sinem-
e Equal in en- toristic, or, ness vnto the King Chap. 42, 53.

"His childe of her old age"

"Or, that I may fe him."

Chap. 43, 60

"Kinde with vs"

f RabeT bare to Iaskhlo Io- seph and Ben- taim.

g Ye shal can- se me to dye for forowe

"His his foe's to bude in the fante."

Chap. 43, 60

Iosfeph.

Genesis.

b Meaning, he had rather genuine there prisoner, then by returns and to his father in hexamines.

a Not that he was ashamed of his hatred, but that he would cause his brethren's fuses.

Act. 7, 13.

b This exhale teachers, that we must by all means effort the, which are truly bolded & wolded for their fuses. Chap. 10, 20.

c Athels God don't fume; yet he curseth many wickedness to serve to his glorie.

d That is, that I speak in your own la-ging, and have none interpre-ence.

my lord, and let the childe go vp with his brethren.

34 For b how can I go vp to my father, if the childe be not with me, onles I wolde se the cuil that shal come on my father?

CHAP. XLV.

2 Iosfeph maketh him selfe kowren to his brethren. 2 He sheweth that all was done by Gods proudice. 18 Pharaoh commandeth him to send for his father. 24 Iosfeph awhileth his brethren to chorde. 27 Laakoh veiseth.

1 Hen Iosfeph colde not refraine him selfe before all that stode by him, but he cryed, 2 Haue for the euerie ma fro me. And there taried not one with him, while Iosfeph vttered him selfe vnto his brethren.

2 And he wept & cryed, so that the Egyptias heard: y houfe of Pharaoh heard also.

3 Then Iosfeph said to his brethren, I am Iosfeph: doeth my father yet liue? But his brethren colde not answer him, for thei were astonished at his presence.

4 Againe Iosfeph said to his brethren, Come nere, I pray you, to me. And thei came nere. And he said, 5 I am Iosfeph your brother, whome ye solde into Egypt.

6 Now therefore be not b sad; nether grieved with your selues, that ye solde me hether: 7 For God did send me before you for your preservation.

6 For now two yeres of famine haue bene through the land, and fiue yeres are behind, wherein nether shalt be earing nor harueth.

7 Wherefore God sent me before you to preferue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not me hether, but c God, who hathe made me a father vnto Pharaoh, and lord of all his houfe, and ruler through out all the land of Egypt.

9 Haste you and go vp to my father, and tel him, Thus saieth thy fonne Iosfeph, God hathe made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens childre, & thy shepe, & thy beastes, & all that thou hast.

11 Also Iwil nourish thee there (for yet remaine fiue yeres of famine) lest thou perish through pouertie, thou & thy housholde, and all that thou hast.

12 And beholde, your eies do se, & the eies of my brother Benjamin, y d my mouth speaketh to you.

13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, & Benjamin wept on his necke.

15 Moreouer he kissed all his brethren, and

wept vpon them: and afte: warde his brethren talked with him.

16 ¶ And the "tydings came vnto Pharaohs houfe, so that thei said, Iosfeph brethren are come: and it pleased Pharaoh wel, & his seruants.

17 Then Pharaoh said vnto Iosfeph, Say to thy brethren, This do ye, lade your beastes & departe, go to y lad of Canaan,

18 And take your father, and your houtholdes, and come to me, and I wil giue you the c best of the land of Egypt, and ye shal eat of the c fat of the land.

19 And I commande thee, Thus do ye, take you charets out of the land of Egypt for your children, and for your wines, and bring your father and come.

20 Also "regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Iosfeph gaue them charets according to the commademem of Pharaoh: he gaue them viraile also for the iourney.

22 He gaue the all, none except, change of raiment: but vnto Benjamin he gaue thre hundred pieces of siluer, & fiue sues of rayment.

23 And vnto his father likewise he sent ten he asses laden with the best things of Egypt, and ten she asses lade with wheat, & bread, & meat for his father by the way.

24 So sent he his brethren away, and thei departed: and he said vnto them, a Fall not out by the way.

25 ¶ Then thei wér vp from Egypt, & came vnto the land of Canaan vnto Iaakob their father,

26 And tolde him, saying, Iosfeph is yet aliue, and he also is gouerner ouer all the lad of Egypt, and Iaakob heart b failed: for he beleued them not.

27 And thei tolde him all the wordes of Iosfeph, which he had said vnto them: but when he sawe the charets, which Iosfeph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue ynough: Iosfeph my fonne is yet aliue: I wil go and se him yer I dye.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The nombre of his familie when he went into Egypt. 28 Iosfeph meteth his father. 29 He teacheth his brethren what to answer to Pharaoh.

1 Then Israel toke his iourney with all that he had, & came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying,
Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, seare not to
go downe into Egypt.

Riv. yale

e The mohe plentiful grode f The chiefest fuses &
commodities.

"Riv. Ies on your eie sbare your veiseth.

ebe, he sone as much to wit, sinner, or vnef up or ten asses.

g Seing he had remitted the same done coward him, he wolde
not y thei thulde accuse common other.

h As one be-wone hope & seare.

a Whereby he hath signified, that he worshipped y true God,
and also that he kept in his heart y possession of that land, fro
whore present necessitate droue him.

for

Iaakób in Egypt.

Genesis.

5 Conducting thee by my power. 6 In thy po- berate. 7 Shal
shur chi- ne eies when then dieh & appertained to him that was
quite dearest or chief of the kured.

Iph. 24.4. Psal. 107.23. Gal. 10.4.

Exod 1.2. and 6.1.4. 1000.26.1. 1.1.1.

Exod 6.25. 1.1.1.

1.1.1.

1.1.1. 1.1.1. Chap. 15.3.

1.1.1.

1.1.1.

1.1.1.

Chap. 41.10.

1.1.1.

for I wil there make of thee a great na- tion.

4 I wil go downe with thee into Egypt, and I wil also bring
thee v p againe, and Ioseph shal put his had vpo thine eies.

5 Then Iakób tofe vp from Beer-shebat and the sonnes of Israel
caried Iaakób their father, and their children, and their wiues in
the charets, which Pharaoh had sent to cary him.

6 And they toke their cattel & their goods, which they had gotten in the land of Ca- náan, and came into Egypt, both *Iaakób and all his fede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daugh- ters, and all his fede broght he with him into Egypt.

8 ¶ And these are the names of the chil- dren of Israel, which came into Egypt, euen Iaakób & his sonnes: *Reuben, Iaa- kobs first borne.

9 And the sonnes of Reuben: Hanoeh, and Phallu, and Hezron and Carmi.

10 ¶ And the fines of *Simeon: Iemuél, & Iamin, and Ohad, and Iachin, & Zohar, & Shaul y sonne of a Canaanitish woma.

11 ¶ Also y sonnes of *Leui: Gershon, Ko- hath and Merari.

12 ¶ Also the sonnes of *Iudáh: Er, and O- nán, and Shelah, and Phárez, and Zérah: (but Er, and Onán dyed in y land of Ca- náan) And the sonnes of Phárez were Hezron and Hamúl.

13 ¶ Also the sonnes of *Issachár: Tola, & Phuiah, and Iob, and Shumron.

14 ¶ Also the sonnes of Zebulún: Séred, & Elón, and Iahleél.

15 These be the sonnes of Leáh, which she bare vnto Iaakób in Padán Arám, with his daughter Dináh. All the soules of his sones & his daughters were thirty & thre.

16 ¶ Also the sonnes of Gad: Ziphún, and Haggi, Shuní, and Ezbón, Erí, and Aro- di, and Arelí.

17 ¶ Also the sonnes of *Ashér: Iimnah, & Ishuáh, and Isui, and Beriah, and Sérah their sister. And the sonnes of Beriah: Héber, and Malchiél.

18 These are y childré of Zilpáh, whome Labán gaue to Leáh his daughter: & the- se she bare vnto Iaakób, and sixtene soules.

19 The sonnes of Rahél Iaakobs wife we- re Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the lad of Egypt were borne Manasseh, & Ephraim, which *Asenáth the daughter of Poti- phérah prince of On bare vnto him.

21 ¶ Also y sonnes of *Beniamin: Bélah, & Becher, & Ashbél, Gerá, and Naamán, Ehi, & Rosh, Muppim, & Huppim, & Ard.

22 These are the sonnes of Rahél, where borne vnto Iaakób, souttene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Nephtali: Iahzeél, and Guni, and Iézer, and Shillém.

25 These are the sonnes of Bilháh, & La- bán gaue vnto Rahél his daughter, & she bare these to Iaakób, in all, seue soules.

26 All the *soules, that came with Iaakób into Egypt, which came out of his "loy- nes (beside Iaakobs sonnes wiues) were in the whole, thre score and fixe soules.

27 Also the sonnes of Ioseph, which were borne him i Egypt, were two soules: f that all the soules of y house of Iaakób, which came into Egypt, are seuen* e.

28 ¶ Then he sent Iudáh behure him vnto Ioseph, to 'direct his way vnto Gófsen, and they came into the land of Gófsen.

29 Then Ioseph "made ready his charet & went vp to Gófsen to mete Israel his fa- ther, and presented him selfe vnto him, & felon his necke, and wept vpon his necke a "good while.

30 And Israel said vnto Ioseph, Now let me dye, since I haue sene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I wil go vp and shewe Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canáan, are come vnto me,

32 And the men are *shepherdēs, & becau- se they are shepherdēs, they haue broght their shepe & their cattel, & all y their haue.

33 And if Pharaoh call you, and afke you, What is your trade?

34 The ye shal say, Thy seruants are men occupied about cattel, fro our childhood euen vnto this time, bothe we and our fa- thers: that ye may dwel in the lad of Gó- fsen: for euerie shepekeper is an *abo- minacion vnto the Egyptians.

CHAP. XLVII.

7 Iaakób commeth before Pharaoh, and telleth him his age. 11 The land of Gofhen is given him. 22 The idala- trous priests haue liming of the King. 23 Iaakobs age, when he dyesh. 30 Ioseph's weareth to bury him vnto his fathers.

1 Then came Ioseph and tolde Pharaoh, and said, My father, & my brethré, & their shepe, & their cattel, and all y they haue, are come out of the land of Canáan, & beholde, they are in y land of Gófsen.

2 And Ioseph toke parte of his brethré, and *fiue men, & presented the vnto Pharaoh.

3 The Pharaoh said vnto his brethré, What is your trade? And thei answered Pharaoh, Thy seruants are shepherdēs, bothe we and our fathers.

4 Thei said moreover vnto Pharaoh, For to sojourne in y land are we come: for thy seruats haue no pasture for their shepe, so fore is the famine in the land of Canaan. Now therefore, we pray thee, let thy ser- uants dwel in the land of Gófsen.

f. ii.

Deut 10.4.5 "Sir, Ielgheri

the, to prepare him a place.

"Sir, Iemade his charet.

"Telgheri, Ielgheri

e He was not assumed of his father and kured, though they were of babe obdtion.

f God softeth the worlde to bare his, that they may for- take the slish of y worlde & cleane to him.

a That y King might be assu- red they were come, and se whatmaner of people they were.

Iosfeph.

Genesis.

b Iosfephs great modestly appreciated in he would ex- certain no- thing without the King's ob- mandement

"His blessed.

"The firm many dates are the years of thy li- fer."

Ebr. 22.8.

"His blessed

e Which was a critic in the country at Go- the Exod 1,11

d Some read, that he fed the as little babes, because they came not pro- duce for them fishes against that famine.

e Wherein he broke decla- reth his fideli- ne toward the King, and his minds the fish concreasors.

f For except the groin be tilted & fowd, a perisheth & 19 us, as it were dead.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethre are come vn- to thee.

6 The land of Egypt is before thee: in ye best place of the land make thy father and thy brethren dwel: let them dwel in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

7 Ioseph also broght Iaakob his father, & set him before Pharaoh. And Iaakob "fa- luted Pharaoh.

8 Then Pharaoh said vnto Iaakob, "How olde art thou

9 And Iaakob said vnto Pharaoh, The who- le time of my pilgrimage is an hudreth & thirty yeres: sewe and euil haue the dayes of my life bene, & I haue not attained vn- to the yeres of the life of my fathers, in ye dayes of their pilgrimages.

10 And Iaakob "toke leaue of Pharaoh, & departed from ye presence of Pharaoh. 11 And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, e- uen in the land of Ramefes, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers houshol- de with bread, euen to the yong chil- dren.

13 Now there was no bread in all the lads for the famine was exceeding fore: so that the land of Egypt & the land of Canaan were famished by the reason of ye famine.

14 And Ioseph gathered all the money, that was foude in the lads of Egypt, and in the land of Canaan, for the corne which they boght, & Ioseph laied vp the money in Pharaohs house.

15 So when money failed in the land of E- gypt, and in the land of Canaan, then all the Egyptias came vnto Ioseph, and said, Giue vs bread: for why shulde we dye before thee for our money is spent.

16 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if your mo- ney be spent.

17 So they broght their cattel vnto Ioseph, & Ioseph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asfes: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel; there is nothing left in the sight of my lord, but our bodies & our grounds.

19 Why shal we perish in thy sight, bothe we, and our sland bye vs and our lads for

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs fede, ye we may liue and not dye, and that the land go not to waite.

20 So Ioseph boght all the lads of Egypt for Pharaoh: for ye Egyptians solde euerie ma his grounde because the famine was fore vpon them: so the land became Pharaohs.

21 And he tremoured the people vnto the cities, "from one side of Egypt euen to the other.

22 Onely the land of the Priestes boght he not: for the Priestes had an ordinatie of Pharaoh, and they did eat their ordi- natie, which Pharaoh gaue the: wherefo- re they solde not their grounde.

23 Then Ioseph said vnto the people, Be- holde, I haue boght you this day and your land for Pharaoh: lo, here is fede for you: sowe therefore the grounde.

24 And of the encrease ye shal giue the sife parte vnto Pharaoh, and foure partes shal be yours for the fede of the field, and for your meat, and for them of your houshol- des, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs fœtuate.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the sife parte, b except the land of the Priestes onely, was not Pharaohs.

27 And Israel dwelt in the lads of Egypt, in the country of Goshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouet, Iaakob liued in the land of Egypt seuentene yeres, so that the whole age of Iaakob was an hundreth fourtie & seuen yere.

29 Now when the time diewe nere ye Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue now foude grace in thy sight, put thine had now vnder my thigh, and deale mercifully and truely w me: buty me not, I pray thee, in Egypt,

30 But when I shal slepe with my fathers, thou shalt caity me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Sweare vnto me. And he swale vnto him. And Israel worshipped toward the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his siche father. 2 Iaakob rehearseth Gods promes. 3 He raceneth Iosephs, sonnes as his. 4 He preferreth the yonger. 5 He propheceth their returns to Canaan.

6 A Gaine after this, one said to Ioseph, Lo, thy father is sicke: then he toke w his his two sonnes. Manasseh & Ephraim.

7 Also one tolde Iaakob, & said, Beholde, thy sonne Ioseph is come to thee, and Is-

8 By this shewing they signified they had nothing of the rume but retained all of the King's libel: "His rede of the birds.

9 Pharaoh in prouiding for idolations parties, shulde a condemnation to all them w neglect ye true monsters of Gods words

10 Hereby he protested he died in ye faith of his fathers, reaching his children to hope for the promised land 11 He

resoyced ye Ioseph had promised him, & setting him selfe vp
vpon his pillore, praised God, read 1 Chro. 29 10

12 Ioseph more efermeth ye his children shulde bereceased in-
to Iaakobs fa- milies: was ye Church of God, then to enjoy all
re- treasures of Egypt

Ifraél.

Genesis.

or all fessels. Chap 28,13

Chap. 41, 50. 6ph.13,7.

b Which is true in y car- nal Ifraél vnto the coming of Christ, and in she spiritual for ever.

Chap 35,19.

c The faithful fekn. Judge all benefits to come of Gods for mercies

*She has face on the goth. de

d Gods indge- ment is oft tr- mes contrary to man, & be prefereth y, which man defpleth Ebr. 11,21.

e This Angel and be voder- had of Christ, at chap 35,15 & 35,1. f Let them be taken as my children

g Ioseph fas- leth in bindiq Gods grace to the ordre of nature

raél toke his stlength vnto him and fate vpon the bed.

3 Then Izakób faid vnto Ioseph, God'al- mightie appeared vnto me at *Luz in the land of Canáan, and blesed me.

4 And he faid vnto me, Beholde, I wil ma- ke thee fure: fui, and wil multiplie thee, & wil make a great * nonbite of people of thee, and wil giue this land vnto thy fede after thee for an e cuerlafting posffesion.

5 ¶ And now thy two fonnes, Manaffeh & Ephráim, which are borne vnto thee in y land of Egypt, before I came to thee into Egypt, fhaibe mine, as Reubén and Sime- ón are mine.

6 But thy lignage, which thou haft begot- ten after them, fhaibe thine: they fhaibe called after the names of their biethré in their enhe: itance.

7 Now whé I came fró Padán, Rahél'dyed vpon mine hād in the land of Canáan, by the way when thre was but halfe a daies journey of grounde to come to Ephráth: and I buryed her there in the way to E- phráth: the fame o Beth-léhem.

8 Then Ifraél behelde Iosephs fonnes and faid, Whofe are thefe?

9 And Ioseph faid vnto his father, Thei are my fones, which c God hathe giue me he- re, then he faid, I pray thee, bring them to me, that I may blesfe them:

10 (For the eies of Ifraél were dim for age, so that he colde not wilfe) Then he caused them to come to him, and he kissed them and embraced them.

11 And Ifraél faid vnto Iosfeph, I had not thoght to haue fene thy face: yet lo, God hathe shewed me alfo thy fede.

12 And Iosfeph toke the away fió his knees, and did reuerence" downe to the ground.

13 Then toke Iosfeph them bothe, Ephráim in his right hand toward Ifraels left hád, and Manaffeh in his left hand toward If- rael's right hád, so he broght the vnto hi.

14 But Ifraél stretched out his right hand, and laid it on Ephraims head, which was the yonger, and his left hand vpon Ma- naffehs head (directing his hands of pur- pose) for Manaffeh was the elder.

15 ¶*Alfo he blesed Iosfeph and faid, The God, before whome my fathers Abrahám and Izhák did walke, the God, which ha- the fed me all my life long vnto this day, bleffe thee.

16 The e Angel, which hathe deliuered me from all euil, blesfe the children, and let my f name be named vpon them, and the name of my fathers Abrahám and Izhák, that they may grove as fish into a multi- tude in the middes of the earth.

17 But whé Iosfeph fawe that his father laid his right hád vpo the head of Ephráim, it a displeased him: and he stayed his fathers

hand to remoue it from Ephraims head to Manaffehs head.

18 And Iosfeph faid vnto his father, Not so my father, for this is y eldest, put thy right hand vpon his head.

19 But his father refused, and faid, I knowe wel, my fonne, I knowe wel: he fhaibe alfo a people, & he fhaibe great likewife: but his yonger brother fhaibe greater the he, and his fede fhaibe ful of nations.

20 So he blesed them that day, and faid, In thee Ifraél fhal bleffe, and fay, God make thee as b Ephráim and as Manaffeh. & he fet Ephráim before Manaffeh.

21 Then Ifraél faid vnto Iosfeph, Beholde, I dye, and God fhaibe with you, & bring you againe vnto the land of your fathers.

22 Moreouer, I haue giuen vnto thee one porcion aboute thy brethré, which b I gate out of the hand of the Amorite by my sworde & by my bowe.

CHAP. XLIX.

1 Izakób bleseth all his fones by name, and sheweth them what is to come 29 He wil be buried with his fathers. 33 He dyeh

1 Then Izakób called his fonnes, & faid, Gather your felues together, that I may tel you what fhal come to you in the a laft daies.

2 Gather your felues together, & heare, ye fones of Izakób, & hearken vnto Ifraél your father.

3 ¶Reubén mine eldefte fonne, thou ait my b might, & the beginning of my stlength, c the excellence of dignitie, & the excel- lence of power.

4 Thou waft light as water: thou fhalt not be excellent, becaufe thou wenteft vp to thy fathers bed: then didest thou defile my bed, thy dignitie is gone.

5 ¶Simeón and Leui, biethré in euil, the in- strumets of crueltie are in their habraciós.

6 Into their fecret let not my foule co- me: my d gloue, be not thou toyned with their assemblie: for in their wrath they flewe a e man, and in their felfewil they digged downe a wall.

7 Cursed be their wrath, for it was fearce, & their rage, for it was cruel: I wil f diui- de them in Izakób, & scater the in Ifraél.

8 ¶Thou Iudáh, thy brethren fhall piaife thee: thine hád fhaibe in y necke of thine ennemies: thy fathers fonnes fhall a bowe downe vnto thee.

9 Iudáh, at a lions whelpes fhalt thou come vp from the spoile, my fonne. He fhall lie downe & couche as a lion, & as a lioneffe. Who fhall fter him vp?

10 The f fceptie fhall not departé from Iu- dáh, nor a lawguier from betwene his fe- te, vntil Shilóh come, and the people fhall be gathered vnto him.

11 He fhall binde his affe fole vnto the f.iii.

b In whome Gods grace fhallde mani- fully appear.

1 Which they had by faith in the promes & by my chil- dren, whome God spared for my lakir

a When God fhall bring you out of E- Epp

b Begotten in my y ontie c If thou-hz, deft not log thy birth. right by tha- no offence.

*Or, thefe fem- des were tothe ndre of willie.

d Or tongue: meaning that he merior con- frared to the in worde nor thought e The Sheche muto chap 34 36

f For Leui had no parte, & Si moon was vn- det Iudáh lof 19,1, til God gave them the place of the Amalechites 1 Chro 4,41 2 As was veil fice in David and Christ 3 His none mure fhall th feare him. *Or, Efe, fiue. 4 Which is Christ the Mef fias, the gener of all pretiere tie who fhall call the Sime- oles to solan- sion.

Iaakób

Genesis.

16

8 A coferry moths abun- ans with vi- nes and paha- res is prums- the lians.

h vine, & his asses colte vnto the bestvine. he shal wash his garment in wine, and his cloke in the blood of grapes.

11 His eies shalbe red with wine, and his te- the white with milke.

13 ¶ Zebulún shal dwel by the sea side, & he shalbe an hauen for shippes: his border shal be vnto Zidón.

12 His fore shalbe grout, but he shal wine courage to resist his to nemate.

14 Iffachár shalbe" 1 a strong asse, couching downe betwene two burdens:

15 And he shal se that rest is good, and that the land is pleasant, and he shal bowe his shulder to beare, and shalbe subiect vnto tribute.

15 Shal haue § honour of a tribe o That is, fol; of 'ubielne.

16 ¶ Dan m shal iudge his people as one of the tribes of Israel.

7 Dan shalbe a serpent by the way, an ad- der by the path, byting the horse heles, so that his ryder shal fall backwards.

18 ° O Lord, I haue waited for thy salua- cion.

19 ¶ Gad, an host of me shal ouercome him, but he shal ouercome at the last.

20 Cöcerning Aisher, his v bread shalbe fat, and he shal grue pleasures for a King.

21 ¶ Naphtrai shalbe a hinde let go, guing 1 goodlie wordes.

22 ¶ Ioseph shalbe "a fruteful bough, euen a fruteful bough by the well side: the "smale boughes shal runne vpon the wall.

23 1 And the archers grieved him, and shot against him, and hated him.

24 But his bowe abode strong, and the ha- des of his armes were strengthened, by the hads of the mightie God of Iaakób, of whome was the feeder appointed by the sto ne of Israel,

25 Even by the God of thy father, who shal helpe thee, & by the almightie, who shal blesse thee with heauenlie blessings fro abou, with blessings of y depe, that lieth beneath, with blessings of the bres, & of the wombe.

26 The blessings of thy father shalbe stro- ger the the blessings of mine elders: vnto the end of the hilles of the worlde they shalbe on the head of Ioseph, and on the toppe of the head of him that was v sepa- lat from his brethren.

27 ¶ Benjamin shal rauine as a wolfe: in the morning he shal deuoure the prate, and at night he shal diude the spoile.

28 ¶ All these are the twelve tribes of Is- rael, and thus their father spake vnto the, and blessed them: euerie one of them bless- sed he with a sueral blessing.

29 And he charged them & said vnto the, I am ready to be gathered vnto my people: "bury me with my fathers in the caue that is in the field of Ephrón the Hittite,

30 In the caue that is in the field of Mach- peláh besides Mamré in the land of Ca- náan: which caue Abrahám boght w the

field of Ephrón the Hittite for a posses- sion to bury in.

31 There thei buried Abrahám and Saráh his wife: there thei buried Izhák & Re- bekáh his wife: and there I buried Leáh.

32 The purchase of the field & the eue y is therein, was loght of y childte of Heth.

33 Thus Iaakób made an end of guing charge to his sonnes, and plucked vp his fete into the bed and gaue vp the goft, & was gathered to his people.

x Whereby is figuated how quately he dyed

CHAP. L.

12 Iaakób h buried 1 p Ioseph Sergiueh his brethren. 13 He seeth his childrens children. 14 He dyeh.

1 Then Ioseph fei vpon his fathers face and wept vpon him, and kissed him.

2 And Ioseph commanded his actuautes the 4 phisicions, to enbaume his father, & the phisicions enbaumed Israel.

3 So fourty daies were accomplished (for so long did the daies of them that were en- baumed last) and the Egyptias bewailed him h feuenty daies.

4 And when the daies of his mourning were past, Ioseph spake to the house of Pharaóh, saying, If I haue now founde fauour in your eses, speak, I pray you, in y eases of Pharaóh, and say,

5 My father made me v fweare, saying, Lo, I dye, bury me in my graue, which I haue made me in the lad of Canáan: now the- before let me go, I praie thee, & bury my father and I wil come

again.

6 The Pharaoh said, Go vp and bury thy father, as he made thee to fweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruantes of Pharaoh, bathe the elders of his house and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their shape, and their catel left they in the land of Góshen.

9 And there went vp with him bothe cha- rets and horsemen: and they were an ex- ceeding great companie.

10 And they came to Góren Arád, which is beyonde Iordén, and there they made a great and exceeding fore lamentacion: and he mourned for his father feue daies.

11 And whe the Canaanites the inhabitants of the land sawe the mourning in Góren Arád, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called 'Abél Mizráim, which is beyonde Iordén.

12 So his sonnes did vnto him according as he had commanded them:

13 ¶ For his sonnes caried him into the land of Canáan, & buryed him in the caue of the field of Machpeláh, w caue Abrahám boght with y field, to be a place to bury in, of Ephrón y Hittite besides Mamré.

14 ¶ Then

a He meaneth the y enbau- med the dead & buryou the.

b They were more excisi- ne in limiting he y faithful.

Chap 47, 28

c The very in- ficient wolde have other perforated.

Or, the two form of Arád.

Or, the lame- nation of the La Egyptian.

All. 7. 26. Chap. 23, 28. Or, a possession

Exodus.

4 An eul con science is no- ner fully at rest.

9 Meaning, if they which have one God, shulde be joy ned in mods fare love. Or, the messo- gers 7 Who by the good forceffe femeeth to re- mit it, & the- before it egle not to be reod ged

by me.

14 ¶ Then Ioséph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buried his father.

15 And whê Ioséphs brethrê fawe that their father was dead, they laid, 4 It may be y Ioséph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.

16 Therefore they fent vnto Ioséph, fayig, Thy fathers commanded before his death, faying,

17 Thus fhall ye fay vnto Ioséph, Forgiue now, I pray thee, y trespase of thy brethrê, and their finne: for they rewarded thee e- uil. And now, we pray thee, fotgiue y tref- pase of the seruants of thy fathers' God. And Ioséph wept, when they spake vn- to him.

18 Also his brethrê came vnto him, and fel downe before his face, & laid, Beholde, we be thy seruantes.

19 To whome Ioséph laid, Feare not: for am not I vnder' God?

20 When ye thought euil againft me, God

dispoſed it to good, that he might bring to paſſe, as it is this day, and ſaue muche people aliue.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake 'kindely vnto them.

22 ¶ So Ioséph dwelt in Egypt, he, and his fathers house: and Ioséph liued an z hun- dreth and ten yere.

23 And Ioséph fawe Ephraims children, euen vnto the third generacion: also the sonnes of Machir the sonne of Manafieh were brought vp on Ioséphs knees.

24 And Ioséph laid vnto his brethrê, 4 I am ready to dye, & God wil surely viſet you, and bring you out of this land vnto the land, which he ſware vnto Abrahâm, vnto Izhák, and vnto Iaakób.

25 And Ioséph toke an othe of the childrê of Ifraél, faying, 6 God wil surely viſet you, and ye shall cary my bones hence.

26 So Ioséph dyed, when he was an hun- dreth and ten yere olde: and they enbau- med him & put him in a cheft in Egypt.

7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

g Who, nor withſtiding he have rule in Egypt about foure foure yere, yet was loyued with y Church of God in faith and religion. Ebr. 21, 22a

h He ſpeaketh this by the ſpirit of pre- picefe, exnor- ting his bre- thren, to have fal truſt in Gods promes for their deli- nerance.

THE SECONDE BOKE

of Moſes, called Exodus.

THE ARGUMENT.

AFTER that Iaakób by Gods commandemēt Gen. 46,3, had brought his familie into Egypt, where they remained for the ſpace of foure hundred yere, and of ſecurity perſones grew to an infinite nombre, ſo that the King and the country grudged and endeoured both by tyrannic and cruel ſtoure to ſuppreſſe them: the Lord according to his promes Gen. 15,14 had compaſſion of his Church & deliuered them, but plagued their enemies in moſes ſtrūge and ſondry fortes. And the more that the tyrānie of the wicked enraged againſt his Church, the more did his ſtoure ſudgements increaſe againſt them, til Phara- chic & his armie were drowned in the fame & ea, which gave an entree and paſſage to the childrē of God. But as the ingratitude of man is great, ſo did they immed: atly forget Gods woſterful benefices & alhis he had given them the Paff: ouer to be a ſigne & memorial of the fame, yet they ſel to diſtruſt, & tempted God with ſondry murmurings and grudgings againſt him and his miniſters ſometime mowed with am- binif ſometime for lack of drinke or meate to cofent their loſtes, ſometime by idolatrie or fuche like. Where- fore God viſited them with ſharpe rodde and plagues that by his corrections they might ſeke to him for remedy againſt his ſcourget & earneſtly repent them for their rebellii & wickedneſſe. And becauſe God loueeth the to the end, whome he bathe once begone to love, he puniſhed the not according to their deſortes, but dealt with them in great mercies, and dare with newe benefices labored to overcome their malice: for he ſtil governed them and gave the his worde & Law, both clocerning the maner of ſeruing him, & alſo the forme of ſudgements and civil policie: to the intent that the ſholde not ſerue God after their owne inuenſions, but according to that ordre, which his ſeauenlie wiſdome had appointed.

CHAP. I.

2 The childrē of Iaakób that came into Egypt 3 The newe Pharaoh appreſſeth them. 4 The providence of God rewarde them 5 The Kings commandemēt to the mid- mines. 6 The ſonnes of the Ebrewes are commanded to be eaiſt into the river.

a Moſes deſci I ban the won derful ordre that God ob- ſerueith ſo per forming his p mes to Abra- hām, Gen 15, 24

Ow 7 thefe are y names of y childrê of Ifraél, w came i to Egypt (euerie man and his houfholde came thither w Iaakób) Reubén, Simeón, Leui,

and Iudáh,

8 Illachár, Zebulún, and Benjamin,

4 Dan, & Naphthali, Gad, & Afhér.

5 So all y' foules, that came out of y loy- nes of Iaakób, were 'feuétié foules: Ioséph was in Egypt already.

6 Now Ioséph dyed and all his brethrê, & that whole generacion.

7 ¶ And the 7 children of Ifraél broght forthe ftrute and encreafed in abundance, & were multiplied, and were exceeding mightie, fo that the 'fiad was ful of them.

8 Then there rofe vp a newe King in E- gypt, who 8 knewe not Ioséph.

9 And he laid vnto his people, Beholde, the f.iii.

On, ye, ye, ye, Gen. 46, 28, Gen. 30, 28.

All. 7, 27: h He mannefh the cofetry of Oblifen e He confide- red not how God had pre- ferued Egypt for Ioséphs fake.

Ifraeloppressed.

Exodus.

Moses 1224

d In to Cma- na, and so we shal lose our commodities

Or, none did prescribe

e The more than God blef leth his, the more deeth wished mute them.

"She whereth tous feared the fellows of them by cruelties

f These fetus on have been the chief of self.

"He fetishes her upon they fate to return

g Their dis- besitute herein was lawful, but their dis- flimbing will.

h That is, God increased the families of Israelites by their means. When tyrant can not proun- le by craft, then kraft for- the into open rage

a This Louise was called Amrians, who married Iochabed, the 6,20.

All.7,20. Inter.11,13.

people of the children of Israel are greater and mightier than we.

10 Come, let vs worke wisely with the, lest they multiply, and it come to passe, that if there be warre, they joyne themselves also vnto our enemies, & fight against vs, and get them out of the land.

11 Therefore did they fet takemasters o- uer them, to keepe them vnder with burdens: and they buyld the cities Pithom & Raamses for the treasuries of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltye caused the children of Israel to fret.

14 Thus they made them weary of their li- ues by fore labour in claye and in bricke, and in all worke in the field, with all manner of bondage," which they laied vpon them more cruelly.

15 Moreover the King of Egypt commanded the midwives of the Hebrew women, (of which the one name was 'Sisphiah, and the name of the other Puzh)

16 And said, When ye do the office of a midwife to the women of the Hebrewes & se them on their 'stolles, if it be a sonne, the ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, & did not as the King of Egypt commanded them, but preferred aliue the men children.

18 Then the King of Egypt called for the midwives, & said vnto the, Why haue ye done thus, and haue preferred aliue the men children?

19 And the midwives answered Pharaoh, Because the Hebrew women are not as the women of Egypt: for they are liuelie, and are deliuered yet y midwife come at the.

20 God therefore prospered the midwives, and the people multiplied & were very mightie.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh changed all his people, saying, Euetie man childe that is borne, 'cast ye into the ruce, but refetuee: to the maidchilde aliue.

CHAP. II.

2 Moses is borne and caft vnto the flagges. 1 He is taken vp of Pharaohs daughter & kept 12 He killeth the Egyptian. 13 He fleeth and marieth a wife 23 The Israelites crye vnto the Lord.

1 Then there went a man of the houe of Leui, & toke to wife a daughter of Leui,

2 And the woman conceiued & bare a son- ne: & whe the fawe that he was faire, 'she hid him thre moneths.

3 But when she colde no longer hide him, she toke for him an arke made of rede, and daubed it w slime & with pitch, & laid the childe therein, & put it among y bul- rufses by the ruer brinke.

4 Now his sister stode a far of, to wit what wolde come of him.

5 Then the daughter of Pharaoh came downe to waft her in the ruer, and her maidens walked by the riuers side: & whe she fawe the arke among the bulrufses, she fent her maid to fet it.

7 Then she opened it, and fawe it was a childe: and beholde, the babe wept: so she had compaition on it, and said, This is one of the Ebrewes children.

9 The said his sister vnto Pharaohs daugh- ter, Shal I go & call vnto thee a nurce of the Ebrewe wome to nurce thee y childe:

10 And Pharaohs daughter said to her, Go. So the maid went and called the 'childes mother.

9 To whome Pharaohs daughter said, Ta- ke this childe away, and nurce it for me, & I wil teward thee. The the woman to- ke the childe and nured him

10 Now the childe grewe, and she broght him vnto Pharaohs daughter, & he was as her sonne, and she called his name Mo- ses, because, said she, I drewe him out of the water.

11 And in those dayes, when Moses was 'growé, he went forthe vnto his brethr, and loked on their burdens: also he fawe an Egyptia smiting an Ebrewe one of his brethren.

12 And he loked 'rounde about, & whe he fawe no man he 'flew the Egyptian, and hid him in the sand.

13 Again he came forthe the feconde day, and beholde, two Ebrewes stroue: and he said vnto him that did the wigg, Where- fore smiteft thou thy felowe?

14 And he answered, Who made thee a ma of autoritie & a iudge ouer vs 'Thinkest thou to kill me, as thou killedst the Egypt- ian? Then Moses feared and said, Cer- tenly this thing is knownen.

15 Now Pharaoh heard this matter, and foght to slay Moses: the: efo e Moses fled from Pharaoh, & ewelt in the lad of Mi- dian, and he fate downe by a well.

16 And y Priest of Midia had feue daugh- ters, which came and drew water, and fil- led the troghes, for to watter their fa- theis thepe.

17 Then the shepherdes came and droue them away: but Moses lose vp & "defen- ded: them, an wattered their thepe.

18 And when they came to Reuel their 'fa- ther, he said, How ate ye come so sone to day?

19 And they said, A man of Egypt deliue-

b Committing hi to y prom- dence of God, whome she colde: not ar- pe from the ta- ge of y tyia
e Mans coifed ca not hude that, which God nathede- termened shal come to paffe

d That is, w an fouret: ve side, Aft 7,25

"She that is thor e King afforded th e God had appointed him to deliuer the Israelites, Aft 7,25

f Thigh be his frate no she: e I his in fermitie yet faith covered it Ebre 11,27

"Or, gnaue

"Or, grande fa- ther.

1cd

Mofes.

Exodus.

25 55/1224

9 Wherein he declared a stampful nun- dy, & wolfe recompence & bencille done vuto his Chap
11,5.

b. God hum- blesh his by afflictions, that that ftulde crye vnto hi, & receive the fence of his
promis

1 He judged their confion, acquafedged the to befter

4 Do, for with to the defter a fe was fo called after & I have waugne b Called alfo ftion

c This ligni- ficel that the Courth is not confumed by & fir of afflic- tions, b came God is in the
middles there

d Whome he called the An- gel, verfs

e Refigne thy falt, ip to me, Ruth 4,7 tof 6,11 f Beranfe of my pretence Mat 22,33- off 7,32.

g For finne caulch man to fcare Gods inflice

h Whole cru- plete was to- fufferable

i Mofes plea- tiful of all shores

red vs from the hand of the fhepherdes, & alfo drewe vs watet ynough, and wat- tered the fhepe.

20 Then he faid vnto his daughters, And where is he? why haue ye fo left the man? I call him that he may eat bread.

21 And Mofes agreed to dwel with the ma: who gaue vnto Mofes Zipporah his daughters:

22 And fhe bare a fonne, whole name he called Getifhôm: for he faid, I haue bene a ftranger in a ftrange land.

23 ¶ Then in proceffe of time, the King of Egypt dyed, & the childre of Ifrael figh- ed for the bondage and clyed: & their crye for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his covenant with Abrahâm, Izhák, and Izakób.

25 So God loked vpon the children of If- rael, and God had refpect vnto them.

CHAP. III.

1 Mofes kept the fhepe, and God appeareth vnto him in a bulhe to He fendeth him to deliuer the children of If- rael. 1 The name of God 16 God neacheth him what to do.

2 When Mofes kept the fhepe of Ie- tho his father in lawe, Prift of Mician, & droue the flocke to the backe fide of the defert, and came to the Mo- untaine of God, Horéb,

3 Then the Angel of the Lord appeared vnto him in a flame of fyre, out of the middles of a bulhe: & he loked, & behol- de, the bulhe burned with fyre, and the bulhe was not confumed.

4 Therefore Mofes faid, I wil turne afide now, & fe this great fight, why the bulhe burneth not.

5 And when the Lord faw that he turned afide to fe, God called vnto him out of the middles of the bulhe, and faid, Mofes, Mofes. And he answered, I am here.

6 Then he faid, Come not hither, put thy fhooes of thy fete: for the place whereon thou ftandeft is holy ground.

7 Moreouet he faid, I am the God of thy father, the God of Abrahâm, the God of Izhák, & the God of Izakób. Then Mo- fes hid his face: for he was a afiated to lo- ke vpon God.

8 ¶ Then the Lord said. I have surely seen the trouble of my people, which are in Egypt, & have heard their cry, because of their taskmasters: for I knowe their sorowes.

9 Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that floweth with milke & hony, even into the place of the Canaanites, and the Hittites, & the Amorites, and the Perizzites, and the

Hivites, and the Jebusites:

9 And now lo, the cry of the children of Israel is come unto me, and I have also seen the oppression, wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou maiest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will be with thee: & this should be a token unto thee, that I have sent thee, After that thou hast brought the people out of Egypt, ye shall see God upon this Mountaine.

13 Then Moses said unto God, Beholde, when I shall come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: if they say unto me, What is his Name: what answer shall I give them?

14 And God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God spake further unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my Name for ever, & this is my memorial unto all ages.

16 Go and gather the Elders of Israel together, & thou shalt say unto them, The Lord God of your fathers, & God of Abraham, Isaac, & Jacob appeared unto me, & said, I have surely redeemed you, & that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hivites, and the Jebusites, unto a land that floweth with milke and hony.

18 Then shall they obey thy voice, & thou and the Elders of Israel shall go unto the King of Egypt, and say unto him, The Lord God of the Hebrews hath met us vs: we pray thee now

therefore, let vs go thie dayes iouiney in the wildernes, that we may sacrifice vnto Lord our God.

19 ¶ But I knowe, that the King of Egypt wil not let you go, but by strong hand.

20 Therefore wil I steeth out mine haft and fmite Egypt with all my wonders, & I wil do in the middles thereof: and after that shal he let you go.

21 And I wil make this people to be fauoured of the Egyptians: so that when ye go- ye shal not go emptye.

b He heard before, but now he wollee courage it

a The God & haue euer bene, in & shal- he: God al- mightie, by whome all things haue their being, & God of mecie mind: if ni my prouch, Rcuri 1,4.

"Kis le viffing b are viffed."

"O, opper on vate vi"

o Becan's Egypt was ful of teol^{דוהל}. God wolar ag pome th an place where they shulde ferue him yt- rely

g.1:

Mofes.

Exodus.

p This exfiple 22 may not be fol lowed geac- rally though it
Gods coman- dem; that did it milfly, recti- ting fome re-
comfence of their labours. Or, i. whift hefh fe fome- neth,

a God beareth with Mofes donfigh, hecan- fe he was not al
together without faith.

b This power to worfe mi- acles was to confome his doftime, &
to allure him of his vocation.

Or, whift at force.

a Ofifte worfes refproved by the fix figns.

a because the- fe there fignes fiolde he fuf- feems wifnef- fes to
prove Mofes fiolde deliver Gods people

"She, from ye- ftales, &c yet yesterday

"She befelt of marble.

Mat. 10, 19. & 12, 13.

p For euerie woman fhall afse of her neighbour, and of her that
forourneth in her hofse, ifwels of filuer and ifwels of golde &
raiment, & ye fhall put them on your fonnes, and on your
daughters, and fhall fpoile the Egyptians.

CHAP. III.

Mofes red is turned into a ferpft. 6 His hand is lepr. me. p The water of the viuer is turned into blood. 14 Aar- ón is given to helpe Mofes. 15 God hardeneth Phar- aóh. 16 His wife circfffiſh her ſome. 17 Aarón me- teth with Mofes, and thei come to the Ifraelites and are beloved.

1 Then Mofes answered, and ſaid, a But lo, thei wil not beleue me, nor hear- ken vnto my voyce: for thei wil ſay, The Lord hathe not appeared vnto thee.

2 And the Lord ſaid vnto him, What is y in thine hād? And he answered, A rod. 3 Then ſaid he, Caſt it on the grounde. So he caſt it on the grounde, and it was turned into a ſerpent: and Mofes fled from it.

4 Againe the Lord ſaid vnto Mofes, Put for the thine hād, and take it by the taile. Then he put for the his hand and caught it, and it was turned into a rod in his hand.

5 Do the b that thei may beleue, that the Lord God of their fathers, the God of Abrahám, the God of Izhák, & the God of Izakób hathe appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hand into thy bo- ſome. And he thruſt his hand into his bo- ſome, and when he toke it out againe, be- holde, his hand was leprouſ as ſnowe.

7 Moreouer he laid, Put thine hand into thy bofome againe. So he put his hād into his bofome againe, & pluckt it out of his bofome, and beholde, it was turned agai- ne as his other flefh.

8 So fhall it he, if thei wil not beleue thee, nether obey the voyce of the firft figne, yet fhall thei beleue for the voyce of the feconde figne.

9 But if thei wil not yet beleue thefe two fignes, nether obey vnto thy voyce, then fhalt thou take of the c water of the riuer, and powte it vpon the drye land: fo the water which thou fhalt take out of the riuer, fhallbe turned to blood vpon the drye land.

10 ¶ But Mofes laid vnto the Lord, Oh my Lord, I am not eloquent, "nether at any time haue bent, not yet fince thou hafte fpoken vnto thy feruant: but I am "flow of fpeache and flow of tongue.

11 Then the Lord laid vnto him, Who ha- the giuen the mouth to man; or who ha- the made the dōme, or the deafe, or him y feeth, or the blinde haue not I the Lord?

12 Therefore go now, and a I wil be with thy mouth, & wil teache thee what thou fhalt fay.

13 But he laid, Oh my Lord, fend, I pray

thee, by the hand of him, whome y d fhul- delt fend.

14 Then the Lord was e very angry with Mofes, and laid, Do not I knowe Aarón thy brother the Leuite, that he him fife fhall fpeake? for lo, he cometh alfo for the to mete thee, and when he feeth thee, he wilbe glad in his heart.

15 Therefore thou fhalt fpeake vnto him, & f put thefe wordes in his mouth, and I wilbe with thy mouth, and g his mouth, and wil teache you what ye ought to do.

16 And he fhallbe thy fpokefman vnto the people: he fhallbe, euen he fhallbe as thy mouth, & thou fhalt be to him as a God.

17 Moreouer y fhalt take this rod in thine hand, wherewith thou fhalt do miracles.

18 ¶ Therefore Mofes went and returned to Iethró his father in lawe, & laid vnto him, I pray thee, let me go, and returne to my brethren, which are in Egypt, and fe whethe: thei be yet aliue. Then Iethro laid to Mofes, Go in peace.

19 (For the Lord, had laid vnto Mofes in Midian, Go, returne to Egypt: for thei are all dead which went about to kil thee)

20 Then Mofes toke his wife, and his fon- nes, and "put them on an affe, and retur- ned towarde the land of Egypt, & Mofes toke the b rod of God in his hand.

21 And the Lord laid vnto Mofes, When thou art entred and come into Egypt a- gaine, fe that thou do all the wonders be-

fore Pharaóh, which I haue put in thine hand: but I wil h
harden his heart, and he ſhal not let the people go.

22 Then thou ſhalt ſay to Pharaóh, Thus ſaith the Lord, Iſrael is
my ſonne, euf my h firſt borne.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerue
me: if thou reſuſe to let him go, beholde, I wil ſlay thy ſonne,
euen thy firſt borne.

24 ¶ And as he was by the way in the ynne, the Lord met him,
and I wolde haue kil- led him.

25 Then Zipporáh toke a ſharpe knife, and m cut away the fore
ſtunne of her ſonne, and caſt it at his fete, and ſaid, Thou art in
dede a bloodie houſband vnto me.

26 So he departed fró him. Then ſhe ſaid, O bloodie houſband
(because of the cir- cumciſion)

27 ¶ Then the Lord ſaid vnto Aarón, Go mete Moſes in the
wilderness. And he wét and met him in the Mount of God, and
kiffed him.

28 Then Moſes tolde Aarón all the wordes of the Lord, who
had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aarón, & gathered all the Elders of
the children of Iſrael.

30 And Aarón tolde all the wordes, which the

Or, misferle d That is, of the Misfiagi or some other, that is
more mete thou I e Thugh we prounke God misly to an- gre,
yet he wil orner reuch his

f Thou shalt misfruth him what to say.

g Memung as e wife could- lor and ful of Gods spores.

Or, vissidge, & signage

the reuch thou is ride.

h Whereby he wrought the miracles.

i By retaining my spurt and delisterig him vnto fume to in crude
his malice.

k Memung, mofes dore vn- to him.

l God punffi- ed with ficka- nes for neglect ting his lacra-
ment.

m This affe was extraor- dinæus: for Mofes was fo- re ficka,
and God even life required it. Or, th. Aigel.

Or, Mofes.

Mofés.

Exodus.

n So that Mo- fés had now experience of Gods promes that he should have good for cete.

a Faith over- commeth fea- re, and maketh men holde in their cecum. b And offer fa- cifice.

Or, God heave not to

The left heave to us with pe- silence.

c As though ye whole rebel.

d Which we- re of the Israel lites and had charge to fe them do their works.

e The more cruelly than lyrics rage, y never is Gods helps f Of Mofés & Aarón

The the works of a day to be day

the Lord had spoken vnto Mofés, and he did the miracles in the fight of the peo- ple,

And the a people beleued, and when they heard that the Lord had visited y children of Israel, and had loked vpon their tribu lació, they bowed downe, & worshipped.

CHAP. V.

1 Mofés and Aarón do their message to Pharaóh, who leteth not the people of Israel departe but appeaseth them more and more to They crye our vpon Mofés & Aarón therefore, and Mofés complaineth to God.

2 Then afterward Mofés & Aarón went & said to a Pharaóh, Thus saith the Lord God of Israel, Let my people go, that they maie a celebrate a feast vnto me in the wilderness.

3 And Pharaóh said, Who is the Lord, y I shulde heare his voyce, & let Israel go? I knowe not the Lord, nether wil I let Is- rael go.

4 And they said, We worship the God of y Ebrewes: we pray thee, suffer vs to go thre dares journey in the desert and to sacrifice vnto the Lord our God, lest "he bring vpon vs the pestilence or swords.

5 The said the King of Egypt vnto them, Mofés and Aarón, why cause ye the peo- ple to cease from their works? get you to your burdens.

6 Pharaóh said furthermore, Beholde, mu- che people now in the land, & ye make them leave their burdens.

7 Therefore Pharaóh gaue commademét the same day vnto the taskemasters of the people, and to their officers, saying,

Ye shal giue the people no more strawe, to make bricke (as in time past) but let them go and gather them straw them sel- ues:

8 Notwithstanding lay vpon them the no bre of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore their cye, saying, Let vs go to offer sacrifice vnto our God.

9 Lay more worke vpon the men, and cau- se them to do it, and let them not regai de vaine wordes.

10 Then went the taskemasters of y peo- ple & their officers out, and tolde the peo- ple, saying, Thus saith Pharaóh, I wil gi- ue you no more straw.

11 Go your selues, get you straw where ye can finde it, yet shal nothing of your la- bour be diminished.

12 Then were the people scatred abroad throughout all the land of Egypt, for to gather stubble in stede of straw.

13 And the taskemasters hastened the, saying, Finish your daves worke "euerie dayes taske, as ye did when ye had straw.

14 And the officers of the children of Is- rael, which Pharaohs taskemasters had set

ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 The the officers of the children of Is- rael came, & cryed vnto Pharaóh, saying, Wherefore dealeft thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and thy people is blamed.

17 But he said, "Ye are to muche idle: the- refore ye say, Let vs go to offer sacrifice to the Lord.

18 Go therefore now & worke: for there shal no straw be giuen you, yet shal ye de- liuer the whole tale of bricke.

19 Then the officers of the children of Is- rael sawe the selues in an euil case, because it was said, Ye shal diminish nothing of your bricke, nor of euerie dares taske,

20 And they met Mofés & Aarón, which stode in their way as they came out from Pharaóh,

21 To whome they said, The Lord loke vp- on you and iudge: for ye haue made our favour to a stncke before Pharaóh & before his seruants, in that ye haue s put a sworde in their hand to slay vs.

22 Wherefore Mofés returned to y Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaóh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy peo- ple.

CHAP. VI.

1 God remeth his promes of the deliverance of the Israe- lites.
2 Mofés speaketh to the Israelites, but they beleue hem not to Mofés and Aarón are sent againe to Pharaóh. 3 The genealogie of Reuben, Simeon, and Lena, of whome came Mofés and Aarón.

1 The Lord said vnto Mofés, Now shalt thou fe, what I wil do vnto Pha- raóh: for by a strong hand shal he let them go, and euen "be constrained to driue the out of his land.

2 Moreouer God spake vnto Mofés, and said vnto him, I am the Lord,

3 And I appeared vnto Abrahám, to Izhák, and to Izakób by the Name of Almighty God: but by my Name a lehouah was I not knowen vnto them.

4 Furthermore as I made my couenát with them to giue them the land of Canáan, the lad of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians kepe in bondage, & haue remembered my covenant.

Or, thy people the Egyptians are in the land. "We idle, ye are idle

Or, looked said to them, which said.

Read, Gen. 34:30. g It is agree- tous thing to the seruants of God to be accused of e- vil, specially of their bea- tizen, when they do as their due- tie requireth.

He is a frug hood.

Or, all suffi- cer. a Whereby he signifieth thus he will perfoe me in dode f, which he pro- mised to their fathers: for this Name declareth y he is confit in & will performe his promes

g. ii.

Mofes.

Exodus.

Or, plagues.

b He must neth, at con- cling the out- ward yourself; for election to life everlasting is immovable "We, life of mine hand

c So hard a thing at to be shown true o- bedience you- der the croffe.

d Or, barba- rons and rude in ipeache & by this wonte
(vncircumci- fed) it signi- fied the who- le corruption of many
natu- re.

e This gen- ta-gic sheweth of whome Mo- fes and Aarón same.

f For he was 43 yere olde, when he ca- me its Egypt, and there
li- ned 94.

g Which kin- de of marriage was after in f lame forbid- den,
Lemit 16. h Mofes and he were ben- thefe childre, whose
rebel- lion was pun- thefe, Momb. 16. i Who was a Prince of
In- dah, Nom 23.

6 Wherefore fay thou vnto the childre of Ifrael, I am the Lord,
and I wil bring you out from the burdens of the Egyptians, and
wil deliuer you out of their bondage, and wil redeme you in a
ftretched out ar- me, and in great iudgementes.

7 Alfo I wil b take you for my people, and wil be your God:
then ye ſhal knowe y I the Lord your God bring you out from y
burdens of the Egyptians.

8 And I wil bring you into the land which I "fware that I wolde
giue to Abrahám, to Izhák and to Izakób, and I wil giue it vnto
you for a poſſeſſion: I am the Lord.

9 So Mofes tolde the children of Ifrael thus: but thei hearkened
c not vnto Mofes, for anguiſh of ſpirit & for cruel bôdage. 10

Then the Lord spake vnto Moyses, saying,

11 Go speake to Pharaóh King of Egypt, that he let the children of Israel go out of his land.

12 But Moyses spake before y Lord, saying, Beholde, the children of Israel hearken not vnto me, how then shal Pharaóh heare me, which am of d vncircumcised lippes

13 Then the Lord spake vnto Moyses and vn to Aarón, & charged them to go to the children of Israel and to Pharaóh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 These be the heads of their fathers houses: the sonnes of Reubén the first borne of Israel are Hanóch and Pallú, Hezrón and Carmí: these are the families of Reubén.

15 Also the sonnes of Simeón: Iemuél & Iamín, & Ohád, and Iachín, & Zóar, and Shaúl the sonne of a Canaanitish woman: these are the families of Simeón.

16 These also are the names of the sonnes of Leuí in their generations: Gerfhón & Koháth and Merarí (and the yeres of the life of Leuí were an hundredth i thirty and seven yere)

17 The sonnes of Gerfhón were LibnÍ & ShimÍ by their families.

18 And the sonnes of Koháth, Amrá́m and Izhár, & Hebrón and Vzziel. (& Koháth liued an hundreth thirty and thre yere)

19 Also the sonnes of Merarí were Mahálí and Muhi: these are the families of Leuí by their kinreds.

20 And Amrá́m toke Iochebed his 2 fathers filter to his wife, and she bare him Aarón and Moyses (and Amrá́m liued an hundreth thirty and seven yere)

21 Also the sonnes of Izhár: b Kórah, & Népheg, and Zichrí.

22 And the sonnes of Vzziel: Mihaél, and Elzaphán, and Sithí.

23 And Aarón toke Elifheba daughter of i Amminadáb, filter of Nahafhón to his

wife, which bare him Nadáb, and Abihá, Eleazár and Ithamár.

24 Also the sonnes of Kórah: Aftír, & El- kanáh, & Abiafáph: these are the families of the Kothites.

25 And Eleazár Aarons sonne toke himene of the daughters of Putiél to his wife, which bare him a Phinehá: these are the principal fathers of the Leuites though out their families.

26 These are Aarón and Moyses to whome the Lord laid, Bring the childre of Ifrael out of the land of Egypt, according to their k armies.

27 These are y Mofes & Aarón, w fpake to Pharaóh King of Egypt, that they might bring the childre of Ísrael out of Egypt.

28 ¶ And at that time when the Lord fpake vnto Mofes in the land of Egypt,

29 When the Lord, I fay, fpake vnto Mofes, faying, I am the Lord, fpeake thou vnto Pharaóh the King of Egypt all that I fay vnto thee,

30 Then Mofes faid before the Lord, Be- holde, I am of i vncircumcised lippes, and how fhall Pharaóh heare me?

CHAP. VII.

1 God hardeneth Pharaohs heart. to Mofes and Aarón do the miracles of the serpent, and the blood: and The rocks forcerers do the like.

2 These the Lord faid to Mofes, Beholde, I haue made thee Pharaohs a God, & Aarón thy brother fhall be thy Prophet.

3 Thou fhalt fpeake all that I commanded thee: and Aarón thy brother fhall fpeake vnto Pharaóh, that he fuffre the children of Ísrael to go out of his land.

4 But I wil harden Pharaohs heart, and multiplile my miracles and my wondres in the land of Egypt.

5 And Pharaón fhall not hearke vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, and my people, the childre of Ísrael out of the land of Egypt, by great iudgements.

6 Then the Egyptians fhall know that I am y Lord, when I stretch for the mine hand vpon Egypt, and bring out the children of Ísrael from among them.

7 So Mofes and Aarón did as the Lord commanded them, men so did they.

8 (Now Mofes was c foure fcore yere olde, & Aarón foure fcore and thre, when thei fpake vnto Pharaóh)

9 ¶ And the Lord had fpoken vnto Mofes and Aarón, faying,

10 If Pharaóh fpeake vnto you, faying, Shewe a miracle for you, then y fhalt fay vnto Aarón, Take thy rod & call it before Pharaóh, and it fhall be turned to a ferpét.

11 ¶ Then went Mofes and Aarón vnto Pharaóh, and did euen as the Lord had commanded: and Aarón cafte for the his

Rom. 22, 20.

b For their families were fo great, y they might be compared to armies.

1 The difche- dience both of Mofes and of y people fhe- meth
y their delincerance came only of Gods fte mer- cle.

a I haue glad the power & quonthis to fpeake in my name and
to execute my iudgments vpon him. Or fhall fpeake for the
(heffe Pharaoh)

b To through Mofes faith, God prom- feth agiine to punifh:
moses tharpely the oppression of his Church.

c Mofes liued in affiftion & burnifhment 40 yere hefi- re he
enjoyed his office to deliver God's people.

rod

Plagues of Egypt.

Exodus.

[illegible]

The, I may and

a To me the Fate Hille.

The, I am a wary, and to have to do it.

The six pla

Chap.17.5.

f To signi that it was a true miracle, and that God plagued them
in that, which was made ex- cei the for y preferment of life

g In outward appearance, & after that the 7. daes were ended.

"The better we be here as all therein."

rod before Pharaoh and before his fer- uants, and it was turned into a serpent.

11 Then Pharaoh called also for the wife men and 4 sorcerers:
and those charmers also of Egypt did in like maner with their
enchantments.

12 For they cast downe euerie man his rod, and thei were
turned into serpents: but Aa- rons rod deuoured their rods.

13 So Pharaohs heart was hardened, & he hearkned not to the, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is obstinat, he refuseth to let the people go.

15 Go vnto Pharaoh in the morning, (lo, he wil come vnto the water) & thou shalt stand & mete him by 6 the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of y Ebrews hath sent me vnto thee, saying, Let my people go, that they may serue me in the wilderness: & beholde, hither to thou woldest not heare.

17 Thus saith the Lord, In this thou shalt knowe that I am the Lord: beholde, I wil smite with the rod that is in mine hand vpon y water that is in the riuer, & it shalbe turned to blood.

18 And the fish that is in the riuer shal dye, and the riuer shal stunke, & it shal greue y Egyptias to drunke of y water of y riuer.

19 ¶ The Lord then spake to Moses, Say vn to Aarón, Take thy rod, & stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their poudes, and ouer all pooles of their waters, and they shalbe blood, and

there shalbe blood through out all y land of E- gypt, both in vessels of wood, & of stone.

20 So Moses and Aarón did eue as the Lord commanded: 6 and he lift vp the rod, and smote the water that was in the riuer in y sight of Pharaoh, and in the sight of his seruants: and all the water that was in the riuer, was turned into blood.

21 And the 1 fish that was in the riuer dyed, and the riuer stunke: so that the Egyptias colde not drunke of the water of the riuer: and there was blood through out all the land of Egypt.

22 And the enchanter of Egypt did like wise w their sorceries: & the heart of Pha- raoh was hardened: so y he did not hear- ken vnto them, as the Lord had said.

23 Then Pharaoh returned, & wêt againe into his house, "nether did this yet entre into his heart.

24 All y Egyptias the digged round about y riuer for waters to drunke, for they col- de not drunke of the water of the riuer.

25 And this continued fully seue daies after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogges are sent. 13 Moses praieth and they dye. 17 Lyce are set, whereby the sorcerers acknowledge God power 24 Egypt is plagued with my son Sion. 20 Moses praieth againe: 21 But Pharaohs heart is hardened.

1 A Fterwarde the Lord said vnto Mo- ses, Go vnto Pharaoh, and tel him, Thus saith the Lord, Let my people go, y they may serue me:

2 And if thou wilt not let them go, behol- de, I wil smite all thy costrey with 6 frog- ges:

3 And the riuer shal serall ful of frogges, which shal go vp and come into thine house: and into thy chambie, where thou slepeft, and vpon thy bed, & into the hou- se of thy seruants, and vpon thy people, and into thine ouens, and 7 into thy knee- ding troghes.

4 Yea, the frogges shal climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aarón, Stretch thine hand with thy rod vpon the streames, vpon the ri- uers, and vpon the podes, and cause frog- ges to come vp vpon the land of Egypt.

6 Then Aarón stretched his haid vpon the waters of Egypt, and the frogges came vp, and couered the land of Egypt.

7 And y sorcerers did likewise with their sorceries, and brought frogges vp vpo the land of Egypt.

8 Then Pharaoh called for Moses & Aarón, & said, 9 Pray ye vnto the Lord that he may take away the frogges from me, and from my people, & I wil let the people go, that they may do sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, "As concerning me, euen commande when I shal praye for thee, and for thy seruants, and for thy people, to destroye the frogges fro thee and from thine houses, that they may remaine in the riuer onely.

10 The he said, To morowe. And he answered, Be it "as y hast said, that thou maiest knowe, that there is none like vnto the Lord our God.

11 So the frogges shal departe fro thee, & from thine houses, and from thy seruants, and from thy people: onely they shal remaine in the riuer.

12 Then Moses and Aarón went out from Pharaoh: and Moses stayed vnto the Lord concerning the frogges, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogges dyed in the houses, in the townes, & in the fields.

14 And they gathered them together by heapes, an 1 the land
stunke of them.

15 But whe Pharaoh sawe that he had left

a There is no- thing so wan- ke, that God of our confese
overcome the greatest power of man.

"Or, vpon dep digh or, vice thine" answers.

The second plague. b But Gathen, where God's people dwelle,
was excepted.

even him, but feare caustic the very indi- deles to take vnto
God.

"The Man this brother not me."

"The, according to thy words."

"Or, said vpon."

d In things of this life God oft times beareth she praters of the
inh for the en- gody.

g. iii.

Plagues of Egypt.

Exodus.

gwen him, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretche out thy rod, & smite the dust of the earth, that it may be turned to lyce throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lyce came vpo man & vpon beast: all the dust of the earth was lyce throughout all the land of Egypt.

18 Now ¶ enchanter assailed likewise with their enchantments to bring forth the lyce, but they colde not so the lyce were vpo man and vpon beast.

19 Then said ¶ enchanter vnto Pharaoh, Thus is the finger of God. But Pharaohs heart remained obstinat, and he hearckened not vnto them, as the Lord had said.

20 ¶ Moreoues the Lord said to Moses, Rise vp early in ¶ morning, and stand before Pharaoh (lo, he wil come forth the vn- to the water) & say vnto him, Thus saith ¶ Lord, Let my people go, that they may screue me.

21 Els, if ¶ wilt not let my people go, be- holde, I wil send swarmes of flies bothe vpon thee, & vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the

Egyptians shalbe ful of swar- mes of flies, and the grounds also where- on they are.

22 But the land of Gofhen, where my peo- ple are, wil I cause to be wonderful in that day, so that no swarmes of flies shal be there, ¶ thou maieft knowe that I am the Lord in the middles of the earth.

23 And I wil make a defiueraunce of my peo- ple from thy people: to morowe shal this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, & said, Go, do sacrifice vnto your God in this land.

26 But Moses answered, It is not mete to do so: for then we shulde offre vnto the Lord our God that, which is an abomination vnto the Egyptians. Lo, can we sa- crifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go thre dayes journey in the de- fect, & sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I wil let you go, ¶ ye may sacrifice vnto the Lord your God in the wilderness: but go not farre away, play for me.

29 And Moses said, Beholde, I wil go out from thee, and pray vnto the Lord, that ¶ swarmes of flies may departe fro Pharaoh, from his seruants, and from his people tomorrow: but let Pharaoh fro hence- forthe deceue no more, in not suffering ¶ people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to ¶ saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and fro his people, & the e remained not one.

32 Yet Pharaoh hardened his heart euen then also, & did not let the people go.

CHAP. IX.

1 The moraine of beaffet 10 The plague of botches & fores 23
The horrible hails, thundre, and the lightening. 26 The land of
Gofhen euer is excepted 27 Pharaoh is felfeth in wickednes 33
Moses praetn for him, 35 Te is be obstinat.

1 ¶ Hen the Lord said vnto Moses, Go to Pharaoh, and tel him,
Thus saith ¶ Lord God of the Ebrewes, Let my people go, that
they may screue me.

2 But if thou refuse to let them go, & wilt yer holde them ftill,

3 Beholde, the hand of the Lord is vpo thy ftocke which is in the field: for vpon ¶ hor- les, vpon the affes, vpon the camels, vpon the cattel, & vpo the fhepe fhallbe a]migh- ty great moraine.

4 And the Lord fhall do wonderfully be- twene the beaftes of Ifrael, and the beaftes of Egypt: so that there fhall nothing dye of all, y ptereinth to the childe of Ifrael.

5 And the Lord appointed a time, saying, Tomorowe the Lord fhall finish this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed: but of the cattel of the children of Ifrael dyed not one.

7 Then Pharaoh fent, and beholde, there was not one of the cattel of the Ifraelites dead: and the heart of Pharaoh was obftinat, and he did not let the people go.

8 ¶ And the Lord said to Moses & to Aa- rón, Take your handful of affhes of the fornace, and Moses fhall sprinkle them to- warde the heauen in the fight of Pha- raoh,

9 And they fhallbe turned to duft in all the land of Egypt: & it fhallbe as a fcab breake- ing out into blifters vpon man and vpon beaft throughout all the land of Egypt.

10 Thenthey toke affhes of the fornace, and ftode before Pharaoh: and Moses sprinkled them towarde the heauen, and there came a scab breaking out into bli- sters vpon man, and vpon beaft.

11 And the forcerers colde not ftad before Moses, because of ¶ scab: for the scab was vpon the enchanteis, & vpon all the E-
EYP-

Plagues of Egypt.

Exodus.

28 61/1224

Chap 4,21.

c So that the no one con- ference shall obtrude thee or ingrati- ble & justice

Rom 5,17. "Or, in some way or, in some way that is, if all then orld may magnific my power in our coming thee

e Here we fe, though Gods wraith be lim- deled, yet the- re is a certain merise flow- ed each to his concern:

"The fetus be known to f The worde of the minister is called the worde of God

The feuenth plague "For fire was- led

Or, there is was inhabited

gyptians.

12 And the Lord hardened the heart of Pharaóh, and he hearkened not vnto the, as the Lord had faid vnto Mofés.

13 ¶ Also the Lord faid vnto Mofés, Rise vp earely in the morning, and stand be-fore Pharaóh, and tell him, Thus faith the Lord God of ye Ebrewes, Let my people go, that they may fetue me.

14 For I wil at this time fend all my pla-gues vpon't thine heart, and vpon thy fer-uants, & vpon thy people, that thou mai-est know that there is none like me in all the earth.

15 For now I wil stretche out mine hand, that I may fmote thee & thy people with the pestilence: & thou shalt perish from the earth.

16 And in dede, "for this caufe haue" I ap-pointed thee, to 'thewe my power in thee, & to declare my d Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and let rest them not go.

18 Beholde, tomorrowe this time I wil cau-fe to raine a mightie great haile, fuche as was not in Egypt fince the fundatio the-reof was laid vnto this time.

19 Send therefore now, and e gather thy cattel, and all that thou hast in the field: for vpon all the men, & the beaftes, which are founde in the field, and not broght home, the haile fhall fall vpon them and they fhall dye.

20 Suche then as feared the worde of the Lord among the feruantes of Pharaóh, made his feruants & his cattel flee into the houfes:

21 But fuche as "regarded not the f word of the Lord, left his feruants, and his cat-tel in the field.

22 ¶ And the Lord faid to Mofés, Stretche forth the thine hand toward heauen, that the-re may be haile in all the land of Egypt, vpon man and vpon beast, and vpon all ye herbes of the field in the land of Egypt.

23 Then Mofés stretched out his rod tow-ard heauen, and the Lord fent thundre & haile, and "lightening vpon the groun-de: and the Lord caufed haile to raine vp-on the land of Egypt.

24 So there was haile, & fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, fince it was a nation.

25 And the haile fmote throughout all the lad of Egypt all that was in ye field, bothe man and beast: also the haile fmote all ye herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Gófsen (where the children of Ifiaél were) was no haile.

27 Then Pharaóh fent and called for Mo-

fés and Aarón, and faid vnto them, I s ha-ue now finned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto ye Lord (for it is ynough) that there be no more "mightie thunders & haile, and I wil let you go, and ye fhal tary no longer.

29 Then Mofés faid vnto him, Aflone as I am out of ye citie, I wil spread: mine han-des vnto the Lord, and the thunder fhal ceafe, nether fhal there be any more hai-le, that thou maieft know that the earth is the Lords.

30 Now I knowe that thou, and thy feruá-tes feare the Lord God, before I pray.

31 (And the flaxe, and the barly were fmit-ten: for the barly was eared, and the flaxe was boiled.

32 But the wheat & the rye were not fmit-ten, for they were "hid in the grounde)

33 Then Mofés went out of the citie from Pharaóh & spied his hands to the Lord, and the thundre and the haile ceafer, nether rained it vpon the earth.

34 And when Pharaóh faw that the raine and the haile and the thundre were cea-fed, he finned againe, and hardened his heart bothe he, and his feruants.

35 So the heart of Pharaóh was hardened: nether wolde he let the children of Ifiaél go, as the Lord had faid "by Mofés.

CHAP. X.

1 Pharaohs feruants counfil him to let the Ifraelites de-parte 22 Grefhoppers deftreys the cuits cy. 26 Pharaoh confiffeth his fome 23 Darklymes u fent 24 Pharaoh forbiddeth Mofés to come any more in his profence.

1 A Gain the Lord faid vnto Mofés, Go to Pharaóh: for "I haue hardened his heart, & the heart of his feruants, that I might worke thefe my miracles" in the middes of his vealme.

2 And that thou maieft declare in the 4ea-ies of thy fonne, and of thy fonnee fonne, what things I haue done in Egypt, & my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then Mofés and Aarón came vnto Pha-iaóh, and faid vnto him, Thus faith the Lord God of the Ebrewes, How lóg wilt thou refufe b to humble thy selfe before me? Let my people go, that they may fer-ue me.

4 But if thou refuse to let my people go, beholde, tomorrowe
wil I bring grethop-pers into thy coastes.

5 And they shal couer the face of the earth, that a man can not
fe the earth: and they shal eat the residue which remaineth vnto
you, and hath efcaped from the haile: & they shal eat all your
trees that bud in the field.

g The wicked confisse their fionte to their condemnation, but
they can not believe to obtrone remi-fion "like voices of God.

h Meaning, ye whif they have their request, they are never the
better.

"Or, late fence

"El by the bld of Mofés.

Chap. 4,24.

Or, in his pro-jecte

a The miracles fholde be to grese, ye they fhold be spoof of for
ever where alio we fe ye ouette ni parées toward their childre.

b The end of afflictions in, to humble our fences & true
repentate vn-der the hand of God "Or, in alire.

g. iii.

Plagues of Egypt.

Exodus.

6. And they shal fill thine houses, & all thy feruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have done, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

6 And they shal fill thine houses, & all thy feruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have done, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs feruants said unto him, How long shal he be an offence unto us let the men go, that they may ferue the Lord their God: wilt thou first know ye Egypt is destroyed.

8 So Moses and Aaron were brought again- ne unto Pharaoh, & he said to them, Go, ferue the Lord your God, but who are they that shal go?

9 And Moses answered, We wil go with yong and with our olde, with our son- nes and with our daughters, with our shepe and with our cattel wil we go: for we must celebrate a feast unto the Lord.

10 And he said unto them, Let the Lord so be with you, as I wil let you go and your children beholde, for evil is befo- te your face.

11 Is shal not be so: now go ye that are me, and ferue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 After, ye Lord said unto Moses, Stretch out thine hand upon the land of Egypt for the greshoppers, that they may come upon the land of Egypt, and eat all the herbes of the land, even all that the haile hathe left.

13 Then Moses stretched for the his rod upon the land of Egypt: and the Lord brought an East winde upon the land all that day, and all that night: and in the morning ye East winde brought the gresh- hoppers.

14 So the greshoppers went up up all the land of Egypt, and remained in all quar- ters of Egypt: so grievous greshoppers, like to these were never before, neither after them shal be siche.

15 For they couerd all the face of ye earth, so that the land was darcke: and they did eat all the herbes of the land, and all the fiures of the trees, which ye haile had left, so ye there was no green thing left upon the trees, nor among ye herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you.

17 And now forgive me my sinne onely this once, and pray unto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and praised unto the Lord.

19 And the Lord turned a mightiest song Westwinde, and took away the grasshoppers, and violently cast them into the Red Sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.

21 Again the Lord said unto Moses, Stretch out thine hand toward heaven. yea there may be upon ye land of Egypt darkness, even darkness that may be felt.

22 Then Moses stretched forth his hand toward heaven, and there was a blacke * darkness in all the land of Egypt three days.

23 No man saw another, neither rose up from the place where he was for three days: but all the children of Israel had light

where they dwelt.

24 Then Pharaoh called for Moses and said, Go, ferue the Lord: onely your shepe and your cattel shal abide, and your chil- dren shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offings that we may do sacrifice unto the Lord our God.

26 Therefore our cattel also shal go to vs: there shal not an hoofe be left, for the- roof must we take to ferue the Lord our God: neither do we know how we shal ferue the Lord, until we come thither.

27 (But ye Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said unto him, Get thee fro me: loke thou se my face no more: for whenfouen thou comdest in my sight, thou shalt deue.

29 Then Moses said, Thou hast said well from henceforth: wil I se thy face no- more.

CHAP. XI.

1 God promiseth their departure. He willed them to borrow their neighbours' jewels. Moses was esteemed of all same Pharaoh. He signified the death of the first borne.

2 Now (the Lord had said unto Mo- ses, Yet wil I bring one plague mo- re upon Pharaoh, and upon Egypt: after that he wil let you go hence: when he leteth you go, he shal at once chase you hence.

3 Speake thou now to the people, that eue- rie man require of his neighbour, and e- uerie woman of her neighbour jewels of siluet and jewels of golde.

4 And the Lord gaue the people favour in the sight of the Egyptians: also Moses was verie great in the land of Egypt, in the sight of Pharaohs feruants, and in the sight of the people)

4 Also Moses said, Thus faith ye Lord, A- bout midnight wil I go out into my mid- des

g. The wond lemeth red be- cause the land or gravel is red. Shrews call it ye be of burshues.

h. Deceased is was to thacke.

I. The much plague Wis. 27.2.

Wis. 18.

The munifiers of God oghe ent to yode one rote to the wicked, as rea ching their charge. 2. That is, with what beaches or now many.

I. Though befo- re he obteffed Moses nish, ye gain his ow- ne confidence he thre munch to put him to death.

a. Without any condition, but with haste and violence

a. O. J. 1000.

Ecc. 4.1

d. That is, I wolde ye Lord were no more afestioned toward you, the I am min- ded to let you go. e. Prohibents is prepared for you some read, Ye entend some mischief.

II. The eights plague.

Or, he caused the to remain

The wicked in their mis- rie fabe to God's ministers for hefpe, al- bent they hate & deceit me

Paffœouer.

Exodus.

b From the first to the Jewell

c That is, vna- ter of power and guaiac- ment

d God harde- nerth the hear- tes of ye repro- ber, that his glorie thereby might be the more set forme, from 9, 17.

a Called Ni- fain, containing pure of Mar- che & parte of April

b As touching the observat- tis of feaftes: at for other policies, they rekoned from Septembre

c As ye fathers of y houfhol- de had great or fmallæ millet.

d He fhall take fo many as are fufficient to eat the lambe.

e Euerie one in his houfe.

"Efe between the two, exa- ming, or rute- light

des of Egypt.

5 And all the firft borne in the land of E- gypt fhall dye, fi ft the firftborne of Pha- rafh that fitteth on his throne, vnto the firftborne of the maid fetuant, that is at b the mille, & all the firft borne of beaftes.

6 Then thiee fhall be a great crye through- out all the land of Egypt, fuche as was neuer none like, nor fhall be.

7 But againft none of the children of If- raél fhall a dog moue his tongue, nether a- gainft man not beaft, that ye may knowe

that the Lord putteth a difference betwene the Egyptians and Ifraél.

8 And all these thy ſetuantes ſhal come downe vnto me, and fall before me, ſaying, Get thee out, and all the people that are at thy fete, & after this wil I depart. So he wée out from Pharaoh very angry.

9 And the Lord ſaid vnto Moſes, Pharaoh ſhal not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moſes and Aaiôn did all theſe wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he ſuffered not the children of Ifraél to go out of his land.

CHAP. XII.

1 The Lord inſtituteth the Paſſeouer. 26 The fathers muſt teach their children the myſterie thereof 29 The firſt borne are ſlaine 31 The Ifraelites are drawn out of the land. 32 The Egyptians reſpoiled 37 The nombre that deparreth out of Egypt. 40 How long they were in Egypt

1 Then the Lord ſpake to Moſes and to Aaiôn in the land of Egypt, ſaying, 2 This a moneth ſhal be vnto you the beginning of moneths: it ſhalbe to you the firſt moneth of the yere.

3 Speak ye vnto all the Congregation of Ifraél, faying, In the tenth of this moneth let euerie man take vnto him a lambe according to the houle of the fathers, a la- be for an houle.

4 If the houfholde be to litle for the lam- be, he fhall take his neighbour, which is next vnto his houle, according to the nôbre of the perfonen: euerie one of you, according to his d eating fhall make your compte for the lambe.

5 Your lambe fhall be without blemifh, a male of a yere olde: ye fhall take it of the lambes, or of the kiddes.

6 And ye fhall kepe it vntill the fourteenth day of this moneth: then e all the multi- tude of the Congregation of Ifraél fhall kil it" at euen.

7 After thei fhall take of the blood & ftrike it on the two poftes, and on the vpper doore poft of the houfes where thei fhall eat it.

8 And thei fhall eat the flefh y fame night, rofte with fyre, & vnleauened bread with fower larbes thei fhall eat it.

9 Eat not thereof rawe, boiled nor foddé in water, but rofte with fyre, both his fhead, his fete, and his purtenance.

10 And ye fhall referue nothing of if vnto the morning: but that, which remaineth of it vnto the morowe, fhall ye burne with fyre.

11 And thus shal ye eat it, Your loynes guided, your shoes on your fete, & your ftames in your hands, and ye shal eat it in hafte: for a it is the Lord's Paffeouer.

12 For I wil paffe through the land of E- gypt the fame night, and wil fmite all the firft borne in the land of Egypt, bothe man and beaft, and I wil execute iudgement vpon all the gods of Egypt. I am the Lord.

13 And the blood shalbe a token for you vpon the houfes where ye are: fo when I fe the blood, I wil paffe ouer you, and the plague shal not be vpon you to destructi- on, when I fmite the land of Egypt.

14 And this day shalbe vnto you a remê- biance: and ye shal kepe it an holy feaft vnto the Lord, through out your generations: ye shal kepe it holy by an ordinance: for euer.

15 Seuë daies shal ye eat vnleauened bread, & in any cafe ye shal put away leauen the firft day out of your houfes: for whofoe- uer eateth leauened bread from the firft day vntil the feuenth day, that perſone shal be cut of from Ifraél.

16 And in the firft day, shalbe an holy affem- blie: also in the feuenth day shal be an ho- ly affembly vnto you: no woike shalbe done in them, faue about that which eue- rie man muſt eat: that onely may ye do.

17 Ye ſhal kepe alſo the feaſt of vnleauened bread: for that ſame day I wil bring your armies out of the land of Egypt: there- fore ye ſhal obſeue this day, throughout your poſteritie, by an ordinance for euer.

18 In the firſt moneth and the fourteenth day of the moneth at k euen, ye ſhal eat vnleauened bread vnto the one and twen- tieth day of the moneth at euen.

19 Seuen dayes ſhal no leauen be founde in your houſes: for whoſoeuer eateth leau- ened bread, that perſone ſhalbe cut of frô the Congregation of Ifraél: whether he be a ſtanger, or borne in the land.

20 Ye ſhal eat no leauened bread: but in all your habitation: ſhal ye eat vnleauened bread.

21 The Moſes called all the Elders of If- raél, and ſaid vnto them, Chofe out and take you for euerie of your houſholdes a lambe, and kil the Paſſeouer.

22 And take a b bunche of hyſſope, and Dip it in the blood that is in the baſſen, & ſtike the lintel, and the d dote chekes with the blood that is in the baſſen, & let none of you go out at the dote of his houſe, vn- h.t.

f That is, all that may be eaten

g The lambe was not the Paffeouer, but signified it, as
faccumfes are not the thing it felfs, which they do repre- sent,
but signi- fic it. Or, present, new under

h of the be- nefive rescued for your deli- cerance.

i That is, muft Christ's com- ming: for then ceremonies had an
end.

Or, calling to guide of the people in ftue God

k For in old: time in that copied, begin- ning the day as fume
fet till y next day as y fame time

Ebr. 11. 24.

Or, transfent, are, upper dir poth Or, two kilo poth

Departure out of Egypt. Exodus.

til the morning.

23 For the Lord wil paffe by to fmite the Egyptians: and when
he feeth the blood vpon the lintel & on the two dore chekes,
the Lord wil paffe ouer the dore, & wil not fuffre the 1
deftroyer to come into your houfes to plague you.

24 Therefore fhall ye obferue this thing as an ordinance bofte
for thee and thy fonnes for euer.

The Angel fone of God to kill the first borne

The land of Canaan

Or, or, music. Infra-4,6.

25 And when ye shal come into the land, which the Lord wil
giue you, as he halhe promifed, then ye shal kepe this seruice.

26 "And whel your children asse you, What seruice is this ye
kepe?"

27 Then ye shal say, It is the sacrifice of the Lords Passeouer,
which passed ouer the houses of the children of Ifraél in Egypt,
when he smote the Egyptians, and preferued our houses. Then
the people "bowed them selues, and wou shipped.

a Yusi giue God fhaches for so great a benefur.

28 So the children of Ifraél went, and did as the Lord had
commanded Mofes and Aarón: so did thei.

Chap 11,4. The 11th pla- 20.

29 Now at midnight, the Lord smoe all the firstborne in the lad
of Egypt, fro the firstborne of Pharaóh that fate on his throne,
vnto the firstborne of the captiue that was in prifun, and all the
firstborne of beaftes.

W ifd 12,5.

30 And Pharaóh tofe vp in the night, he, and all his feruants & all the Egyptians: and there was a great crye in Egypt: for there was "no houle where there was not one dead.

a Of thefe houfes, wherein any firftborne was ether of nof or beaftes.

31 And he called to Mofes and to Aarón by night, & faid, Rife vp, get you out: fife among my people, bofhe ye, and the children of Ifraél, and go ferue the Lord as ye haue faid.

p Pray for me

32 Take alfo your fhepe and your cattel as ye haue faid, and departe, and p bleffe me alfo.

33 And the Egyptiás did force the people, becaufe thei wolde fend them out of the land in hafte: for thei faid, We dye all.

34 Therefore the people toke their dowe before it was leauened, euen their dowe bounde in clothes vpon their fhulders.

35 And the children of Ifraél did according to the faying of Mofes, and thei asked of the Egyptians "iewels of filuer & iewels of golde, and raiment.

Chap 1,22. & 11,2. Infra-24,6. "Or, don't them

36 And the Lord gaue the people fauour in the fight of the Egyptians: and they 'giated their requit: so they spoiled the Egyptians.

Namb 23,1. q Which was a citric in Gu- then, Gen 47. 11. r Which were Orangers, and not lupine of the Israelites.

37 Then the children of Ifraél toke their iourney from 9 Ramefes to Succóth about fix hundredth thouland men of fote, befide children.

38 And a great multitude of fundry fortes of people went out with them, and

lhepe, and beues, & cattel in great abundance.

39 And they baked the dowe which they broght out of Egypt, & made vnleauened cakes: for it was not leauened, becaufe they were thruft out of Egypt, nether colde they tary, nor yet prepare them felues vi-tailes.

40 So the dwelling of the childré of Ifraél, while they dwelled in Egypt, was fou-le hundredth and thirty yeres.

41 And when the foure hundredth & thirty yeres were expired, euen the felfe fame day departed all the hoftes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, becaufe he broght them out of the land of Egypt: this is that night of the Lord,

which all the childré of Ifraél muſti kepe throughout their generations.

43 Alfo the Lord ſaid vnto Moſes and Aarón, This is the lawe of the Paſſeouer: 1 no ſtranger ſhal eat thereof.

44 But euerie ſeruát that is boght for money, when thou haſt circumcified him, then ſhal he eat thereof.

45 A ſtranger or an hyrred ſeruant ſhal not eat thereof.

46 "In one houſe ſhal it be eare: thou ſhalt cary none of the fleſh out of the houſe, "nether ſhal ye breake a bone thereof.

47 All the Cógregacion of Ifraél ſhal ob-ſerue it.

48 But if a ſtranger dwel with thee, & wil obſeue the Paſſeouer of Lord, let him circumciſe all the males, that belong vnto him, and then let him come and obſeue it, and he ſhalbe as one that is borne in the land: for none vncircumcified perſone ſhal eat thereof.

49 One "law ſhalbe to him that is borne in the land, & to the ſtranger that dwel-leth among you.

50 Then all the children of Ifraél did as the Lord commanded Moſes and Aarón: ſo did thei.

51 And the ſelfe ſame day did the Lord bring the children of Ifraél out of the land of Egypt by their armies.

CHAP. XIII.

1 The firstborne are offred to God. 3 The memorial of their deliuerance. 1.14 An exhortacion to teache their children to remembre the deliuerance. 17 Why they are led by the wilderness. 19 The bones of Iofaph. 21 The pillar of the clouds and of the fire.

1 And the Lord spake vnto Moses, saying,

2 "Sanctifie vnto me all the firstborne: that is, euerie one that first openeth the wombe among the children of Ifraél, as wel of man as of beaft: for it is mine.

3 Then Moses said vnto the people, "Re-membie this day in the which ye came out of

Gen 17,18. all 7,6.

Galix 3,17. "Pro Abraham departing fifti Vi in Chaldea vpon f departing of f child- dren of Ifraél from Egypt, are 430 yeres

1 Excepte he be circucised & noely pro- fesse your re- legion.

Namb 9,12.

John 19,26.

2 Thei that are of f hous- holde of God, moft be all layned in one faith and rela- gion.

Chap. 22,29. & 34,15 Iau 27,26. num 3,13 & 6,16 Iuk 2,23.
Eund 23,15.

Departure out of Egypt.

Exodus.

The house of Jerusalem. a Where thei were in nooze cruel
Sauere b To signi that this had our feature in leauin their bread
c Containing parts of Mal- the de parte of April, when come
begs to ripe in that country

d Bothe the seventh & the first day were holy, as chap. 12,16.

e When thou doest calchrest the least of un- leavened bread.

f Thou shalt have continual remembrance thereof, as y woldest
of a thing that is in thine hand or before thi- ne eies.

Chap 22,29. C 24,29. CLSOL.44,30.

g This is also underhand of the horse and enter beaet, which
were not oifred in facrifice h By offering a cleane beaet in
facrifice, Leui 12,6 *O, here after wa de.

On figure of membrance.

out of Egypt, out of the "house of a bon- dage: for by a mightie
hand the Lord brought you out from thence: therefore no
leavened bread shalbe h eaten.

This day come ye out in the moneth of c Abib.

Now whe the Lord hathe broght thee into the land of the Canaanites, and Hit- tites, and Amotites, and Hiuites, and Iebuistes (which he fware vnto thy fathers, that he wolde giue thee, a land flowing with milke and hony) the thou shalt kepe this feruice in this moneth.

Seuen daies shalt thou eat vnleavened bread, & the d feuenth day shalbe the feaet of the Lord.

Vnleavened bread shalbe eaten feuen daies, & there shal no leavened bread be fene with thee, nor yet leaued be fene with thee in all thy quarters.

And thou shalt thewe thy fonne e in y day, faying, This is done, becaufe of that which the Lord did vnto me, whe I came out of Egypt.

And it shal be a figne vnto thee f vpon thine hand, & for a remembrance betwene thine eies, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord broght thee out of Egypt.

Kepe therefore this ordinance in his feaon appointed from yece to yere.

And when the Lord shal bring thee into the land of the Canaanites, as he fware vnto thee and to thy fathers, & shal

giue it thee.

Then y shalt fet a parte vnto the Lord all that firft openeth the wombe: also cue- rie thing that firft doeth opé the wombe, or commeth for the of thy beaft: the males shalbe the Lords.

But euer ie firft fole of an a affe, y shalt redeme with a lambe: and if thou rede- me him not, then thou shalt breake his necke: likewise all the firft borne of man among thy fonnes shalt thou h bye out.

And when thy fonne shal afke thee comorowe, faying, What is this? thou shalt then fay vnto him, With a mightie hand the Lord broght vs out of Egypt, out of the house of bondage.

For when Pharaoh was hard hearted a- gainst our departing, the Lord the flewe all the firftborne in the lad of Egypt: fro the firftborne of mancué to the firftborne of beaft: therefore I facrifice vnto y Lord all the males that firft open the wobe, but all the firftborne of my fonnes I redeme.

And it shalbe as a token vpon thine hand, & as froitelet betwene thine eies, that the Lord broght vs out of Egypt by a mightie hand.

Now whe Pharaoh had let the people go, God caried the not by the way of the

Philistims countrey, thogh it were nerer: (for God faid, Left y
people repent whe thei fe i warre, & turne againe to Egypt)

18 But God made the people to go about by y way of the
wilderness of the red Sea: and the children of Israel went vp k
ar- med out of the land of Egypt.

19 (And Moses toke the bones of Joseph with him: for he had
made the childre of Israel fware, faying, *God wil surely vi-
fite you, and ye shal take my bones away hence with you)

20 So thei toke their iourney from Suc- coth, and camped in
Etham in the edge of the wilderness.

21 *And the Lord went before the by day in a pillar of a l
cloude to leade them the way, & by night in a pillar of fyre to
giue them light, that thei might go bothe by day and by night.

22 *He toke not away the pillar of the clou- de by day, nor the
pillar of fyre by night from before the people.

CHAP. XIII.

4.2 Pharaohs heart is hardened, and purfueth the Israe- ites. 1
The Israelites Hriken with feare murmura against Moses. 2 He
denideth the Sea. 23.27 The Egyptians followne and are
drowned.

1 Hen the Lord fpake vnto Moses, faying,

2 Speake to the children of Israel, that thei c returne & campe before b Pi-hahiroth, bewene Migdol and y Sea, ouci against *Baal-zephon: about it shal ye campe by the Sea.

3 For Pharaoh wil fay of the children of Israel, Thei are tangled in the land: the wilderness hazhe shut them in.

4 And I wil harden Pharaohs heart that he shal follow after you: so I wil c get me honour vpon Pharaoh, and vpon all his hofte: the Egyptians also shal knowe that I am the Lord: and thei did so.

5 Then it was tolde the King of Egypt, that the people fled: & the heart of Pha- raoh & of his feuantys was turned against the people, and they faid, Why haue we this done, & haue let Israel go out of our feruice?

6 And he made ready his charets, & toke his people with him,

7 And toke fix hundreth chofen charets, & d all the charets of Egypt, and captaines ouer euerie one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the chil- dren of Israel went out with an e hye had)

9 *And the Egyptians pursued after the, & all the horses and charets of Pharaoh, & his horsemen & his hoste ouertoke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10,16:46

1 Which the Philistims wolde haue made against them by flopping them the passage. 2 I the feaon principle, but o- perely, and as the worde doeth signi, for in oare by fine and fine Gen 10,25 Mph.24,26.

Rom.24,26. dent 1,13. Psal 78,14. 2,207.16,1 1 To defend them from the hear of the fonne Nobe.9,19.

a Frb too arde the countrey of the Phila- Rims. b So the Sea was before the, moderines on other side, and the unac- mite at their bache: yet thei oh: to God and were de- lieuced c By punishig his oblihat re bellion.

d Joseph wri- toth y befi- des thefe cha- rets there we- re joooo horsemen, and jooooo fore- men e With greas loye b holdenes Mph.24,6. 2,208.4,30

k.ii.

The red Sea.

Exodus.

10 And when Pharaoh drew nie, the children of Israel lift up their eies, and beholde, the Egyptians marched after the, and they were fore afraied: wherefore the children of Israel cryed vnto the Lord.

f Thei, which a little before in their deliverance rejoyed, being now in danger are afraied & met more.

In this figure there chief points are to be considered, first that the Church of God is ever fished in this world to the Cross & to be afflicted after one sort or other. The second, that the ministers of God following their vocation shall be still spoken of, and murmured again, even of them that pretend the same cause and religion that they do. The third, that God delivereth not his Church incontinently out of dangers, but to exercise their faith and patience continually their troubles, yea and often tyones augments them as the Israelites were now in less hope of their lives than when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods hope is most ready to succour: for the Israelites had in other side the huge rocks & mountains, be

fore them the Sea, behinde them more cruel enemies, so that there was no way left to escape to many indulgent.

11 And thei said vnto Moses, Hast thou brought vs to dye in the wilderness, because there were no graues in Egypt; wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let us be in rest, that we may serue the Egyptians; for it had bene better for vs to serue the Egyptians, the that we shulde dye in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and beholde the saluacion of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue fene this day, ye shal neuer se them againe.

14 The Lord shal fight for you: therefore holde you your peace.

15 And the Lord said vnto Moses, Wherefore cryest thou vnto me: spe ake vnto the children of Israel that thei go forward:

16 And lift thou vp thy rod, & stretch out thine hand vpon the Sea & deuide it, and let the children of Israel go on dye groude through the middes of the Sea.

17 And I, beholde I wil harden the heart of the Egyptians that thei may follow the, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, & vpon his horsemen.

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, & vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, removed & went

behinde them: also the pillar of the cloude went from before them, and stode behinde them,

20 And came betwene the campe of the Egyptians and the campe of Israel: it was bothe a cloude and darckenes, yet gaue it light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drye land: for the waters were deuided.

22 The children of Israel wet through the middes of the Sea vpon the drye ground, and the waters were a wall vnto them on the right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, even all Pharaohs horses, his chariots, and his horsemen.

24 Now in the morning I watched, when the Lord looked vnto the hoste of the Egyptians, out of the fiery and cloudy pillar, he smote the hoste of the Egyptians with fear.

25 For he toke of their charet wheles, and thei draue them with
much a do: so that the Egyptias mevie one said, I wil flee fro
the face of Israel: for the Lord sightseth for them against the
Egyptians.

26 Then the Lord said to Moses, Stretch thine hand vpon the
Sea, that the waters may returne vpon the Egyptians, vpon
their charets and vpon their horsemen.

27 Then Moses stretched forthe his hand vpon

k The cloude sheweth light to the Israelites, but to the
Egyptians it was darckenes, so that their two horses colde not
in yne together. Ioh 4.23: psal 14.3: psal 18.13: psal 20.13: 1
our.10.1. our.11.29.

1 Which was about the chre last hours of the night.

or, bravely.

g Tache le the impacience of the flesh, that it can not abide
Gods appointed time

Or, deliverate.

h Buely yet your trust in God without grudging or dousing i
Thus in ten-tations faith fighteth against the flesh, and cryeth
with inwarde gro-nings to the Lord.

vpon

Thered Sea.

Exodus.

31

in So the Lord by the water fused his, and by the water
drowned his enemies

Vitae hand

a Pharis, the divine & he taught them in the Name of the Lord
a Praising God for the overthrow of his en- emies and their
deliverance W. 20, 24.

Or, the occasion of my sin of praise. & To worship him therein
e In b trol he overcome much ever & Ever confit in his
promise.

Oh, power.

e Those, that are enemies to Gods peo- ple, are his en- emies

Or, in the depth of the Sea.

f For sinisten times & strip ture called: the mightie men of the
world g Which oth- ered to be prai- sed with all feare & reue-
rance

vpon the Sea, and the Sea returned to his force early in the morning, & the Egyptians fled against it: but the Lord = ouer-threwe the Egyptias in the middes of the Sea.

18 So the water returned & couered & cha- rets and the horsemen, even all the hoste of Pharaoh that came into the Sea after the: there remained not one of them.

19 But the children of Israel walked vpon drye land through the middes of the Sea, and the waters were a wall vnto them on their right hand, & on their left.

20 Thus & Lord saued Israel the same day out of the hand of the Egyptians & Isra- el sawe & Egyptias dead vpo & Sea backe.

21 And Israel sawe & mighty power, which the Lord shewed vpon the Egyptians: so the people feared the Lord and beleued & Lord, and his seruant Moses.

CHAP. XV.

1 20 Moses with the men and women sing praises vnto God for their deliverance. 22 The people murmu- ree 23 At the prayer of Moses the bitter waters are smete 24 God toachete the people obedience.

1 He sang Moses & the children of Israel this song vnto the Lord, and said in this maner, I wil sing vnto the Lord: for he

hathe triuphed gloriously: & horse and him that rode vpo him
hathe he ouer- throwen in the Sea.

2 The Lord is my strength and praise, and he is become my
saluacid He is my God, and I wil prepare him a tabernacle. he
is my fathers God, and I wil exalt him.

3 The Lord is a man of watre, his Name is Ichoiiah.

4 Pharaohs charets & his hoste hath he cast into the Sea: his
chosen captaines also we- re drowned in the red Sea.

5 The depths haue couered the, they san- ke to the bothome as
a stone.

6 Thy right had, Lord, is glorious in pow- er: thy right hand,
Lord, hathe bruised the ennemie.

7 And in thy great glorie thou hast ouer- throwé them that rose
against thee: thou sentest for the thy wrath, which consumed
them as the stubble.

8 And by & blast of thy nostrils the waters were gathered, the
floods stode stil as an heape, the depths congeled together in
the heart of the Sea.

9 The ennemie said, I wil pursue I wil o- uentake them, I wil
deude the spoile, my lust shalbe satisfied vpo them, I wil
drawe my sword, mine hand shal destroy them.

10 Thou blewest with thy wande, the Sea couered them, they sancke as lead in the mightie waters.

11 Who is like vnto thee, & Lord, among the gods who is like thee glorior in ho- lines, fearful in praises, shewing wonders!

12 Thou stretchedst out thy right had, the earth swallowed them.

13 Thou wilt by thy mercie carye this peo- ple, which thou deliueredst: thou wil bring them in thy strength vnto thine holy inhabi- tacion.

14 The people shal heare & be afraid: so- rowe shal come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shalbe amazed, and trembling shal come vpon the great men of Moab: all the inhabitants of Canian shal waxe faint hearted.

16 "Feare & dread shal fall vpon them, be- caufe of the greatness of thine a me, they shalbe stil as a stone, til thy people pass, & Lord: til this people pass, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which in the place that thou hast prepared, & Lord, for to dwel in, ewe the sanctua- rie, & Lord, which thine hads shal establish.

18 The Lord shal eigne for euer and euer. 19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drye land in the middes of the Sea.

20 And Miriam the prophetselfe sister of Aaron toke a timbrel in her hand, and all the women came out after her w timbrels and daunces.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, & founde no waters.

23 And whe they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore & name of the place was called Marah.

24 The people murmured against Moses, saying, What shal we drinke?

25 And he cried vnto the Lord, & Lord shewed him a tree, which when he had cast into & waters, the waters were swete: there he made them an ordinance & a lawe, and there he proued them,

26 And said, If thou wilt diligently hearke, o Israel, vnto the voyage of the Lord thy God, and wilt do that, which is a right in his sight, and wilt giue eare vnto his com- mandements, and kepe all his ordinances, then wil I put none of these diseases vpo thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelve founteines of water & seuetie pal- me trees, & they caped there by & waters.

b Thur is, from the last of Ca- nian, or some mouse Zion.

Deut. 2, 25. toft. 2, 9. Or, for thy great power

1 Which was mouse Zion, where af- terward the Temple was buyle

2 Signifying their great sitye, which en- sume the le- was observed in certain fold- ness: Iod 15, 34 & 35, 21; but it ought not to be a cloke to couer our women dikes I By singing & like song of chakes gnaig

Or, Bistress.

Excle. 30, 14

m That is, God, or, Moses in Gods name

n Which is, to do that onely that God com- mandeth.

Num. 33, 9. Or, dare trea.

b. iii.

Manna.

Exodus.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure
against Moses and Aaron 13 The Lord sendeth quales and
Mama 27 The sultih day Mama colde not be foode. 31 It is
kept for a remembrance to the peternine

a This is the right place wherein they had camped: there is an
o- ther place called Zin, which was the 31 pla- ce, where they
cammed and is also called Ka- dish. Now 31. 36

b So hard a thing is to the flesh not to murmure a- gainst God,
when the hel- ly is punched

c To signify, if they should patiently de- pid up Gods
proudenche to day to day

d He gave the not Mama be- cause they murmured, but for his
groues take

e He that con- trineth Gods monsters con- trineth God him
self.

Chap 13, 21.

Eccles 41, 4.

The in the rate Sign.

2 pm. 22, 31.

Afterward all the Congregation of children of Israel departed from E- lim, and came to the wilderness of Sin, (which is between Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt. 2 And the whole Congregation of the chil- dren of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh ye had dyed by the hand of Lord in the land of Egypt, when we fate by flesh pottes, when we ate bread our bel- liesful: for ye have brought us out into this wilderness, to kill this whole compa- nie with famine.

4 Then said the Lord unto Moses, Be- holde, I will cause bread to rame five hea- uen to you, and the people shall go out, & gather that ye is sufficient for euerie day, that I may proue them, whether they will walke in my Lawe or no.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twife as much as they gather daisly.

6 Then Moses and Aaron said unto all the children of Israel, At euen ye shall knowe, that the Lord brought you out of the land

of Egypt:

7 And in the morning ye shall be the glorie of Lord, for he hath heard your grud- gings against the Lord: and what are we ye have murmured against us?

8 Again Moses said, At euee shall the Lord giue you flesh to eat, and in the morning your fil of bread: for Lord hath heard your murmurings, which ye murmure a- gainst him: for what are we your murmu- rings are not against us, but against the Lord.

9 And Moses said to Aaron, Say unto all the Congregation of the children of Is- rael, Drawe here before Lord: for he ha- the heard your murmurings.

10 Now as Aaron spake unto the whole Co- gregation of the children of Israel, they looked toward the wilderness, and beholde, y glorie of the Lord appeared in a cloude.

11 (For the Lord had spoken unto Moses, saying,

12 I have heard y murmurings of the chil- dren of Israel: tell them therefore, & say, 'At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall knowe that I am the Lord your God)

13 And so are eue the quales came & cou- ered the camp: & in the morning y dewe laye rounde about the hoste.

14 And when the dewe that was fallie was ascended, beholde, a finale rounde thing was upon the face of the wilderness, finale as the horse frott on the earth.

15 And when the children of Israel sawe it, they said one to another, It is MAN, for they wist not what it was. And Moses said unto them, 'This is the bread which the Lord hath given you to eat

16 This is the thing which Lord hath commanded: gather of it euerie man according to his eating: an Omer for 'a ma according to the nombre of your perfonies: euerie man shall take for the which are in his tent.

17 And the children of Israel did so, & gathered, some more, some less.

18 And when they did measure it with an Omer, 'he that had gathered much, had nothing ouen, & he that had gathered little, had no lacke: so euerie man gathered according to his eating.

19 Moses then said unto them, Let no man reseue thereof til morning.

20 Notwithstanding the: obed not Moses: but some of them reseued of it til morning, and it was ful of wormes, & flanke: therefore Moses was angry with them.

21 And they gathered it euerie morning, euerie ma accordig to his eating: for whe the heat of the sune came, it was melted.

22 And the first day they gathered twife so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered the, This is that, which Lord hath said, To morowe is the rest of the holy Sabbath vnto the Lord: bake that no daie which ye wil bake, and sethe y which ye wil sethe, and all that remaineth, lay it vp to be kept til y mornig for you.

24 And they laied it vp til the morning, as Moses bade, and it flanke not, nether was there any worme therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Six dayes shall ye gather it, but in y se- ueth day is the Sabbath: in it thee shall be none.

27 Notwithstanding, there went out some of the people in the seventh day for to gather, and they founde none.

28 And the Lord said vnto Moses, How log refuse ye to kepe my commandements, & my lawes?

29 Beholde, how the Lord hath giue you the Sabbath: therefore he giueeth you the first day bread for two dayes: taiy there-

fore euerie man in his place: let no man go out of his place the seventh day.

30 So the people refted the seventh day.

31 And the house of Israel called the name of it

Womb 11, 2. Psal 78, 24. Wis 10, 20.

f Which signi flesh a pass- port, or gitt also mean pre- pared
Job 4, 32. Law 10, 3.

g Which con- trineth abous a portre of our measure 'Also for to
be- ad

2 Cor 2.

h God is a re- the feder of all, & none of nuleth cople- ne

i No creature is to pure, but being abated, it soeth to our
defraction.

k Which por- tib shall be fer ue for see Sub bath and the ozy
before.

l God toke a- way the occa fih from their labour, to fi- gnifie
how he ly he welde have the Sab- bath kept. m Their infi-
doline was fo great, that thul did expressly against Gods
camundens

Iehró.

Exodus.

n In forme & figure, but not in colour. Nom 11,7

o Of this vessel read, like 2 4

7 That is, the Arke of ye common; to wit, after that the Arke was made Iffn. 5,12. vahs. 9,35. sudith 3,15.

9 Which men fore concen- and about ten patrels

8 Sir as the wiser a Moses here succeeds not one tre place, where they camped, as Nom 31 but only those places where some notable thing was done Nom 20,4. b Why dis-trust you God? why loke you not for success of him without murmuring against us?

c How r-nifie the people are for their own matters to say y true prophets, and how then they are to re-unge Gods cause against his enemies and false prophets? Chap. 7,20. Nomb 20,9. mfd. 11,4. pfd. 78,15. & 101,41. 2 cor 10,4. Mr. Foutanor O,11,16

of it, M A N. and it was like a to coriandie fede, but white: and the taste of it was like vnto wafers made with bony.

3 And Moses said, This is that which the Lord hathe commanded, Fil an Omer of it, to keep it for your posteritie: that they may se y bread wherewith I haue fed you in wildernes, when I bi ought you out of the land of Egypt.

3 Moses also said to Aaron, Take a pot and put an Omer ful of M A N therein, & set it before the Lord to be kept for your

posteritie.

34 As the Lord commanded Moses: so Aaron laied it vp before the Testimonie to be kept.

35 And the children of Israel did eat MAN a fourty yeres, vntil they came vnto a lad inhabited: they did eat MAN vntil they came to the borders of the land of Canaan.

36 The Omer of the tenth part of the E-phiah.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is given them out of the rocks. 11 Moses holdeth vp his hands, & thei overcome the Amalekites.

1 And all the Congregació of the children of Israel departed from the wil deines of Sin, by their iourneis at the "có mandemét of the Lord, & camped in a Rephidim, where was no water for the people to dink.

2 Wherefore the people contended with Moses, and said, Guie vs water that we may dink. And Moses said vnto them, Why contend ye with me? wherefore do ye b tempt the Lord?

3 So the people thrifted there for water, & the people murmured against Moses, and said, Wherefore hast thou thus

brought vs out of Egypt to kill vs and our children & our cattel
with this St?

4 And Moses cryed to the Lord, saying, What shall I do to this
people? for they be almost ready to stone me.

5 And y Lord answered to Moses, Go before the people, and
take with thee of the Elders of Israel: and thy rod, wherewith
thou b smoteh the ruuer, take in thine had, and go:

6 "Beholde, I wil said there before thee vp on the rocks in
Horèb, & thou shalt smite on the rocks & water shall come out
of it, that the people may drink. And Moses did so in the sight
of the Elders of Israel.

7 And he called the name of the place, 'Maf sah and' Meiibah,
because of the contention of the children of Israel, and because
they had tempted the Lord, saying, Is the

4 Lord among vs, or no?

8 "Then came Amalek and foght with Israel in Rephidim.

9 And Moses said to Joshua, Chuse vs out men, and go fight w
Amalek: tomorrow I wil stand on the top of the hhill with the
rod of God in mine hand.

10 So Joshua did as Moses bade hi, & foght with Amalek: &
Moses, Aaron, and Hur, went vp to the top of the hil.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand s downe, Amalek preuailed.

12 Now Moses hads were heaury: therefore they toke a stone and put it vnder him, & he fate vpon it: and Aaron & Hur staied vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntil the going downe of the sunne.

13 And Joshua discomfited Amalek and his people with the edge of the swords.

14 And y Lord said to Moses, Write this for a remembrance b in the boke, and "re heaise it to Joshua: for b I wil vterly put out the remembrance of Amalek from vnder heaun.

15 (And Moses buylte an altar and called the name of it, Iehouah-nifsi)

16 Also he said, "The Lord hathe sworne, that he wil haue wat te with Amalek from generacion to generacion.

CHAP. XVIII.

1 Iehró commeth to se Moses his sonne in lawe 3 Moses telleth him of the wonders of Egypt. 9 Iehró retouch and offreth sacrifice to God. 24 Moses obseth his counsel in appointing officers

1 When Iehró the "Priest of Midian Moses father in lawe heard
all that God had done for Moses, and for Israel his people, &
how the Lord had broght Israel out of Egypt,

2 Then Iehró the father in lawe of Moses toke Zipporah Moses
wife, (after he had sent her away)

3 And her two sonnes, (whereof y one was called Gerthóm: for
he said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliézer: for the God of my
father, said his, was mine helpe, and deliuered me from the
swords of Pharaoh)

5 And Iehró Moses father in lawe came with his two sonnes, &
his wife vnto Moses into the wilderness, where he camped by
the b mount of God.

6 And he said to Moses, I thy father in lawe Iehró am come to
thee, & thy wife and her two sonnes with her.

7 And Moses wet out to mete his father in lawe, and did
obeifance and kissed him, and eche asked other of his
"welfare." h.iii.

d When re ad- terfite: we thunke God to be abiont, we neglect
his promes & not ke him a leer. Dont. 25,17a mfd. 11,9. e Who
came of Eiphia, sonne of I- shn, Gen 16,11. f that is, the reb,
which is also called hi nhi.

g So that we is how dige- rous a thing is to so faint in prayer.

h In the bo- ke of y lawe. "Ebe par it in the state of Is- fina
Nom 24, 201 2 Sam 15,8. i that is, the Lord is my bā ner: as he
de- clared by kol ding vp his rod and his hands. "Ebe The hand
of the Lord vp the throne.

Chap. 2,26

a It may fi me y he ton her backe to her father for her impacun
cie, felt the fluid be a lts to his vocas- on, d was to eacgerous,
chap 4,75

b Horèb is called y moci of God, beca se God cough some
miracles there e that is, he sent mester- gers to say vn- to him
"Ebe of peace."

Iethró.

Exodus.

and they came into the tent.

8 Then Moses told his father in law all that the Lord had done
vnto Pharaoh, & to the Egyptians for Israels sake, and all the
traualic that had come vnto them by the way, and how the
Lord deliuered the.

9 And Iethró rejoyced at all the goodnes, which the Lord had
shewed to Israel, and because he had deliuered them out of the

hand of the Egyptians.

d Whereby it is evident that he worshiped the true God, and therefore Moses refused not to marry but daughter.

Chap. 1. 10 ad fo ver 16, 22. chap. 1, 7. chap. 2, 4, 18. e For they, y drowned the children of y Israelites, pers fined them sel ues by water. f They are in y place, who re the furni- ce was offered for parte was burnt and the test eaten.

2 That is, to know God's will, and to ha- ne infice ext- ucted.

His, thou wilt faint and fail.

Deu. 1, 9. dev. 100. fol.

h Judge thou in harde cau- fes, which can not be decided but by consil nly with God.

i What matter of men right to be chosen to be one offi- ce.

10 Therefore Iethró said, d Blessed be the Lord who hath deliuered you out of the had of y Egyptians, and out of y hand of Pharaoh: who hath also deliuered the people from under the hand of the Egyptians.

11 Now I knowe that the Lord is greater then all the gods: e for as they haue dealt proudly with them, so are they e recom- pensed.

12 Then Iethró Moses father in law toke burnt offrings and sacrifices to offre vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law before God.

13 Now on the morowe, when Moses fate to judge the people, the people stode a-boute Moses from morning vnto euen.

14 And when Moses father in lawe sawe all that he did to the people, he said, What is this that thou doest to the people: why sit-test thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in lawe, Because the people come vnto me to seke a God.

16 Whé they haue a matter, they come vnto me, and I judge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing, which thou doest, is not wel.

18 Thou bothe" wearest thy selfe greatly, & this people that is w thee: for the thing is to heaue for thee: thou art not able to do it thy selfe alone.

19 "Heare now my" voyce, (I wil giue thee counsel, and God shalbe with thee) be thou for the people to a Godwarde, & reporte thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shewe them the way, wherein they must walke, & the worke y they must do.

21 Moreover provide thou among all the people: men of courage, fearing God, men dealing truly, hating courtous: and appoint fache ouer them to be rulers ouer thousandes, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tens.

22 And let them judge the people at all sea-sons: but euerie great matter let the bring vnto thee, & let them judge all finale cau-

fes: so shal it be easier for thee, when they shal beare the burden with thee.

23 If thou do this thing, (and God so com-made thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.

24 So Moses obeyed y voyce of his father in lawe, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tens.

26 And they judged the people at all sea-sons, but they brought the hard causes vnto Moses: for they judged all finale matters

them selues.

27 Afterward Moses l let his father in lawe departe, and he went into his contrey.

b Godlie con- sel egot our to be ousted, though it come of our infer- ors for to fa- che God ofid times gouth widome to humble them that are eaa- ted.

l Read the oc cation, Numb. 10, 29.

CHAP. XIX.

2 The Israelites came to Sinai. 3 Israel is chosen from among all other nations. 4 The people promes to obey God. 15 He that trucheth the hail dyth. 16 God appea-reth vnto Moses upon the mount in thunder and light-teming.

1 IN the a third moneth, after the childre of Israel were gone out of the land of Egypt, the same b day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to y desert of Sinai, & caped in the wilderness: euen there Israel camped before the mount.

3 "But Moses wet vp vnto God, for y Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of a Jaakob, and tell the children of Israel,

4 "Ye haue sene what I did vnto the Egyptians, and how I caryed you vpon a egles wings, and haue brought you vnto me.

5 Now therefore if ye wil heare my voyce in dede, & kepe my covenant, the ye shalbe my chief treasure aboue all people, though all the earth be mine.

6 Ye shalbe vnto me also a kingdom of a Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 Moses then came & called for the Elders of the people, and proposed vnto the all these things, which the Lord commanded him.

8 And the people answered altogether, & said, "All that the Lord hath commanded, we wil do. And Moses reported the wordes of the people vnto the Lord.

9 And y Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euen. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreover the Lord said vnto Moses, Go

a Which was to y beginning of the months Sinai, contes- ning parte of Mary and parte of Iona. b That they departed from Rephidim.

Act. 7, 31.

c God called Jaakob Israel: therefore the house of Isa- kob,
and the people of Is- rael signifie outly Gods people.

Deut. 19, 2. d For the e- gle by flying his, is out of danger, and
in crying her burden rather on her wings that in her ta- lants
decla- reth her loue.

Deu. 1, 2. Deu. 20, 16. psa. 24, 1. 1. Pet. 2, 9. ren. 1, 6.

Chap. 24, 5. deu. 1, 27. and. 26, 17. left. 24, 26.

Mofes.

Exodus.

33

a Tesche the to be pure in heart, as they show the re- ces
outward- ly cleane by wishing

6b.12.20.

6b.12.20.

6b.12.20.

6b.12.20.

6b.12.20.

g God vſed ſtute fearful ſignes that his Law: ſinft be had in
greater reſerence, and has majestic more feared h He gone au-
terous to Mo- ſes by plaine worden, that people might
understand his

6b.12.20.

6b.12.20.

i Neither dig- nize nor mul- tude hate an course to paſſe y
bofides, that Gods worde preſcribeth

Go to the people, and e ſanctifie them to date and to morowe,
and let them waſh their clothes.

11 And let the be ready on the third daie: for the third daie the
Lord wil come downe in the fight of all the people vpon mount
Siná:

12 And thou ſhalt ſet markes vnto the peo- ple rounde about,
ſaying, Take nede to yout ſelues that ye go not vp to the moſt,
not touche the bordie of it: whofoeuer toucheth the e mount,
ſhal ſuicely dye.

13 No hand ſhal touche it, but he ſhal be ſtioned to death, or
ſtricken through with dartes: whether it be beaſt or man, he
ſhal not liue: when the f hoine bloweth long, thei ſhal come vp
into the mountaine.

14 ¶ Then Mofes went downe from the mount vnto the people, & fanctified the people, and thei wafhed their clothes.

15 And he laid vnto the people, Be ready on the third daie, and come not at your f wines.

16 And the third daie, whé it was morning, there was thôders & lightnings, & a thic- ke cloude vpon the mount, & the found of the trumpet exceeding loude, fo that all the people, that was in the campe, was afraid.

17 Then Mofes broght the people out of the tents to mete with God, & thei ftode in the nether part of the mount.

18 ¶ And mount Siná was: on fmoke, be- caufe the Lord came downe vpon it in fire, and the fmoke thereof attended, as the fmoke of a furnace, and all the mount s trembled exceedingly.

19 And when the found of the trúpet blewe long, and waxed louder and louder, Mo- fes fpake, and God answered him by h voyce.

20 (For the Lord came downe vpon moft Siná on the top of the mount) and whé the Lord called Mofes vp into the top of the mount, Mofes went vp.

21 Then the Lord laid vnto Mofes, Go downe, charge y people, that thei breake not thun boides, to go vp to the Lord to gaze, left manie of them petifh.

22 And let the f Priéfts alfo which come to the Lord be
fanctified, left the Lord def- troye them.

23 And Mofes laid vnto the Lord, The people can not come vp
into the mount Siná: for thou halt charged vs, faying, Set
markes on the mountaine, & fanctifie it.

24 And the Lord laid vnto him, Go, get thee downe, and come
vp, thou, & Aa: on with thee: but let not the f Priéftes & the
people breake their boides to come vp vn- to the Lord, left he
deftroye them.

25 So Mofes went downe vnto the people; and tolde them.

CHAP. XX.

2 The commandements of the firill table 12 The commi-
dements of the feconde. 23 The people afraid are infor- ted by
Mofes. 24 Gods of filuer and guide are againe forbidden 24 Of
what fort the altar eght to be

1 Then God a fpake all thefe wordes, faying,

2 ¶ I am the Lord thy God, which haue broght thee out of the
land of Egypt, out of the houfe of bondage.

3 Thou fhalt haue none other gods be- fore me.

4 ¶ Thou shalt make thee no graue image, nether anie similitude of things that are in heauen aboue, nether that are in the earth beneth, nor that are in the waters vnde: the earth.

5 Thou shalt not e bowe downe to them, nether fetue them: for I am the Lord thy God, a defcolue God, vifting the iniquitie of the fathers vpon the children. vpon the third generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto e thousander to them that loue me and kepe my commandements.

7 ¶ Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him gittles that taketh his Name in vaine.

8 Remembrie the Sabbath daie, e to kepe it holy.

9 ¶ Six daies shalt thou labour, and do all thy worke,

10 But the seventh daie is the Sabbath of y Lord thy God: that thou shalt not do anie worke, thou, nor thy fone, nor thy daughter, thy man seruant, nor thy maid, nor thy beaft, nor thy stranger that is within thy gates.

11 ¶ For in six daies the Lord made the heauen and the earth, the sea, and all that in them is, & rested the seventh daie: therefore the Lord blefed the Sabbath daie, and hallowed it.

12 ¶ Honour thy h father and thy mother, that thy daies maie be pfolonged vpon y land, & the Lord thy God giueth thee.

13 ¶ Thou fhalt not i kil.

14 Thou fhalt not h commit adulterie.

15 Thou fhalt not i steale.

16 Thou fhalt not b: are falfe = witnes a- gainft thy neighbour.

17 ¶ Thou fhalt not e couet thy neighbour houle, nether fhalt thou couet thy neigh- bours wife, nor h man fi ruant, nor his maid, nor his oxe, nor his affe, nether any thing that is thy neighbours.

18 ¶ And all the people fawe the thunders, and the h lightnings, and the found of the trumpet and the mountaine fmoking, and when the people fawe it thei fted and ftode afarie of,

a WIF Mofes and Aa: on were gods vp, or ha: paffen the boifures of the people God fpake that out of y mount Hitch, y all the peo- ple ward Deu. 1.6. Ibid 21.11. Or, fi, in- b To whole cets all thigs ate, vpon Leu 26.1.

Ibid 27.7. e By this out- warde githure all know of ferance ftwe- ship to rade a is forftinden d And wil he reuerged of y contenders of none knowur e So ready to he gather to fhewe mercie then to go- with

Leu 19.12.

deu 5.12.

mat 5.12.

5 Either by fwearing tal- fely or rafhly or confcing. 6 Which is
by meditating the fpiritual reft, by hearing Gods worde, and
refting the worldclie tra- ualies

Chap 23.12.

ex. 26.20.12. Or. 1.10.

Gen 2.2.

Deu 5.16.

mat 15.4.

epile 6.2

h By y which is not all that have anivatio- our 13

Mat 5.16.

1 But lone and prefence thy brothers life h But he pure in
bears, word and done. 2 But ftude to fave his goods in but
further his good nu- ne, and p: an- to: in

Rom 7.9.

a Thou moft not to mofne as willie his hindrance in anie thing

Or, head

are for lofde.

i.i.

The iudiciales.

Exodus.

Deut 5,24. Or 13,26 ebr. 13,28.

o Whether you wil obey his precepts as you prom- end, chap
19,8

19 And said vnto Moses, "Talke thou with vs, and we wil idea
e: but let not God tal- ke with vs, lest we dye.

20 Then Moses said vnto the people, Fea- se not: for God is
come to * proue you, and that his veale may be before you,
that ye sinne not.

21 So the people stode a far of, but Moses diewe nere vnto the
darcines where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto
the children of Ilia- ël, Ye haue sene that I haue talked with
you from heauen.

23 Ye shal not make therefore with me gods of siluer: nor gods
of golde: you shal ma- ke you none.

Chap 27 8. Or 32,7. Levi. 3,4.

Deut. 27,5. sefu. 8,11.

"Eis is, that is, the time

p Which might be by his Rousing, or Syig abro- nd of his clo-
ches.

24 * An altar of earth y shalt make vnto me, & thereon shalt
offre thy burnt offrings, & thy * peace offrings, thy shepe, &
thine oxen: in all places, where I shal put the re- membrance of
my Name, I wil come vn- to thee, and bless thee.

25 * But if thou wilt make me an altar of stone, thou shalt not
buyld e: to of hewen stones: for if thou lift vp thy tole vpon
them, thou hast polluted them.

CHAP. XXI.

Temporal and ciuile ordinances, appointed by God, tou- ching
servitude, murders, and wrongs: the idseruatis whereof death
not will be a man, but are given to bri- del our corrupt nature,
which els wolde breaks out in- se all mischief and cruelties.

1 Now these are the lawes, which thou shalt set before them:

2 * If thou bye an Ebi ewe seruant, he shal seue fix yeres, and
in the seuenth he shal go out fie, a for nothing.

3 If he came b him selfe alone, he shal go out him selfe alone:
if he were married, the his wife shal go out with him.

4 If his master hathe giuen him a wife, & she hathe borne him
sonnes or daughters, the wife and her children shalbe her a
ma- ster, but he shal go out him self alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I wil not go out fre,

6 Then his master shal bring him vnto the "Judges, and set him to the d dore, or to the poste, and his master shal bore his eare through with a nawle, & he shal ser- ue him for e euer.

7 ¶ Likewise if a man f sel his daughter to be a seruant, she shal not go out as the me seruants do.

8 If she please not her master, who hathe betrothed her to him selfe, then shal s he cause to bye her: he shal haue no power to sel her to a strange people, seing he despi-

sed her.

9 But if he hathe betrothed her vnto his sonne, he shal deale with her b according to the custom of the daughters.

10 If he take him an other wife, he shal not diminish her fole, her payment, and re- compence of her virginite.

11 And if he do not these b thre vnto her, the shal she go out fre, paying no money.

12 ¶ He that smiteth a man, and he dye, shal dye the death.

13 And if a man hathe not laied waite, but God hathe offied him into his had, then I wil appoite thee a place whither he shal flee.

14 But if a man come presumptuously vp- on his neighbour to flase him with guile, thou shalt take him from mine m altar, that he may dye.

15 ¶ Also he that smiteth his father or his mother, shal dye the death.

16 ¶ And he that stealeth a man, & selleth him, if it be sounde with him, shal dye the death.

17 ¶ And he that curseth his father or his mother, shal dye the death.

18 ¶ When men also striue together, & one smite another with a stone, or with the sist, & he dye not, but licth in bed,

19 If he rise againe and walke without vp- on his staffe, then shal he that smote him go quite, saue onely he shal beare his changes for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his mayd with a rod, & he dye vnder his hand, he shal be surely punished.

21 But if he continue a day, or two daies, he shal not p be punished: for he is his money.

22 ¶ Also if men striue and hurt a woman with childe, so that her childe departe fro her, & a death followe not, he shal be surely punished according as the womans housband shal appoint him, or he shal pay as the judges determine.

23 But if death followe, the thou shalt paye life for life,

24 * Eie for eie, tothe for tothe, hand for hand, fote for fote,

25 Burning for burning, wonde for wode, stupe for stupe.

26 ¶ And if a man smite his seruant in the eie, or his maid in the eie, and hathe perished it, he shal let him go fie for his eie.

27 Also if he smite f our his seruants tothe, or his maydes tothe, he shal let him go out fie for his tothe.

28 ¶ If an oxe gore a man or a woman, that he dye, the oxe shalbe stoned to death, and his skin shal not be eaten, but the owner or the oxe shal go quite.

29 If the oxe were wonte to push in time past

b That is, he shal give her dowie

c For his sone,

b Nether marry her him selfe, nor give an other money to buy her, nor bestowe her vpon his sonne

Levi 24,17. 1 Though a man be killed at vowares, yet it is Gods providence, that it shal be foreshewed Deut 19,8. in The holmes of the place ought not to differ the matter.

n Either far of him or note.

p By the ciu- le justice Or, dying of his time

p By the ent- le Magistrate, but before God he is a murtherer.

q Of the mo- ther, or childe.

Or, arbitri.

Levi 24,20; deut. 19,20.

mat 5,33. r The executio of this laws onely helingd to the Mag-
first, mat 5,15

f So God reue geth crueltie in mofte least things

Gen 5,5. a If the beast be punished, muche more shal the mur-
therer.

past

Levi 25,29. deut 15,22. serem 34,24. a Paying no money for
his liberate. b Not having wife not chil- dren

e Til her time of servitude was expired, which might be the
seventh vere or the fiftieth

"She gods d Where the judges fate e That is, to y vere of lubi-
le, which was entire fiftieth yere f Confronted ether by pe-
nering, or els, y f master shald entry her g By giving another
mo- ney to bye her of him Or, defraud der.

Or, defraud der.

The iudiciales.

Exodus.

34

Or, certified to be

By the next of the kated of him that is to slayne

Read Gen. 23,15

This laws forbideth not only not to him, but to be- more left
any be hurt

Ether great beast of the herd, or a female beast of the flocks 2
Sam 11,6 b Breaking an house to entre in, or undermu- ning

"She when she fame with type him " He shall be put to death

"She to his head

"She said that it, whe- ther he has he shollen.

past, & it has he bene" told his master, & he has he not kept
him, and after he killeth a man or a woman, the oxe shall be
stoned and his owner shall dye also.

30 If there be set to him a "summe of mo- ney, then he shall
pay the "ason of his life, whatsoever shall be laced upon him.

31 Whether he has he gored a sonne, or go- red a daughter, he shall be judged after the same maner.

32 If the ox gore a servant or a mayd, he shall give vnto their master thirty "she- kles of siluers, and the ox shall be stoned.

33 And when a man shall open a well, or when he shall dig a pit and couen it not, & an ox or an alle fall therein,

34 The owner of the pit shall make it good, and give money to the owners the- roof, but the dead beast shall be his.

35 And if a mans ox hurt his neighbours ox that he dye, then they shall set the liue ox, & deude the money thereof, & the dead ox also they shall deude.

36 Or if it be known that the ox has he vsed to push in times past, and his ma- ster has he not kept him, he shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 1 Dommage. 7 Lending 14 Borrowing. 16 Intising of maiden. 18 Witchcraft. 20 Idolatree. 21 Support of strangers, widows, and fatherless 22 U- surie. 23 Reverence to Magistrates.

1 If a man steale an "oxe or a shepe, and kil it or sel it, he shall restore sue oxen for the oxe, " & foure shepe for the shepe.

2 If a these be founde breaking vp, & be smitten that he dye,
no blood shall be shed for him.

3 But if it be" in the day light, blood shall be shed for him: for
he shulde make ful resti- tutio: if he had not wherewith, then
shulde he be solde for his theft.

4 If the theft be founde "with him, aliue, (whether it be oxe,
asse, or shepe) he shall restore the double.

5 If a man do hurt field, or vineyards, and put in his beast to
fede in another mas field, he shall recompence of the best of
his owne field, & of the best of his ow- ne vineyards.

6 If fyre breake out, and carche in the thornes, and the stackes
of corne, or the standing corne, or the field be cosumed, he
that kindeled the fire shall make ful re- stitution.

7 If a man deliuer his neighbour mo- ney or stuffe to kepe, and
it be stollen out of his house, if the these be found, he shall
paye the double.

8 If the these be not founde, then the ma- ster of the house
shall be brought vnto the "Judges to sweare, whether he has he
put

his had vnto his neighbours good, ot no. In all maner of
trespass, whether it be for oxen, for asse, for shepe, for
rayment, ot for any maner of lost thing, which an other

chalengeth to be his, the cause of bothe pures shall come before the Judges, whome the Judges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to kepe asse, or oxe, or shepe, or any beast, and it dye, or be "hurt, or taken away by enuemies, no man se it,

11 "An othe of the Lord shall be betwene them swane, that he has he not put his hand vnto his neighbours good, and the owner of it shall take the othe, & he shall not make it good:

12 "But if it be stollen from him, he shall make restitutio vnto the owner thereof.

13 If it be torne in pieces, he shall bring frecords, & shall not make that good, which is deuoured.

14 And if a ma borowe oght of his neigh- bour, and it be hurt, or els dye, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shall not make it good: so if it be an hired thing, it came for his hire.

16 And if a ma entise a mayd that is not betrothed, & lye with her, he shall endowe her, and take her to his wife.

17 If her father refuse to give her to him, he shall pay money, according to the dow- rie of virgines.

18 Thou shalt not suffre a witche to liue.

19 Whofoeuer lieth with a beast, shall dye the death.

20 He that offreth vnto any gods, saue vnto the Lord onely, shall be slaine.

21 Moreover thou shalt not do iniurie to a stranger, nether oppresse him: for ye were strangers in the land of Egypt.

22 Ye shall not trouble any widowe, nor fatherless childe.

23 If thou vexe or trouble suche, and so he call and crye vnto me, I wil surely heare his crye.

24 Then shall my wrath be kindeled, and I wil kil you with the sworde, & your w- ues shall be widowes, and your children fatherless.

25 If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him be- fore the sunne go downe:

27 For that is his couering onely, & this is his garment for his skin: wherein shall he slepe: therefore when he cryeth vnto me, I wil heare him: for I am merciful.

Ehr, derk.

e The shulde sware by the Name of the Lord

Gen 31,18.

f He shall shew e some pure of the beast

g He that hy- red it shall be for by paying the hire. Deut 22,28.

Deut. 13,23. 1. mac. 2,24.

Leuh. 13,23.

Zach 7,10

h The ins plague of God upon g oppres ters.

Leuh 21,37. deut 23,29. Psal. 15,5.

i For colde & necefense

i.ii.

The iudiciales.

Exodus.

AB 23.1.

h Thine abundance of thy course, oyle & wine Chap 13.2. ©
24.19.

Lewi.22.8. exph.44.31. I And so have nothing to do with it.

Or, repure a full sale Or, cruel.

"Eve before Do that & is godic: Cough I've do favour it

h If we be bo- de to do good to our enemies beast, moche more
to our enemies him felfe, Mat 5. 44. e If God com- made to
helpe up our enemies else under his burden, will be suffre vs
to call down our brethren with heaus bur- dens? 4 Whether y
be magistrates or art commu- ded by the magistrate
Deut.16.19. accl.20.22. "Eve, frog y For in that y he is a ftr-
ger, his heart is liviful y- rough Lewi 26.3 & 26.43, dent. 11.1.

Chap.20.2. dent.7.12.

f Neither by fwearing by the, nor spe- king of them, Wid 16.4
eph. (3)

28 ¶ Thou shalt not raile vpo the Iudges, nether speake euil of
the ruler of thy people.

29 ¶ Thine abundance & thy licour shalt thou not kepe backe.
The firstborne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen and with thy shepe:
seuen dayes it shalbe with his damme, the eight day thou shalt
giue it me.

31 ¶ Ye shalbe an holy people vnto me, ne- ther shal ye eat any flesh that is torne of beasts in the field: ye shal cast it to the dog.

CHAP. XXIII.

2 Not to follow the multitude 13 Not to make mani- ion of the strange gods. 14 The thre felonne feasts. 20 23 The Angel is promised to lead the people. 25 What God promised, if they obey him 29 God will call out the Canaanites by little and little and why.

1 ¶ Thou shalt not receive a false tale, nether shalt thou put thine had with the wicked, to be a false witness.

2 ¶ Thou shalt not follow a multitude to do euil, nether "agre in a controuerific" to decline after many & overthrow the truth.

3 ¶ Thou shalt not esteme a poore man in his cause.

4 ¶ If thou mete thine enemies oxe, or his asse going a straye, thou shalt bring him to him againe.

5 If thou se thine enemies a asse lying vnder his burden, wilt thou cease to hel- pe him: thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his fate.

7 Thou shalt kepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I wil not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the wise, & peruerteth y wordes of the righteous.

9 ¶ Thou shalt not oppress a stranger: for ye knowe the heart of a stranger, seng ye were strangers in the land of Egypt.

10 ¶ Moreover, six yeres thou shalt sowe thy land, and gather the trutes thereof,

11 But the seueth yere thou shalt let it rest and lye still, that the poore of thy people may eat, and what they leave, the beasts of the field shal eat. In like maner thou shalt do with thy vineyade, & with thi- ne oliue trees.

12 ¶ Six daies thou shalt do thy worke, and in the seueth day thou shalt rest, that thi- ne oxe, and thine asse may rest, & the fon- ne of thy maid and the stranger may be refreshed.

13 And ye shal take hede to all things that I haue said vnto you: and ye shal make no mencion of the name of other gods, nether shal it be heard out of thy mouth.

14 ¶ Thre times thou shalt kepe a feast vn- to me in the yere.

15 Thou shalt kepe the feast s of vnleau- ned bread: thou shalt eat vnleauoned bread seuen daies, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: & none shal appease before me emptie:

16 The feast also of the harvest of the first frutes of thy labours, which thou hast sowen in the field: and the feast of ga- thering frutes in the end of the yere, when thou hast gathered in thy labours out of the field.

17 These thre times in the yere shal all thy men children appease before the Lord Lehouah.

18 Thou shalt not offie the blood of my sacrifice with leauoned bread: nether shal the fat of my sacrifice remaine vntil the morning.

19 The first of the first frutes of thy land thou shalt bring into y house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Beholde, I send an Angel before thee, to kepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, & puke him not: for he wil not spare your misdedes, because my Name is in him.

22 But if thou hearken vnto his voyce, and do all that I speake, then I wil be an ene- mie vnto thine enemies, and wil afflict

them that afflict thee.

23 Formine Angel a shal go before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I wil destroye them.

24 Thou shalt not bowe downe to their gods, nethes seuue them, nor do after the workes of the: but vtterly ouerthrowe them, and breake in pieces their images.

25 For ye shal serue the Lord your God, & he shal blesseth thy bread and thy water, & I wil take all sickenes away fro the mid- des of thee.

26 ¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

27 I wil send my reare before thee, & wil destroy all the people among whome thou shalt go: and I wil make all thine enemies turn their backes vnto thee:

28 And I wil send hornets before thee, which shal diue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yere, lest the land growe to a wildernes: and the beasts of the field multiple against thee.

g That is, I beaſt, to remem- briſe that the Angel paſſed over
& ſpared the Heavies, when he ſewe the firſtborne of the
Egypt- trans k Which is, Wiſconſin, in tones that the Law was
good to daies after they departed from Egypt. i This is, the
feast of other nacles, signifi- ing that they ſwelled 40. yere
under the trees or the takerntales to wilderneck No leſſened
bread ſhalbe then to ſhine houſe.

I Meanty thee no frutes ſhul- de be take be- fore us times &
hereby are bridged all cruel & wane appetites.

m I wil give him mine au- norites, and he ſhal go ſerue you in
my Name

Chap.33.2. dent.7.21. eph 24.11.

n God commit dech his not only not to worſhip ido- les, but to
de- prove them. n That is, all things neceſſa- ne for this
preſent life. Deut 7.14.

p I wil make them afraid at thy comming.

By

Mofes.

Exodus.

9 Called the Sea at Syria r Of Arabia called deliera f To wit:
lim- phrases

Chap 14,1. den.7,2.

"The off, are, or f. it."

30 By little and little I will drive them out from thy face until
thou encrease, and in- herite the land.

31 And I will make thy coastes fro the red Sea vnto the sea of
the Philistums, and from the desert vnto the Rtuér: for I wil
deluer the inhabitants of the land into your hand, and thou
shalt drive them out from thy face.

32 Thou shalt make no covenant with the, nor with their gods:

33 Nether shal they dwel in thy land, lest they make thee sinne
against me: for if y fense their gods, surely it shal be thy de-
struction.

CHAP. XXIII.

5 The people prunus to obey God. 4 Mofes writeth the ei nile
lawes 9,13 Mofes returneth vnto the mountaine. 14 Aarón and
Hur hane the charge of the people. 15 Mofes was 40 dates &
40 nights in the mountaine.

6 When he cal led him up to the mountaine to give him y laws,
begin- ning at the to chap hither- to.

b Who he had received theft laws: I mounor Sinai "His redg-
ment. Chap.19,2

Chap 20,2a. "Or, at the five of the mountaine."

c For as yet one priethode was not given to Lori:

e. 1st note of the Lore

r Pet 1,2. chr 9,20.

a Which blood figu- seth that the covenant pre- ken cannot be
faithful with out blood the ding c As perfectly as their infu-
mates could beholde his misfitie "His helle we ye f He made
the not afraid, nor punishes them g That is re- royed.

Now he had said vnto Mofes, Co- me vp to the Lord, thou, and
Aarón, Nadab, & Abihii, and feuenty of the El- ders of Ifraél,
& ye shal woifhip a far of. 2 And Mofes hi selfe alone shal
come nere to the Lord, but they shal not come nere, nether shal
the people go vp with him.

3 Afterward Mofes came and tolde the people all the wodes of
the Lord and all the "laws: and all the people answered with
one voyce, and said, "All the things which the Lord hathe said,
wil we do.

4 And Mofes wrote all the wodes of the Lord, and rofe vp early, and fet vp an "al- tar" vnder the mountaine, and twelue pil- lers according to the twelue tribes of If- raél.

5 And he fent yong men of the children of Ifraél, which offered burnt oftrings of beucs, & facrificed peace oftrings vnto the Lord.

6 The Mofes toke halfe of the blood, and put it in bafens, and halfe of the blood he fpinkled on the altar.

7 After he toke the boke of the covenant, and read it in the audience of the people: who faid, All that the Lord hathe faid, we wil do, and be obedient.

8 Then Mofes toke the blood, and fpin- kled it on the people, & faid, Beholde, the "blood of the covenant, which the Lord hathe made with you concerning all the- fe things.

9 Then went vp Mofes and Aarón, Na- dab, and Abihii, and feuenty of the Elders of Ifraél.

10 And they fawe the God of Ifraél, and vnder his fete was as it were a "worke of a Saphir ftone, & as the verte heauen whe it is cleare.

11 And vpon the nobles of the children of Ifraél he faid not his hand: alfo they fawe God, and did eat & drink.

12 And the Lord laid vnto Mofes, Come vp to me into the mountaine, & be there, and I wil giue thee tables of ftone, and y Lawe & the commandement, which I ha- ue written, for to teache them.

13 Then Mofes rofe vp & his minifter Io- fnia, & Mofes went vp into the mountai- ne of God,

14 And laid vnto the Elders, Taine vs here, until we come againe vnto you: & behol- de, Aarón, and Hur are y you: whofoeuer hathe anie matters, let him come to them.

15 Then Mofes went vp to the mount, and the cloude courred the mountaine,

16 And the glorie of the Lord abode vpon mount Sinai, & the cloude courred it fix dates: and the feuenth day he called vnto Mofes out of the middes of the cloude.

17 And the fight of the glorie of the Lord was like I confuming fire on the top of the mountaine, in the cies of the children of Ifraél.

18 And Mofes entied into the middes of the cloude, & went vp to the mountaine: & Mofes was in the mount fourty dayes and fourty nights.

CHAP. XXV.

2 The voluntarie gifts for the making of the Taberna- cle. 20
The forms of the defe 17 The Mercillaet. 23 The Table 31 The
Cffffffffff, 40 All muft be done according to the pattern.

1 Then the Lord fpake vnto Mofes, faying,

2 "Speake vnto the children of Ifraél, that they receive an
oftring for me: of euerie ma, whofe heart giueeth it frely, ye
fhaltake the oftring for me.

3 And this is y oftring which ye fhall take of them, golde, and
filuer, and braffe,

4 And blewe filke, and purple, and fkarlet, and fine linen, and
goates here.

5 And ramme fkins coulored red, and the fkins of badgers, and
the wood Shitrim,

6 Oyle for the light, fpices for a anointing oyle, & for the pei
fume of fwete fauou,

7 Onix ftones, and ftones to be fet in the "Ephod, and in the
breli plate.

8 Alfo they fhall make me a Sanctuaie, y I may dwel among
them.

9 According to all that I fhewe thee, euen fo fhall ye make the
foime of the Tabe:na- cle, and the facion of all the instruments

thereof.

10 They shal make also an Alike of Shit- rim wood, two cubites and an halfe lofng, & a cubite and an halfe broad, & a cubite and an halfe hie.

11 And thou shalt ouetlate it with pure gol- de: within & without shalt thou ouetlate it, and shalt make vpo it a crowne of gol- de rounde about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure corners

1.iii.

h The selfde time

. Sipaffing y hardness of our hearts, ex cept God do write his la- wes thorn by his Spirit fe- re 31,31 each 21,49 1 out,5, 5 ch 8,10 &c 10,16 k To wit, the people

"Or, hre."

I The Lord appi arvel liue debouring fi- re to cornal men but to them that he draweth with his Spirit, he is like plea fant Saphir Chap 34,28. den.9,8.

a After the moral and in- dicial law he giueeth them y ceremonial laws, that on- thing shold be left to man in ucation

Chap 27,2. b For y boy l- ding and vie of the Tabe: nacle "Or yefe"

c Which is thoft to be a kinde of c.- dar, which will not rot

a Ordeined for y Priffes Chap 28,4.

Chap 28,1. e A place bo the to oftre fi critice and co heure y Lawe.

Chap 17,4.

"Or, a euerie & a hordie."

The tabernacle.

Exodus.

thereof: that is, two rings shall be on ye one side of it, and two rings on the other side thereof.

2 And thou shalt make barres of Shittim

wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to be are ye Arke with them.

THE ARKE OF THE TESTIMONIE.

A B The length, two cubites and an halfe.

C The breadth a cubite and an halfe.

D The height a cubite and an halfe.

E The gold crown above the Arke.

F The foure rings of gold in the foure corners.

G The barres couered & gold to put through the rings to carry the Arke.

H The inner parts of the Arke where the Testimonie was put.

The Mercie scato, was the couring of the Arke: where were the two Cherubims, & whence ye oracle came.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shall give thee.

17 Also thou shalt make a Mercificat of pure gold, two cubites and an halfe log, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of gold: of worke beaten out with the hammer shalt thou make them at ye two endes of the Mercificat.

19 And the one Cherub shalt thou make at the one end, & the other Cherub at ye other end: of the matter of the Mercificat

shall ye make the Cherubims, on the two endes

thereof.

20 And the Cherubims shall stretch their wings on his, cowering the Mercificat with their wings, & their faces one to another: to the Mercificat ward shall the faces of ye Cherubims be.

21 And thou shalt put the Mercificat above upon the Arke, and in the Arke thou shalt put ye Testimonie, which I wil give thee,

22 And there I wil declare my selfe vnto thee, and from above the Mercificat betwene the two Cherubims, which are vpo the Arke of the Testimonie, I wil tel thee all things which I wil give thee in comandement vnto the children of Israel.

Or, wil appoint with thee.

Num. 7. 19.

THE TABLE OF THE SHEWE BREAD.

A B The height a cubite and an halfe.

C The length two cubites.

D The breadth a cubite.

E A crowne of gold above & beneath separated the one from the other by a border of an hand breadth thicke, & declareth

that the table was an hand breadth thicke.

F The foure rings. G The barres to carry the table, which were put through ye rings.

H Dishes wherein ye shewe bread was put.

I The twelve cakes or loaves called the shewe bread.

K The goblets or courings.

L The incense cuppes.

The Rone tables, the rod of Aaron and Mama, which were a testimonie of Gods preface. Or, couring: a, peripitiation. There God appeared mercifully, vane them: and this was a figure of Christ.

The tabernacle.

Exodus.

36

Chap 17.16. 23 ¶ Thou shalt also make a table of Shit-tim wood, of two cubites long, & one cu-bite broad, and a cubite and an half hie: 24 And thou shalt couer it w pure golde, and make thereto a crowne of golde ro-unde about. 25 Thou shalt also make vnto it a border of foure fingers rounde about: and thou shalt make a golden crowne tounde about the border thereof. 26 After, thou shalt make for it foure rings of golde, &

shalt put the rings in f foure coineis that ate in the foure fete thereof:

27 Ouer against the border shal the rings be for places for barres, to beare the Ta-ble. 28 And thou shalt make the barres of Shit-tim wood, and shalt ouerlay them with golde, that f Table may be borne with them. 29 Thou shalt make also h dishes for it, and incens cups for it and couerings for it, and goblets, wherewith it shalbe couered, eue of fine golde shalt thou make them. 30 And thou shalt fet vpô the Table thew-bread before me continually.

THE CANDELSTICKE.

Because the facion of the candelstick is so plain & evident, it needeth not to describe the particular par-tes thereof according to the ordre of lettres. Only where as it is said in the 34 verse, that there shall be foure bowles or cuppes in the candelsticke, is must be understad of the shaft or shake; for there are but shire for euerie one of the other branches. Also the knoppes of the candelstick are these which are under the braches as they issue out of the shaft on other side.

Chap. 17.17. 1 It shal not be moitron, but beaten out of the lumps of golde with f thinner

31 ¶ Also thou shalt make a Candelsticke of pure golde: of worke beaten out: w the hamer shal the Candelsticke be made,

his shaft, & his braches, his bolles, his knops: and his floures
shal be of the fame. 32 Six branches also shal come out of the
fides of it: thre branches of the Candel-sticke out of the one
fide of it, and thre branches of the Candelsticke out of the
other fide of it. 33 Thre bolles like vnto almondes, one knop
and one floure in one branche: and thre bolles like almondes in
the other bra-che, one knop and one floure: fo through out the
fix branches that come out of the Candelsticke. 34 And in the
shaft of f Candelsticke f alle foure bolles like vnto almodes,
his knops & his floures.

35 And there shalbe a knop vnder two bran-ches made thereof:
& a knop vnder two bra-ches made thereof: and a knop vnder
two braches made thereof according to the fix branches
comming out of the Candel-sticke. 36 Their knops and their
branches shalbe thereof, all this shalbe one beat worke of pure
golde. 37 And f shalt make the feuen lapse the-reef, & f lapse
thereof shalt p put the on, to give light toward that that is
before it. 38 Also the fnooffers & fnoffedishes thereof fo the of
pure golde. 39 Of a talet of fine golde shalt thou make it with
all these insi uments. 40 I oke therefore that thou make them
after their facion, that was shewed thee in the mountaine.

1 This was f talent weight of the temple & waited its reunite
Lbr 8.8. all.7.16.

i.iiii.

The tabernacle.

Exodus..

THE FIRST COVERING OF THE TABERNACLE.

SOV THE.

A B C D The ten curtaines, which were eight and twen- tie cubites long of Cherubim worke

A E The breadth of a curtaine was foure cubites, and fo the ten were fourtie cubites broad

CHAP. XXVI.

1. The forme of the Tabernacle and the appertinances, 33 The place of the Arke of the Merufecas of the Ta ble, and of the Candelfleke. 2 A Fterward thou shalt make the Taber nacle with ten curtaines of fine twi- ned linen, and blewe filke, and purple, & fkarlet: & in the thou shalt make Cheru- bims of a broidred worke. 3 The length of one curtaine fhalbe eight and twentie cubites, & the breadth of o- ne curtaine, foure cubites: euerie one of y curtaines fhal haue one meafure. 4 Fiue curtaines fhalbe coupled one to a- nother: and the other fiue curtains fhalbe

E G Two curtaines & an halfe: fo that y whole laid regte ther declareth that the tabernacle was thirtie cubites long and twelve broad F H Taches or hokes to tie the curtaines together. coupled one to an other.

4 And thou shalt make frings of blew fil- ke vpo the edge of the one curtaine, which is in the feluedge of the coupling: & like- wife shalt y make in y edge of y other cur- taine in y feluedge, in y fecode couplig. 5 Fiftie frings shalt thou make in one cur- taine, and fiftie frings shalt thou make in the edge of the curtaine, which is in the fe- conde coupling: y frings fhalbe one right against an other. 6 Thou shalt make alfo fiftie taches of gol- de, and couple y curtaines one to another w the taches, & it fhalbe one tabernacle.

THE CVRTAINES OF GOATES HERE.

NORTH.

SOV THE.

a Thus is of mode con- ning or fine works.

The tabernacle.

Exodus.

These eleven curtaines of goates here were put above the other ten, and the eleventh hanged before the eerie of the Tabernacle, ligh E. These also were so cubites long and the other but eight and twenty, and therefore in the South side that were a cubite longer than the other, ligh A. and also another on the North side that the boarces might be covered.

4. Let's raise and wether Shilde maire

e That is, but on f one side, & but on the other, and the first Shilde hang on the fore of f tabernacle

7 ¶ Also y shalt make curtaines of goates here, to be a d couering vpon the Tabernacle: thou shalt make them to the mouth of eleuen curtaines.

8 The length of a curtaine f o the thirtie cubites, & the breadth of a curtaine toure cubites: the eleuen curtaines f o albe of one meafure.

9 And thou shalt couple flue curtaines by them felues, and the fix curtaines by them felues: but thou shalt double the s fixt curtaine vpon the fore f:one of the couering.

10 And thou shalt make fifty ftrings in the edge of one curtaine in the f oledge of the coupling, and fifty ftrings in the edge of the other curtaine in the f oonde coupling.

11 Likewise thou shalt make fifty taches of braffe, and fasten them on the ftrings, & shalt couple the couering together, that it may be one.

12 And the f:enant that refteth in the cur- taines of the couering, even the halfe cur- taine that refteth, f oalbe left at the backe f oide of the Tabernacle,

13 That the cubite on the one f oide, and the cubite on the other f oide of that which is left in the length of the curtaines

of the couering, may remaine on other f oide of the Tabernacle to couer it.

14 Moreouer for that couering thou shalt make a s couering of rams fkins die. I ed, & a couering f of badgers fkins abou.

15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

f for thefe curtaines we re two cubites longer the the curtaines of f Tabernacle: to that that were f oider by a cu- bite on both f oides.

g To be fun vpon the co- uering, y was made of goa- tes noere h this was y thirde cou- ring f.r the Tabernacle

THE TABERNACLE.

SOY THE.

A M Twentie boardes on the South side and twentie on the North side

B E f o length of euerie one ten cubites, & the breadth a cubite and an halfe

16 Ten cubites f oalbe the length of a boar- de, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons f oalbe in one boarde fer in oidre as the fete of a ladder, one againft an other: thus shalt thou make for all the

boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, tuen
twentie boardes on the South side, euen ful South.

19 And thou shalt make fourtie fockets of filuer vnder the
twentie boardes, two fockets vnder one boarde for his two
tenons,

E K & N I Declare that all the boardes iyned to gether made
thirtie cubites, which was the length of the Tabernacle.
Io fophus writeth that euerie boarde was an handful thicke

& two fockets vnder an other boarde for his two tenons.

20 In like maner on the other f oide of the Tabernacle towarde
the North f oide f oalbe twentie boardes,

21 And their fourtie fockets of filuer, two fockets vnder one
boarde, and two fockets vnder a nothe boarde.

22 And on the f oide of the Tabernacle, tow- ard the Weft shalt
thou make fix boardes.

23 Also two boardes shalt thou make in the connes of the
Tabernacle in f:wo f oides.

24 Also thei f oalbe iyned beneth, & like- k.i.

1 The Ebrewe worde signif- eth twinnes e declaring that thei f
oalbe be fo perf. & and wel iyned as were pofiths.

Mr. Loff pin- en, oh sin we as the men who for the coven.

The tabernacle.

Exodus.

wife thei shalbe joyned aboue to a ring: thus shal it be for them two: thei shalbe for the two corners.

So thei shalbe eight boardes hauing fockets of filuer, aui fixtene fockets, that u, two fockets vnder one boarde, & two fockets vnder an other boarde. Then thou shalt make fiue barres of Shittim wood for the boardes of one iide of the Tabernacle, And fiue barres for the boardes of the other side of the Tabernacle: alfo fiue barres for the boardes of the side of the Tabernacle towards the Weftside. And the midle barte shal go through the middes of the boardes, from end to end. And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde. So thou shalt tere vp the Tabernacle according to the facion thereof, which was shewed thee in the mount. Moreover thou shalt make a vaile of blewe filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims. And thou shalt hang it vpo foure pillars of Shittim wood couered with golde, (whose hokes shalbe of golde) standing vpon foure fockets of filuer. Afterward thou shalt hang the vaile on the hokes, that thou maielt bring in thither, that u (within y vaile) the Arke of

the Teftimonie: and the vaile fhall make you a feperation
betwene the Holy place and the moſte Holy place.

34 Alfo thou ſhalt put the Mercifeat vpon the Arke of the
Teftimonie in the moſte Holy place.

35 And thou ſhalt ſet the Table = without the vaile, & the
Candelticke ouer againſt the Table on y Southſide of the
Tabernacle, and thou ſhalt ſet the Table on the Northſide.

36 Alfo thou ſhalt make an a hanging for the dore of the
Tabernacle of blew ſilke, and purple, and ſcarlet, and fine
twined linen wrought with needle.

37 And thou ſhalt make for the hanging five pillars of Shittim,
and couer the with golde: their heades ſhall be of golde, & thou
ſhalt caſt five ſockets of braſſe for them.

CHAP XXVII.

The altar of the burnt offering. The courts of the Tabernacle. The
lampes continually burning. 1 Moreover thou ſhalt make y a
altar of Shittim wood, five cubites long and five cubites broad
(the altar ſhall be four ſquare) and the height thereof three
cubites. 2 And thou ſhalt make it hornes in the four corners
thereof; the hornes ſhall be of it ſelfe, and thou ſhalt couer it
with braſſe. 3 Alfo thou ſhalt make his afhpanes for his afhes

and his befoms, and his bafent, and his flefhokes, & his
cenfers: thou fhalt make all the inftrumets thereof of braffe.

1 Whereupon the hie Priest only cured once a yere

m Meaning in y holy place

a This hargle or vaile was betwene the holy place & there
where y people were.

a For y burns offering.

b Of the fame wood & master, not faltened vpon it or, for
piers.

Chap 21.9, & 40. chr 6.5. all 7.44.

k Some read, headed of the pillars

"She under the befes: meaning that to faide hang downward
from the befes."

THE ALTAR OF BURNT

OFFRING.

A B The length containing fiue cubites. A D The height thre
cubites B C The breadth afmuch E The foure hornes or foure
corners. F The grate, which was put within the altar, and
whereupon the facrifice was burnt. G Foure rings to liffe vp the

grate by, when they anolded the affhes H The barres to eary the
altar. I The rings through the which the barres were put K
Afhpan, befoms, flefhokes, bafent & ftick e instrumeurs
appertaining to the altar.

The tabernacle.

Exodus.

"Sir not,

4 And thou shalt make vnto it a grate like netwoike of brasse:
also vpon that "giate shalt thou make foure brasse in rings
vpon the foure corners thereof.

5 And thou shalt put it vnder the copaffe of the altar beneth,
that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of
Sixtæm wood, & shalt couer them with brasse.

7 And the barres thereof shalbe put in the rings, the which
barres shalbe po the two sides of the altar to beare it.

8 Thou shalt make y altar holowe betweene the boardes: as
God shewed thee in the mount, so shal they make it.

9 Also thou shalt make the c course of y Tabernacle in the
Southside, euen ful Southe: the courte shal haue curtaines of
fine twined linen, of an hundreth cubites long, for one side,

10 And it shal haue twentie pillers, with their twentie fockets
of brasse: the heads of the pillers, & their d fillets shalbe
siluer.

11 Likewise on the Northside in length there shalbe hangings
of an hundreth cubites long, & the twentie pillers thereof w
their twentie fockets of brasse: the heads of y pillers and the
fillets shalbe siluer.

12 And the breadth of the courte on the Westside shal haue curtaines of fiftie cubites, with their ten pillers & their ten fockets.

13 And the breadth of the courte, Eastward ful East shal haue c fiftie cubites.

14 Also hangings of fiftene cubites shalbe on the one side with their three pillers and their three fockets.

15 Likewise on the other side shalbe hangings of fiftene cubites, with their three pillers, an I their three fockets.

16 And in the gate of the courte shalbe a valle of twentie cubites, of blewe slike, & purple, and skarlet, and fine twined linen wrought with nedle, with the foure pillers thereof and their foure fockets.

17 All the pillers of the courte shal haue fillets of siluer rounde about, with their heads of siluer, and their fockets of brasse.

18 The length of the court shalbe an hundreth cubites, and the breadth fiftie "at either end, and the height fine cubites, and the hangings of fine twined linen, & their fockets of brasse.

19 All the vessels of the Tabernacle for all maner feruice thereof, & all the pins thereof, & all the pins of the courte shalbe brasse.

20 And thou shalt commande the childer of Israel, that they bring vnto thee pure oyle oliue b beaten for the light, that the lampes may always bune.

21 In the Tabernacle of the Congregatio

without the valle, which is before the Testimonie, shal Aaron and his fones dress them from euening to morning before the Lord, for a statute for euer vnto their generacions to be observed by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron & his fones is the Priesthede a Their garmets 12 19 Aaron marath in to the Salduarie in the name of the children of Israel 30 Trim and Thummim 31 Aaron beareth the inquitse of the Israelites of rings.

2 And cause thou thy brother Aaron to come vnto thee and his fones w him, from among the children of Israel, that he may ferue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ihamar: Aaron fones.

3 Also y shalt make holy garments for Aaron thy brother, a glorious & beautiful.

4 Therefore thou shalt speake vnto all c o ning me, whome I haue filled with the spirit of wifome, that they make Aaron's

garments to b confecrate him, that he may ferue me in the
Priests office.

THE GARMENTS OF THE HIGH PRIEST.

a Whereby his office may be known to begio- rious & excel-
lent "Elie wif to bear b Which is, to feperat him from the red.

e This was y first entite in to the Tabernacle, where y people
abode

d They were certain hopes or circles for to beautise y piller.

e Men: eg for taines of holy cubites

f Of the dore of the courte

"Elie fifty in fifty

g Or flakes, where with y curtaines were fastened to the
ground

h Soche as of math from y oliue, when it is first pieffed or
beaten "Braside 79

A The Ephod, or vpmolt coate, which was like cloth of gold
and was girded vnto him, wherein was the breth plate with the
twelve fones, which was tied above with two chrines to two
only fones and beneth with two laces.

B The robe w was next vnder the Ephod, whereunto were
joined th: pom: granates and belles of golds.

C The tumble or broydred coate, which was vnder y robe and
longer then it, and was also with our feces

4 Now these shalbe y garmets, w their shal make, a breth plate,
& a Ephod, & a robe, &

e A fhor and forth coate without flec- ues put vp- molt vpon
his garments to kepshe clofe vnto him

k.ii.

The tabernacle.

Exodus.

a broydred coat, a mitre, & a girdle. So the so holy garmets
shall they make for Aarón thy brother, & for his sonnes, that
he may serue me in the Priests office.

5 Therefore they shall take golde, & blewe silke, and purple,
and skarlet, & fine linen,

6 And they shall make the Ephod of golde, blewe silke, and
purple, skarlet, & fine twi- ned linen of broydred worke.

7 The two shulders thereof shall be joynted together by their two edges: so shall it be closed.

d Which we about his vp- most cove.

And y d embroydred garde of the same Ephod, which shall be vpo him, shall be of y self same worke and sluffe, even of golde, blewe silke, and purple, and skarlet, and fi- ne twined linen.

9 And thou shalt take two onix stones, and graue vpon them the names of the chil- dren of Israel:

10 Six names of the vpon the one stone, & the six names that remaine, vpo the secó- de stone, according to e their generacios.

11 Thou shalt cause to graue y two stones according to the names of y childre of If- rael by a grauer of signets, y worketh and graueh in stone, and shalt make them to be set and embossed in golde.

e As they we- re in age, so shulde this be grauen in or- the.

f That Aarón mugherentem- ber the Israel ces to God warde.

g Of the bos- les.

h It was so cal- led, because y the Priest col- de not give sentance: stage men: without tion on his bre." a. to defer p tion on

the brest plate.

10r. for done. 10r. for made.

10r. for made. 10r. for after.

"Rie. see his.

12 And thou shalt put the two stones vpon the shulders of the Ephod, as stones of remembrance of y children of Israel: for Aarón shall beare their names before y Lord vpon his two shulders for a remembrance.

13 So thou shalt make boses of golde,

14 And two cheynes of fine golde at the ende, of wrethed worke shalt y make them, & shalt fasten the wrethed cheynes vpon the boses.

15 Also thou shalt make the brest plate of s iudgement with broyded worke: like the worke of the Ephod shalt thou make it: of golde, blew silke, and purple, and skarlet, & fine twined linen shalt y make it.

16 i Foure square it shall be and double, an hand bred long and an hand bred broad.

17 Then thou shalt set it full of places for stones, even foure rowes of stones: y order shall be thus, a ruby, a topaze, and a carbuncle in the first rowe.

18 And in the seconde rowe thou shalt set an emeraude, a saphir, and a diamond.

19 And in y third rowe a turkeis, an achate, and an hematite.

20 And in the fourte rowe a chrysolite, an onix, and a iasper: and they shall be set in golde in their embossements.

21 And the stones shall be according to the names of the childre of Israel, twelve, according to their names, grauen as signets, euerie one after his name, & they shall be for the twelve tribes.

22 Then thou shalt make vpon the brest Plate two cheines at the endes of wrethen

worke of pure golde.

23 Thou shalt make also vpo the brest plate two rings of golde, and put the two rings on k the two endes of the brest plate.

24 And thou shalt put the two wrethed chei- nes of golde in the two rings in the endes of the brest plate.

25 And the other two endes of the two wre- then cheines, thou shalt fasten in the two embossements, and shalt put them vpo the sholders of the Ephod on y foreside of it.

26 Also thou shalt make two rings of golde, which thou shalt put in the l two o- ther endes of the brest plate, vpon the bor-

der thereof, toward y inside of y Ephod.

27 And two other rings of golde thou shalt make, & put them on the two sides of the Ephod, beneath in the fore parte of it ouer against the coupling of it vpon the broy- dred garde of the Ephod.

28 Thus they shall binde the breat plate by his rings vnto the rings of the Ephod, w a lace of blewe silke, that it may be fast vp- on the broydred garde of the Ephod, & y the breat plate be not losed fro y Ephod.

29 So Aarón shall be beare the names of the childre of Israel in the breat plate of iud- gement vpon his heart, when he goeth in- to the holy place, for a remembrance con- tinually before the Lord.

30 Also thou shalt put in the breat plate of iudgement the v Vrim & the Thumim, w shall be vpo Aarons heart, wh he goeth in before the Lord: and Aarón shall beare the iudgement of the children of Israel vp- on his heart before the Lord continually.

31 And thou shalt make the robe of the E- phod altogether of blewe silke.

32 And the hole for his heade shall be in the middles of it, hauig an edge of wouē wor- ke rounde about y collar of it: so it shall be as y collar of an habergeo that it ret not.

33 And beneath vpon the skirtes thereof y shalt make pomgranates of blewe silke, & purple, & skarlet, round about the skirtes thereof and belles of golde betwene them round about:

34 Thaus, a golden bel and a pomgranate, a golden bel and a pomgranate rounde a- bout vpon the skirtes of the robe.

35 So it shall be vpon Aarón, when he mini- streth, and his found shall be heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shall not dye.

36 Also thou shalt make a plate of pure golde, & graue therō, as signets are graue, HOLINES TO THE LORD,

37 And y shalt put it on a blewe silke lace, and it shall be vpon the mitre: even vpon y fore fronte of the mitre shalt it be.

38 So it shall be vpon Aarons forehead, that Aarón may be beare the iniquitie of y of- frings

k Which are vponest to- ward the shul- des.

l Which are beneath.

m Aarón shalt not more into the holy place in his owne name, but in the name of all the chil- dren of Israel.

n Vrim signi- steth light, and Thumim per- faithing: cel- ring thde the stones of the breat plate were mohe cleane, and of

perfect beau- terthy Vrim al so in met kno lage, and Thü mim
holynier, showing what verours are re quored in the Priests.

o Holines ap- portioneth to the Lord for he is mohe ho ly, and
nothig vsholy may appuare befo- re ham.

p Their offri- ge colde not bo lo perfect, but some foure wolde
be the- reim: w foure the hie Priest bare and pac- sed God.

frings

The tabernacle.

Exodus.

4 That is, con- ferent the, by giving them things to of- fit, and
thereby admit them to their office

Or, of 15 issues

7 In not hu- ding their na- kudnes.

Gen 5,2.

a To offer the in lucidice.

b Which was next under the Ephod

Chap. 28, 36.

Chap. 30, 23.

Chap 28, 41.

Or, in fact then

frings, which the childre of Ifi ael fhall of- fre in all their holy offrigs; & it fhallbe al- waies vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou fhalt embroydre the fine linen coat, and thou fhalt make a girdle of fine linen, but thou fhalt make a girdle of needle worke.

40 Also thou fhalt make for Aarons sonnes coates, & thou fhalt make the girdels, & bonets fhalt thou make them for glorie and comelines.

41 And thou fhalt put them vpon Aarón thy brother, & on his sonnes with him, & fhalt anoynt them, and fiell their hands, and sanctifie them, & they may minister vnto me in the Priestly office.

42 Thou fhalt also make them linen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shallbe for Aarón and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in & holy place, that they commit not iniquitie, & so dye. This shallbe a lawe for euer vnto him and to his seed after him.

CHAP. XXIX.

1 The matter of consecrating the Priests 3t The continual
sacrifice. 4 The Lord permiteth to dwell among the children of
Israel.

1 His thing also shalt thou do unto the when thou consecratest
them to be my Priests, * Take a young calf, and two rams
without blemish,

2 And unleavened bread & cakes unleavened tempered with
oyle, & wafers unleavened anointed with oyle: (of fine wheat
flower shalt thou make them)

3 The first shalt put the in one basket, & present them in the
basket with the calf and the two rams,

4 And shalt bring Aaron and his sons unto the door of the
Tabernacle of & Congregation, and wash them with water.

5 Also thou shalt take the garments, & put upon Aaron the
tunic, and the robe of the Ephod, and the Ephod, and the
breastplate, and shalt clothe him to him with the broidered garment
of the Ephod.

6 Then thou shalt put the mitre upon his head, and shalt put the
holy crown upon the mitre.

7 And thou shalt take the anointing oyle, and shalt pour upon
his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them,

9 And fhalt girde them with girdels, both Aarón & his fonnes:
and fhalt put the bo- nets on them, and the Prielftes office fhall
be theirs for a perpetual lawe: thou fi fhalt alfo 'fil the hands of
Aarón, and the hāds of his fonnes.

10 After, thou fhalt prefent the calf before the Tabernacle of the
Cfgregacion. * and Aarón and his fonnes fhall 'put their hāds
vpon the head of the calf.

11 So thou fhalt kil the calf befor: & Lord, at the dore of the
Tabernacle of the Con- gregacion.

12 Then thou fhalt take of & blood of the calf, and put it vpon
the boines of the al- tar with thy finger, and fhalt powre all the
rest of the blood at the fore of the altar.

13 *Alfo thou fhalt take all the fat that co- uereth the inwards,
and the kall, that is on the liuer, and the two kidneys, and the
fat that is vpon the, and fhalt burne them vpon the altar.

14 But the flefh of the calf, and his fkin, and his dofig fhalt
thou burne with fire with out the hofte: it is a 'finne offering.

15 Thou fhalt alfo take one ram, and Aa- rón and his fonnes
fhall put their hands vpon the head of the ram.

16 Then thou fhalt kil the ram, and take his blood, and fprinkle
it round about vpon the altar,

17 And thou shalt cut the ram in pieces, and wash & inwardes of him and his legges, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar. for it is a burnt offering vnto the Lord 4 for a swete fauour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ram, and Aarón and his sonnes shall put their hands vpon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood & put it vpon the lap of Aaróns eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right fore, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aarón, and vpon his garments, and vpon his sonnes, and vpon- on the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams & fat & the rumpe, euen the fat that couereth the inwardes, and the kalle of the liuer, and the two kidneys, and the fat that is vpon them, and the right shulder, (for it is the 1 ram of consecration)

23 And one loaf of bread, and one cake of bread tempered with
oyle, & one wafer, out of & basket of the vneauened bread that
is before the Lord.

24 And thou shalt put all this in the hands of Aarón, and in the
hands of his sonnes, and k.iii.

Louth 1,6.

c Signifying that: c acrit or was also of- freed for them, and that
they did approuc

Louth 5,2

*His fant. 2 on 5,10

d Or a sonnes of red, which cauleth the wash of God to cease

e Meaning the fort & number parce of the eare.

f Wherewith the altar must be sprinkles

g Which is of freed for the co- lecration of & his Prielt.

The tabernacle.

Exodus.

b This factifies the Priest did move toward the East, West,
North and South, if so called, because it was not only shaken
to and fro, but also lifted up

b Which were offerings of shaken going to God for his
benefices.

Lau 1, 31, & 32, 9 mat 12, 4.

I That is, by the sacrifices

The first shale beaded

m To appease God's wrath if Jesus may be pardoned

Num 21, 3.

shalt shake them to and fro before y Lord.

25 Againe, thou shalt receiue them of their hands, and burne
them vpon the altar besides the burnt offering for a swete fauour
before the Lord: for this is an offering made by fire vnto the
Lord.

26 Likewise thou shalt take the bres of the ram of the
consecration, which is for Aaron, and shalt shake it to h and
fro before the Lord, and it shalbe thy patte.

27 And thou shalt sanctifie the bres of the shaken offering, &
the shulder of the heaue offering, which was shaken to and fro,

& which was heaue vp of the ram of the confecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shalbe an heaue offering of the children of Israel, of their peace offings, euen their heaue offering to the Lord.

29 And the holy garmets, which apperteyne to Aaron, shalbe his sonnes after him, to be anointed therein, and to be cosecrat therein.

30 That sonne that shalbe Priest in his stede, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 So thou shalt take the ram of y cosecration, and sethe his flesh in the holy place.

32 And Aaron and his sonnes shal eat the flesh of the ram, and the bread that is in y basket, at the dore of the Tabernacle of y Congregation.

33 So they shal eat these things, whereby their atonemet was made, to cosecrat the, and to sanctifie the: but a stranger shal not eate thereof, because they are holy things.

34 Now if oght of y flesh of the cosecration, or of y bread remaiue vnto the morning, then thou shalt burne the rest with

fire: it shal not be eate, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded the: seuen daies shalt thou consecrat them,

36 And shalt offer eue: it day a calf or a sinne offering, for reconciliation: and thou shalt cense y altar, when thou hast offered vpon it for reconciliation, & shalt anoint it to sanctifie it.

37 Seuen daies shalt thou cense the altar, and sanctifie it, so the altar shalbe moste holy: and whatsoever toucheth the altar, shalbe holy.

38 Now this is y which thou shalt present vpon the altar: euen two labes of one yere olde, day by day continually.

39 The one lamb: thou shalt present in the morning, and the other lamb: thou shalt present at euen.

40 And with y one lobe, a stenth parte of fine flour mingled with the fourte parte of an H in of beaten oile, and the fourte parte of an H in of wine, for a drinke offering.

41 And the other lamb: y shalt present at euen: thou shalt do thereto according to the offering of the morning, & according to the drinke offering thereof, to be a burnt offering for a swete fauoure vnto the Lord.

42 This shal be a continual burnt offering in your generation at the dore of the Tabernacle of the Congregacion before y Lord, where I wil make appointment with you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shalbe sanctified by my glorie.

44 And I wil sanctifie the Tabernacle of y Congregacion & the altar: I wil sanctifie also Aaron & his sonnes to be my Priests,

45 And I wil dwel among the children of Israel, and wil be their God.

46 Then shal they knowe that I am y Lord their God, that broght them out of y land of Egypt, that I might dwel among them: I am the Lord their God.

CHAP. XXX.

1 The Altar of incense 13 The summe that the Israelites shulde pay to the Tabernacle. 16 The bresau Lauer. 23 The aminting Oyle. 34 The making of the perfume.

2 Furthermore thou shalt make an altar for swete perfume, of Shittim wood thou shalt make it.

3 The length thereof a cubite & y breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the

horns thereof shalbe h of the same,

4 And y shalt ouetlaie it with fine golde, bode y top thereof &
y sides thereof roud about, and his horns: also thou shalt
make vnto it a crowne of gold rosided about.

THE ALTAR OF SWETE PERFUME.

n That is, an Omer round chap 16, 16. o Which is a bout a print.

ve, declare my wife in you.

p Because of my glorious presence

Lau 1, 12 2 cer. 6, 16

q It is I the Lord, that am their God

a Vpon the & the swere perfume was burn. vert 14

b Of the same wood & mus- ter

We, a circle & beside.

This altar was one cubite long, and one cubite bread, and in
height was two cubites the rest may be understad by the
former figures.

4 Besides

The iudiciales.

Exodus.

e That is, in § Sanctuarie, and not in the 16o licit of all.

d Meaning whê he trim- meth them, & retheth the style

e Otherwise made the thes, which is de- scribed f But it muft
onely ferue to butne perfume

4 Befides this thou shalt make vnder this crowne two golden
rings on ether fide: euen on euctie fide shalt thou make them,
that thei may be as places for the barres to beare it with all.

5 The w barres thou shalt make of Shit- tim wood, and shalt
couer them w golde. 6 After thou shalt fet it before the vaile,
that is nere the Arke of Testimonie, be- fore the Merciseat that
is vpon the Te- Stimonie, where I wil appoint with thee.

7 And Aarón shal burne thereon fwete in- cenfe euerie
morning: when he d dresseth the lampes thereof, shal he burne
it.

8 Likewise at euen, when Aarón fetterh vp the lapas thereof,
he shal butne incéfe: this perfume shalbe perpetually before
the Lord, throughout your generations.

9 Ye shal offre no e shange incenfe thereon, nor burne
facrifice, not offring, nether po- wie anie drinke offring f
thereon.

10 And Aarón shal make recociliation vpo y hornes of it once in a yere w the blood of the sinne offting in the day of recocilia- tion: once in the yere shal he make recon- ciliation vpon it throughout your genera

tions: this is mofte holy vnto the Lord.

11 ¶ Afterward the Lord fpake vnto Mo- fes, faying,

12 "When thou takeft the fumme of y chil- dren of Ifrael after theii nóbre, then they shal giue euerie man s a redemption of his life vnto the Lord, whê thou telleft them, that there be no plague among them whê thou counteft them.

13 This shal euerie ma giue, that goeth into the nombre, half a fhekel, after the b fhe- kel of the Sanctuarie: ("a fhekel is twenty gerāhs) the halfe fhekel fhalbe an offting to the Lord.

14 All that aren Sbred fió twenty yere olde and abouē, shal giue an offting to y Lord.

15 The riche shal not paffe, and the poore shal not diminish from halfe a fhekel, whê ye shal giue an offting vnto y Lord, for the redemption of your liues.

16 So thou shalt take the money of y redép- tion of the children of Ifrael, and shalt put it vnto the vfe of the Tabernacle of y Cógregacion, that it may be a memorial vnto

the children of Ifrael before y Lord for the redemption of your liues.

Num. 1, 2, 3

g Wherby be f fitficd y he re- demed his life whiein he had forfait, as is declared by Daniels Sum- 24:1

h This fhekel valued two ch mone fhedels: & y gerāh va- lued abouē 2- pente after 4. shill fterl. the once of filues, Leu. 27, 25. num 3, 47. & 5th, 41, 28

i That God shald be mer- ciful vnto you.

THE LAVER OF BRASSE.

A The fundation or fote of the Lauer.

B The Lauer, Becunfe Mofes deferiheth not the maner of this Lauer, this figure is made after the facion of Salomons, w femeth to be mofte agreeable to this, i King 7, 18 fane in ftole of whelet are put barres to beare it, as in the other fi gures alfo appeareth.

27 ¶ Alfo y Lord fpake vnto Mofes, faying, 18 Thou shalt alfo make a lauer of braffe, & his fote of baffe to walh, and shalt put it betwene y Tabernacle of y Congrega- ció & the altar, & shalt put water therein. 19 For Aarón and his fonnes shal k walh thei han is and their fete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister & to make y perfume of the burnt offering to the Lord, they shal wash the felues with water, lest they dye.

21 So they shal wash their háds & their fete y they dye not: & this shalbe to the an ordinance

for euer, bothe vnto him and to his fede throughout their generations.

22 ¶ Also y Lord spake vnto Moses, saying, 23 Take thou also vnto thee, principal spices of y most pure myrrhe five hundred lb. of sweet cinnamon halfe lb. of muche, that is, two hundred & fiftie, and of sweet calamus, two hundred, and fiftie:

24 Also of cassia five hundred, after the lb. of the Sanctuary, and of oile olive an Hin.

25 So thou shalt make of it the oile of holy ointment, euen a most precious ointment after the arce of the apotheca: ie: this k.iiii

As long as y priesthood shal last

in Waving for muche.

¶ It is a kinde of reede of a very sweete flavour within, & is used in pou- ders & odours. Chap. 29, 40.

h Signifying y he thre com- meth to God, muft he wa- flad
from all fone and cor- ruption.

The tabernacle.

Exodus.

o All things which appar- tence to the fa- bernacle

thalbe the oile of holy ointement.

26 And thou shalt anoint y Tabernacle of the Congregacion the
ewith, & the Ar- ke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the
Candelsticke, with all y in- struments thereof, & the altar of
incense:

28 Also the altar of burnt offering with all his instruments, and
the lauer & his fote.

29 So thou shalt sanctise them, and they shalbe moste holy: all
y shal touche them, shalbe holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt
consecrat them, that they may minstre vnto me in the Priests
office.

31 Moreover thou shalt speake vnto y chil- dren of Israel, saying, This shal be an ho- ly ointing oyle vnto me, throughout your generations.

32 None shal anoint v mas flesh therewith, nether shal ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

33 Whofoeuer shal make y like oinemetē, or whofoeuer shal put any of it vpon a sta- ger, eue he shalbe cut of from his people.

34 And the Lord said vnto Moses, Takevn to thee these spices, pure myr: the & v cleare gume and galbanum, these odoures with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the apotecary, mingled together, pure & holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of y Testi- monie in the Tabernacle of the Congre- gacion, where I wil make appointment with thee: it shalbe vnto you moste holy.

37 And ye shal not make vnto you any co- position like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord.

38 Whofoeuer shal make like vnto that to smel thereto, eue he shal be cut of from his people.

CHAP. XXXI.

2 God maketh The glest & Aholdh mete for his worke. 13 The Sabbath day is the sign of our sanctification. 14 The tables written by the finger of God.

1 A Nd y Lord spake vnto Moses, sayig, Beholde, I haue called by name, Behalc, the sonne of Vri, the sonne of Hur of the tribe of Iucah,

3 Whome I haue filled with the Spirit of God, in wisdom, & in understanding & in knowledge & in all b workmanship:

4 To finde out curious workes to worke in golde, & in siluer, and in brasse,

5 Also in the art to set stones, and to carue in timber, and to worke in all maner of workmanship.

6 And beholde, I haue iowned with hi Aho- liab the sonne of Ahisamah of the tribe of

Dan, & in the hearers of all that are wise hearted, haue I put wisdom to make all y I haue commanded thee:

7 That is, y Tabernacle of y Congregacio, and the Arke of the Testimonie, and the Merciseat that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments the- reot, and the d pure Candelsticke with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offing with all his instruments, and the Laue, with his fote:

10 Also the garments of the ministration, and the holy garments for Aaron y Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the anointing oyle, and swete per- fume for the Sanctuarie: according to all that I haue commanded thee, shal they do.

12 Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Is- rael, & say, Notwithstanding kepe ye my Sabbaths: for it is a sign between me and you in your generations, that ye may kno- we that I the Lord do sanctise you.

14 Ye shal therefore kepe y & Sabbath: for it is holy vnto you: he that defileth it, shal dye y death: therefore whofoeuer

worketh therein, the same persone shalbe euen cut of from among his people.

15 Six dayes shal men worke, but in the se- uenth day o the Sabbath of the holy rest to the Lord: whofoeuer doeth any worke in the Sabbath day, shal dye the death.

16 Wherefore the children of Israel shal ke- pe the Sabbath, that they may observe the rest through out their generations for an euet lasting covenant.

17 It is a sign between me and the chil- dren of Israel for euet: for in six dayes y Lord made the heaven and the earth, and in the seventh day he ceased, and rested.

18 Thus (when the Lord had made an end of comaning with Moses vpon mount Si- nai) the gaue him two Tables of the Te- stimonic, two tables of stone, written with the finger of God.

CHAP. XXXII.

The Israelites impute their deliverance to the calf. 1 God is appalled by Moses prayer 19 Moses brea- keth the Tables 20 Next yeth the idolaters. 21 Mo- es z gale for the people.

1 B Vt when the people sawe, that Moses tailed log or he came downe from y moutaine, the people gathered the selues together against Aaron, & said vnto him, Vp, make vs gods to

go before vs: for of this Moses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, b Plucke of the

c I haue in- 2 oed them, and not: a sed their know le- dge.

d So called, because of the coming and ar rest'd therein, or because the whole was beaten out of one piece

e Which only was an anoint the Priests & y instruments of the Taberna- cie, and not to burne

f Though I co- monde these workes to be done, it wil I me that you break my Sabbath, it is to cause from our workes, & to obey the will of God

40.2.2.2.2.

Gen. 1. 31. Q 2. 2.

h From crea- ting his crea- tions, but not fro generis- g & preferring them Deut 9. 1p. i Whereby he declared his will to his peo- ple.

a The rote of idolatric is, who ind thunke y God is not at hand, except they fe him carually b Thinking y they o offe rather large idolatric, clid to refigne their moste precious new- els.

g Nether as their burials nor other wi- fe.

q Ether a fre- ger, or an Is- raelice, saue amely the Priests to be
Ebrewe, Shch: loth: v is a fe cut kin- de of gemme and shinah
as the naile

f Only de di- cut to the vis of the faber peale

a I haue cho- sen and made mete Chap 11, 10

b This shew- oth that holy craves are the gifts of Gods Spirit,
& the refor: ogit to be oftend.

the

The golden calf.

Exodus.

e Suche is the rage of idola- ters, that they spare no coz to fastifie their wicked defense Psal 106,19. d That Smol- led of their love of Egypt, where that fans calves, and, & forgets worshipped 1.King.12,18.

1 Cor.10,7.

e Whereby we fe what neces- site we have to pray ear- neally to God, to keep us in his true obe- dience and to send us good guides 2.King 12,28 Chap 33 3 deut 9,13 f God ineweth y the praises of the godly stay his pu- nishment

Psal 100,28.

Mamb 14,13 Or, blaspheme.

Or, erpent.

g That is, thy promises made to Abraham Gen 12,7 & 12,7 & 48,16

the golden earrings, which are in the eares of your wines, of your fones, and of your daughters, and bring them vnto me.

3 Then all the people pluckte from the f values the golden earrings, which were in their eares, and they broght them vnto Aa- ron.

4 Who receiued them at their hands, and facioned it with the grazing tole, & ma- de of it a molten calf: then they said, *

These be thy gods, & Israel, & broght thee out of the land of Egypt.

5 When Aaron sawe that, he made an altar before it: and Aaron proclaimed, saying, To morowe shalbe the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, & broght peace offings: also the people fate them downe to eat and drinke, and rose vp to playe.

7 Then the Lord said vnto Moses, * Go, get the downe: for thy people which thou haft broght out of the land of Egypt, hath the corrupted their wines.

8 They are sone turned out of the way, which I commanded them for they haue made them a molten calf, & haue worshipped it, & haue offered the eto, sayig, * These be thy gods, & Israel, which haue broght thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, * I haue sene this people, and beholde, it is a stiffnecked people.

10 Nowe therefore let me alone, that my wrath may wake hote against them, so I wil consume toem: but I wil make of thee a mightie people.

11 *But Moses prated vnto y Lord his God, and said, O Lord, why doe: h: thy wrath wake hote against thy people, which

thou haft broght out of the lad of Egypt, with great power, and with a mightie hand?

12 *When fore shal the Egyptians speak, and say, He hath broght them out mali- ciously for to slay them in the mouraines, and to consume them from the earth: tur- ne from thy scarce wrath, and change thy minde from this euil toward thy people.

13 Remember Abraham, Izhak, & Israel thy seuanes, to whome thou swarest by thine owne selfe, and saidest vnto them, * I wil multiple your sede, as the stares of the heauen, and all this land, that I haue spoken of, will I giue vnto your sede, and the shal inherit it for euer.

14 Then the Lord changed his minde from the euil, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his had: the Tables were writte on bothe their sides, euen on y

one side & on the other were thei written.

16 And these Tables were the worke of God, and h this writing was the writing of God grauen in the Tables.

17 And whe Ioshua heard the noise of the people, as thei showted, he said vnto Mo- ses, There is a noise of warre in the

hoste.

18 Who answered, It is not the noise of the that haue the victorie, nor the noise of the that ate ouercome: but I do heare the noi- se of singing.

19 Nowe, assone as he came nere vnto the hoste, he sawe the calf and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneth the mountaine.

20 *After, he toke the calf, which they had made, & burned it in the fire, and ground it vnto powder, and strowed it vpon the water, & made the child: e of Israel: din- ke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, y thou haft broght so great a sinne vpon them?

22 The Aaron answered, Let not the wrath of my loud wake feaice: thou knowest this people, that: the are euen set on mischief.

23 And thei said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man y broght vs out of the land of Egypt.)

24 The I said to them, Ye that haue golde, plucke it of: and thei broght it me, and I did cast it into the fire, and thereof came this calf.

25 Moses therefore sawe that the people were k naked (for Aaron had made them naked vnto their shame among their ene- mies)

26 And Moses stode in the gate of the cap, and said, Who pretenteth to the Lord his lum come to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euerie man his sworde by his side: go to and fro, fro gate to gate, through the hoste, and slay eue- rie man his brother, and euerie man his companion, & euerie man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fel of the peo- ple the same day about thre thousand me.

29 (For Moses had said, Consecrar your hands vnto the Lord this day, euen euerie man vpon his s sonne, and vpon his brother, that there may be giuen you a blef- sing this day)

30 And whe the morning came, Moses said vnto the people, Ye haue committed a grie- uous crime: but now I wil go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sin- li.

h All these re- percibs shews how excellent a chig they defrauded them selues of by their idolatry

Deut.9,21.

i Parvely to czipite them of: our idola- ture, & parvely y that
slnde him: none oc- calib to reme- ber it sister- warde.

k Buthe defti- nate of Gods favour, & as oc- calib to their
enemies to speake euil of their God

l This fast did so pleast God, that he turned the nurse of Jaskob
age: it Leui, to a blef- sing, Deut 16,9

m In renfging Gods gloue we noit nuue no repelt to perfone,
but put of all carnal afe- tion

Ceremonies.

Exodus.

Nevv tables 3/1224

n So much he referred to glo- rie of God, & he preferred it out
to his ow- ne saluation. n I will make it know that he was more
protestant in some mental confid to life overlating.

p This decla- reth how great most a time, i- dolatric is, fo- king
that at Mo fth praest God would not ful- ly remute it.

n The land of Canaan was compoiled & Liberio dies, that
cured into it, with passe up by the killer Gen 12,7. and 23,27.
sofe. 24,11. Taw. 7,21.

Chap 31,9. dent. 9,13.

6 That other may sheve merce, if thou repent, or ele ponish thy rebellion,

c That is, the Tabernacle of the Congreg- ists so called, because the people refor- ced therefor, when they sholde be instructed of the Lord's wil.

ned a great sinne and haue made the gods of golde.

32 Therefore now if thou pardone their sinne, thy merce shal appeare: but if thou wilt not, I pray thee, raise me out of thy boke, which thou hast written.

Then the Lord said to Moses, Whosoe- uer hath shined against me, I wil put him out of my boke.

34 Go now therefore, bring the people vn- to the place which I commanded thee: be- holde, mine Angel shal go before thee, but yet in the day of my visitation I wil vise there sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calf which he made.

CHAP. XXXIII.

2 The Lord promised to send an Angel before his people. 4
They are sad because the Lord demeth to go up with them. 5
Moses talketh familiarly with God. 13 He preach for the
people, 14 And desire to be the glone of the Lord.

1 A Fierwarde the Lord said vnto Mo- ses, Departe, go vp fro
hence, thou, and the people (which thou hast brought vp out of
the land of Egypt) vnto the lad w I sware vnto Abraham, to
Izhile and to Laakob, sayig, vnto thy sede wil I giue it.

2 And I wil send an Angel before thee & wil cast out the
Canaanites, Amorites, and the Hittites, and the Petizzites, the
Hiuites, and the Iebusites:

3 To a lad, I say, that floweth with milke & hony: for I wil not
go vp with thee, be- cause thou art a stifnecked people, lest I
consume thee in the way.

4 And when the people heard this euil ti- dings, they followed,
& no man put on his best rayment.

5 (For the Lord had said to Moses, Say vn- to the children of
Israel, Ye are a stifnec- ked people, I wil come sodenly vpon
thee, and consume thee: therefore now put thy costly rayment
fro thee, that I may know what to do vnto thee.)

6 So the child is of Israel laied their good rayment from them,
after Moses came down from the mount Horeb.

7 Then Moses toke his tabernacle, & pitched it without the
hoste far of from the hoste, and called it Ohel-moed. And
when anie did foke to the Lord, he weir out vnto the
Tabernacle of the Congrega- tion, which was without the
hoste.

8 And when Moses went out vnto the Ta- bernacle, all the
people rose vp, and stode euerie man at his tent dore, and
loked af- ter Moses, vntil he was gone into the Ta- bernacle.

9 And aflone as Moses was entred into the Tabernacle, the
cloudy piller descended and stode at the dore of the
Tabernacle,

and the Lord talked with Moses.

10 Now when all the people faw the clou- dy piller stand at the
Tabernacle dore, all the people rose vp, & worshipped eue- rie
man in his tent dore.

11 And the Lord spake vnto Moses, face to face, as a man
speaketh vnto his friend. After he turned againe into the hoste,
but his seruant Ioshita the sonne of Nun a yong man, departed
not out of the Ta- bernacle.

12 ¶ Then Moses said vnto the Lord, Se, & faeist vnto me,
Lead this people fourth, & thou hast not shewed me whome
thou wilt send with me: thou hast said moreo- uer, I knowe
thee by name, & thou hast also founde grace in my sight.

13 Now therefore, I pray thee, if I haue fo- unde fauour in thy sight, shewe me now thy way, that I may knowe thee, and that I may finde grace in thy sight: consider al- so that this nation is thy people.

14 And he answered, My presence shal go with thee, and I wil giue thee seft.

15 Then he said vnto him, If thy presence go not with us, cary vs not hence.

16 And wherein now shal it be knowe, that I and thy people haue founde fauour in thy sight shal it not be when thou goest with us so I, & thy people shal haue pre- eminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I wil do this also that thou hast said: for thou hast founde grace in my sight, and I knowe thee by name.

18 Againe he said, I beseche thee, shewe me thy & glorie.

19 And he answered, I wil make all my good go before thee, and I wil proclai- me the Name of the Lord before thee: for I wil shewe mercie to whome I wil shewe mercie, & wil haue compaision on whome I wil haue compaision.

20 Furthermore he said, Thou cast not se my face, for there shal no man se me, and liue.

21 Also the Lord said, Beholde, there is a place by me, and thou shalt stade vpon the rocke:

22 And while my glorie passeth by, I wil put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I wil take away mine hand, & thou shalt se my backe partes: but my face shal not be fene.

CHAP. XXXIII.

1 The Tables are remued. 6 The description of God. 12 All felonship with idolaters is forbidden. 13 The three feasts 20 Moses is an dates in the mount. 20 His face, sheweth, and he couereth it with a waile.

1 And Lord said vnto Moses, Hewe thee two Tables of stone, like vnto & first

d Moses plai- ntiv & fam- liarely of all others, Monb. 12,9

e I care for thee and wil presence thro in this thy vocation

f She face, f Signifying & the Israelites shalce excel through Gods fauour all w- ther people, vert 16.

g Thy face, thy substance, and thy main- nie

h My mercie, & fatherlie ca ve

i Read chap. 14, vers 6,7 Rom. 9,15.

k For finding nothing in me that ca defer- ne mercie, he wil
frely faue lie

l For Moses faw not his face in ful ma- relie, but as mans w
cake- nes colde bea- re in lo mount Horeb

m So much of my glorie as to this mortal life thou art able to
se.

Deut. 10,2 first

The tabernacle.

Exodus.

42

first, and I will write upon the Tables the wordes that were in
first Tables, which thou brakest in pieces. 2 And be ready in
the morning, that thou majest come vp early vnto the moit of
Si nai, and "waite there for me in the top of the mount. 3 But
let no man come vp with thee, nether let anie man be fene
throughout all the mount, nether let the fhepe nor cattel fede
before this mount. 4 The Moses hewed two Tables of sto- ne
like vnto the first, and rose vp early in y morning, and went vp
vnto the mount of Sinai, as the Lord had commanded him, &
toke in his hand two Tables of stone. 5 And the Lord defended
in the cloude, and stode with him there, and proclaimed the

Name of the Lord. 6 So the Lord passed before his face, and a
cried, The Lord, y Lord, strong, meri- ful, and gracious, flow
to angre, & abun- dant in goodness and trutth, 7 Referring
mercie for thousands, for- giving iniquities, & transgression
and fin- ne, and not "making the wicked innocent, "visiting the
iniquities of the fathers vpon the children, and vpon childrens
childe, vnto the third and fourth generation. 8 Then Moses
made haste and bowed him self to the earth, and worshipped, 9
And said, o Lord, I praye thee, if I haue founde grace in thy
sight, that the Lord wolde now go w vs (for it is a stifnecked
people) and pardon our iniquities & our fins, and take vs for
thine inheritance. 10 And he answered, Beholde, "I will make
a covenant before all thy people, and wil do meruels, fuche as
haue not bene done in all the world, nether in all nations: and
all the people amog whome thou art, shal se the worke of y
Lord: for it is a terrible thing that I wil do with thee. 11 Kepe
diligently that which I comman- de thee this day, beholde, I
wil cast out before thee the Amorites, and the Canaanites, and
the Hittites, & the Perizzites, and the Hiiutes, and the
Iebufites. 12 *Take hede to thy self, that thou make no
compact with the inhabitants of the land whithen y goest, lest
thee be the cause of a ruine among you: 13 But ye shal
ouerthrowe their altars, and breake their images in pieces, and
cut do- wne their groues. 14 (For thou shalt bowe downe to
none o- ther god, becaufe the Lord, whose Name is Ielous, is a
Ielous God) 15 Lest thou make a compact with the in-

habitants of the land, and when they go a whoring after their gods, and do facri- fice vnto their gods fone man call thee, and thou eat of his sacrifice;

16 And lest thou take of their * daughters vnto thy sonnes, and their daughters go a whoring after their gods, and make thy sonnes go a whoring after their gods.

17 Thou shalt make thee no gods of a me- tal.

18 The feast of vnleauened bread shalt y kepe: feue dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the mo- neth of Abib thou camest out of Egypt.

19 *Euerie male, that first openeth y wombe shalbe mine: also all the first borne of thy flocke shalbe reconed mine, bothe of beues and shepe.

20 But the first of the afse thou shalt bye out with a lambe: and if thou redeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou re- deme, and none shal appeare before me empty.

21 Six dayes thou shalt worke, and in the feueth day thou shalt rest: bothe in earing time, and in the haruest thou shalt rest.

22 Thou shalt also obserue the feast of wekes in the time of y first fuites of wheat haruest, and the feast of gathering fuites in

the end of the yere.

23 Thrife in a yere shal all your me chil- dre appeare before y
Lord Iehouah God of Israel.

24 For I wil cast out the nations before thee, and enlarge thy
coastes, so that no man shal desire thy land, whe thou shalt
come vp to appeare before the Lord thy God thrife in the yere.

25 Thou shalt not offer the blood of my fa- crifice with leauen,
nether shal oght of the sacrifice of the feast of Pafficoeur be
left vnto the morning.

26 The first ripe fuites of thy land thou shalt bring vnto the
house of the Lord thy God: yet shalt thou not sethe a kid in his
mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for
after the tenoure of * these wordes I haue made a covenant
with thee and with Israel.

28 So he was there with the Lord fourtie dates and fourtie
nights, and did nether eat bread nor drinke water: and he wrote
in the Tables *the wordes of y covenant, eneu the ten
commandements.

29 So when Moses came downe fro moit Sinai, the two Tables
of the Testimonie were in Moses hand, as he descended from

the mount: (now Moses wist not that y skin of his face thone bright, after that God had talked with him)

30 And Aaron and all the childre of Israel loked vpon Moses, and beholde, the skin of his face thone bright, and they were afraid to come nare him.

1. King 11 a.

e As golden flourthroffe, or any thing that is molten.

Chap. 13, 4.

Chap. 15, 8. Or 20, 29. H. 24, 44, 50.

f With out of- firing fount thing

Chap. 23, 16.

g Which was in September, when y ho- ne declined, which in the course of pola tical things this called y ende of y yere.

h God promi- seth to ascend them & clears, which obey his commanded ment.

i Read chap. 21, 19. den. 14a 21

Chap 24, 18. den 9, 9.

k This mira- cle was to co firme the auto rute of the La we, and oghe no more to be followed then other mira- cles

Den 4, 19. Or, wordes.

I Read 2 Col. 3, 7.

liii.

The tabernacle.

Exodus.

a.Cor.2.13.

m Which was in the Tabernacle of the Congregation.

31 But Moses called them: and Aaron and all the chief of the Congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came here, and he charged them with all that the Lord had said unto him in moot Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came before Lord to speak with him, he took of the couering until he came out: then he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the

couering vpon his face, until he went to speak with God.

CHAP. XXXV.

1 The Sabbath 2 The freights are required. 21 The readings of the people to offer 30 "Bazalees & Athelads are praised of Moses.

1 Then Moses assembled all the Congregation of the children of Israel, and said unto the, These are the words which the Lord hath commanded, that ye should do them:

Chap 20.2. a Western ye shall rest from all bodden works.

2 *Six days thou shalt worke, but the seventh day shal be vnto you the holy Sabbath of rest vnto Lord: whosoever doeth anie worke therein, shal dye.

3 Ye shal kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶Againe, Moses spake vnto all the Congregation of children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoever is of a willing heart, let him bring this offering to the Lord, namely golde, and siluer, and brasse:

6 Also blewe silke, and purple, and skarlet, and fine linen, and goats heere,

7 And rams skins died red, and badgers skins with Shuttim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the swete incense,

9 And onix stones, and stones to be set in the Ephod, and in the best plate.

b Read Chap. 10 And all the wise heard among you, shal come & make all that the Lord hath commanded:

Chap. 26.11. 11 That is, the Tabernacle, the paullion thereof, & his couering, & his taches & his boards, his barres, his pillars & his sockets,

12 The Arke, and the barres thereof: the Merciseat, & the vail that couereth it, 13 The Table, and the barres of it, and all the instruments thereof, & the shewe bread:

14 Also the Cadelfsticke of light and his instruments and his lampes with the oyle for the light:

15 *Likewise the Altar of perfume and his barres, and the anointing oyle, and the swete incense, and the vail of the dore at the entering in of the Tabernacle,

16 The Altar of burnt offering with his brazen grate, his barres
and all his instruments, the Laver and his fote,

17 The haggings of the course, his pillars & his sockets, and
the vail of gate of the course,

18 The pins of the Tabernacle, and pins of the course with their
cordes,

19 The ministring garments to ministrate in the holy place, and
the holy garments for Aaron the Priest, and the garments of his
sonnes, that they may ministrate in the Priestes office.

20 ¶Then all the Congregation of children of Israel departed
from the presence of Moses.

21 And euerie one, whose hearts encouraged him, & euerie
one, whose spirit made him willing, came and brought an
offering to Lord, for the worke of the Tabernacle of the
Congregation, and for all his vases, and for the holy garments.

22 Bothe men & women, as many as were fre hearted, came
and brought taches and earrings, and rings, and bracelets, all
were icwels of golde: and euerie one that offied an offering of
golde vnto the Lord:

23 Euerie man also, which had blewe silke, and purple, &
skarlet, and fine linen, and goats heere, and rams skins died
red, and badgers skins, brought them.

24 All that offred an oblatio of siluer & of brasse, brought
offing vnto the Lord: & euerie one, had Shuttim wood for anie
maner worke of ministratio, brought it.

25 And all the women that were wise hearted, did spun with
their hades, and brought the spun worke, euer the blewe silke,
and the purple, the skarlet, and the fine linen.

26 Likewise all the women, whose hearts were moued with
knowledge, spun goats heere.

27 And the rulers brought onix stones, and stones to be set in
the Ephod, and in the blest plate:

28 Also spice, and oyle for light, and for the anointing oyle,
and for the swete perfume.

29 Euerie man and woman of the children of Israel, whose
hearts moued the willingly to bring for all the worke which the
Lord had commanded the to make: by the had of Moses,
brought a fre offering to Lord.

30 ¶Then Moses said vnto the children of Israel. Beholde, *
Lord hath called by name Bezaleel the sonne of Vri, the sonne
of Hur of the tribe of Iudán,

31 And

Chap 30.2.

Mofes.

Exodus.

Or, with the Spirit of God.

31 And hathe filled him with an excellent Spirit of wisdom, of understanding, and of knowledge, and in all maner worke,

32 To finde out curious workes, to worke in golde, and in filuer, and in brasse,

33 And in grauing stones to set the, and in karuing of wood, enen to make anie maner of fine worke.

34 And he hathe put in his heart that he may teache other: bothe he, and Aholiab fi sonne of Ahifamach of the tribe of Dan:

35 Them hathe he filled with wifdome of heart to worke all maner of conning & broydred, & nedle worke: in blewe filke, and in purple, in skarlet, and in fine linen & weauing, enen to do all maner of worke and subtile inuentions.

CHAP. XXXVI.

5 The great readings of the people, infomuche that he comanded the to ceafe. 6 The curtaines made 19 The couerings. 20 The boardes. 21 The barres. 22 And the waile.

a. Pertaining on grauing, or karuing, or firene line. Chap. 26, 27.

b. Wie, wife to beast

c. By the Sanctuarie he made men here all of Tabernacle.

d. Meaning Israelites.

e. A rare example & notable to see the people so ready to serve God with their goods

Chap 26, 4.

d Which were fit pictures with singges in the service of children.

1 Then wrought Bezaleel, and Aholiaib, and all "conning men, to whome the Lord gave wisdom, and understanding, to knowe how to worke all manner worke for the service of the Sanctuarie, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, & Aholiaib, and all the wise hearted men, in whose hearts the Lord had given wisdom, even as many as their hearts encouraged to come unto that worke to worke it.

3 And they received of Moses all the offering which the children of Israel had brought for the worke of the service of the Sanctuarie, to make it: also they brought still unto him fre gifts euerie morning.

4 So all the wise men, that wrought all the holy worke, came
every man from his worke which they wrought,

5 And spake to Moses, saying, The people bring to me, and
more than enough for the use of the worke, which the Lord
hath commanded to be made.

6 Then Moses gave a commandment, and they caused it to be
proclaimed throughout the host. saying, Let neither man nor
woman prepare any more worke for the oblation of the
Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to
make it, and to me.

8 All the cunning men therefore among the workmen, made
for the Tabernacle ten curtains of fine twined linen, and of
blue flax, and purple, and scarlet:

4 Cherubims of broyded worke made they upon them.

9 The length of one curtain was twenty and eight cubites, and
the breadth of one curtain foure cubits: and the curtains
were all of one cloth.

10 And he coupled five curtains together, and other five
coupled he together.

11 And he made fringes of blue flax by edge of one curtain,
in the felledge of coupling: likewise he made on the side of the

other curtaine in the feluedge in the seconde coupling.

12 "Fiftie strings made he in the one curtai- ne, and fiftie strings made he in the edge of the other curtaine, which was in the se- conde coupling: the strings were set one against an other.

13 After, he made fiftie taches of golde, & coupled the curtaines one to an other the taches: so was it one Tabernacle.

14 Also he made curtaines of goates heere for the couering vpon the Tabernacle: he made them to the number of eleuen cur- taines.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cife.

16 And he coupled fiue curtaines by them felues, and fix curtaines by them felues:

17 Also he made fiftie strings vpon the ed- ge of one curtaine in fi feluedge in the cou- pling, and fiftie strings made he vpon the edge of the other curtaine in the seconde coupling.

18 He made also fiftie taches of braffe to couple the couering that it might be one.

19 And he made a couering vpon the pa- uillion of rams skins died red, & a coue- ring of badgers skins abone.

20 Likewise he made the boardes for the Tabernacle of Shittim wood to ftad vp.

21 The length of a boarde was ten cubites, & the breadth of one boarde was a cubi- te, and an halfe.

22 One boarde had two tenons, fet in ordre as the fete of a ladder, one againft an o- ther: thus made he for all the boardes of Tabernacle.

23 So he made twette boardes for South- fide of the Tabernacle, euen ful South.

24 And fourtie fockets of filue: made he vn- der the twette boardes, two fockets vnder one boarde for his two tenos, & two foc- kets vnder another boarde for his two te- nons.

25 Alfo for the other fide of the Taberna- cle towarde the North, he made twentie boardes,

26 And their fourtie fockets of filuer, two fockets vnder one boarde, & two fockets vnder another boarde.

27 Likewise towarde the Weftfide of the Tabernacle he made fix boardes.

28 And two boardes made he in the corners of the Tabernacle, for ether fiue,

29 And they were joyned beneth, and li- kewife were made fure abone with a ring:

Chap. 26, 28.

or, hope.

or, quelling.

e. Thefe two were abone fi couering of goates heere.

f. And to bea- re vp the cur- taines of the Tabernacle.

g. Or towarde the fire was the fex called mediterrann, fi we ftward fto terufelion

Chap 26, 24.

1.1.1.

The tabernacle.

Exodus.

thus he did to both in both corners.

30 So there were eight boarders and their sixteen sockets of filuer, under euerie bo- arde two sockets.

Chap. 25, 27.

30, 4.

31 ¶ After, he made barres of Shittim wood, fue for the boarders in the one side of the Tabernacle,

32 And fue barres for the boarders in the o- ther side of the Tabernacle, and fue bar- res for the boarders of the Tabernacle on the side towards the West.

33 And he made the middest barre to shote through the boarders, from the one end to the other.

34 He ouerlaied also the boarders with gol- de, and made their rings of golde for pla- ces for the barres, and couered the barres with golde.

b Which was between § 12. dhurie and § Holлиеft of all.

35 ¶ Moreover he made a b vaille of blewe silke, and purple, and of skarlet, and of si- ne twined linen: with Cherubims of broy dred worke made he it:

36 And made thereunto foure pillers of Shittim, and ouerlaied them with golde: whose hokes were also of golde, and he cast for them foure sockets of siluer.

b which was between the gout and the Schoharte.

37 And he made an hanging for the Taber nacle dore, of blewe silke, and purple, and skarlet, and fine twined linen, and

needle worke,

38 And the fue pillars of it with their ho- kes, and ouerlaied their chapters & their filets with golde, but their fue sockets were of braille.

CHAP. XXXVII.

1 The Arke. 4 The Merciseat. 10 The Table. 17 The Candelfilcke. 25 The Altar of incense.

Chap. 25, 10

1 A Fier this, Bezalcel made the Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broa- de, and a cubite and an halfe hie:

a Like barul- ments.

2 And ouerlaied it with fine golde within and without, and made a crowne of gol- de to it round about,

3 And cast for it foure rings of golde for y foure corners of it: that is, two rings for y one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, & couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to be are the Arke.

Chap. 25, 27.

6 ¶ And he made the Merciseat of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Merciseat: tenen of worke beaten with the hammer made he them.

b Of the self same matter y the Merciseat was.

8 One Cherub on y one end, and an other Cherub on the other end: b of the Merciseat made he the Cherubims, at the two ends thereof.

9 And y Cherubims spread out their wings on hie, and couered the Merciseat & their wings, and their faces were one towards an other: toward the Merciseat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaied it with fine golde, and made thereto a crowne of golde round a- bout.

12 Also he made thereto a border of an had breadth round about, and made vpon y border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure fete thereof.

14 Against the border were the rings, as places for the barres to be are the Table.

15 And he made the barres of Shittim wo- od, and couered them with golde to be are the Table.

16 * Also he made the instruments for the Table of pure golde: dishes for it, & incen cups for it, and goblets for it, & couerings for it, wherewith it shulde be couered.

17 ¶ Likewise he made the Candelfilcke of pure golde: of worke beaten out with the hammer made he the Candelfilcke: and his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: the branches of the Candelfilcke out of the one side of it, and the branches of the Candelfilcke out of the other si- de of it.

19 In one branche the bolles made like al- mondes, a knop and a floure: and in an o- ther branche the bolles made like al-

môdes, a knop & a floure: and so through- out the six branches that proceeded out of the Candelfilcke.

20 And vpon the Candelfilcke were foure bolles after the facion of almondes, the knops thereof and the floures thereof:

21 That is, under euerie two branches a knop made thereof, and a knop under the secode branche thereof, and a knop under the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one* beaten worke of pure golde.

23 And he made for it seuen lampes with y shuffers, & shuldishes thereof of pure gold.

24 Of a talent of pure golde made he it with all the instruments thereof.

25 Furthermore he made the perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the homes.

the, foure fur yce.

Chap. 25, 28.

Chap. 25, 30.

c Read chap. 29. 29.

Chap. 30, 34.

The tabernacle.

Exodus.

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hornes thereof was of the fame. 26 And he couered it with pure golde, bo- the the top and the fides thereof round a- bout, and the honcs of it, and made vnto it a crowne of golde round about. 27 And he made two rings of golde for it, vndes the crowne thereof in the two cor- ners of the two fides thereof, to put barres in for to beare it therewith. 28 Alfo he made the barres of Shittim wo- od, and ouetlaied them with golde. Chap. 30, 31. 29 And he made the holy* anointing oyle, & the fwete pure incense after the apote- caries arte.

CHAP. XXXVIII.

The Altar of burnt offrings & The brafen Lauer. The Courte 24
The fume of that the people offered.

Chap 27.1. A Lfo he made the altar of the bunn offering* of Shittim wood: fiue cub- ites was the length thereof, and fiue cubi- tes the breadth thereof: it was fquate and thre cubites hic.

2 And he made vnto it honcs in the foure corners thereof: the honcs thereof were of the fame, & he ouetlaied it with brafle.

3 Alfo he made all the instruments of the Altar: y* afhpan, & the befomes, and the bafins, y flefhokes, & the cenfers: all the instruments thereof made he of brafle.

4 Moreoues he made a brafle grate wrought like a net to the Altar, vnder the compas of it beneth in the *middes of it,

5 And caft foure rings of brafle for y fou- re ends of the grate to put barres in.

6 And he made the barres of Shittim wo- od, and couered them with brafle.

7 The which barres he put into the rings on the fides of the altar to beare it with- all, and made it holowe within y boardcs.

8 Alfo he made the Lauer of brafle, and the fore of it of brafle of the b glaffes of y women that did affemble and came together at the dote of the Tabernacle of the Congregation.

9 Finally he made y courte on the South- fide ful Southe: the hangings of the cour- te were of fine twined linen, hauing an hundreth cubites.

10 Their pillers were twentie, & their bra- fen fockets: twentie: the hokes of the pil- lers, and their filets were of filuer.

11 And on the Northfide the hangings were an hundreth cubites: their pilleis twentie, & their fockets of brafle twétie, y hokes of y pillers & their filets of filuer.

12 On the Westfide alfo were hangings of fiftie cubites, their ten pillers with their ten fockets: y hokes of the pillers and their filets of filuer.

13 And toward the Eaftside, ful Eaft, were hangings of fiftie cubites.

14 The hangings of the one fide were fifte- ne cubites, their thre pillers, and their

thre fockets:

15 *And of the other fide of the courte ga- te on bothe fides were hangings of fiftene cubites, with their thre pillers and their thre fockets.

16 All the hangings of the courte round a- bout were of fine twined linen:

17 But the fockets of the pillers were of braffe: the hokes of the pillers and their filets of filuer, and the couring of their chapters of filuer: and all the pillers of the courte were hooped about with filuer.

18 He made alfo the hanging of the gate of the courte of nedle worke, blewe filke, and purple, and fkarlet, and fine twined

linen euen twentie cubites long, and fiue cubi- tes in height & breadth, "like the hágings of the courte.

19 And their pillers were foure with their foure fockets of brafle: their hokes of fil- uer, and the couring of their chapiters, and their filets of filuer.

20 But all the* pins of the Tabernacle and of the courte round about were of brafle.

21 These are the partes of the Tabernac- le, I mtaue, of the Tabernacle of the Te- ftimonie, which was appointed by the com- mandement of Mofes for the office of y Leuites by the hand of Ithamâr fonne to Aarón the Priest.

22 So Bezaleél the fonne of Vif the fonne of Hur of the tribe of Iudâh, made all y the Lord commanded Mofes.

23 And with him Aholiah fonne of Ahifa- mâch of the tribe of Dan, a cuning wor- kerman and an embroyderer and a worker of nedle worke in blewe filke, and in pur- ple, and in fkarlet, and in fine linen.

24 All the golde that was occupied in all y worke wrought for the holy place (which was the golde of the offring) was nine & twentie talents, and feuen hundreth and thirtie fhekels, according to the fhekel of the Sanctuarie.

25 But the filuer of them that were nom- bred in the Cógregacion, was an hüdreth talêts, and a thoufand feuen hundreth fe- uentie and fiue fhekels, after the fhekel of the Sanctuarie.

26 A portion for a man, that is, halfe a fhe- kel after the fhekel of the Sanctuarie, for all them that were nombred from twen- tie yere olde and aboue, among fix hun- dreth thoufand, and thre thoufand, & fiue hundreth and fiftie men.

27 Moreoues there were an hundreth ta- lents of filuer, to caft the fockets of the Sanctuarie, and the fockets of the vaile: an hundreth fockets of an hundreth talents, a talent for a focket.

28 But he made the hokes for the pillers of a thoufand feuen hundreth and feuérie & fiue fhekels, and ouetlaied their chapiters, I.iiii.

Chap 27. 14.

"Rie uere a gaiad.

Chap 27. 19.

c That the Le- sites might ha- we the charge thereof, and mi- nifter in the foner, as did E- lcarer and I- thamâr. Nôb. 3.4

d As a grauer or carpintee, chap 31. 4.

"Or, halfe a fhe- kel

The tabernacle.

Exodus.

e Read the weight of a talent, Chap. 25:19.

and made filets about them.

29 Also the brafle of the offering was feuen- tie & talents, and two thousand, and foure hundreth fliekels.

30 Whereof he made & fockets to the dore of the Tabernacle of the Congregation and the brafen Altar, & the brafen grate which was for it, with all the inftruments of the Altar,

31 And the fockets of the courte round about, and the fockets for the courte gate, & all the* pins of the Tabernacle, and all the pins of the courte round about.

CHAP. XXXIX.

Chap. 27,19.

1 The apparel of Aarón and his fumes 32 All that the Lord commanded, was made, and finished 43 Mofes blefeth the people.

a As cenerings for the Arce, & Cidefische, the Altars & fuche like Chap 31, 10. & 37,29.

1 M Oreouer they made garments of miniftration to minifte in the San ctuatie of blewe filke, and purple, & fkar- let: the*

made also the holy garments for Aarón, as the Lord had commanded Mo- fes.

2 So he made the Ephód of golde, blewe filke, and purple, and fkarlet, and fine twi- ned linen.

3 And they did beate the golde into thin plates, and cut it into wiers, to woike it in the blewe filke & in the purple, and in the fkarlet, & in the fine linen, with broydred worke.

4 For the which thei made fhulders to cou- ple together: for it was clofed by the two edges thereof.

5 And the broydred garde of his Ephód that was vpon him, was of the fame fluffe, and of like woike: ewen of golde, of blewe filke, and purple, and fkarlet, and fine twi- ned linen, as the Lord had commanded Mofes.

Chap. 28,9. b That is, of very fine and curious work- manfhip

6 ¶ And they wroght *two onix ftones clofed in ouches of golde, and graued, as b fi- gnets are grauen, with the names of the children of Ifraél,

Chap. 28, 12.

7 And put the on the fhulders of § Ephód, as ftones for a* remembrance of the chil- dren of Ifraél, as the Lord had comman- ded Mofes.

8 ¶ Also he made the breft plate of broy- dred worke like the woike of the Ephód: to wit, of golde, blewe filke, and purple, & fkarlet, and fine twined linen.

9 They made the breft plate double, and it was fquare, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure towes of ftones. The ordre was thus, a ruby, a topa- ze, and a carbuncle in the fiift rowe.

: Or a lignee, which foure outers write that it com- meth of em- vine of the beaft called line.

11 And in the feconde rowe, an emeraude, a faphi, and a diamond:

12 Also in the third rowe, & a tuikeis, an a- chate, and an hematite:

13 Likewise in the fourte rowe, a chryfolite,
an onix, and a lafferclofed and fet in ou- ches of golde.

14 So the ftones were according to the na- mes of the children of Ifraél, ewen twelue & after their names, grauen like figners e- ue: it one after his name according to the twelue tribes.

15 After, they made vpon the breft plate cheines at the endes, of wrethen woike & pure golde.

16 They made also two boffes of golde, & two golde rings, and put the two rings in the two corners of the breft plate.

17 And they put the two wrethen cheines of golde in the two rings, in the corners of the breft plate.

18 Also the two other endes of the two wrethen cheines they fastened in the two boffes, and put them on the fhulders of the Ephód vpon the foie fronte of it.

19 Likewise the, made two rings of golde, and put them in the two other corners of the breft plate vpon the edge of it, which was on the infide of the Ephód.

20 They made also two other golden rings, and put them on the two fides of the Ephód, beneth on the forefide of it and ouer againft his coupling aboue the broydred garde of the Ephód.

21 Then they fastened the breft plate by his rings vnto the rings of the Ephód, with a lace of blewe filke, that it might be faft vpon the broyded garde of the Ephód, and that the breft plate fhulde not be lofed from the Ephód, as the Lord had commanded Mofes.

22 ¶ Mo. eouer he made the robe of the Ephód of wouen woike, altogether of blewe filke.

23 And f the hole of the robe was in the mildes of it, as § collet of an habergeon, with an edge about the collar, that it fhu- de not rent.

24 And they made vpon the fkrates of the tobe pomegranates, of olewe filke, & pur- ple, and fkarlet, and fine linen twined.

25 They made also *belles of pu.e golde, & put the belles betwene the pomegrana- tes vpon the fkrates of the tobe rounde a- bout betwene the pomegranates.

26 A bel & a pomegranate, a bel & a pome- granate round about the fkrates of the to- be to minifter in, as the Lord had co- manded Mofes.

27 ¶ After, they made coates of fine line, of woué woike for Aarón & for his fannes.

28 And the mtre of fine linen, and goodlie bonners of fine linen, and linen *breches of fine twined linen,

29 ¶ And the girdel of fine twined linen, & of blewe filke, & purple, & fkarlet, ewen of nedle worke, as the Lord had comman- ded Mofes.

d That is, cou- re tribe had his name wrie ten in a ftone.

e That is, cou- re tribe had his name wrie ten in a ftone.

e Which was next voderike Ephód. f Where he fhulde put
through his head.

Chap. 28,29.

Chap. 28,42.

30 Final-

Ceremonies.

Exodus.

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Chap. 21, 26.

Chap 27, 28.

g So called, be cause it haged before y mer- ciese & cou- re it
fro fight chap. 15, 12.

h Or, which Aaron dressed and refreshed with oyle e- neric
moenig, chap. 30, 7.

i Signifying y in Gods mar- ters man may neither addie nor
diminish. i Printed God for y peoples alliance and praised for
the.

a After y Mo- fes had bene 40, dares and 40 nights in y mount,
that is, frb the begin- ning of August to the 10. of Sept. he
came down, & cau- sed thus wor- ke to be done: which bring

Satisfied, were for vp in Abib, which moneth obtrineþ hal- fe
Marche and 2 life April.

30 ¶ Finally thei made the plate for the holy crowne of fine
golde, and wrote vp- on it a superscription like to the grauing
of a signet, a HOLINES TO THE LORD.

31 And thei tied vnto it a lace of blewe fil- ke to fasten it on
hyc vpon the mitre, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Taber- nacle, enen of the
Tabernacle of the Co- gregacion finished: & the children of If-
rael did according to all that the Lord had commanded Moses:
so did thei.

33 ¶ Afterwarde thei broght the Taberna- cle vnto Moses, the
Tabernacle & all his instruments, his taches, his boardes, his
barres, and his pillers, and his fockets,

34 And the couering of rames skins died red, & the couerings
of badgers skinnes, and the e couering vaile.

35 The Arke of the Testimonie, and the barres thereof, and the
Merciseat,

36 The Table, with all the instruments thereof, and the shewe
bread,

37 The pure Candelsticke, the lampes the- reof, enen the
lampes h set in ordre, and all the instruments thereof, and the

oyle for light:

38 Also the golden Altar & the anointing oyle, and the swete incens, and the haging of the Tabernacle dore,

39 The brazen Altar with his grate of bra- se, his barres and all his instruments, the Lauer and his fote.

40 The curtaines of the court with his pil- lers, and his fockets, & the hanging to the courte gate, & his cordes, and his pinnes, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to ser- ue in the Sanctuarie, & the holy garmets for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euerie point: that the Lord had commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and beholde, thei had done it as the Lord had commanded: so had thei done: and Moses h blessed them.

CHAP. XL.

The Tabernacle with the appurtenances is reared vp. 34 The glorie of the Lord appeareth in the clouds co- uering the Tabernacle.

Then the Lord spake vnto Moses, say- ing,

In the a first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the Table, and Read chap. set it in ordre as it doeth require: thou shalt also bring in the Candelsticke, and light his lampes,

5 And thou shalt set the incense Altar b of b That is, the golde before the Arke of the Testimonie, alter of perfu- me, or to bur- ne incense on. c This haging or vaile was barwene the Sanctuarie and the courte.

6 Moreouer thou shalt set the burnt offrig Altar before the dore of the Tabernacle, called the Tabernacle of the Congrega- cion.

7 And thou shalt set the Lauer betwene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoint the courte roud about, and hang vp the hanging at the courte gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the in- struments thereof, that it may be holye.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar moste holy.

11 Also thou shalt anoint the Lauer and his fote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the dore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aaron the ho- ly garments, and shalt anoint him, & sanctifie him that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their anointing shall be a signe, that y priesthode shall be euerlasting vnto the throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the seconde yere.

18 Then Moses reared vp the Tabernacle and fastened his fockets, and set vp the boardes thereof, and put in the barres

of it, and reared vp his pillers.

19 And he spred the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moses.

20 ¶ And he toke and put the Testimonie f That is, the in the Arke, and put the barres in the ring tables of the of the Arke, and set the Merciseat on hie Laue, chap. vpon the Arke.

21 He broght also the Arke into the Taber- nacle, and hanged vp the couering vaile, Chap. 22, 12. m.i.

Ceremonies.

Leuiticus.

and couered the Arke of the Testimonie, as the Lord had commanded Moses,

Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile, And set the bread in ordre before the Lord, as the Lord had commanded Moses. 24 Also he put the Candelsticke in the Tabernacle of the Congregation ouer against the Table toward the Southside of the Tabernacle. 25 And he lighted the lampes before the Lord, as the Lord had commanded Moses. 26 Moreover he set the golden Altar in the Tabernacle of the Congregation before the vaile, 27 And burnt swere incse

thereon, as the Lord had commanded Moses. 28 Also he haged vp the vaile at the s dore of the Tabernacle. 29 After, he set the burnt offering Altar without the dore of the Tabernacle, called the Tabernacle of the Congregacion, & offred the burnt offering and the sacrifice thereon, as the Lord had comaded Moses. 30 Likewise he set the Lauer between

the Tabernacle of the Congregacion & the Altar, and powred water therein to wash with.

So Moses, and Aaron, and his sonnes, washed their hands & their fete thereat. When thei went into the Tabernacle of the Congregacion, and when thei approached to the Altar, thei washed, as the Lord had commanded Moses. Finally he reared vp the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Moses finished the worke. 34 Then the cloude couered the Tabernacle of the Congregacion, and the glorie of the Lord filled the Tabernacle. 35 So Moses colde not entre into the Tabernacle of the Congregacion, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle. 36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourness. 37 But if the cloude ascended not, then thei iourneied not til the day that it ascended. 38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their sorneies.

Nemb. 9.17. Lung. 2.10.

b Thus the presence of God prescribed & guided the truth and day til the cause to the land promised.

THE THIRD BOKE OF

Moses, called *Leuiticus.

- Because in that booke is cruelly increased to 9 Leuiticus, and of things pertaining to their office.

THE ARGUMENT.

A God daily by most singular benesses declared him selfe to be mindful of his Church: so he woldne not that they should have anie occasion to trust other in them selues, or to depend upon others for lacke of temporal things, or oght that belonged to his diuine seruice and religion. Therefore he ordained diuers knodes of oblatons and sacrifices, to assure them of forgiveness of their offenses. (if they offered them in true faith and obedience) Also he appointed their Priests and Leuitues, their apparel, offices, conversation and portion: he shewed what seafes, they shulde obserue, and in what times. Moreover he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And

because their shulde give no place to their owne sinuensions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abibi) he prescribed ewen to the least things, what their shulde do, as what beafes their shulde offre and eat: what diseases were contagious and to be aucyded: what ordre their shulde take for all maner of filthines and pollution: whose companie their shulde flee: what marriages were lawful: and what politike lawes were profitable. Which things declared, he promised favour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3.10. & 14 The maner to offre burnt offrings afwrd of bulloke, as of shepe and berder.

a Hereby Moses declareth that he ought nothing to the people but y, which he received of God

Ow the a Lord called Moses, and spake vnto him out of the Tabernacle of the Congregacion, saying, Speake vnto the childe of Israel, & thou shalt say vnto the, If anie of you offer a sacrifice vnto the Lord, ye shal offer your sacrifice of a cartel, as of beues and of the shepe.

3 *If his sacrifice be a burnt offering of the herde, he shal offer a male without blemish, presenting him of his owne voluntary wil at the dore of the a Tabernacle of the Congregation before the Lord.

b So that colde offer of one other sort, but of those which were commanded. 1 Saml. 29.10. c Meaning within y cages of the Tabernacle.

Sacrifices.

Leviticus.

4 And he shal put his hand vpon the head of the burnt offering and it shalbe accepted "to the Lord, to be his atonement. 5 And he shal kil the bullocke before the Lord, and the Priest Aarons fones shal offer the blood, and shal fprinkle it round about vpon the a altar, that is by the dore of the Tabernacle of the Congregation. 6 Then shal he fley the burnt offering and cut it in pieces. 7 So the fones of Aaron the Priest shal put fire vpon the altar, and lay the wood in ordre vpon the fire. 8 Then the Priest Aarons fones shal lay the partes in ordre, the head and the 'kall vpon the wood that is in the fire which is vpon the altar. 9 But the inwardes thereof and the legs thereof he shal waft in water, and the Priest shal burne all on the altar: for it is a burnt offering, an oblati made by fire, for a fwete fauour vto the Lord. 10 And if his facrifice for y burnt offrig be of the flockes (a) of the fnepe, or of y goates) he shal offer a male without blemish, 11 And he shal kil it on the Northside of the altar b before the Lord, & the Priest Aarons fones shal fprinkle the blood thereof round about vpon the Altar. 12 And he shal cut it in "pieces, feparating his head and his 'kall, and the Priest shal lay them in ordre vpo the wood that lieth in the fire which is on the altar: 13 But he shal waft the inwardes, and the legs with water, and the Priest shal offer the whole & burne it vpon the altar: for it is a burnt offering, an oblati made by fire for a fwete fauour vto the Lord. 14 And if his facrifice be a burnt offering to the Lord of the foules, the he shal offer his facrifice of the turtle doues, or of the yong pigeons. 15 And the Priest shal bring it vto the

altar, and wring the necke of it a funder, and burne it on the altar: and the blood thereof shal be fhed vpon the fide of the altar. 16 And he shal plucke out his mawe h his fethers, and cast them befide the altar on the Easparte in the place of the ashes. 17 And he shal cleave it with his wings, but not deude it a fundre: and the Priest shal burne it vpon the altar vpon the wood that is in y fire: for it is a burnt offering, an oblati made by fire for a fwete fauour vto the Lord. CHAP. II. 1 The meat offering is after thre firters of fine floure vn-baken, 4 Of bread baken, 14 And of evne in the care. 2 And whe ante wil offer a meat offrig vto the Lord, his offering shalbe of fine floure, and he shal poure oyle vpo it, and put incense thereon,

3 And shal bring it vto Aarons fones the Priests, and he shal take thence his handful of the floure, and of the oyle with all the incense, and the Priest shal burne it for a memorial vpon the altar: for it is an offering made by fire for a fwete fauour vto the Lord. 4 But the remnant of the meat offring shal be Aarons and his fones: for it is most bo ly of the Lords offrings made by fire. 5 If thou bring also a meat offering baken in the oué, it shalbe an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle. 6 But if thy meat offering be an oblati of the fying pan, it shalbe of fine floure vnleauened, mingled with oyle. 7 And thou shalt paite it in pieces, and powre oyle thereon: for it is a meat offering. 8 And if thy meat offering be an oblation made in the caudron, it shalbe made of fine floure with oyle. 9 After, thou shalt bring

the meat offering (y is made of these things) vto y Lord, & shalt
prefent it vto the Priest, and he shal bring it to the altar, 10 And
the Priest shal take from the meat offering a memorial of it, and
shal burne it vpon the altar: for it is an oblation made by fire
for a fwete fauour vto the Lord. 11 But y which is left of the
meat offering, shalbe Aarons and his fones: for it is most holy
of the offerings of the Lord made by fire. 12 All the meat
offerings which ye shal offer vto y Lord, shalbe made without
leave: for ye shal nether burne leauernot hoay in any offering of
the Lord made by fire. 13 In the oblation of the first frutes ye
shal offer them vto the Lord, but they shal not be burnt vpo the
altar for a fwete fauour. 14 (All the meat offerings also shalt
thou feaon with salt, nether shalt thou suffre the falt of the
couenant of thy God to be lacking from thy meat offering, but
vpon all thine oblations thou shalt offer falt) 15 If then thou
offer a meat offering of thy first frutes vto the Lord, thou shalt
offer for thy meat offering of thy first frutes eares of corne dried
by the fire, and wheat beaten out of the grene eaves. 16 After,
thou shalt put oyle vpon it, and late incense thereon: for it is a
meat offering. 17 And the Priest shal burne the memorial of it,
even of that that is beaten and of the oyle of it with all the
incense thereof: for it is an offering vto the Lord made by fire.

m.ii.

Sacrifices.

Leuiticus.

CHAP. III.

1 The man of peace of rings, and beails for the same. 17 The Israelites may neither eat fat nor blood.

a A sacrifice of thanksgiving offered for peace & prosperity, either grow rally or particularly.

b One parts was burnt, an other was to the Priests, & the third to hi that offered E and 29. 2p. for the which reduces are as- ve the flank.

c In the peace offering it was indifferent to offer either male or female, but in f burnt offering only the male, in here can be, offered no biz- des, but in the burnt offering this might: all there was consumed with fire, and in the peace offering but a parte d The burnt offering was wholly consumed, and of f offering made by fire only the inward parts, were burnt f thul- der & break, with the two claws and f mawe were f Priests, & the rest his that offered Verf-4.

e Meaning at the Northside of the altar, chap 1.1.

A Lfo if his oblation be a peace offering, if he wil offer of f droue (whether it be male or female) he shal offer fuch as is without blemish, before f Lord, 2 And shal put his hand vpon the head of his offering, and kil it at the dore of the Tabernacle of the Congregation: & Aarons sons the Priests shal sprinkle the blood vpon the altar round about.

So he final offer parte of the peace offrings as a sacrifice made by fire vnto the Lord, even the fat that couereth the inwardees, and all the fat that is vpon the inwardees. He final also take away the two kidneys, and the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneis.

5 And Aarons fones final burne it on the altar with the burnt offering, which is vpo the wood, that is on the fire: this a facin- ce made by fire for a fwere fauour vnto the Lord.

6 Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he final offer it without blemish.

7 If he offer a lambe for his oblation, then he final bring it before the Lord,

8 And lay his hand vpon the head of his offing, and final kil it before the Taber- nacle of the Congregation, and Aarons fones final fprinkle f blood thereof roud about vpon the altar.

9 After, of the peace offrings he final offer an offering made by fire vnto f Lord: the final take away the fat thereof, & the rumpe altogether, hard by the backe bone, & the fat that couereth the inwardees, and all the fat that is vpon the inwardees.

10 Also he final take away the two kidneys, with the fat that is vpon them, and vpon the flanks, & the kall vpon the liuer with the kidneys.

11 The Priest final burne it vpon the al- tar, at the meat of an offering made by fire vnto the Lord.

12 Also if his offering be a goat, then final he offer it before the Lord,

13 And final put his hand vpon the head of it, and kil it before the Tabernacle of the Congregation, & the fones of Aaron final fprinkle the blood thereof vpo the al- tar round about.

14 The he final offer thereof his offering, and an offering made by fire vnto the Lord, the fat that couereth the inwardees, and all the fat that is vpon the inwardees.

15 Also he final take away the two kidneys, & the fat that is vpon them, and vpon the flanks & the kall vpon the liuer with the kidneis.

16 So the Priest final burne them vpon the altar, as f meat of an offering made by fire for a fwere fauour: all f fat is the Lords.

17 This final be a perpetual ordinance for your generations, through out all your dwel- lings, fo that ye final eat neither fat nor blood.

CHAP. III.

1 The offering for fones done of ignorance, 2 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

1 Moreover the Lord spake vnto Moyses, saying,

2 Speake vnto the children of Israel, saying, If any man shall sinne through ignorance, in any of the commandments of the Lord (which ought not to be done) but shall do contrary to any of them,

3 If the Priest that is anointed do sinne (according to the sinne of the people) the sin he offer, for his sinne which he hath committed, a young bullocke without blemish vnto the Lord for a sinne offering,

4 And he shall bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, & shall put his hand vpon the bullocks head, and kill the bullocke before the Lord.

5 And the Priest that is anointed shall take of the bullocks blood, and bring it vnto the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the bones of the altar of incense, which is in the Tabernacle of the Congregation, then shall he pour all the rest of the blood of the bullocke at the fore of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

8 And he final take away all the fat of the bullocke for the finne offerings to wit, f fat that couereth the inwardees, and all the fat that is about the inwardees.

9 He final take away also the two kidneys, and the fat that is vpon them, and vpon the flanks, & the kall vpon the liuer with the kidneys,

10 As it was taken away from the bullocke of the peace offerings, and the Priest final burne the vpon the altar of burnt offering.

11 But the skin of the bullocke, and all his fush, with his head, and his legs, & his in- wardees, and his dounge final be bare out.

12 So he final cary the whole bullocke out of the hote vnto a cleane place, where f ashes ate powred, & final burne him on f wood in the fire: where the ashes are cast out, final he be burnt.

13 And if the whole Congregation of Israel

Chap 7.25.

f By eating fat, was ment to be carnal, and by blood eating, was fi- gnified cruci- tu

Gene 9.4. Chap 2.25.

The afeale, a That is of the gligue or ig- nation, spo- cially of the ceremonial la- wer for other- wise the pun- shments for

crimes are appointed according to the transgression, Numb
12.25 b Meaning the his Priest

c Hereby confessing that he designed the punishment
which he brought upon him.

d Which was between the Holies of all of Sanchiante.

e Which was in the court: meaning by the Tabernacle: f
Sanchiante: & in the line of this verse it is taken for the cruce.

Chap. 1.8.

Exed 29.1.20 Numb. 19.5.

Ebr 13.25.

f The manner c. 2. 25 not the form:

Sacrifices.

Leuiticus.

Chap 1.2.

Ifraél shall sinne through ignorance, and the thing be * hid from
the eyes of the multitude, and haue done against any of y
comandements of the Lord which shulde not be done, and haue
offended:

14 When the sinne which they haue committed shall be known,
then the Congregació shall offer a young bullocke for the sinne,

and bring him before the Tabernacle of the Congregation,

g For all the people colne out lay on their hands; therefore it was sufficient that the An- cices of the people did it to y name of all: En: Cogre-gacion or, the Prift.

15 And the a Elders of the Congregation fhall put their hands vpon the head of the bullocke before the Lord, and he fhall kil the bullocke before the Lord,

16 Then the Prift that is anointed, fhall bring of the bullocks blood into the Ta- bernacle of the Congregation,

17 And the Prift fhall dip his finger in the blood, and fpunkle it feuen times before the Lord, euen before the vaile.

18 Alfo he fhall put fome of the blood vpon the hornes of the altar, which is before the Lord, y is in the Tabernacle of the Con- gregation: then fhall he powre all the reft of y blood at y fote of the altar of burnt offering, which is at the dore of the Taber nacle of the Congregation,

19 And he fhall take all his fat from him, & burnt it vpon the altar.

20 And the Prift fhall do with this bullocke, as he did with the bullocke for his finne: fo fhall he do w this: fo the Prift fhall make an atonement for them, and it fhallbe forgien them.

21 For he ſhal carte the bullocke without y hoſte, and burnt him as he burned the hiſt bullocke: for it is an offering for the ſinne of the Congregation.

22 ¶ When a rule: ſhal ſinne, & do through ignorance againſt anie of the comma- le- ments of the Lord his God, which ſhulde not be done and ſhal offende,

23 If one ſhewe vnto him his ſinne which he hath committed, then ſhal he bring for his offering an he goat without blemish,

24 And ſhal lay his hand vpon the head of the he goat, & kil it in the place where he ſhulde kil the burnt offering before the Lord: for it is a ſinne offering.

25 Then the Priſt ſhal take of the blood of the ſinne offering with his finger, & put it vpon the hornes of the burnt offering altar, and ſhal powre the reſt of his blood at the fote of the burnt offering altar,

26 And ſhal burnt all his fat vpon the altar, as the fat of the peace offering: ſo y Priſt ſhaimake an atonement for him, concerning his ſinne, and it ſhal be forgiue him.

27 ¶ Likewise if anie of the people of the land ſhal ſinne through ignorance in doing againſt anie of the commandements of the Lord, which ſhulde not be done, & ſhal offend,

28 If one shewe him his sinne which he ha- the comitted, then he shal bring for his of- fring ' a she goat without blemish for his sinne which he hathe committed,

29 ¶ And he shal lay his hand vpon the head of the sinne offering, and flay the sinne of- fring in the place of burnt offering.

30 Then the Priest shal take of the blood thereof with his finger, and put it vpo the hornes of the burnt offering altar, & powre all the rest of the blood thereof at the fote of the altar,

31 And shal take away all his fat, as the fat of the peace offerings is taken away, and the Priest shal burnt it vpo the altar for a swete sauour vnto the Lord, & the Priest shal make an atonement for him, and it shalbe forgiven him.

32 And if he bring a lambe for his sinne of- fring, he shal bring a female without blemish, 33 And shal lay his hand vpon the head of the sinne offering, and he shal flay it for a sinne offering in the place where he shulde kil the burnt offering.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & shal powre all the rest of the blood thereof at the fote of the altar.

35 And he shal take away all y fat thereof, as the fat of the lambe of y peace offerings is taken away: then the Priest shal burnt it vpon the altar with the oblatio's of the Lord made by

fire, & the Priſt ſhal make an atonement for him cōceining his
fin ne that he hathe committed, and it ſhalbe forgiuen him.

CHAP. V.

1 Of him that teſtfeith not the trueth, if he hears and- ther
ſweare ſuffely. 4 Of him that wmeth rafhelp. 15 Of him that by
ignorance withdraweth anie thing dedicate to the Lord.

2 A Lfo if 'anie haue finned, that is, if 'he haue heard y voyce
of an othe, & he can be a witnes, whether he hathe ſene or a
known of it, if he do not vtter it, he ſhal beare his iniquite:

3 Ether if one touche anie vncleane thing, whether it be a cario
of an vncleane beaſt, or a carion of vncleane cattel, or a caion
of vncleane creping things, & is not ware of it yet he is
vncleane, & hathe offended: 4 Ether if he touche anie
vnclennes of ma (wha focuer vnclennes it be, that he is de-
filed with) and is not ware of it, and after commeth to the
knowledge of it, he ha- the finned:

5 Ether if anie be ſweare, and pronounce w his lippe: to do
euil, or to do good (wha- focue: it be that a man ſhal
pronounce w an othe & it be hid tro him, & after knoweth y he
hathe offended in one of theſt points, 6 When he hathe finned
in anie of theſe things, then he ſhal cofeſſe that he hathe m.iii.

Or, the freult of the geace.

k Read vift 24

Eond. sp. 25.

1 Meaning y y punishme of his finne fhall- dz he laid vpo on that beaft, or, that he had received all things of God, and offred this willingly.

m Or, besides y butes oftrings, which were daily offce to the Lord.

"Eis a ftale Or, if the eftale be the tage, an othe of anie wher 2 Whereby it is comfcd to beare witnes to the trueth and difchute y insquite of y vegodly.

b Or vowe ta- fhely without rid ex- imme- tih or the cir- ciffices, & not knowing whas fhallbe, y ffon of the fame. c Which haue b mmeftioned before in this chapter.

Or, make a per- juice with it.

Or, the male gro of the fi- de b That is, the Prift fhall kil it: for it was not lawful for anie cut of y office to kil y beaft.

1 Wherein he repreftented he his Clerk Or, genuc per fect Sacrifices.

Leuticus.

finned therein.

6 Therefore fhall he bring his trépayffe of- fring vnto the Lord for his finne which he hathe committed, even a female from y flocke, beie a lambe or a the goat for a fin- ne offering, and the Priest fhall make an at- onement for him, concerning his finne.

7 The, if his hand can use touche, meaning for his guate- ne.

Chap. 2, 25.

10. p.m.

4 Or, according to the laws. d Or declare him to be pur god of that fin ne. Verf. 7.

e Which is a- bout a poetel. f As in the meantifring, Chap. 2, 4.

Chap. 2, 2. Chap. 4, 25.

g As touching the firn fentes or riches, due to the Priests and Leuices.

h By the efi- mation of the Priest, chap. 27, 12.

Chap. 4, 2. i Thetis, al- terward rene- breth that he hathe finned when his con- fidence deeth accuse him.

7 But "if he be not able to bring a fhepe, he fhall bring for his trépayffe which he hathe committed, two turtle doves, or two

yóg pigeós vnto the Lord, one for a finne offring, and the other for a burnt offring.

8 So he fhāl bring them vnto the Priest, who fhāl offer the finne offring firft, and "wring y necke of it a fundre, but not plu-cke it cleane of.

9 After he fhāl fptinkle of the blood of the finne offring vpon the fide of the altar, & the reft of the blood fhāl "be fhed at the fote of the altar: for it is a finne offring.

10 Alfo he fhāl offer the feccóde for a burnt offring "as the maner is: fo fhāl the Priest d make an atonement for him (for his fin- ne which he hathe committed) and it fhāl- be forgiuen him.

11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeós, then he y hathe finned, fhāl bring for his offring, the téth parte of an e Epháh of fine floure for a finne offring, he fhāl put none f oyle thereto, nether put anie incéfe thereon: for it is a finne offring.

12 Then fhāl he bring it to the Priest and y Priest fhāl take his hádeful of it for the "remébrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire: for it is a finne offring.

13 So the Priest fhāl make an atonemét for him, as touching his finne that he hathe có mitted in one of thefe points, and it

fhal be forgiuen him: and the remnant fhalbe the Priests, as the meat offering.

14 ¶ And the Lord fpake vnto Mofés, fay- ing.

15 If anie perfone transgresse and finne through ignoráces by taking awaie things consecrated vnto the Lord, he fhal then brig for his trépaffe offering vnto y Lord a ram without blemish out of the flocke, worthe two fhekels of filuer by thy eftimation after the fhekel of the Sácharie, for a trépaffe offering.

16 So he fhal refore y wherein he hathe of- fended, in taking awaie of the holy thing, and fhal put the fift parte more thereto, & giue it vnto the Priest: fo the Priest fhal make an atonement for him with the ram of the trépaffe offering, and it fhalbe for- giuen him.

17 ¶ Alfo if anie finne & * do againit anie of the commandements of the Lord, which oght not to be done, & knowe not & i fin- ne and beare his iniquitie,

18 Then fhal he bring a ram without ble- mish out of the flocke, in thy eftimation worth two fhekels for a trépaffe offering vnto y Priest: and the Priest fhal make an atone- mét for him concerning his k ignorance wherein he erred, and was not ware: fo it fhal be forgiuen him.

19 This is the trépaffe offering for the tré- paffe committed againit the Lord.

CHAP. VI.

6 The offering for finnes which are done willingly. 8 The lawe of the burnt offerings. 13 The fire mult abide euermore vpon the altar. 14 The lawe of the meat offering. 20 The offerings of darán, and his fennes.

1 A Nd y Lord fpake vnto Mofés, fayig, 2. If anie finne and commit a trépaffe againit the Lord, & denie vnto his neighbour that, which was taken him to kepe, or y which was put to him a of trift, or doeth by b tobberie, or by violence opprefse his neighbour,

3 Or hathe found that which was loft, and denieth it, and fwareth falsely, * for anie of thefe things that a man doeth, wherein he finneth:

4 Whé, I fay, he thus finneth & trépaffe, he fhall then refore the robbery that he robbed, or the thing taken by violence w he toke by force, or the thing which was deliuered him to kepe, or the loft thing which he founde,

5 Or for whatfoeuer he hathe fworne fal- sely, he fhall bothe refore it in the whole * fumme, & fhall add the fift parte more thereto, and giue it vnto him to whome it pertaineth, the fame day that he offreth for his trépaffe.

6 Alfo he fhall bring for his trépaffe vnto the Lord, a ram without blemish out of the *flocke in thy eftimation worthe

two fir- kels for a trépaffe offring vnto the Priest.

7 And the Priest fhall make an atonement for him before the Lord, & it fhall be for- giuen him, whatfoeuer thing he hath done, and trépaffed therein.

8 ¶ Then y Lord fpake vnto Mofés, fayig, 9 Cómáde Aarón and his fennes, faying, This is the d lawe of the burnt offring, (if is the burnt offring becaufe it burneth vpo the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest fhall put on his linne garment, and fhall put on his linnen breches vpon e his flesh, and take away the afhes when the fire hath confumed the burnt offring vpo the altar, and he fhall put them befide the f altar.

11 After he fhall put of his garments, & put on other raiment, & cary the afhes forth without the hofte vnto a cleane place.

12 But y fire vpon y altar fhall burne thereof and neuer be put out: wherefore the Priest fhall burne wood on it euerie mornig, & lay

Exod. 30, 12.

b Els if his finne againit God come of meltice he mult die,
Nób. 15, 30.

a To befowe & occupie for the viz of him that geue it. b By anie guile or volauful meanes.

Nomb. 5, 6. c Wherein he can not but fin ne: or, wherein a mi
accoho- neth to finne by periorie or fuch like thig.

Nomb. 5, 7.

Chap. 3, 25.

d That is, the ecremonies & oght to be ob- ferved therin.

e Vpon his fe- cret partes, Exod. 28, 43.

f In the afhe- pines appoin- ted for that viz.

y

Sacrifices.

Leuiticus.

48

y burnt offering in ordre vpon it, & he shal burne thereon the fat
of y peace offrings. 13 The fire shal euer burne vpon the altar,
and neuer go out. 14 Also this is the lawe of y meat offering,
which Aarós sonnes shal offer in the pre- sence of the Lord,
before the altar. 15 He shal euen take thence his handful of
fine floure of the meat offering and of the oyle, and all the
incens which is vpon the meat offering & shal burne it vpo the
altar for a swere fauour, as a * memorial there- fore vnto the
Lord: 16 But the rest thereof shal Aarón and his sonnes eat: it
shal be eaten without leauen in y holy place: in y courte of the

Tabernacle of the Congregation they shall eat it. 17 It shall not be a bake with leaven: I have given it for their portion of mine offerings made by fire: for it is as the sin offering and as the trespass offering. 18 All the males among the children of Aarón shall eat of it: It shall be a statute forever in your generations concerning the offerings of the Lord, made by fire: what-soever toucheth them shall be holy. 19 Again the Lord spake unto Moses, saying, 20 This is thy offering of Aarón and his sons, which they shall offer unto the Lord in the day where he is anointed: the tenth part of an Ephah of fine flour, for a meat offering perpetual: half of it in the morning, and half thereof at night. 21 In the frying pan it shall be made without leaven: thou shalt bring it fried, and shalt offer the baken pieces of the meat offering for a sweet savour unto the Lord. 22 And the Priest that is anointed in his stead, among his sons shall offer it: it is thy Lords ordinance for ever, it shall be burnt altogether. 23 For every meat offering of thy Priest shall be burnt altogether, it shall not be eaten. 24 Furthermore the Lord spake unto Moses, saying, 25 Speake unto Aarón, and unto his sons, and say, This is the law of the sin offering, In the place where the burnt offering is killed, shall the sin offering be killed before the Lord, for it is most holy. 26 The Priest that offereth this sin offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation. 27 Whatsoever shall touch thy flesh thereof shall be holy: & when there droppeth of thy blood thereof upon a garment, thou shalt wash thy

whereon it droppeth in the holy place. 28 Also the earthe pot that it is sodden in, shalbe broken, but if it be soddé in a brazen pot, it shal bothe be scoured & washed with water. 29 All the males among the Priests shal eat thereof, for it is moste holy. 30 *But no sin offrig, whose blood is broght in to the Tabernacle of y Congregacion to make reconciliation in the holy place, shal be eaten, but shal be burnt in the m fire.

CHAP. VII. The lawe of the trespasssé offring, 11 - Also of the pea- ce offrings 13 The fat of the blood may not be eaten. 1 Ikwise this is the lawe of the trespasssé offring, it is moste holy. 2 In the place where they kil the burnt offring, shal they kil the trespasssé offring, & the blood thereof shal he sprinkle roud about vpon the altar. 3 All the fat thereof also shal e he offer, the lüpe & the fat that couereth the inwards. 4 After he shal take away y two kidneys, w the fat that is on the & vpon the fläks, and the kall on the luer with the kidneys. 5 Then the Priest shal burne them vpo the altar, for an offring made by fire vnto the Lord: this is a trespasssé offring. 6 All the males among the Priests shal eat thereof, it shalbe eaten in the holy place, for it is moste holy. 7 As the sin offring is, so is y trespasssé offrig, one slave serueth for both, y wherewith the Priest shal make atonemét, shalbe his. 8 Also the Priest that offerh anie mans burnt offring, shal haue the skin of the burnt offring which he hath offered. 9 And all the meat offring that is baken in the ouen, and that is dressed in y pan, & in y friying pan, shalbe y Priests y offerh it. 10 And euerie meat offring

mingled with oyle, and that is drie, shal peireine vnto all the
sonnes of Aarón, to all alike. 11 Furthel more this is y lawe of
the peace offrings, which he shal offer vnto the Lord. 12 If he
offer it to e giue thākes, the he shal offer for his thanks offering,
vnleauened cakes mingled with oyle, and vnleauened wafers
anointed with oyle, and fine floure fried with the cakes
mingled with oyle. 13 He shal offre also his offering with cakes
of leauened bread, for his peace offrings, to giue thanks. 14
And of all the sacrifice he shal offre one cake for an heaue
offring vnto the Lord, or it shalbe the Priests that sprinkleth y
blood of the peace offrings. 15 Also the flesh of his peace
offrings, for thankses giuing, shalbe eaten the same day that it
is offred: he shal leaue nothing thereof vntil the morning. 16
But if the sacrifice of his offering be a h vowe, or a fre offering,
it shalbe eaten y same day that he offerh his sacrifice: & so in
y morning y residue thereof shalbe eate. 17 But as much of y
offred flesh as remained, vnto the third day, shalbe burnt with
fire. 18 For if anie of y flesh of his peace offrings m.iii. Chap.
4.1. ch. 13.11. In Out of the campu. Which is for the imaler
sin- nes, & such as are coloured by ignorance b As the cour- se
gate. c The Priest. d The same cc remonies: nor- with handing
that this words trespasssé figui- seth lefts then sinne e Meaning
the rest which is left and not burne. e Because it had no oyle
nor lieour. g Peace offrings concern a co- fection and thankss
giuing for a benefits received, and also a vowe, & fre offering

to receive a be- nefite. h If he ma- y vowe to of- fer for els the
feth of the pe- ace offrings must be eaten the same day.

Sacrifices.

Leuiticus.

1 The some, wherefore he offred fhal re- maine. 2 After it be
sacrificed. 3 Of the peace offring, that is cleane.

Chap. 17, 18.

Chap. 3, 17.

Gen. 9, 4. Chap. 17, 14.

in And fhulde not fend it by neother.

Exod. 23, 24.

be eaten in y third day, he fhal not be ac- cepted that offreth it,
neither fhal it be rec- koned vnto him, but fhalbe an abomina-
nacion: therefore the perfone that eateth of it fhal beare his
iniquitie.

19 The flefh alfo that toucheth anie vn- cleane thing, fhal not
be eatē, but burnt with fire: but 1 of this, flefh all that be
cleane fhal eat thereof.

20 But if anie eat of the flefh of the peace offrings that
pertaineth to y Lord, hauing his vn- cleannes vpon him, euen the

fame perfone ſhal be cut of from his people.

21 Moreouer when anie toucheth anie vn- cleane thing, as the vn- cleannes of man, or of an vn- cleane beaft, or of anie filthie ab- ominacion, and eat of the fleſh of the peace offrings, which pertaineth vnto the Lord, eue that perfone ſhal be cut of from his people.

22 ¶ Againe the Lord ſpake vnto Moſes, ſaying, Speake vnto the children of Iſ- raél, and ſay, ¶ Ye ſhal eat no fat of beues, nor of ſhepe, nor of goates:

24 Yet the fat of the dead beaft, and the fat of that, which is torne with beaſtes, ſhalbe occupied to anie uſe, but ye ſhal not eat of it.

25 For who ſoeuer eateth the fat of y beaft, of the which he ſhal offer an offering made by fire to the Lord, euen the perfone that eateth, ſhal be cut of from his people.

26 Nether a ſhal ye eat anie blood, einer of foule, or of beaft in all your dwellings.

27 Euerie perfone that eateth anie blood, eue the fame perfone ſhalbe cut of from his people.

28 ¶ And y Lord talked w Moſes, ſaying, 29 Speake vnto the children of Iſraél, and ſay, He that offreth his peace offrings

vn- to the Lord, shal bring his gift vnto the Lord of his peace offerings:

30 His a hands shal bring the offerings of the Lord made by fire: euen the fat with the breaft shal he bring, that the breaft may be a shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the altar, and the breaft shal be Aarons & his sonnes.

32 And the right shulder shal ye giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offreth the blood of the peace offerings, and the fat, among the sonnes of Aarón, shal haue the right shulder for his parte.

34 For the breaft shaken to and fro, and the shulder lifted vp, haue I take of the chil- dré of Ifraél, euen of their peace offerings, and haue giue them vnto Aarón y Priest and vnto his sonnes by a statute for euer from among the children of Ifraél.

35 ¶ This is the a anointing of Aarón, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which partons the Lord commâded to giue them in the day that he anointed them from among the children of Ifraél,

by a statute for euer in their generations.

37 This is also the lawe of y burnt offering, of the meat offering, and of y sinne offering, & of the trespass offering, and of the sacrifices, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

a That is, his punishment, rewards and portion.

a Which sacrifice was offered whd y Priests were consecrated, Exod. 29, 22.

CHAP. VIII.

11 The anointing of Aaron, and his sons, with the sacrifice concerning the same.

1 Aftewarde the Lord spake vnto Moses, saying,

2 ¶Take Aaron and his sons with him, & the garments and the anointing oyle, and a bullocke for the sin offering, and two rams, and a basket of unleavened bread,

3 And assemble all the company at the door of the Tabernacle of the Congregation.

4 So Mofes did as the Lord had comman- ded him, and the companie was affembled at the dore of the Tabernacle of the Co- gregacion.

5 Then Mofes faid vnto the companie, ¶This is the thing which the Lord hathe commanded to do.

6 And Mofes broght Aarón and his fon- nes, and wafhed them with water,

7 And put vpo him y coat, & girded him with a girdel, and clothed him with the robe, and put the Ephód on him, which he girded with the broydred garde of the Ephód, & bonde it vnto him therewith.

8 After he put the breft plate thereon, and put in the breft plate the Vrim and the Thummim.

9 Alfo he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, and the holy crowne, as the Lord had commanded Mofes.

10 (Now Mofes had taken the anointing oyle, & anointed the b Tabernacle, and all that was therein, and fanctified them,

11 And fprinkled thereof vpon the altar feuen times, & anointed the altar and all his instruments, and the lauer, and his fo- te, to fanctifie them)

12 ¶ And he powred of the anointing oyle vpon Aarons head,
and anointed him, to sanctifie him.

13 After, Mofes broght Aarons sonnes, and put coates vpon
them, and girded them with girdels, and put benets vpon their
heads, as the Lord had comanded Mofes.

Exod. 28. 4. Exod. 31, 24.

Exod. 29, 6.

Exod. 28, 30.

a So called because this superfer, p. 10, Holinas to the Lord,
was gra- tion in it. b That is, the Holich of all, the Sanfmarie
and the coate.

Eccl. 4, 28. Psal. 133, 2.

24 ¶ Then

Sacrifices.

Leuiticus.

Exod 29,1.

e Of the burnt offering

d To offer for the times of the people

e In other burnt offerings, which are not of consecration, or offering for him (clif: § Priest have the Shime, Chap 7,8.

Exod.29,31.

f Moses did this because § § Priests were not yet consecrated their office.

Exod 29,24.

14 *Then he brought the bullock for the first offering, & Aaron & his sons put their hands upon the head of the bullock for the first offering.

15 And Moses slew him, & took the blood, which he put upon the horns of the Altar round about with his fingers, and purified the Altar, and poured the rest of the blood at the fore of the Altar: so he sanctified it, to make reconciliation upon it.

16 Then he took all the fat that was upon the inward parts, and the gall of the liver and the two kidneys, with their fat, which Moses burned upon the Altar.

17 But the bullocke and his e hide, and his flesh, and his dounge, he burnt with fire without the hoste as the Lord had com- manded Moses.

18 ¶ Also he brought the ram for the burnt offering, and Aarón & his sonnes put their hands upon the head of the ram.

19 So Moses killed it, and sprinkled the blood upon the Altar round about,

20 And Moses cut § ram in pieces, & burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legs in water: so Moses burnt the ram euerie whit upon the Altar: for it was a burnt offering for a swete fauour, which was made by fire vnto the Lord, as the Lord had co- manded Moses.

22 ¶ After, he brought § other ram, the ram of confectrations, and Aarón and his son- nes laied their hads upon the head of the ram,

23 Which Moses f slewe, and toke of the blood of it, and put it upon the lap of Aa- rons right eare, and upon the thombe of his right hand, and upon the great toe of his right fore.

24 Then Moses brought Aarons sonnes, & put of the blood on the lap of their right eares, & upon the thumbes of their right

hads, & upon the great toes of their right fete, and Moses sprinkled the rest of the blood upon the Altar round about.

25 And he toke the fat and the rumpe, and all the fat that was upon the inwardes, & the kall of the liuer, and the two kidneys with their fat, and the right shulder.

26 Also he toke of the basket of the vn- leauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shoke it to and fro before the Lord.

28 After, Moses toke the out of their hads, and burnt the upon the Altar for a burnt offering: for these were confecrations for a swete fauour which were made by fire vn- to the Lord.

29 Likewise Moses toke the breast of the ram of confecrations and shoke it to and fro before the Lord: for it was Moses *por- tion, as the Lord had commanded Moses.

30 Also Moses toke of the anointing oyle, and of the blood which was upon the Al- tar, and sprinkled it upon Aarón, upon his garments, and upon his sonnes, and on his sonnes garments with him: so he sanctified Aarón, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aarón & his sonnes, Sethe the flesh at the dore of the e Tabernacle of the Congregation, and there * eat it with the bread that is in the basket of confectrations, as I comman- ded, saying, Aarón and his sonnes shal eat it,

32 But that which remaineth of the flesh & of the bread, shal ye busne with fire.

33 And ye shal not departe from the dore of the Tabernacle of the Congregation seuen daies, vntil the daies of your consecrations be at an end: * for seuen daies, said the Lord, shal he "consecrate you,

34 As he hathe done this day: so the Lord hathe commanded to do, to make an ato- nement for you.

35 Therefore shal ye abide at the dore of the Tabernacle of the Congregation day and night, seuen daies, and shal kepe the watch of the Lord, that ye dye not: for so I am commanded.

36 So Aarón and his sonnes did all things which the Lord had commanded by the h hand of Moses.

CHAP. IX.

1 The first offerings of Aarón 22 Aarón bleffeth the people. 23 The glorie of the Lord ushered. 24 The fire comment from the Lord.

1 And in the eight day Moses called Aarón and his sonnes, and the El- ders of Israel:

2 *Then he said vnto Aarón, Take thee a yong calf for a b sinne offing, & a ram for a burnt offing, bothe without blemish, and bring them before the Lord.

3 And vnto the childre of Israel thou shalt speake, saying, Take ye an he goate for a sinne offing, and a calf, & a lambe bothe of a yere olde, without blemish for a burnt offing:

4 Also a bullocke, and a ram for peace of- fings, to offer before the Lord, & a meat offing mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then thei brought that which Moses commanded before the Tabernacle of the Congregation, & all the assemble drew nere and stode before the c Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that ye shul- de do, and the glorie of the Lord shal ap-

Exod 29,26.

g At the dore of the course Exod 29,32. chap 28,9.

Exod 29,31.

"She fit your hands, Or, as I have done.

h By commission glue to Moses.

a After their confecracioufor the suen dai- es before, the
Priests were consecrate

Exod.29,1. b Aarón fereth unto the poffet fio of § priest- hode
& offreth the suen pri- cipal sacrif- ces, the burnt offering, the
fin offering, § pea- ce offerings, & § meat offering.

e Before the altar, where his glorie ap- peared.

n.i.

Sacrifices.

Leuiticus.

d Read for the understanding of this place, Rhe 5.1. & 7. 27.

peare vnto you)

7 Then Moses said vnto Aaron, Drawe nere to the Altar; &
offer thy sin offering, and thy burnt offering, and make an atone-
ment for a thee and for the people: offer also the offering of the
people, and make an atonemee for them, as the Lord hath
commanded.

8 Aaron therefore went vnto the Altar, & killed the call of the
sin offering, which was for him self.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, & powred the rest of the blood at the fore of the Altar.

10 But the fat and the kidneys and the kall of the luer of the sin offering, he a burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hylde he burnt with fire without the hoste.

12 After, he slewe the burnt offering, & Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also thei brogh the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, and a burnt them vpon the burnt offering on the Altar.

15 Then he offred the peoples offering, & toke a goat, which was the sin offering for the people, and slewe it, and offred it for sinne, as the first:

16 So he offred the burnt offering, & prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and a beside the burnt sacrifice of the morning he

burnt the vpon the Altar.

18 He slewe also the bullocke, and the ram for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes and the kidneys, and the kalle of the liver.

20 So they laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the 2 breasts and the right shulder Aaron shoke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand towards the people, and blessed them, & a came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation and came out, and blessed the people, & the glorie of the Lord appeared to all the people.

24 And there came a fire out from the Lord and consumed vpon the Altar the burnt offering and she sat: & when all the people saw, they gaue thakes, & sel on their faces.

CHAP. X.

2 Nadab & Abihu, are burnt. 6 Israel mourneth for the but the Priests might not. 9 The Priests are furbid- den wine.

1 B Vn Nadab and Abihu, the sonnes of Aaron, toke ether of them his cesor, and put fire therein, and put incens there- upon, and offred a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire wet out from the Lord, & deuoured them: so thei dyed before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I wil be a fan- ctified in them that come nere me, & before all the people I wil be glorified: but Aaron helde his peace.

4 And Moses called Mishaei and Elzaphán the sonnes of Vzziel, the vncte of Aaron, and said vnto them, Comencere, cary your brethren from before the Sanctuarie out of the hoste.

5 Then thei went, & caryed them in their coates out of the hoste, as Moses had co- manded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, & Vn- couer not your heads, nether rent your clothes, lest ye dye, and lest wrath co- me vpon all the people:

but let your brethren, all the house of Israel bewaile the burning which the Lord hathe a kindled.

7 And go not ye out from the dore of the Tabernacle of the Congregation, lest ye dye: for the anointing oyle of the Lord it vpon you: and thei did according to Moses commandement.

8 And Lord spake vnto Aaron, saying, 9 Thou shalt not drinke wine nor strong drinke, thou, not thy sonnes with thee, whe ye come into the Tabernacle of the Congregation, lest ye dye: thou an ordinance for euer throughout your generations,

10 That ye may put difference betwene the holy and the vnholý, and betwene the cleane and the vncleane,

11 And that ye may teache the children of Israel all the statutes which the Lord hath commanded the by the hand of Moses.

12 Then Moses said vnto Aaron & vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, & eat it without leauen beside the altar: for it is moste holy:

13 And ye shal eat it in the holy place, because it is thy ductie & thy sonnes: ductie of

e That is, he laied them in order, and so that were burnt while the Lord set down he fire.

f All this must be understand at the prepare iron of the in-
crifices which were burnt al- ter, ver 24.

Exod. 29, 30.

g Of the bul- locke and the ram.

h Because the altar was nore the Sanctuarie which was y vpon
end, the pore he is said to come down. i Or prased for y
people. 2. Mac. 2, 11.

of

Of meates.

Leuiticus.

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Exud 29,24 "Or, where is it you? a c For j bical and Iuliders of
the peace of fring! might be orugut to their Iunides fo y their
ca- ughters might ear of them, as alto of the of fring! of fiat
froles, the fiat borne, and the Easter lambs, read chap 20, 22
Or, right, w pura. 2 Mac 2,15.

f Ano not con fitocii as Na- dab, & Abihü

Chap 6,26.

g That is, Na- dab, & Abihü

h Molés bare with his ince- mute confi- derig his great foron,
but on- this not leave an example to forgue them y maliciously
transgresse the commidement of God.

Gene 7,2. drm 14,4. alt 10,14. a Or, whereof ye may cat. b He
noteth foure fones of beaftes foure chewe the cud onely, and
to- me hane onely the fote clefe: others nether chewe the cud
not hane the hoofe clefe: y fourthe bohe chewe the cud and
hane the hoofe deuided which may be caten

2 Mac 6 18. a God wode that berby tor a time thei shulde be
dif- cemed as his people from j Gentiles.

of the offings of the Lord made by fire: for fo I am
commanded.

14 Alfo* the flaken breast and the heaue shuldei shal ye eat in
a cleane place: thou, and thy fones, and thy c daughters with
thee: for thee are giuen as thy duette and thy fones duette, of
the peace offings of the children of Israel.

15 The heaue shulder, and the shake breast shal they bring
with the offings made by fire of the fat, to shake it to and fro
be- fore the Lord, and it shalbe thine and thy fones with thee
by a lawe for euer, as the Lord hathe commanded.

16 ¶*And Mofes foght y goat that was of- fied for finne, and
lo, it was burnt: there- fore he was angry with Bleazar and
Icha- már the fones of Aarón, which were left aline, saying,

17 Wherefore haue ye not eaten the sin offering in the holy place, feing it is moſte holy and God hathe giunt it you, to beare the iniquitie of the Cógregactó, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not bioght within the holy place: ye ſhulde haue ea- ten it in the holy place, * as I commáded.

19 And Aarón ſaid vnto Mofes, Beholde, this day y haue they offred their ſin of- fring and their burnt offering before the Lord, and fuche things as thou knoweſt are come vnto me: if I had eaten the ſin of- fring to day, ſhulde it haue bene accepted in the fight of the Lord?

20 So when Mofes heard is, he was hcontét.

CHAP. XI.

Of beaftes, fiſhes and berdes, which be cleane, and which be vncleane.

A Fter, the Lord ſpake vnto Mofes & to Aarón, ſaying vnto them,

2 Speake vnto the children of Iſrael, and ſay, "Theſe are the beaftes which ye ſhal eat, among all the beaftes that are on the earth.

3 Whatfoeuer parteth the hhoofe, and is clouen foeted, and chaweth the cud among the beaftes, that shal ye eat:

4 But of them that chewe the cud, or de- uide the hoofe onely, of them ye shal not eat: as the camel, becaufe he cheweth the cud, and deuideth not the hoofe, he shal- be vncleane vnto you.

5 Likewise the conie, becaufe he cheweth the cud & deuideth not y hoofe, he shal- be vncleane to you.

6 Alfo the hare, becaufe he cheweth the cud, & deuideth not the hoofe, he shalbe vncleane to you.

7 * And the fwine, becaufe he parteth the hoofe and is clouen foeted, but cheweth not the cud, he shalbe vncleane to you.

8 Of their s flesh shal ye not eat, and their carkeis shal ye not touche: for thee shalbe

vncleane to you.

9 ¶ These shal ye eat, of all that are in the waters: whatfoeuer hathe finnes & skales in the waters, in the seas, or in the riuers, them shal ye eat.

10 But all that haue not fins not skales in the seas, or in y riuers, of all that d moueth in the waters & of all e huiing things that are in the waters, thei shalbe an abomi- nacion vnto you.

11 Thei, I say, shalbe an abominacion to you: ye shal not eat of their flesh, but shal abhoire their carkeis.

12 Whatfoeuer hathe not fins not skales in the waters, that shalbe abominacion vnto you.

13 ¶ These shal ye haue alfo in abominaci6 am6g the foules, thei shal not be eaten: for thei are an abominacion, the egle, and the 'goshauke, and the ofpley:

14 Alfo the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ofluche alfo, and the night crowe, and the 'feameawe, and the hauke after his kinde:

17 The litle owle alfo, and the oormorant, and the great owle.

18 Alfo the' edshake and the pelicane, and the fwanne:

19 The ftoike alfo, the heron after his kin- de, and the lapwing, and the backe:

20 Alfo euerie foule that ctepeth and goeth vpon all foure, fuche shalbe an abomina- cion vnto you.

21 Yet these shal ye eat: of euerie foule that ctepeth, and goeth vpon all foure which 'haue their fete and leggs all of one to leape withall vpon the earth,

22 Of them ye shal eat these, the grafhoper after his kinde, and the f folean after his kinde, the hargol after his kinde, and the hagab after his kinde.

23 But all other foules y crepe or haue fou- re fete, thei shalbe abominacion vnto you.

24 For by fuche ye shalbe polluted. who- foeuer toucheth their carkeis, shalbe vn- cleane vnto the euenng.

25 Whofoeuer also t beareth of their car- keis, shal wafh his clothes, and be vnclea- ne vntil euen.

26 Euerie beaft that hathe clawes deuided, and is 'not clouen foeted, nor cheweth the cud, fuche shalbe vncleane vnto you: eue- rie one y toucheth the, shalbe vncleane.

27 And whatfoeuer goeth vpon his pawes among all maner beaftes that goeth on all foure, fuche shalbe vncleane vnto you: whofo doeth touche their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wafh his clothes, and be vncleane vntil the euen: for fuche shalbe vncleane vnto you.

n.ii.

d As litle fish ingendered at the fume e As that is come of ge-
neration

Or, graphia, as is to the graph.

Or, cirken.

Or, graphia.

Or, he me to be- wing to the fore

f These were cercione kin- des of graffino- pers, which are not
now proprety know- men

g Out of the camps

Or, hathe we be fore clouen to the

Ceremonies.

Leviticus.

19 ¶ Also these shalbe vncleane to you a-mog the things that
crepe and moue vpon the earth, the weasel, and the moufe, and
the h' flog, after his kinde:

h The grene frog that fl- 30 Alfo the rat, and the lizard, and the
cha-melcon, and the ftello, and the molle.

31 These shalbe vncleane to you amog all y crepe: whofoeuer
doeth touche the when thei be dead, shalbe vncleane vntil the
euc.

32 Also whatfoeuer anie of the dead car- keises of them doeth
fall vpon, shalbe vn- cleane, whether it be vessel of wood, or

rat ment, or t skin, or facket whatfoeuer vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euch, and fo be purified.

33 But euerie earthé vessel, whereinto anie of them falleth, whatfoeuer is with in it shal be vncleane, and ye shal breake it.

34 All meat also that shalbe eaten, if anie fische water come vpon it, shalbe vncleane: and all drinke that shalbe dronke in all fo- che vessels shalbe vncleane.

35 And euerie thing that thert carkeis fall vpon, shalbe vncleane: the fornars or the pot shalbe broken: for thei are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where the- re is plente of water shal be cleane: but that which h toucheth their carkeises shal be vncleane.

37 And if there fall of theit dead carkeis vpon anie fede, which vseth to be fowen, it shal be cleane.

38 But if anie l water be powred vpon the fede, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

39 If also anie beall, whereof ye may eat, dye, he that toucheth the carkeis thereof shalbe vncleane vntil the euen.

40 And he that eateh of the carkeis of it, shal wash his clothes and be vncleane vn- til the euen: he also that beaeth the car-

keis of it, shal wash his clothes, and be vn- cleane vntil the euen.

41 Euerie creping thing therefore that cre- peth vpon the earth shalbe an abomina- cion, and not be eaten.

42 Whatfoeuer goeth vpon the breaft, and whatfoeuer goeth vpon all foure, or that hathe manie fete amog all creping things that crepe vpon the earth, ye shal not eat of them, for thei shalbe abominacion.

43 Ye shal not pollute your felues with anie thing y crepeth, nether make your felues vncleane w them, nether defile your felues thereby ye shal not, I fay, be defiled by the,

44 For I am the Lord your God: be fanci fied therefore, and be m holy, for I am ho- ly, and defile not your felues with anie cre ping thing, that crepeth vpon the earth.

45 Fo: I am the Lord that broght you out of the land of Egypt, to be your God, and

that you fhulde be holy, for I am holy.

46 This is the fawc of beaftes, & of foules, and of euerie luing thing that moueth in the waters, and of euerie thing that cre- peth vpon the earth:

47 That there may be a difference betwene the vncleane and cleane, and betwene the beaft that may be eaten, & the beaft

that ought not to be eaten.

CHAP. XII.

2 A lawe how women shulde be purged after their delluerance.

1 And the Lord spake vnto Moyses, say- ing,

2 Speake vnto the children of Israél, and say, When a woman hath brought for the fede, and borne a manchild, she shall be vncleane a feul daies, like as she is vncleane whé she is put a patte for her "difeafe" (* And in the eighte day the forekin of the childes fleth shall be circumcised)

4 And she shall continue in the blood of her purifying thre and thirty daies: she shall touche no c halowed thing, nor come in to the Sanctuarie, vntil the time of her purifying be out.

5 But if she beare a maide childe, then she shall be vncleane two c wekes, as when she hath her difeafe: and she shall continue in the blood of her purifying thre score and fix daies.

6 Now when the daies of her purifying are out, (whether it be for a sonne, or for a daughter) she shall bring to the Priest a lambe of one yere olde for a burnt offering, and a yong pigeon or a turtle doue for a fin offering, vnto y dore of the Tabernacle of the Congregation,

7 Who shal offer it before the Lord, and make an atonement
for her: fo the shalbe purged of the iflue of her blood this is y
la we for her y hathe borne a male or female.

8 But if the "be not able to bring a labe, the shal bring two *
turtles, or two yong pi- geons: the one for a burnt offring, and
the other for a fin offring: and the Priest shal make an
atonement for her: fo the shalbe cleane.

a So is at her houthans for that tane col de not re lote to her Or
fower.

Chap 11, 19 Luk 2, 21. no 7, 22 b B. fides the feth feuen daies

c As facrifice or fische like d that is, into the course ge- ce, til
after fowice daies. e Twife fo fog as if the hare a man childe.

f Where the burnt offrings were wonte to be affred.

The iflure h.⁷⁸ fude not the wothe of a labe Luk 2, 24.

CHAP. XIII.

2 What considerations the Priest oght to obfure in indging the
leprofe, 29 The blacks fpot or fhab, 47 and the leprrie of the
garment.

1 M Orconer the Lord fpake vnto Mo- fes, and to Aarón,
faying,

2 The man that shal haue in the fkin of his fleth a fwelling or a fhab, or a white fpot, fo that in the fkin of his fleth a it be like y plague of leprofe, then he shalbe broght vnto Aarón the Priest, or vnto one of his fonnes the Priests,

3 And the Priest shal loke on the fore in the fkin of his fleth: if the heere in the fo- re be turned into white, and the fore fe-

m:

m He sheweth why God did chock them to be his people, 1 Pet 1:1

Leprosie.

Leviticus.

51

b That is, thooke in, & be lower than the rest of the skin. "Sir,
I'd yet fore him.

"Sir, in his eyes

e As having f skin drawn together, or brachitis. "The shal olea-
fe him.

e Or, he spred amade, d as touching his bodily dis- ease - for
his disease was not imputed to him for sin before God, though
it were the punish- ment of since.

or, and.

e For it is not that contagious reprint that in- fiftieth, but a kind
of skie- fe, which ha- the not f flesh rawe as the leprosie.

f That is, de- clared that f flesh is not founde, but is in danger
to be leprous.

e Or, impituous.

me to be b lower the the skin of his flesh, it is a plague of
leprosie: therefore the Priest shal loke on him, and "pronounce
him vncleane"

4 But if the white spot be in y skin of his flesh, and some not
to be lower then the skin, nor the heere thereof be turned vn-
to white, then the Priest shal shut vp him that hathe the plague,
seuen daies.

5 After, the Priest shal loke vpon him the seuenth day: & if the plague some to him to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet se- uen daies more.

6 Then the Priest shal loke on him agai- ne the seuenth day, and if the plague e be darcke, and the sore growe not in the skin, then the Priest shal "pronounce him clea- ne, for it is a skab: therefore he shal wash his clothes, and be cleane.

7 But if the skab growe more in the skin, after that he is sene of the Priest, for to be purged, he shalbe sene of the Priest yet againe.

8 Then the Priest shal consider, and if the skab 'growse in the skin, then the Priest shal pronounce him d vncleane: for it is leprosie.

9 When the plague of leprosie is in a man, he shalbe broght vnto the Priest, 10 And the Priest shal se him: & if the swelling be white in the skin, & haue made y heere white, & there be rawe flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie 'breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his fete, wherefocuer the Priest loketh,

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shal pronoun- ce y plague to be e cleane, because it is all turned into whitnes: so he shalbe cleane. 14 But if there be rawe flesh on him when he is sene, he shalbe vncleane.

15 For the Priest shal se the rawe flesh, and declare him to be vncleane: for the rawe flesh is f vncleane, therefore it is the leprosie.

16 Or if the rawe flesh change and be tur- ned into white, then he shal come to the Priest,

17 And the Priest shal beholde him: and if the sore be changed into white, then the Priest shal pronounce the plague cleane, for it is cleane.

18 The flesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot some what

reddish, it shalbe sene of the Priest.

20 And whe the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, the Priest the shal pronounce him e vncleane: for it is a pla- gue of leprosie, broken out in the bile.

21 But if the Priest loke on it and there be no white heeres therein, & if it be not lo- wer then the skin, but be darcker,

then the Priest shal shut him vp seuen daies.

22 And if it spread abroad in the flesh, the Priest shal pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, & growe not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

25 Then the Priest shal loke vpon it: and if the heere in that spot be chaged into whi- te, and it appeare lower then the skin, it is a leprosie broke out in the burning: there- fore the Priest shal pronounce him vnclea- ne: for it is the plague of leprosie.

26 But if the Priest loke on it, and there be no white heere in the spot, and be no lo- wer the the other skin, but be darcker, then the Priest shal shut him vp seuen daies.

27 After, the Priest shal loke on him the se- uenth day: if it be growen abroad in the skinne, then the Priest shal pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darcke, it is a tri ling of the burning: the Priest shal there- fore declare him cleane, for it is the dry- ing vp of the burning.

29 If also a man or woman hathe a sore on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelow: heere, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest loke on the sore of the blacke spot, and if it some not lower then y skin nor haue anie blacke heere in it, the the Priest shal shut vp him, that hathe the sore of the blacke spot, seuen daies.

32 After, in the seuenth day the Priest shal loke on the sore: and if y blacke spot gro- we not, & there be in it no yelow: heere, and the blacke spot some not lower then the skin,

33 Then he shalbe shauen, but the place of y blacke spot shal he not shau: but y Priest shal shut vp him, that hathe the blacke spot, seuen daies more.

34 And the seuenth day the Priest shal loke on the blacke spot: and if the blacke spot n.iii.

g None were exempted, but if the Priest pronounce him vncleane, he was put out from among y people: as ap- parently his to the pro- therofie, Nib, 11,14, and by King Osias.2. Chro.16,20.

h If he haue a white spot in that place, where the bur- ning
was, and was after hea- led.

I Which was not wont to be there, or els smaler then in any
other parte of the body.

Leprosie.

Leviticus.

k He shall not care whether the yellows heere be the re, or no.

l By ficke- nes, or an: o- ther income- ience.

m In sign of forowe and lamentacion. n Enter in to- ken of
morar- ning, or for fe- ure of infec- ding others.

Nemb. 1,2 2. km. 11. 5.

o Whether it be garment, veffel, or in- strument.

growe not in the skin, nor feme lower the the whor skin, then y
Priest shal clefe him, & he shal waft his clothes, and be cleane.

35 But if the blacke spot growe abroad in the flesh after his
cleansing, 36 Then the Priest shal loke on it: and if the blacke
spot growe in the skin y Priest shal nor k feke for the yellowe
heere: for he is vncleane. 37 But if the blacke spot feme to him
to a- bide, and that blacke heere growe therein, the blacke spot
is healed, he is cleane, and the Priest shal declare him to be
cleane. 38 Furthermore if there be manie white spots in y skin

of y flesh of man or woma, 39 Then the Priest shal cofider:
and if the spots in the skin of their flesh be fome- what darcke
and white withall, it is but a white spot broken out in the skin:
there- fore he is cleane. 40 And the man whofe heere is fallen
of his head and is balde, is cleane. 41 And if his head clofe the
heere on the fore parte, or be balde before, he is cleane. 42 But
if there be in the balde head, or in the balde fore heade a white
reddish fore, it is a leprosie springig in his balde head, or in his
balde forehead. 43 Therefore the Priest shal loke vpon it, and
if the rising of the fore be white red- dish in his balde head, or
in his balde fo- re head, appearing like leprosie in the skin of
the flesh. 44 He is a leper and vncleane: therefore the Priest
shal pronounce him altogether vn- cleane: for the fore is in his
head. 45 The leper alfo in whome the plague is, shal haue his
clothes m rent, and his head bare, and shal put a couering vpo
his lip pes, and shal crye, I am vncleane, I am vn- cleane. 46
As long as the di feafe shalbe vpon him, he shalbe polluted,
for he is vncleane: he shal dwel alone, without the campe shal
his habitacion be. 47 Alfo the garmet that the plague of le-
prosie is in, whether it be a wollen gar- ment or a linen
garment, 48 Whether it be in the warpe or in the woofe of
linen or of wollen, ether in a skin or in anie thing made of
skin, 49 And if the fore be grene or fomewhat reddish in the
garment or in the skin, or in the warpe, or in the woofe, or in
anie thig that is made of skin, it is a plague of leprosie &
shalbe fhewed vnto the Priest. 50 Then the Priest shal fe the

plague, and shut vp it that hathe the plague, feue dates, 51 And
shal loke on the plague the feuenh day: if the plague growe in
the garment or in the warpe, or in the woofe, or in the skin or
in anie thing that is made of skin, that plague is a frearing
leprosie and vn-

cleane.

52 And he shal burne the garment, or the warpe, or the woofe,
whether it be wollen or linen, or anie thing that is made of
skin, wherein the plague is: for it is a frea- ting leprosie,
therefore it shalbe burnt in the fire.

53 If the Priest yetfe that the plague gro- we not in the
garment, or in the woofe, or in whatfoeuer thing of skin it be,

54 Then the Priest shal commade them to waft the thing
wherein the plague is, & he shal shut it vp feuen dayes more.

55 Againe the Priest shal loke on the pla- gue, after it is
wafted: and if the plague have not changed his colour, thogth
the plague spred no further, it is vncleane: thou shalt burne it
in y fire, for it is a freat inwarde, whether the spw be in the
bare place of the whole, or in parte thereof.

56 And if the Priest fe that the plague be darcker, after that it is
wafted, he shal cut it out of the garment, or out of the skin, or
out of the warpe, or out of the woofe.

57 And if it appeare shal in the garment or in the warpe, or in the woofe, or in anie thing made of skin, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou haft wafted the garment or the warpe, or y woofe, or whatfoeuer thing of skin it be, if the plague be departed therefrom, then shal it be wafted the feconde time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in anie thing of skin, to make it cleane or vncleane.

p But abide kil in one place, as ver. 17.

q But remaine: as it did before.

r Or whether it be in anie bare place before or behinde.

f To the unfe he might be fore that the leprosie was departed and that all occasion of infection might be take away.

CHAP. XIII.

3 The clensing of the leper, 34 And of the house that he is in.

1 And the Lord spake vnto Moses, saying,

2 This is the lawe of the leper in the day of his clensing: that is, he shalbe broght vnto the Priest,

3 And the Priest shal go out of the campe, and the Priest shal confid: him: and if the plague of leprosie be healed in the leper,

4 Then shal the Priest commande to take for him that is clensed, two sparowes ali- ue and cleane, and ceder wood and a skarlet lace, and hyflope.

5 And the Priest shal commande to kil one of the birdes ouer pure water in an earthen veffel.

6 After, he shal take the liue sparowe with the cedar wood, and the skarlet lace, and the hyflope, and shal dip them and the li- uing sparowe in the blood of the sparowe slaine, ouer the pure water,

7 And he shal sprinkle vpon him, that muft be clensed of his leprosie, feuen times, and clense

Mat. 8, 1. mar. 1, 40. luk. 1, 12. a Or one cere- monie which shalbe vfcd in his purga- tion.

Or, slide his- des. b Of birdes which were permitted to be eaten. c Running water, or of g feuance.

Leprofie.

Leuiticus.

52109/1224

d Signifying f be that was made cleane, was fet at li- bercie, and re- stored to the compointe of other.

e Which beti an imprife- ftion in ante member

f This menfo- re I Ebreve is ealled, log, and conteneth fix egge in menfo- re

Exod 29,24.

Chap 7,1.

• She the finger • the right • id

"The vpon the blood of the tref pat offering

clenfe him, and fhall let go the liue fpa- rowe into the broad field.

8 Then he that fhall be clenfed, fhall wafh his clothes, and fhauē of all his heere, and wafh him felfe in water, fo he fhall be cleane: after that fhall he come into the hofte, but fhall tar:ie without his tent feue dayes.

9 So in the fcuenth day he fhall fhauē of all his heere, bofhe his head, and his beard, & his ete biowes: euen all his heere fhall he fhauē, & fhall wafh his clothes & fhall wafh his flefh in water. fo he fhall be cleane.

10 Then in the eight day he fhall take two he lambes without e blemith, and an ewe lambe of an yere olde without blemith,

and thre tenth deales of fine floure for a meat offing, mingled with oyle, 1 and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to be made cleane, and those things, before the Lord, at the dore of the Tabernacle of the Co- gregation.

12 Then the Priest shal take one lambe, & offer him for a trespasse offing, and the pinte of oye, and* fhake them to and fro before the Lord.

13 And he shal kil the lambe in the place where the sinne offing and the burnt of- fring are ilame, men in the holy place: for as the "in offing is the Priest, so is the trespasse offing: for it is moſte holy.

14 So the Priest shal take of the blood of the trespasse offing, and put it vpon the lap of the right eare of him that shal- be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote.

15 The Priest shal alſo take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shal dip his "right finger in the oyle that is in his left had, & ſpini- kle of the oyle with his finger ſeuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be clen- fed, & vpon the thumbe of his right hand, and vpon the great toe of his right fote, "where the blood of the trespas offering was put.

18 But the remnant of the oyle that is in the Priestes hand, he shal powre vpon the head of him that is to be clenfed: so the Priest shal make an atonemet for him be- fore the Lord.

19 And the Priest shal offer the sin offering and make an atonement for him that is to be clenfed of his vnclenne: the after shal he kil the burnt offering.

20 So the Priest shal offer the burnt offering & the meat offering vpon the altar: and the

Priest shal make an atonement for him: so he shal be cleane.

21 But if he be poore, & "not able, then he shal bring one labe for a trespas offering to be shake, for his rescfciliation, & a stenth deale of fine flou: e mingled with oyle, for a meat offering, with a pinte of oyle.

22 Also two turtle doues, or two yong pi- geons, as he is able, whereof the one shal- be a sin offering, and the other a burnt of- fring,

23 And he shal bring them the eight day for his clenfing vnto the Priest at the do- re of the Tabernacle of the Congrega- cion

before the Lord.

24 Then the Priest shal take the lambe of the trespass offering, and the pinte of oyle, and the Priest shal 1 shake them to and fro before the Lord.

25 And he shal kil the lambe of the trespass offering, & the Priest shal take of y blood of the trespass offering, and put it vpon the lap of his right eare that is to be clenfed, and vpon the thumbe of his right hand, & vpon the great toe of his right fote.

26 Also the Priest shal powre of the oyle into the palme of his owne "left hand.

27 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clenfed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote: vpon the place of the blood of the trespass of- fring.

29 But y rest of the oyle that is in y Priest had, he shal put vpon the head of him that is to be clenfed, to make an atonement for him before the Lord.

30 Also he shal present one of the turtle doves, or of the yong pigeons, 1 as he is able:

31 Suche, I say, as he is able, the one for a sin offering, and the other for a burnt offering with the meat offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

32 This is the "lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I give you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tel the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall commande the to n.iiii.

"Ebe ble hand cae not tage re. 8 Which is an om:er, read Exod 16,26

h Or shall offer them any offering that is shaken to and tro

"Ebe lo in the palme of the Priest left hand

or, where the blood of the tref pat offering was put, as yet 17

1 Whether of them he can get

Or, be fide the meat offing

k This ordre is appointed for the poore man

l This deela- ruth that no plague nor put niſhen: ent ch- outh to man without gode prouidence & his fending.

Leprosie.

Leviticus.

Or, black, or or yellow, blue or white.

Or, yellow &

m. Where car- ions were cast, and other fles that the people might not be there with infected.

n. That is, he ſhal commande it to be pol led down, as ver. 40.
Or, dark.

o. It ſmith this was a la- ce or ſtring to bude y hyfo pe to y wood, & ſo was ma- d a ſprinkle the Apoſtle to the Kbrew- er called it ſkarlet wolfe, Bbr 9,19.

empty the houſe before the Priſt go in- to it to ſe the plague, that all that is in the houſe be not made vncleane, and then ſhal the Priſt go in to ſe the houſe,

37 And he ſhal marke the plague: and if the plague be in the walles of the houſe, and that there be' depe ſpots, greniſh or

red- dish, which some to be lower the the wall,

38 Then the Priest shal go out of the hou- se to the dore of the house, and shal cause to shut vp the house seuen daies.

39 So y Priest shal come againe the seueth day: and if he se that the plague be increa- sed in the walles of the house,

40 Then the Priest shal commande them to take away y stones wherein the plague is, and they shal cast them into a' soule place without the citre.

41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the citre in an vncleane place.

42 And they shal take other stones, and put the in y places of those stones, & shal take other mortar, to plaister the house with.

43 But if the plague come againe and bre- ake out in the house, after that he hathe ra- ken away the stones, and after y he hathe scraped and plaistred the house,

44 Then the Priest shal come and see: and if the plague growe in the house, it is a freating leptosie in the house: it is therefore vncleane.

45 And he shal breake downe the house, with the stones of it, and the timber the- roof, and all the mortar of the house, and

he shal carie them out of the citre vnto an vncleane place.

46 Moreouer he that goeth into the house all y while that it is shut vp, he shalbe vn- cleane vntil the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shal come and se, that the plague hath spread no further in the house, after the house be plaistred, the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, & & skar- let lace, and hyflope.

50 And he shal kil one sparowe ouer pure water in an earthen vessel,

51 And shal take the cedar wood, and the hyflope, and the skarlet lace with the liue sparowe, and dip them in the blood of the slaine sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shal he clense the house w the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyflope, and with

the skarlet lace.

53 Afterwarde he shal let go y liue sparowe out of the "towne into y" broade fieldes: "Elev. clive, so shal he make atonement for the house, "like to the fa- ve of the field, and it shalbe cleane.

54 This is the lawe for euerie plague of le- prosie and blacke spot, Chap. 12.30.

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the skab, & 'Or, slf x. of the white spot.

57 This is the lawe of y leprosie to teache "when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues bathe of me and women. 31 The children of Israel must be sepa- rate from all vncleanes.

1 Moreover the Lord spake vnto Mo- Es, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hathe an issue from his flesh, is vncleane, because of his issue.

3 And this shalbe his vnclenes in his issue: when his flesh auodeth his issue, or if his flesh be stopped from his issue, this is his vnclennes.

4 Euerie bed whereon he lieth that hathe y issue, shalbe vncleane, & euerie thing whe- reon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shal wash his clothes, and wash him selfe in wa- ter, and shalbe vncleane vntil the euen.

6 And he y sitteth on anie thing, whereon he fate that hathe the issue, shal wash his clothes, & wash him selfe in water, & shal be vncleane vntil the euen.

7 Also he that toucheth the flesh of him that hathe the issue, shal wash his clothes, & wash him selfe in water, and shalbe vn- cleane vntil the euen.

8 If he also, y hathe the issue, spit vpo him that is cleane, he shal wash his clothes, & wash him selfe in water, & shal be vnlea- ne vntil the euen.

9 And what saddle soeuer he rideth vpon, that hathe the issue, shalbe vncleane,

10 And whosoeuer toucheth anie thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shal be vncleane vntil the euen.

11 Likewise whomesoeuer he toucheth y hathe the issue (and hathe not washed his hands in water) shal wash his clothes & wash him selfe in water, & shal be vnclea- ne vntil the euen.

12 And the vessel of earth that he toucheth, which hathe the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in wa- ter.

11 Also to the day of the vnclea- ne, and to the day of the clense.

a Whose se- de veier in the purg, or els of w cakenes of nature issues as his secret parte.

b Or y thing wherefore he shalbe vnclea- ne.

c On whom the vncleane men spit.

d The worde signifieth ene- ne thing whee on a man to- deth.

13 But

Ceremonies.

Leviticus.

e That is, be refloied to his olde fair, and be healed the- roof

13 But if he that hathe an issue, be 2 clen- fied of his issue, then shal he count him seuen daies for his clensing, and wash his clothes, and wash his flesh in pure water: so shal he be cleane.

14 Then the eight day he shal take vnto him two turtle doues or two yong pigeons, and come before the Lord at the dore of the Tabernacle of the Congregation, & shal giue them vnto the Priest.

15 And the Priest shal make of the one of them a sinne offering, and of the other a buin offering: so the Priest shal make an atonement for him before the Lord, for his issue.

16 Also if anie mans issue of fede departe from him, he shal wash all his flesh in water, and be vncleane vntil the euen.

17 And euerie garment, and euerie skin whereup shalbe issue of fede, shalbe euen washed with water, & be vncleane vnto the euen.

18 If he that hathe an issue of fede, do lie with a woman, then shal bothe wash them selues with water, and be vncleane vntil the euen.

19 4 Also when a woman shal haue an issue, and her issue in her flesh shalbe blood, she shalbe put aparte seuen daies: &

who- soeuer toucheth her, shalbe vncleane vnto the euen.

20 And whatsoever she lieth vpon in a her separacion, shalbe vncleane, and euerie thing y she sitteth vpon, shalbe vncleane.

21 Whosoeuer also toucheth her bed, shal wash his clothes, and wash him selfe with water, & shal be vncleane vnto the euen.

22 And whosoeuer toucheth anie thig that she fate vpo, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touche her bed, or a- nie thing whereon she hathe sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, and the floures of her separacion 1 touche him, he shal be vncleane seuen daies, & all the whole bed whereon he lieth, shalbe vncleane.

25 Also when a woman issue of blood run- neth long time besides the time of her floures, or when she hathe an issue, loger then her floures, all the daies of the issue of her vnclennes she shalbe vncleane, as in the time of her floures.

26 Euerie bed whereon she lieth (as long as her issue lasteth) shalbe to her as her bed of her separacion: and whatsoever she sitteth vpon, shalbe vncleane, as her vnclennes when she is put aparte.

27 And whosoeuer toucheth these things, shalbe vncleane, & shal wash his clothes, and wash him selfe in water, & shalbe vn- cleane vnto the euen.

28 But if she be clensed of her issue, then she shal 2 counte her seuen daies, & after, she shalbe cleane.

29 And in the eight day she shal take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the dore of the Tabernacle of the Congregation.

30 And the Priest shal make of the one a sinne offering, and of the other a buin of- fring, & the Priest shal make an atonemet for her before the Lord, for the issue of her vnclennes.

31 Thus shal ye 1 separate the children of Israel from their vnclennes, that their dye not in their vnclennes, if their deftle my Tabernacle that is among them.

32 This is the lawe of him that hathe an is- sue, & of him from whome goeth an issue of fede whereby he his deftled:

33 Also of her that is sicke of her floures, & of him that hathe a running issue, whe- ther it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the moffe holy place
3 The scape goat 14 The purging of the Sanctuarie 17
The clensing of the Tabernacle 21 The Priest confesseth the
sinnes of the people. 29 The feast of clensing sinnes.

1 Furthermore the Lord spake vnto Moses, 2 after the death of
the two sonnes of Aaron, when their came to offer before the
Lord, and dyed:

2 And the Lord said vnto Moses, Speake vnto Aaron thy
brother, 3 that he come not at 4 all times in to the Holy place
within the vaile, before the Merciseat, which is vpon the Arke,
that he dye not: for I will appeare in the cloude vpon the
Merciseat.

3 After this fort shal Aaron come into the Holy place: euen
with a yong bullocke for a sinne offering, and a ram for a burnt
offring.

4 He shal put on the holy linen coar, and shal haue linen
breches vpon his flesh, and shalbe girded with a linen girdel,
and shal couer his head with a linen mirre: these are the holy
garments: therefore shal he wash his flesh in water, when he
doeth put them on.

5 And he shal take of the Congregation of the children of
Israel, two he goates for a sinne offering, and a ram for a burnt
offring.

6 Then Aaron shal offer the bullocke for his sinne offring, 7 & make an atonement for him selfe, and for his house.

7 And he shal take the two he goates, and present them before the Lord at the dore of the Tabernacle of the Congrega- cion.

8 Then Aaron shal cast lots out the two

8 After the sin- ne that she is recovered

1 Seing 2 God requireeth of his, pursue & clenness: we ca not be his ex- erpe our filth and sinnes be purged with the blood of Jesus Christ

Exud 30,10. ebr. 9,7.

a The hot Priest entred into the Ho- liest of all but once a yore, euen in y mo- neth of Sepe- ber

Or. priest.

Ebr 9,7.

O.J.

2 Meaning all his bodie

Discreet per- se.

g That is, whe the hathe her floures, whe- rely she is se- parat fro her hoofbid, from the tabernacle and from ton- ching of anie holy thing.

h If one of her vnclennes did onely tou- che him in the bed: for
els the man that com- panyed with luche a wom shalde dye.

Chap 30,18 "Ebr. reparati"

i Shalbe vn- cleane as the bed whereon she lay when she had
her na tural disease.

Ceremonies.

Leuiticus.

b In Ebreve it is called A- taetl, which some say is a moistane
acre limi whether this goat was for: but rather it is called the
scape goat be- cause he was not offred, but sent into the sister,
as yet 12

he goates: one lot for the Lord, and the o- ther for the b Scape
goat.

And Aaron shal offer the goat, vpon which the Lords lot shal
fall, and make him a finne offring.

But the goat, on which the lot shal fall to be the Scape goat,
shal be presented a- liue before the Lord, to make reconci-
liacion by him, or to let him go (as a Scape goat) into the
wilderness.

Thus Aaron shal offer the bullocke for his finne offring, &
make a reconciliation for him selfe, and for his house, and shal
kill the bullocke for his finne offring.

And he shal take a censer ful of burning coles from of the Altar before the Lord, & his hadful of swete incens beate small, and bring it within the vailes;

And shal put the incens vpon the fire before the Lord, that the 'cloude of the incens may couer the Merciseat that is vpon' the Testimonies: so he shal not dye.

And he shal take of the blood of the bullocke, and sprinkle it with his finger vpon the Merciseat. 'Eilward: and before the Merciseat shal he sprinkle of the blood with his finger seuen times.

Then shal he kill the goat that is the peoples finne offering, & bring his blood within the vailes, and do with that blood, as he did with the blood of the bullocke, & sprinkle it vpon the Merciseat, and before the Merciseat.

So he shal purge the Holy place from the vncleennes of the children of Israel, & from their trespasses of all their sinnes: so shal he do also for the Tabernacle of the Congregation placed with them, in the middles of their vncleennes.

And these shal be no man in the Tabernacle of the Congregation, when he goeth in to make an atonemés in the Holy place, vntll he come out, & haue made an atonement for him selfe, & for his houshold, and for all the Congregation of Israel.

After, he shal go out vnto the f Altar that is before the Lord, & make a recon- ciliacion vpon it, & shaltake of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

So shal he sprinkle of the blood vpon it with his finger seuen times, and clense it, and halowe it from the vnclennes of the children of Israel.

Whe he hathe made an ed of purging the Holy place, & the Tabernacle of the Congregation, and the altar, then he shal bring the liue goat:

And Aaron shal put hothe his hands vpo the head of the liue goat, and confesse over him all the antiquities of the childre of Israel, & all their trespasses, in all their sinnes, putting the vpo the head of the goat, and shal send him away (by the hand of a man appointed) into the wilderness.

So the goat shal beare vpon him all their iniquities into the land that is not inha- bited, and he shal let the goat go into the wilderness.

After, Aaron shal come into the Tabe- nacle of the Congregation, and put of the linen clothes, which he put on whe he went into Holy place, & leaue the there.

He shal wash also his flesh with water in the Holy place, and put on his owne rai- ment, and come out, and make his burnt offering, and the burnt offering of the peo- ple, and make an atonement for him self, and for the people.

Also the fat of the finne offering shal he burne vpon the Altar.

And he that caiyed for the the goat, cal- led the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shal come into the hoste.

Also the bullocke for the finne offering, and the goat for the finne offering (whose blood was bioghe to make a reconciliació in Holy place) shal one may out with out the hoste to be burnt in the fire, with their sluns, and with their flesh, and with their dounge.

And he that burneth them shal wash his clothes, and wash his flesh in water, and after warde come into the hoste.

So this shal be an ordinance for euer vnto you: the tenth day of the seventh moneth, ye shal humble your soules, and do no worke at all, whether it be one of same count, ey or a stranger that soout- neth among you.

For vday shal the Priest make an atone- mét for you to cléé you: ye shal be cleane from all your sinnes before the Lord.

This shal be a Sabbath of rest vnto you, and ye shal humble your soules, by an ordinance for euer.

And the Priest whome he shal anoint, and whome he shal consecrate (to minister in his fathers stede) shal make the atonement, and shal put on the linen clothes & holy vestments;

And shal purge the holy Sanctuaire and the Tabernacle of the Congregation, & shal clense the Altar, & make an atonement for the Priests and for all the people of the Congregation.

And this shal be an unerlasting ordinance vnto you, to make an atonement for the childe of Israel for all their sinnes once a yeice: and as the Lord commanded Moses, he did.

Herein this goat is a true figure of Ielus Christ, who beareth the sinnes of the people, ill it q. "For the land of separation.

In the court where was Latter, Exod. 50,18.

Chap. 4, 20, ebr 13, 21.

Which was Tifis, & answered to parce of September & parce of October & Meaning by abstinence and fasting Chap 23, 7.

Or a rest & ye shal hope make obligatory.

Whome the Priest shal appoint by Gods commandment to sacrifice in his fathers rowne.

Exod 30, 10, ebr. 9, 7.

CHAP. XVII.

4 All sacrifices must be brought to the store of the Ta- bernacle

a The Haliest of all.

Or, the fowle.

Or, Are

Ebr 1, 13. &

Chap 4, 6. a That is, in the side which was toward & peoples
for the head of the Sister, or the Wesward.

a Placed among them which are vncleane Luk. 1, 10, 17.

f Whereupon f swete incense & perfume was offered.

After, he shall go out unto the f Altar that is before the Lord, &
make a reconciliation vpon it, & shall take of the blood of the
bullocke, and of the blood of the goat, and put it vpon the
horns of the Altar round about:

So shall he sprinkle of the blood vpon it with his finger seven
times, and cleanse it, and hallowe it from the uncleannes of the
children of Israel.

When he hath made an end of purging the Holy place, & the
Tabernacle of the Congregation, and the altar, then he shall
bring the liue goat:

And Aaron shal put hothe his hands vpo the head of the liue goat, and confesse over him all the antiquities of the childre

Ceremonies.

Leuiticus.

54 13/1224

be narle 7 To deuile may they not offer 10 They may not eat blood.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whofoeuer he be of the house of Israel that killeth a bullocke, or Iabe, or goat in y hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the dote of the Tabernacle of the Congregacion to offer an offspring vnto the Lord before the Tabernacle of the Lord, blood shall be imputed vnto that man: he hath shed blood, which foe that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offings, which they wode offer abroad in the field, and present them

vnto the Lord: at y dote of the Tabernacle of the Congregation by the Priest, & offer the for peace offerings vnto y Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the dote of the Tabernacle of the Congregation, and butne the fac for a swete fauour vnto the Lord.

7 And the shall no more offer their offerings vnto deuils, after whome they haue gone a whoring: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whofoeuer he be of the house of Israel, or of the strangers which souone among them, that offereth a burnt offspring or sacrifice,

9 And bringeth it not vnto the dote of the Tabernacle of the Congregation to offer it vnto the Lord, eue that man shall be cut off from his people.

10 Likewise whofoeuer he be of the house of Israel or of the strangers that souone among them, that eateth anie blood, I wil euen fet my face against that persone that eateth blood, & wil cut him off from among his people:

11 For the life of the flesh is in the blood, & I haue guen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that souoneth among you, shall eat blood.

13 Mo eouer whofoeuer he be of the children of Israel, or of the strangers that souone among them, which by hunting taketh anie beast or soule that maue be eate, he shall power out y blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is

ieyned with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whofoeuer eateth it, shall be cut off.

15 And eue ie persone that eateth it which dyeth alone, or that which is to: ne with bea-fes, whether it be one of the same cost: ey or a stranger, he shall bothe wash his clothes, & washe him selfe in water, & be vn-cleane vnto y euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manors of the Egyptians and Canaanites 4 The markages that are unlawful

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: & after the maner of the land of Canaan, whether I wil bring you, shall ye not do, nethet walke in their ordinances,

4 We do after my judgements, & kepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall kepe therefore my statutes, and my judgements, which if a man do, he shall then live in them: I am the Lord.

6 None shall come here to anie of y kin-red of his flesh to vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discover her shame.

8 The shame of thy fathers wife shalt y not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father: for she is thy sister y shalt not, I say, discover her shame.

12 Thou shalt not vncouer the shame of thy fathers sister: for she is thy fathers kinfewoman.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinsfewoman.

14 Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not go into his wife, for she is thine ante.

15 Thou shalt not discover the shame

Gen. 9.1.

4.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.2
3.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.4
3.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.6
3.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.8
3.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

10.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.
23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.
43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.

63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.
83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

10.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.
23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.
43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.
63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.
83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

a Ye shall pro-fence your fel-ues from euefe abominations
toilies, eg, & the Egyptians and Canaanites 4.1e

Exph. 20.11. rem 10.1.

gala 1.12. And there-fore ye oght to ferde and a-hoe, as my
people

That is, to lie with her, chugh it be ve-der tittle of manage

Chap 20.11. 4 which is say Repno- ther e father: by fo- ther or
mor- ther, borne in manage, or o- ther wife

f This are her children who- fe shame thou halt vnouer red

Chap. 20.12.

4.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.2
3.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.4
3.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.6
3.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.8
3.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

Chap 20.20. g Wuchthine whole doeth discouer "For thy fo-
ther brother wife

Chap 20.21.

2 Let they shulde pr-cti- ic that, do'a- ne, & they had learned
among the E- gypians 3 To make a fartifice or of- fring thereof
4 I do afmuch abhorre it as tough he had killed a man, as I'm
60.5

4 Wherefoe- uer they were moved with toilin de- to to offer it

Exed 29.18 chap 4.11.

e Morning whofoeuer is not the true God; Cor to 2g.1.1.2.3.4.5
For idouacne is spiritual whofoeue, he cause faith to- w and
God is broom

g I wil docle- te my wrath by taking ven gake on sum, as Chap
20.1.

h Which the law e perme- tem to be ca- ne, he anie it is cleane.

O.11.

Vnlaful coniunctions. Leuiticus.

Ordinances 4/1224

Chap 20,21. h Bēconis the idolaters, a- mong whom: Gol's
people had dwelt & shulde dwel, were given to these horrible

lactels, God chargeth his to beware of the same. By o'ig thine affection more bent to her fi- ther the exbet. Chap. 20,22. k Or whiles the hatha her floures.

Chap 20,2. 2 knj. 23,10. "Ebr. of thy fe- de "O. 21 make the puff "Which was an i'ole of y Ammonites, veto whome they burned and sacrificed their chided. 2 King 21,10 Chap 20,15. Or in fufou.

m I will puns. the the land where fuch in cathoummaris ges & pollas tions are fuf- fred. a He compa- reth the wic- heft to cull his moors and fur furing, which corrupt y ho- marke and op prefe nature, and therefore mothe he celt out by vomet o Bothe for their wicked marages, vo- natural copi- lactons, solla- trite of fufri- tual whoredos- me with Mo- lech, and fin- che like abo- minations. p Ether by y cimile fwords, or by Yone plague that God will fond vpon fache.

Chap. 11,44. & 20,7.2 pet. 1,16. a That is, vei- de of all pol- lucien, idola- cton, and super fifteen bothe of foula and body.

of thy daughter in lawe; for she is thy son- nes wife: therefore shalt thou not vncouer her shame.

16 *Thou shalt not discouer y shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of y wife & of her daughter, nether shalt y ta- ke her sonnes daughter, nor her

daughters -daughter, to vncouer her shame: for they are thy kinfolkes, & it were wickednes.

18 Also thou shalt not take a wife with her filter, during her life, to vex her, in vncouering her shame vpon her.

19 *Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put k aparte for her difeude.

20 Moreover, thou shalt not giue thy flife to thy neighbours wife by carnal copulatio, to be defiled with her.

21 *Also thou shalt not giue thy "children to" offer them vnto Molech, nether shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 *Thou shalt not also lie with anie befit to be defiled therewith, nether shal anie woman fiatid before a befit, to lie downe thereto: for it is abomination.

24 Ye shal not defile your felues in anie of these things: for in all these the nacions are defiled, which I wil cast out before you:

25 And the land is defiled: therefore I wil in vift the wickednes thereof vpon it, and the land shal vomit out her inhabitants.

26 Ye shal kepe therefore mine ordinances, and my iudgements, and commit none of these abominations, if wel he that is of the same country, as the frager that forour- neth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shal not the land spue you out if ye defile it, as it spued out the people y were before you)

29 For whosoeuer shal commit anie of the- fe abominacions, the perfonas that do fo, shal r be cut of from among their people.

30 Therefore shal ye kepe mine ordinances that ye do not anie of the abominable customes, which haue bene done before you, and that ye defile not your felues the- rein: for I am the Lord your God.

CHAP. XIX.

- A repetition of Sindre lautes and ordinances.

1 And the Lord spake vnto Mofes, fay- ing,

2 Speake vnto all the Congregacion of the children of Israel, and fay vnto them, Ye shal be a holy, for I the Lord your God am holy.

3 Ye shal feate euerie man his mother &

his father, and shal kepe my Sabbaths: for I am the Lord your God.

4 Ye shal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shal offer a peace offering vnto the Lord, ye shal offer it a frely.

6 *It shalbe eaten the day ye offer it, or on the morowe: & that which remaineth vntil the third day, shal be burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shal not be accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that person shal be cut of from his people.

9 *When ye reape y harvest of your land, ye shal not reape euerie corner of your field, nether shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, nether gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 Ye shal not theale, nether a deale falsely, nether lie one to another.

12 *Also ye shal not sweare by my Name falsely, nether shalt thou defile the Name of thy God: I am the Lord.

13 Thou shalt not do thy neighbour wróg, nether robbe him. The worckemás hire shal not abide with thee vntil the morning.

14 Thou shalt not curse the deafe, net- ther put a stumbling block before the blinde, but shalt feare thy God: I am the Lord.

15 Ye shal not do vniustely in iudgement. *Thou shalt not fauour the perfume of the poore, nor honour the perfume of the mighty, but y shalt iudge thy neighbour iustly.

16 Thou shalt not walke abou with tales among thy people. Thou shalt not f thad against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, "and suffre him not to sinne.

18 Thou shalt not auenge, nor be mindeful of wrong against the childe of thy people, but shalt loue thy neighbour as thy selfe: I am the Lord.

19 Ye shal kepe mine ordinances. Thou shalt not let thy cattel
gendre with a sleav of diuers kides. Thou shalt not fow thy
field with mingled fede, nether shal a garment of diuers things,
as of linen and wollen come vpon thee.

20 Whosoeuer also lieth and medleth with a woman that is a
bonde maid, af- fianced to a houf baid, and not redemelt,

b Of your ow ne accorde Chap. 2,26.

c To wit, of God.

Chap. 23,22. 10 e.g whoringe & li aninge.

d In that & is committed to your credit Exed. 20,26. dent. 5,21.
mat 5,34.

Or, appre- him by vntlice. Deu. 24,12. reb 4,15. Dent. 27,18.

Exed 23,5. dent. 1,17. & 16,16. prou. 24,23 tam. 3,1. e As a
fiande- rer, bekhiter or quarelp- ker f By confen- sing on his
de- act, or confen- sing with the wicked "the juffie on f see
vpon him.

Mat. 1,45. rem 13,9. gal 5,14. tam. 2,8. f As a horfe in leape an
af- fe, or a mule a mare.

nor

Ordinances.

Leuiticus.

55

The a bearing shalbe, some re- nd they shalbe aracou

nor fredome giuen her, "the shalbe scour- ged, but they shal not dye, because she is not made fre.

21 And he shal bring for his trespas offering vnto the Lord, at the dore of the Tabet- nacle of the Congregation, a ram for a trespas offering.

22 Then the Priest shal make an atonemét for him with the ram of the trespas of- fring before the Lord, cócerning his sin- ne which he hath done, and pardon shal- be giuen him for his sinne which he hathe committed.

23 ¶Also when ye shal come into the land, and haue planted euerie tre for meat, ye h shal counte the frute thereof as vncircicised: thre yere shal it be vncircumci- sed vnto you, it shal not be eaten:

24 But in the fourth yere all the frute thereof shal be holy to the praise of the Lord.

25 And in the first yere shal ye eat of the frute of it that it may yelde to you the en- crease thereof: I am the Lord your God.

26 ¶ Ye shal not eat the flesh with the blood; ye shal not vse witch craft, nor obserue times.

27 ¶ Ye shal not cut round the corners of your heades, nether shalt thou marre the tuftes of thy beard.

28 ¶ Ye shal not cut your flesh for the dead, nor make anie printe of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter commen, to cause her to be a whore, lest the land also fall to whoredome and the land be ful of wickednes.

30 ¶ Ye shal kepe my Sabbaths and reue- rence my Sanctuarie: I am the Lord.

31 ¶ Ye shal not regarde them that worke w spirits, nether sothefaiers: ye shal not seke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hore- hed, and honour the persone of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger soourne with thee in your land, ye shal not vex him.

34 ¶ That the stranger that dwelleth with you, shalbe as one of your selues, & thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shal not do vniustly in iudgement, in o line, in weight,
or in measure.

36 ¶ You shal haue iuste balances, true we- rightes, a true
Ephah, and a true Hin. I am Lord your God, which haue
brought you out of the land of Egypt.

37 Therefore shal ye obserue all mine or- dinances, and all my
iudgements, and do them: I am the Lord.

CHAP. XX.

2 They that gue of their side to Molech, must dye. 6 They that
haue recoure to forcerers. 10 The man that committeth
adulterie. 11 Inseft, or fornicacum with the kynred or affonne.
24 Israil a peculiar peo- ple to the Lord.

1 And the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of If- rael, Whofseuer he
be of the children of Chap. 12, 21. Israel, or of the strangers
that dwel in Isra- él, that giueeth his children vnto a Mo- lech,
he shal dye the death, the people of the land shal stone him to
death.

3 And I b wil set my face against that man and cut him of from
among his people, be- cause he hathe giuen his cheldre vnto
Mo- lech, for to defile my Sanctuarie, and to pollute mine holy
Name.

4 And if the c people of the land hide their eyes, and winke at that man when he gi- ueth his children vnto-Molech, and kil him not,

5 Then wil I set my face against that man, and against his familie, & wil cut him of, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶If anse-turne after-suche as-worker with spirits, & after sothefaiers, to go a whio- ring after them, then wil I set my face a- gainst that persone, and wil cut him of from among his people.

7 ¶Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and do them. I am the Lord which doeth san- ctifie you.

9 ¶If there be anie that curfeth his father or his mother, he shal dye the death: seing h- hathe cursed his father & his mother, his blood shal be vpon him.

10 ¶And the man that committeth adul- terie with another man wise, because he hathe committed adulterie with his ner- ghbours wise, the adulterer and the adul- teres shal dye the death.

11 And the man that lieth with his fathers wise, because he
hathe vncouered his fa- thers shame, then shal bothe dye: their
blo- od shal be vpon them.

12 Also the man that lieth with his daugh- ter in lawe, they
bothe shal dye the death, they haue wrought abominacion,
their blood shal be vpon them.

13 ¶The ma also that lieth with the male, as one lieth with a
woman, they haue bothe committed abominacion: they shal
dye the death, their blood shal be vpon them.

14 Likewise he that taketh a wise and her mother, f committeth
wickednes: the f shal burne him and them with fire, that there
be no wickednes among you.

o.iii.

b. he shal be vncicence, at v nting which is not circumci- cis.

The, 1st God may multiple

1 To measure luckie or vn- luckie dales.

Chap. 21, 1. 2 As did the Geniles in fi- gue of mone- ning.

The, 1st, in 1st Deut. 14, 1. "Eur. feule, or prison.

I by whipping your bodies or burning markes ther- in. As did
the Cyprian, and locrenies.

1 Sam. 21, 1.

n. In token of reverence.

Mr. de him wrong. Exod. 22, 21.

o As in mea- suring the gro- onde.

Prov. 27, 1. & 2 16, 11. & 20, 10 p. By these two measures he meaneth all other of Ephah, read Exod. 16, 16. & of Hin Exod. 29, 40.

Vnlauful coniunctions. Leuiticus.

Chap. 11.3.

15 "Alfo the man that lieth with a beaft, shal dye the death,
and ye shal flay the beaft.

16 And if a woman come to anie beaft, and lie therewith, then
thou shalt kil the woma and the beaft: they shal dye the death,
their blood shal be vpon them.

17 Alfo the ma that taketh his fister, his fathers daughter, or his
mothers daughter, and feeth her shame & the feeth his shame,
it is, vilennie; therefore they shal be cut of in the fight of their
people, because he hathe vnouered his fisters shame, he shal
beare his iniquitie.

"She is the vice of the children of their people.

Chap. 11.23. Or, fester.

18 "The man alfo that lieth with a woman hauing her difeafe,
& vnouereth her shame, or openeth her fountaine, and she op
the fountaine of her blood, the shal be cut bothe cut off from
among their people.

19 Moreover thou shalt not vnouereth shame of thy mothers
fister, nor of thy fathers fister, because he hathe vnouered his
"kin: they shal beare their iniquitie.

"She, feeth.

20 Lik: wife the man that lieth with his fathers brothers wife,
& vnouereth his vncles shame: they shal be are their iniquitie,
or shal dye & childles.

g They shal be cut of from their people, & their children shal
be taken as be-farads: and not counted among the Israelites h
Read Chap 18.16.

Chap. 11. 26. Chap. 11. 27.

22 So the man that taketh his brothers wife, comitteth filthines,
because he hathe vnouered his brothers shame: they shal be
childles.

23 "Ye shal kepe therefore all mine ordinances & all my
judgements, and do the, that the land, whither I bring you to
dwel thereon, spue you not out.

Deut. 9.5.

23 Wherefore ye shal not walk in the manners of this nation
which I cast out before you: for they haue committed all these
things, therefore I abhorred them.

I Pal of abundance of all things.

24 But I haue shal vnto you, ye shal inherit their land, and I
wil giue it vnto you to pofieple it, even a land that floweth with
mike & home: I am the Lord your God, wh haue feparated you
from other people.

Chap. 11.3. deut. 14.4.

25 "Therefore shal ye put differece betwe-ne cleane beaftes and vncleane, and betwe-ne vncleane foules and cleane: neither shal ye a defile your felues with beaftes & foules, nor with anie creping thing, that y grou de brigeth forthe, which I haue feparated from you as vncleane.

h By eating them contra-rie to my com mendouent.

26 Therefore shal ye be holie vnto me: for I the Lord am holie, and I haue feparated you fro other people, y ye shalde be mine.

Deut. 15.7. 1. Sept. 21.7.

27 "And if a man or woman haue a spirit of diunacio, or fo the faying in them, they shal dye the death: they shal ftone the to death, their blood shal be vpon them.

CHAP. XXI.

a For whom the Priests may lament. 6 How pure the Priests eght to be bathe in them felues and in their fa-milie.

a Nd the Lord faid vnto Moses, Spe-ake vnto the Priestes the fonnei of

Aaron, and fay vnto them, Let none be defiled by the dead among his people,

2 But by his kinfema that is nere vnto him: to wit, by his mother, or by his father, or by his fonne, or by his daughter, or by his brother,

3 Or by his fister a b maid, that is nere vnto him, which hathe, nor had a houf band: for he: "he may lament.

4 He shal not lament for the c prince among his people, to pollute him feife.

5 Thei shal not make e halde partes vpon their head, nor fhaue of the lockes of their beard, nor make anie curtigs in their flesh.

6 They shal be holy vnto their God, and not pollute the Name of their God: for the facetifies of y Lord made by fire, and the bread of their God thei do offer: there fore they shal be holy.

7 Thei shal not take to wife an whore, or done polluted, nether shalt: the marie a woman diuorced from her houf band: for fuche one wholly vnto his God.

8 Thou shale c fanchtifie him therefore, for he ofreth the f bread of thy God: he shal be holy vnto thee: for I the Lord, which fanchtifie you, am holy.

9 If a Priests daughter fall to playe the whore, the polluteth her father: therefore shal the be burnt with fire.

10 Alfo y oie Priest among his brethren, (vpon whofe head the anointing oyle was plowed, and hathe confecated his band to put on the garments) shal not. s vnnoo-uer his head, nor zent his clothes,

11 Nether shal he go to anie dead body, nor make him feife vncleane by his father or by his mother,

12 Nether shal he go out of the Sanctua-rie, nor pollute the holy place of his God: for the c croune of the anointing oyle of his God w vpon him: I am the Lord.

13 Alfo he shal take a maid vnto his wife: But a widowe, or a diuorced woman, or a polluted, or an harlot, thefe shal he not mary, but shal take a maid of his owne people to wife:

15 Nether shal he defile his fede amog his people: for I am the Lord w fanctifie him.

16 And y Lord fpake vnto Moses, faying, Speake vnto Aaron, and fay, Whofe-uer of thy fede in their generacions hashe anie blemishes, shal not prace to offer the bread of his God:

18 For whofeuer hathe anie blemish, shal not come ne: et a man blinde or lame, or that hathe a flat nofe, or that hathe anie misshapen memloe,

19 Or a man that hathe a broken fote, or a broken hand,

20 Or ic croue backt, or bleare eied, or ha-the a blemish in his eie, or be fkillie, or fhabbed

a By touching the dead, land ting, or being at their burial.

b For being married the le-med to be cut of from his fa-milie.

"She, he may be defied.

c Onofy the Priest was pri-muted to moor ne for his next aired.

Chap. 19.27.

d Which has the an eail na-mu or to ne-lamed

e Toon shale cuante in, a holy avu reue, rence them. f. She in two oired.

g He shal vfa no iache core-moties as me monnness ob-famed.

"We, as the hea-fie of the dead.

h To go to the dean.

i For by his anointing he was prier-red to the o-the: Priest, & therefore col-de not lament the dead, let he fhole haue polluted his holy ointing.

k Not only of his tribe but of all If-rael.

l By marring anie vnchafte or defamed women.

m Which is deforued or bruised.

n An out of equal propor-tis, or having a nontop ma-re or feife.

o Or that ha-tor a wib, or peice.

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Leuiticus.

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9 As the free- be bread, and at our offerings 9 As of facti- ne:
for some 2 As of the crown & fish fumes 1 To to the 22-
church

skabbed, or haue his stones broken.

11 None of the fede of Aarón the Priest y hathe a blemish, shal
come nere to offer y factifices of the Lord made by fire,
hauing a blemish: he shal not preace to offer the bread of his
God.

12 The bread of his God, even of the tino- ste holy, and 1 of
the holy shal he eat: 13 But he shal not go in vnto the v vailen,
nor come nere the altar, becaufe he hathe able mish, hbl he
pollute my Sanctuaries: for I am the Lord that sanctifie them.

14 Thus spake Moses vnto Aarón, and to his sonnes, and to all
the childie of Israel.

CHAP. XXII.

1 Who ought to abstaine from eating the things that were offred
19 What oblatant should be offred.

1 And the Lord spake vnto Moses, say- ing,

2 Speake vnto Aarón, and to his sonnes, that they be a
separated from the holy things of the children of Israel, and
that they pollute not mine holy Name in those things, which
they halowe vnto me: I am the Lord.

3 Say vnto them, Whosoeuer be of all your fede among your
generations after you, that toucheth the holy things which the
childie of Israel halowe vnto y Lord, hauing his vnclennes
vpon him, eue that perfone shal be cut of from my sight: I the
Lord.

a Manning y the Priests ab- staine from eating, so long as they
are polluted

b To eat the- roof.

Chap 11.2.

a By touching nine dead thing or being at bu- ral of y dead.

"She according to all his va- cleane"

Or, viii.

Or, hrad

Exod 22.31. ex. 44.32.

4 Which is not of the tri- be of Levi a Some read, y fervout which had his earl- bered and wilde not go for, Exod. 22.5.

4 * Whosoeuer also of y fede of Aarón is a leper, or hathe a ruining issue, he shal not eat of the holy things vntil he be clean: an: whoso toucheth anie that is vnclea- ne by reason of the vdead, or a man whose issue of fede runneth from him,

5 Or the man that toucheth anie creping thing, whereby he may be made vncleane, or a man, by whome he may take vnclen- nes, "whatsoever vnclennes he hathe,

6 The persone that hathe touched suche, shal therefore be vncleane vntil the euen, and shal not eat of the holy things, "ex- cept he haue washed his flesh with water.

7 But when the sunne is downe, he shal be cleane, and shal afterward eat of the holy things: for it is his "fode.

8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shal not eat: I am the Lord.

9 Let them kepe therefore mine ordi- nance, lest they bear their sinne for it, and dye for it, if they defile it: I the Lord sanctifie them.

10 There shal no stranger also eat of the holy thing, nether the gest of the Priest, nether shal an hired seruant eat of the ho- ly

thing:

11 But if the Priest be anie with money, he shal eat of it, also lie that is borne in his house: they shal eat of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eat of the holy offrings.

13 Notwithstanding if the Priests daughter be a widow or divorced, and haue no child, but is returned vnto her fathers house, she shal eat of her fathers bread, as she did in her youth: but there shal no stranger eat thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he shal put the a fift part therof vnto, and giue it vnto the Priest with the hallowed thing.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their trespass, while they eat, and in holy thing: for I y Lord do hallow them.

17 ¶ And y Lord spake vnto Moses, saying, 18 Speake vnto Aarón, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever be of the house of Israel, or of the strangers in Israel, that wil offer his sacrifice for all their

vowes, and for all thei fre offrings, & they vse to offer vnto the Lord for a buunt offering,

19 Ye shal offer of your fre minde a male without blemish of the beues, of the she- pe, or of the goates.

20 Ye shal not offer anie thing y hath a ble- mish: for y shal not be acceptable for you.

21 * And whosoever brigeth a peace offering vnto the Lord to accomplish his vow, or for a fre offering, of the beues, or of y she- pe, his he offering shal be perfect, no ble- mish shal be in it.

22 Blin 'e, or broken, or maimed, or hauing a 'wenne, or skirure, or skabbed: these shal ye not offer vnto the Lord nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a shepe that hathe anie * miloe superstious, or lackig, suche maiest thou present for a fre offering, but for a vowe: it shal not be accepted.

24 Ye shal not offer vnto y Lord that which is bruised or crushed, or broken, or cut away, nether shal ye make an offering thereof in your land,

25 Nether of the hand of a stranger shal ye offer the bread of your God of anie of the- se, becaufe their corruption is in

them, there is a blemish in the therefore shal they not be accepted for you.

26 ¶ And y Lord spake vnto Moses, saying, 27 Whe a bullocke, or a shepe, or a goat shal be brought for the, it shalbe eue seue daies vndet his damme: and from the eighte day for the, it shalbe accepted for a factifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ve shal not kil her, and her jong lache in one day.

o.iii.

f Who is one of the Priests kinned

Chap. 20.2.46

g He shal gi- ne that and a flic particoun.

h For if they did not offer for their or- ron, the peo- ple by their exiple eughe commit the like effect.

Deut 12.20. seclef 31.24.

'Or, wais.

Chap. 21.15.

i Ye shal not recess anie vaperich thig of a stranger, to make it the Lords offrings which he cal- leth the bread of the Lord.

Deut. 22.6.

Solemne feaftes.

Leuiticus.

Chap. 7, 11.

k For whoso- ener death o- therwise then God commande- ch,
polluted his name.

Or, Saccalle.

Exod 20, 9. Or, 21 may were Or, affimblic.

a For the Sab bath was kept course woke, it these other were
but kept once eustis yere

Exod 22, 15. Num. 26, 17.

b Or hodelie labour, saue abour that one mufte eat, Exod 22,
16. c The first day of the feaft & seventh we- re kept holy: in
the rest that might woke, except and feaft were levy medaled,
as feaft of volea- enned bread f Sfeith day, in the feaft of
sheaves the fifteenth day Or, an eustis made Deus 24, 19—些
2, 15 pfef 13, 7 d That is, the seventh Sab- bath of f Pa- seuger.

a Which is, f fife parts of an Ephich or two others read Exod.
16, 16.

29 So when ye wil offer a thanke offting vn- to the Lord, ye fhal offer willingly.

30 The fame day it fhal be eaten, ye fhal leau* none of it vntil the morowe: I am the Lord.

31 Therefore fhal ye kepe my commande- ments and do them: for I am the Lord.

32 Nether fhal ye p pollute mine holy Na- me, but I wil be halowed among the chil- dren of Ifraél I the Lord fancifie you,

33 Which haue broght you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feafte of the Lord. 3 The Sabbath. 4 The paf- feuer. 5 The feaft of unleauened bread. 10 The feaft of firft frutes. 16 Wafmide. 24 The feaft of hirming trompets. 34 The feaft of tabernacles.

1 A Nd the Lord fpake vnto Mofes, faying,

2 Speake vnto the children of Ifraél, and fay vnto them, The feafte of the Lord which ye fhal call the holy ' affemblies, euen these are my feafte.

3 *Six daies' fhal worke be done, but in the feuenth day fhalbe the Sabbath of reft, an holy ' conuocation: ye fhal do no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ Thefe are y feafts of the Lord, and ho- ly conuocations, which ye fhal proclame in their a feafons.

5 In the firft moneth, and in the fourteenth day of the moneth a: euening fhalbe the Paffeouer of the Lord.

6 And on the fifteenth day of this moneth fhalbe the feaft * of vnleauened bread vnto the Lord: feuen daies ye fhal eat vnleau- ened bread.

7 In the firft day ye fhal haue an holy con- uocation: ye fhal do no b feruile worke therein.

8 Also ye fhal offer facrifice made by fire vnto the Lord feuen daies, and in the c fe- uenth day fhalbe an holy conuocation: ye fhal do no feruile worke therein.

9 ¶ And y Lord fpake vnto Mofes, faying, 10 Speake vnto the children of Ifraél, and fay vnto the, When ye be come into the land, which I giue vnto you, and reape the harueft thereof, the ye fhal bring a fheafe of the firft ftutes of your harueft vnto the Prieft,

11 And he fhal fhake the fheafe before the Lord, that it may be acceptable for you: the morowe after the d Sabbath, the Prieft

fhal fhake it.

12 And that day when ye fhake the fheafe, fhal ye prepare a lambe without blemifh of a yere olde, for a burnt offering vnto the Lord:

13 And the meat offering thereof fhalbe two tenth deales of fine floure mingled with oyle, for a facrifice made by fire vnto the

Lord of fwete fauour: and the drinke of- fring thereof the fourth part f of an Hin of wine.

14 And ye fhal eat nether bread nor parched corne, nor grene eares vntil the fel- fe fame day that ye haue broght an offering vnto your God: this fhal be a lawe for euer in your generations and in all your dwellings.

15 ¶ Ye fhal count alfo to you from the morowe after the g Sabbath, euen: from the day that ye fhal bring the fheafe of the fhake offering, feuen' Sabbaths, thei fhalbe complete.

16 Vnto the morowe after the feuenth Sabbath fhal ye nombre fifty daies: then ye fhal bring a newe meat offering vnto the Lord.

17 Ye fhal bring out of your habitacions bread for the fhake offering: thei fhalbe two loaues of two tenth deales of fine floure, which fhalbe baken with leauen for firft frutes vnto the Lord.

18 Also ye shall offer with the bread seven lambs without blemish of one year old, and a young bullock and two rams: they shall be for a burnt offering unto the Lord, with their meat offerings and their drink offerings, for a sacrifice made by fire of a sweet savour unto the Lord.

19 Then ye shall prepare an he goat for a sin offering, and two lambs of one year old for peace offerings.

20 And the Priest shall flay them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaim the same day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be an ordinance for ever in all your dwellings, throughout your generations.

22 ¶ And when you reap the harvest of your land, thou shalt not rid clean the corners of thy field when thou reapest, neither shalt thou make any aftergathering of thy harvest, but shalt leave them unto the poor and to the stranger: I am the Lord your God.

23 ¶ And ye Lord spake unto Moses, saying, 24 Speak unto the children of Israel, and say, In the seventh month, and in the first day of the month shall ye have a Sabbath, for the remembrance of = blowing the trumpets, an holy convocation.

25 Ye fhall do no feruile worke therein, but offer facrifice made by fire vnto the Lord. 26 ¶ And the Lord fpake vnto Mofes, faying,

27 The tenth alfo of this feuenth moneth fhall be a day of recidiliation: it fhall be an holy conuocation vnto you; and ye fhall humble

f Read Exod. 29, 40

Or, fhall eares.

g That is, the fenth day after the firft Sabbath of the Paffeouer. Or, werges.

h Because the Prieft thulde eat them, as chap 7, 11, and they fhalde not be offered to y Lord vp- on the altar

i That is, offered to the Lord, and the reft fhall be for y Prieft.

Chap 18, 9. dem. 24, 15.

k That is, about the end of September. l Or an holy- day to y Lord.

m Which blowing was to put them in remembrance of the mansfelde feafes y were as y month, and of the fafite

Chap 16 20. Num. 25, 7.

humble

Solemne feaftes.

Leuiticus.

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n By fafting.

n humble your foules, & offet facrifice made by fife vnto the Lord.

28 And ye fhall do no worke that fame day: for it is a day of reconciliacion, to make an atonement for you before the Lord your God.

29 For euerie perfone that humbleth not him felfe that fame day, fhall euen be cut of from his people.

30 And euerie perfone that fhall do anie worke that fame day, the fame perfone alfo wil I deftroye from among his people.

31 Ye fhall do no maner worke therefore: this fhall be a lawe for euer in your generations, through all your dwellings.

32 This fhall be vnto you a Sabbath of reft, and ye fhall hallow your foules: in the ninth day of the moneth at euen, from * euen to euen fhall ye celebrate your Sabbath.

33 ¶ And ¶ Lord fpake vnto Mofes, faying, 34 Speake vnto the children of Ifrael, and fay, In the fifteenth day of this feventh

moneth fhalle for feuen daies the feaft of Tabernacles vnto the Lord.

35 In the firft day fhallbe an holy conuocation: ye fhall do no feruile worke therein.

36 Seuen daies ye fhall offer * facrifice made by fire vnto the Lord, and in the eight day fhallbe an holy conuocation vnto you, and ye fhall offer facrifices made by fire vnto the Lord: it is the p folemne affemblye, ye fhall do no feruile worke therein.

37 Thefe are ¶ feaftes of the Lord (which ye fhall call holy conuocations) to offer facrifice made by fire vnto ¶ Lord, as burnt offering, and meat offering, ¶ facrifice, and diinke offerings, euerie one vpon his day,

38 Befide the Sabbaths of the Lord, & befide your gifts, and befide all your vowes, and befide all your fie offerings, which ye fhall gue vnto the Lord.

39 But in the fifteenth day of the feuenth moneth, whe ye haue gathered in the frute of the land, ye fhall kepe an holy feaft vnto the Lord feuen daies: in the firft day fhallbe a Sabbath: likewife in the eight day fhallbe a Sabbath.

40 And ye fhall take you in the firft day the frute of goodlie trees, branches of palme trees, and the boughes of thicke trees, & willowes of the broke, and fhall reioyce before the Lord your God feuen daies.

41 So ye fhall kepe this feaft vnto the Lord feuen daies in the yere, by a perpetual ordinance through your generations: in the feuenth moneth fhall you kepe it.

42 Ye fhall dwel in boothes feuen daies: all that ate Ifraelites borne, fhall dwel in boothes,

43 That your poffertie may knowe that I haue made the children of Ifrael to dwel in boothes, when I broght them out of the land of Egypt: I am ¶ Lord your God.

44 So Mofes declared vnto the children of Ifrael the feaftes of the Lord.

CHAP. XXIII.

2 The oyle for the lampes. 3 The fhewbread 14 The blaſphemer fhall be fhed. 17 He that killeth fhall be killed.

1 And the Lord fpake vnto Mofes, faying,

2 a Commande the children of Ifrael that they biting vnto thee pure oyle oliue beaten, for the light, to caufe the lampes to burne continually.

3 Without the vaile before of the Teftimonie, in the Tabernacle of the Congregation, fhall Aarón dreffe them, bothe euen and morning before the Lord alwaies: this fhall be a lawe for euer through your generations.

4 He fhall dreffe the lampes vpon the pure Candelticke before the Lord perpetually.

5 ¶ Also thou fhalt take fine floure, & bake twelve cakes thereof: two c tenth deales fhall be in one cake.

6 And thou fhalt fet them in two rowes, fix in a towe vpon the pure table before the Lord.

7 Thou fhalt alfo put pure incenfe vpon the rowes, that it in ftede of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euerie Sabbath he fhall put the in rowes before the Lord euermore, reueuing them of the childre of Ifrael for an euerlafting couenant.

9 * And the bread fhall be Aarons & his fones, and they fhall eat it in the holy place: for it is moft holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went e out among the children of Ifrael the fonne of an Ifraelitish woman, whofe father was an Egyptian: & this fonne of the Ifraelitish woman, and a man of Ifrael ftroue together in the hofte.

11 So the Ifraelitish womans fonne f blafphemed the Name of the Lord, and curfed, and they brought him vnto Mofes (his

mother's name also was Shelomith, ¶ daughter of Dibi, of the tribe of Dan)

12 And they put him in ward, till he tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Eating the blasphemer without the hope, and let all that heard him, put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall he beare his sinne.

16 And he that blasphemeth the Name of p.i.

n Which shall be a night and a day: yet they took it but for this natural day "Eie off your Sabbath" Numb 29,32. John 7,37.

Exod 29,32.

p Or a day wherein the people are layd from all worke

q Or peace offering

7 Or a holene feast

effe, of lower charge with fume.

f In the wilderness, foref-muchess thei walde not ere die lofhka and Calch, when thei returned from fryng the land of Canaan.

f In the wilderness, foref-muchess thei walde not ere die lofhka and Calch, when thei returned from fryng the land of Canaan.

n humble your foules, & offer facrifice made by fire vnto the Lord.

28 And ye fhal do no worke that fame day: for it is a day of reconciliacion, to make an atonement for you before the Lord your God.

29 For euerie perfone that humbleth not him felfe that fame day, fhal euen be cut of from his people.

30 And euerie perfone that fhal do anie worke that fame day, the fame perfone alfo wil I deftroie from amog his people.

31 Ye fhal do no manet worke therefore: this fhalbe a lawe for euer in your generations, throughaat all your dwellings.

32 This fhalbe vnto you a Sabbath of 1eft, and ye fhal hible your foules: in the ninth day of the moneth at euen, from * euen to eu.n fhal ye" celebrate your Sabbath.

33 ¶ And ¶ Lord fpake vnto Mofes, faying, 34 Speake vnto the children of Ifrael, and fay, In the fifteenth day of this feueth

moneth fhalle for feuen daies the feaft of Tabernacles vnto the Lord.

35 In the firft day fhallbe an holy conuocation: ye fhall do no feruile worke therein.

36 Seuen daies ye fhall offer * facrifice made by fire vnto the Lord, and in the eight day fhallbe an holy conuocation vnto you, and ye fhall offer facrifices made by fire vnto the Lord: it is the p folemne affemblye, ye fhall do no feruile worke therein.

37 Thefe are ¶ feaftes of the Lord (which ye fhall call holy conuocations) to offer facrifice made by fire vnto ¶ Lord, as burnt offering, and meat offering, ¶ facrifice, and diinke offerings, euerie one vpon his day,

38 Befide the Sabbaths of the Lord, & befide your gifts, and befide all your vowes, and befide all your fie offerings, which ye fhall gue vnto the Lord.

39 But in the fifteenth day of the feuenth moneth, whe ye haue gathered in the frute of the land, ye fhall kepe an holy feaft vnto the Lord feuen daies: in the firft day fhallbe a Sabbath: likewife in the eight day fhallbe a Sabbath.

40 And ye fhall take you in the firft day the frute of goodlie trees, branches of palme trees, and the boughes of thicke trees, & willowes of the broke, and fhall reioyce before the Lord your God feuen daies.

41 So ye fhāl kepe this feaft vnto the Lord feuen daies in the yere, by a perpetual ordinance through your generations: in the feuenth moneth fhāl you kepe it.

42 Ye fhāl dwel in boothes feuen daies: all that ate Ifraelites borne, fhāl dwel in boothes,

43 That your pofteritie may knowe that I haue made the children of Ifrael to dwel in boothes, when I broght them out of the lad of Egypt: I am ¶ Lord your God.

p.i.

Ordinances.

Leviticus.

The Iubilee, 1224

the Lord, shall he put to death: all the Cō-gregacion shall stone him to death: a swel the stranger, as he that is borne in the lad: when he blasphemeth the Name of the Lord, let him be slaine.

Eund.21,12. 17 ¶ He also that "Killeth anie man, he shaibe put to death.

"Sir, fuiereth the fude of aie man. 18 And he that killeth a beaft, he shal reftore it," beaft for beaft.

19 Also if a man caufe anie blemish in his neighbour: as he hath done, fo shal it be done to him:

Eund 21,24. 10 * Breache for breache, eie for eie, to the fot tothe: fuche a blimish as he hathe made in anie, fuche shalbe repaid to him.

21 And he that killeth a beaft shal reftore it: but he that killeth a man shaibe slaine.

Eund 12,49. 22 Ye shal haue* one lawe: it shalbe a swel for the stranger as for one borne in the country: for I am the Lord your God.

b Because the punishment was not yet ap pointed by the Lawe for the blasphemmer, Moses considered with the Lord, & tolde & people what God commanded 23 ¶ Then b Moses tolde the children of Israel, and thei broght the blasphemmer out of the hoste, and stoned him with stones: fo the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seventh yere. 1 The Iubilee in the fiftieth yere 14 That to oppress their brethren 25 The sale, and redeming of lands, houses and persons.

1 And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shal come into the land which I giue you, the land shal "kepe Sabbath vnto the Lord.

3 a Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the fiute thereof.

4 But the seventh yere shalbe a Sabbath of rest vnto the land: it shall e the Lords Sabbath: thou shalt nether sowe thy field, nor cut thy vineyards.

b By reason of the corne f fel out of the eares the yere past 5 That which groweth of it b owne accorde of thy hatueft, thou shalt not reape, nether gather the grapes that thou haste c left vmlaboured: for it shalbe a yere of rest vnto the land.

6 And the rest of the lad shalbe meat for you, euen for thee, & for thy seruant, & for thy maid, & for thy hyred seruant, and for the stranger that foiourne with thee:

7 And for thy cattel, and for the beaftes that are in thy land shal all the increase thereof be meat.

8 ¶ Also thou shalt nomber seuen Sabbaths of yeres vnto thee, euen seuen times seuen yere: and the space of the seuen Sabbaths of yeres wil be vnto thee nine and fourty yere.

9 Then thou shalt caufe to blowe the trumpet of the Iubilee in the tenth day of the seventh moneth: euen in the day of the reconciliation shal ye make the trum-

pet blowe, through out all your land.

10 And ye shal halowe that yere, euen the fiftieth yere, and proclaime libertie in the land to all the inhabitants thereof: it shal be the Iubilee vnto you, and ye shal returne euery man vnto his possession, and euery man shal returne vnto his familie.

11 This fiftieth yere shalbe a yere of Iubilee vnto you: ye shal not sowe, nether reape that which groweth of it selfe, nether gather the grapes thereof, that are left vnto labourers.

12 For it is the Iubilee, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

13 In the yere of this Iubilee, ye shal returne euery man vnto his possession.

14 And wher thou sellest ought to thy neighbour, or byest at thy neighbours hand, ye shal be not oppress one anothers

15 But according to the number of i yeres after the Iubilee thou shalt bye of thy neighbour: also according to the number of the yeres of the reuenues, he shal fel vnto thee.

16 According to the multitude of yeres, thou shalt encrease the price thereof, and according to the sowing of yeres, thou shalt abate the price of it: for the number of befrutes doeth he fel vnto thee.

17 Oppresse not ye therefore anie man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shal obey mine ordinances, and keep my lawes, and dothem, and ye shal dwel in the land in saftie.

19 And the land shal giue her frute, and ye shal eat your fil, and dwel therein in saftie.

20 And if ye shal say, What shal we eat the seventh yere, for we shal not sowe, nor gatherin our increase?

21 I wil send my blessing vpon you in the fixt yere, and it shal bring for the fiute for thre yeres.

22 And ye shal sowe the eight yere, and eat of the olde fiute vntil the ninth yere: vntil the fiute thereof come, ye shal eat the olde.

23 ¶ Also the land shal not be solde to be cut of from the familie: for the land is mine, and ye be but strangers and foiourners with me.

24 Therefore in all the land of your possession ye shal m grante a redemption for the land.

25 ¶ If thy brother be impouerished, & fel his possession, the his redemer shal come, euen his nere kinsman, and bye out that which his brother solde.

26 And if he haue no redemer, but "hathe gotten and founde to
bye it out,

27 Then

Ordinances.

Leuiticus.

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a Abasing the money of the yerees past, and paying for the rest
of the ye- res to come

b Feb his his- des that bought it

p That is, for our road ver. 52

or, orator.

"The favour.

q Where the Leuites kept their cartel

In the it is, if his had shale: meaning if he stretch for the his
hand for helps as out in miserie Exed 22,23. den 23,19 prover
28,8. 44,46,48,8 & 22,18

Exed 11,2. den 11,12. 44,54,14.

Then shal he a counte the yeres of his sale, and restore the
ouerplus to the man, to whome he solde it: so shal he returne

to his possession.

28 But if he can not get sufficient to restore to him, then that which is solde, shal re- maine in the had of him that hath he bought it, until the yere of the Iubile: and in the Iubile it shal come out, and he shal re- turne vnto his possession.

29 Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: with- in a ye: e may he bye it out.

30 But if it be not bought out within the spa- ce of a ful yere, then the house that is in the walled citie, shalbe stablified, p as cut of from the familie, to him that bought it, throughout his generacions: it shal not go out in the Iubile.

31 But the houses of villages, which haue no walles rounde about them, shalbe elle- med as the field of the counte: they may be bought out againe, and shal go out in the Iubile.

32 Notwithstanding, the cities of the Le- uites, and the houses of the cities of their possession, may the Leuites: edeme" at all seasons.

33 And if a ma purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for y houses of the cities of y Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their ci- ties, shal not be solde: for it is their perspe- tual possession.

35 Moreouer if thy brother be impou- erished, and fallen in decay with thee, thou shalt releue him, and as a stranger and sojourner, so shal he liue with thee.

36 Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitales for in- crease.

38 I am the Lord your God, which haue brought you out of the lad of Egypt, to gi- ue you the land of Canaan, and to be your God.

39 If thy brother also that dwelleth by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to seue as a bonde seruant,

40 But as an hyred seruant, and as a so- journeyer he shal be with thee: he shal seue thee vnto the yere of the Iubile.

41 The shal he departe from thee, be the, and his children with him, and shal retur- ne vnto his familie, and vnto the posses- sion of his fathers shal he returne:

42 For they ate my seruants, whome I

brought out of the land of Egypt: they shal not be solde as bonde men ate solde.

43 Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bonde seruant also, and thy bonde maid, which thou shalt haue, shal be of the heathen that are solde about you: of the shal ye bye seruants and maids.

45 And moreover of the children of the strangers, that ate sojourners among you, of them shal ye bye, and of their families that ate with you, which they begate in your land: these shalbe your possession.

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the chil- dren of Israel ye shal not rule one ouer a- nother with crueltie.

47 If a "sojourner or a stranger dwelling by thee get viches, and thy brother by him be impouerifhed, and sel him selfe vnto the stranger or sojourner dwelling by thee, on to the flocke of the strangers familie,

48 After that he is solde, he may be bought out: one of his brethren may bye him out,

49 Or his vncke, or his vncles sone may bye him out, or anie of the kindred of his flesh among his familie, may redeme him: either if he can get so mache, he may bye him selfe out.

50 Then he shal reken with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the number of ye- res: according to the time of an hyred seruaut shal he be with him.

51 If there be manie yeres behinde, according to them he shal giue againe for his deluerance, of the money that he was bought for.

52 If there remaine but sewe yeres vnto the yere of Iubile, the he shal coate with him, and according to his yeres giue againe for his redemption.

53 He shalbe with him yere by yere as an hyred seruaut: he shal not rule cruelly ouer him in thy sight.

54 And if he be not redemed thus, he shal go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they ate my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 2 A blessing to them that kype the
commandments 3 The curses to those that break them. 4 God
promiseth to remember his covenant.

5 E shal make you none idoles nor grauen image, nether reare
you vp anie piller, nether shal ye sec anie image of stone in
your lad to bowe downe to it: for

f Vnto perspe- petual seruati- de Eph 6 p. eel 4,1.

f For such shal not be bought out as the Iubile

"The 1st, 2nd say holds.

u If he be a- ble

x Which re- maine yet to y Iubile

y Thou shalt not suffre him to intress him rigorously, if y know
it.

Exed 20,4. den.1,2 psal 97,7. On the a having dein image.

p.ii.

Blefsings.

Leuiticus.

Cursings 2/1224

I am the Lord your God, Chap 19,30. 2 Ye shal kepe my Sabbaths, and "reuerence m" Sanctuarie: I am the Lord. Deu 26,1. 3 ¶ If ye walke in mine ordinances, and kepe my commandements, and do them, 4 I wil then fend you a raine in due seafon, and the land shal yelde her increafe, and the trees of the field shal giue their frute. 5 And your threthfing shal reache vnto the vintage, and the vintage shal reache vnto fowing time, and you shal eat your bread in plenteoufnes, and * dwel in your land safely. 6 And I wil fend peace in the land, and ye shal slepe and none shal make you afraed: also I "wil I id eui beafts out of the land, and the *fworde shal not go through your land. 7 Also ye shal chafe your enemies, and they shal fall before you vpon the fworde. 8 * And siue of you shal chafe an hundredth, and an hundredth of you shal put ten thousand to flight, and your enemies shal fall before you vpon the fworde. 9 For "I wil haue respect vnto you, & make you increafe, & multiplie you, and c e-ftabliſh my couenant with you. 10 Ye shal eat also olde store, and cary out olde becaufe of the newe. 11 * And I wil fet my a Tabernacle among you, and my foule shal not lothe you. 12 Also I wil walke among you, and I wil be your God, and ye shal be my people. 13 I am the Lord your God which haue broght you out of the land of Egypt, that ye shulde not be their boadmen, and I haue broken the * bondes of your yoke, and made you go upright. 14 ¶ But if ye wil not obey me, nor do all theſe commandements, 15 And if ye shal deſpifte mine ordinances, ether if your foule

abhorre my Lawes, so that ye wil not do all my commadements,
but breake my couenant, 16 Then wil I also do this vnto you, I
wil appoint ouer you 'fearfulnes, a con-sumption, and the
burning ague to consume the cries, and make the hea-schea-
ure, and you shal owe your fede in vaine: for your enemies
shal eat it: 17 And I wil set my face against you, and ye shal
fall before your enemies, and they that hate you, shal reigne
ouer you, * and ye shal flee when none purfueth you. 18 And if
ye wil not for these thing: obey me, then wil I punish you a
fewen times mote, according to your finnes, 19 And I wil
breake the pride of your po-wer, and I wil make your heauen
as i yrflo, & your earth as brasse: 20 And your 'ftrégth shalbe
spent in vaine: nether shal your land giue her increafe, nether
shal the trees of the land giue
their fute.

21 ¶ And if ye walke a stubburnelly against me and wil not
obey me, I wil then bring fewen times mo plagues vpon you,
according to your finnes.

22 I wil also send wilde beastes vpon you, which shal i spoile
you, and destroy your cattel, and make you fewe in number: so
your hye a wayes shalbe defolate.

23 Yet if by these ye wil not be reformed by me, but walke
stubburnelly against me,

24 Then wil I also walke a stubbernelly a-gainft you, and I wil
fmite you yet feuen times for your finnes:

25 And I wil fend a fworde vpon you, that fhall auenge y
quartel of my couenat: and when ye are gathered in your cities,
I wil fend y peftilence among you, and ye fhall-be deliuered
into the hand of the enemye.

26 When I fhall breake the a ftaffe of your bread, then ten
wome fhall bake your bread in one oven, and they fhall deliuer
your bread againe by weight, and ye fhall eat, but not be
fatished.

27 Yet if ye wil not for this obey me, but walke againft me
stubbernelly,

28 Then wil I walke stubbernelly in mine anger againft you, &
I wil also chaftice you feue times, more according to your
finnes.

29 And ye fhall eat the flefh of your fonnes, and the flefh of
your daughters fhall ye deuoure.

30 I wil also deftroye your hie places, and *cut away your
images, and call your cat-keifs vpon the 'bodies of your idoles,
& my foule fhall abhorre you.

31 And I wil make your cities defolate, and bring your
Sanctuarie vnto nought, and ye wil not finde the fauour of your

fwete odoures.

32 I wil also bring the land vnto a wilder-nes, & your enemies, which dwell therein, shal be astonished thereat.

33 Also I wil scatter you among the heathé, and s wil drawe out a sworde after you, and your land shalbe waste, and your ci-ties shalbe desolate.

34 Then shal the land enjoye her Sabbaths, as long as it lieth voyde, and ye shalbe in your enemies land: then shal the land rest, and enjoye her Sabbaths.

35 All the daies that it lieth voyde, it shal rest, because it did not rest in your Sab-baths, when ye dwell vpon it.

36 And vpon them that are left of you, I wil send euen a' fantienes into their heafts in the land of their enemies, & the founte of a leafe shaken shal chase them, and they shal flee as fleeing from a sworde, & they shal fall, no man pursuing them.

37 They shal fall also one vpon an other, as before a sworde, though none pursue them, and ye shal not be able to stand before

8 Or, as some read, by torto-no, imputing my plagues to abaco and fortune

1 Of your child deuo a King 17,35

m Recmft no- ne dare paffe thereby for fe are of beaftes

2 Sam 22,27. pfal 17,26.

a That is, y ftrégth, wher-by c e life is loftioned, K-tek 4, 16 &
5,16 o Out ouen fhälbe fuffi-culat for ten families.

2 Chro 24,7. Or, catenat.

p I wil not ac erpt your fa-ctilites.

q Signifying that none enc-mes c in come with our Gods
fending Chap. 21,2.

r Which I cō-mafed you, to kepe

Or, caward, 16.

f As if their enemies did chafe them

foie

Ordinances.

Leuiticus.

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fore your enemies:

38 And ye shall perish among ye heathen, & the land of your
enemies shall eat you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lads, & for the iniquities of their fathers shall they pine away with them also.

c. Forefomche- as they are culpable of their fathers fathers, they shalbe puns- shed as well as these fathers

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

n Whites they are capnies, and without repentance

Deu 4, 31 rom. 11, 29.

2 Made to their forefa- thers:

y Fifty dates after they ex- me out of E- EIP!

n As of his foune or his daughter l Which are the Priest. c Read the va lue of the the- kel. Exod 10, 11 d He speaketh of the few ones whereby ye fa- thers dedica- ted their chil dren to God, which were not of fache force, but that might be rede med from the

40 Then the shall confesse their iniquitie, and ye wickedness of their fathers for their trespas, which they haue trespassed against me, and also because the haue walked stubbenely against me.

41 Therefore I wil walke stubberely aga- inst the, and bring them into the land of their enemies: so the their vncitcumcised hearts shall be humbled, and the they shall willingly beate the punishment of their ini- quitie.

42 Then I wil remembre my couenant with Iaakob, and my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

43 The land also in the meane fcafon shalbe left of them, & shall ennoye her Sabbaths while the lieth waft without them, but they shall willingly fi fire the punishment of their iniquitie, because their difpifed my lawes, & because their foule abhorred mi- ne ordinances.

44 Yet notwithstanding this, when they shall e in the land of their enemies, 'I wil not cast them away, not in wil I ab- horte them, to destroy them utterly, or to beake my couenant with them: so I am the Lord then God:

45 But I wil remembre for them the coue nant of olde when I brognt them out of y land of Egypt in the fight of the heache that I might be their God: I am the Lord.

46 These are the ordinances, & theudgements, & the lawes,
which the Lord made between him, and the children of Israel
in mount y Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diners vows, and the redemption of the fame. 23 A thing
separate from the vfe of man cannot be folds, nor redeemed,
but remasteth to the Lord.

1 MO. oues the Lord spake vnco Mo- es, saying,

2 Speake vnto y thild: e of Israel, & fay vn- to th, I 'anic ma
shal make a y vowe of a perfoe vnto y Lord, by ' thy
estimacio,

3 Then thy estimacion shalbe thut: a male fro twenty yere olde
vnto sixty yere olde shalbe by thy estimacion eue fifty shekels
of siluer, after the shckel of the Sachuarie.

4 But if it be a female, then thy valuacion shalbe thirty
shekels.

5 And from hue yere olde to twenty yere olde thy valuacion
shalbe for the male twety shekels, & for y female ten shekels.

6 But from a 'moneth olde vnto hue yere

olde, thy price of the male shalbe hue she- kels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixty yere olde and aboue, if he be a male, then thy price shal be fifteen shekels, and for the female ten shekels.

8 But if he be poorer then thou hast este- med him, the shal he piment him seife be- fore the Priest, & the Priest shal value him, according to the abilitie of him y vow- ed, so shal the Priest value him.

9 And if it be a 'beast, whereof men bring an offering vnto the Lord, all that one gi- ueth of fuche vnto the Lord, shal be holy.

10 He shal not alter it nor chage it, a good for a bad, nor a bad for a good: and if he change beast for beast, then bathe this and y, which was chaged for it, shalbe a holy.

11 And if it be anic vncleane beast, of w me do not offer a facrifice vnto y Lord, he shal then piment the beast before the Priest.

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shal it be.

13 But if he wil bie it againe, then he shal giue the fift parte of it more, aboue thy valuacion.

14 Also whe a man shal dedicate his houfe to be holy vnto y Lord, the the Priest shal value it, whether it be good or bad, or

as y Priest shal prife it, 'so shal the value be.

15 But if he that fanctified it, wil redeme his houfe, then he shal giue thereto the fift parte of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord anic groude of his inheritance, then shait thou esteme it according to the 'fede thereof: an 'Homer of bailic fede shalbe at fifte shekels of siluer.

17 If he dedicate his field immediately fro y yere of Iubile, it shal be worthe as thou doest estemet.

18 But if he dedicate his field after y Iubile, the the Priest shal reke him the money according to the yeres that remaine vnto the yere of Iubile, and it shalbe abated by thy estimacion.

19 And if he that dedicateth it, wil redeme the field, then he shal put the fift parte of the price, that thou estemtdest it at, thereunto, and it shal remaine his.

20 And if he wil not redeme the field, but th. Priest 'sel the field to another man, it shalbe redeemed nomore.

21 But the field shalbe holie to the Lord, when it goeth out in the Iubile, as a field 'separate from commune vf at the possibility thereof shalbe the Priestts.

22 If a man also dedicate vnto the Lord a field which he hathe
bight, which is not of the ground of his inheritance,

23 The the Priest shal set the price to him,

p.iii.

e if he be not able to pay as ter thy valu- tion.

f Which is ele me, Chap 11, 12

g That is, con- secrate to the Lord

'She, so shal is Read

b Valuing the price thereof, according to the fede that is fowen,
or by the fede y it doth yeble : Homer is a mesfure con- taining
to E- phahtered of Ephel: Exod, 16, 16.

k For there o- who necesi- tie or godlie vies

l That is, & is dedicate to the Lord & a cur e to him that doth
tur oc it to his pei nate vfe: No. 11, 2, dont 12, 13, 10th 6, 12.

The number of the tribes. Numbers.

Vers 12. In The Priests valuacion.

Exod. 30, 33. nom 3, 47. 45, 46, 47, 48. Exod 13, 2, 6 21, 29,
nom. 3, 13. n It was the Lords already

Lords 4, 25.

*asthou etemest it, vnto the yere of Iubile, and he shal giue * thy price the same day, as a thing holy vnto the Lord. 24 But in the yere of Iubile, the field shal returne vnto him, of whome it was boght: to him, I say, whose inheritace y land was. 25 And all thy valuacion shalbe according to the skckel of * the Sanctuarie : a shekel containeth twenty gerahs. 26*

9Notwithstanding the first borne of y beaftes, because it is the Lords first borne, none shal dedicate fuche, be it bullocke, or shepe: for it is the * Lords. 27 But if it be an vncleane beaft, then he shal redeme it by thy valuacion, and giue the fift parte more thereto: & if it be not redeemed, then it shal be folde, according to thy eftimacion. 28 *Notwithstanding, nothing feparate fi o the comune vse that a man doethfeparate vnto the Lord of all that he hathe (whe-

ther it be man or beaft, or land of his inheritance) may be folde nor redeemed: for euerie thing feparate from the comune vse is mofte holy vnto the Lord.

29 Nothing feparate from the comune vse, which shalbe feparate fro man, shal be redeemed, but * dye the death. 30 Also all the tithe of the land bothe of the fede of the ground, and of the frute of the trees is the Lords: it is holy to the Lord. 31 But if a man wil redeme anue of his tithe, he shal adde the p fift parte thereto. 32 And euerie tithe of bullocke, and of shepe, and of all that goeth vnder the 9 lod, the tenth shalbe holy vnto the Lord. 33 He shal not loke if it be good or bad,

nether shal he change it: els if he change it, bothe it, and that it was changed withall, shalbe holy, and it shal not be redemed.

34 Theft are the comandements which the Lord commaded by Mofes vnto the children of Ifrael in mount Sinai.

o It shal re- mation without reacception.

p Besides the value of the thing it fife. q All that w it nombrde: that it, euerie teeth, as he fal- leth by tale without ac- ception or re- forth

THE FOVR THE BOKE OF

Mofes, called* Numbers.

*So called be- cause of the discretion and multitude of nombrings & archers chief- ly concerned.

THE ARGUMENT.

Forasmuch as God hathe appointed that his Church in this worlde shalbe vnder the croffe, bothe because they shulde learne not to put their trust in worldly things, and also fele his comforte, when all other helpe faileth: the did not straight way bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fuerte yere, and kept them in continual exercises

before they enjoyed it, to try their faith, and to teache the to forget the worlde and to depend on him. Which tryal did greatly profit to discern the wicked and the hypocrites from the faithful and true servants of God, who ferued him with pure heart, where as the other preferring their carnal affections to Gods glorie, and making religion to ferue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ower them. By reason whereof they provoked Gods terrible judgements against them, and are set forthe as a mofte notable example for all ages to beware how they abuse Gods worde, preferre their owne lustes to his wil, or despise his ministers.

Notwithstanding God is euer true in his promes, and gourneth his, by his holy Spirit, that ether they fall not to fuche inconveniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, asvel for religion as outward polusche preferueth them against all craft and conspiracie, and giueth them mansfelde victories against their enemies. And to aucyd all controversies that might arift, he taketh away the occassio, by diuding among all the tribes, bothe the land, which they had wonne, or that also which he had promised, as femed beft to his godlie wisdom.

CHAP. I.

1 Mofes and Aarón with the twelve princes of the tribes are
commanded of the Lord to number them that are able to go to
warre. 42 The Leustes are exempted for the service of the
Lord. 2 He Lord fpake againe vnto Mofes in y wildernes of s
Sinai, in the Taibernacle of the Congregacio, in the first day of
y feconde moneth, in the feconde yere after they were come
out of the land of Egypt, faying.

2 *Take ye the fumme of all the Congregacion of the children
of Ifrael, after their families, and houfholdes of their fathers
with the number of their names: to wit, all the males, "man by
man:

3 From twentie yere olde and aboué, all that go forthe to the
warre in Ifrael, thou and Aarón shal number them, though-out
their armies.

4 And with you shalbe men of euerie tribe, fuche as are the
heads of the houfe of their fathers.

5 And thefe are the names of the men that

Exod. 30, 33.

"His by their beader.

c That is, the cheft ml of euerie tribe.

n In that ple- ce of the wil- dernes y was nere to mount Sinai. h
Which con- trineth part of April, & parte of Mass.

The number of the tribes. Numbers.

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And aish you when ye cover the pro ple.

that shall thad with you, of the tribe of Reu- bén, Elizú, the sonne of Shedeúr:

6 Of Simeón, Shelumiel the sonne of Zu- rihaddái:

7 Of Iudáh, Nahshón the sonne of Am- minadáb:

8 Of Iffachár, Nethaneél, the sonne of Zuár:

9 Of Zebulún, Eliáb, the sonne of Helón:

10 Of the children of Ioféph: of Ephrá- im, Elihamá the sonne of Ammihúd: of Manafféh, Gamliél, the sonne of Pedah- zúr:

11 Of Beniamín, Abidán the sonne of Gi- deoni:

12 Of Dan, Ahiézer, the sonne of Ammi- shaddái:

13 Of Aihér, Pagiél, the sonne of Ocrán:

14 Of Gad, Eliafaph the sonne of Deuél:

15 Of Naphtali, Ahirá the sonne of Enán.

16 These were famous in the Congrega- tion, " princes of the tribes of their fa- thers, & heads over thousands in Ifraél.

17 ¶ The Moses and Aarón toke these men which are expressed by their names.

18 And they called all the Congregacion together, in the first day of the secode mo- neth, who declared their kinteds by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Si- náí.

Or expres- ues, & gener- ues.

In shewing euerie má his tribe, & his an cenes

¶ These are names of the twente tribes, as first of Re- uben

Or, as were al- le in these weapons

¶ Simeón.

¶ Gad

Iudáh.

20 So were the sonnes of ¶ Reubén Israels eldest sonne by their generations, by their families, & by the houses of their fathers, according to the number of their names, man by man, euerie male from twe- tie yere olde and aboue, as many as went forthe to warre:

21 The number of them, I say, of the tribe of Reubén, was six & fourtie thousand, & fiue hundredth.

22 Of the sonnes of ¶ Simeón by their ge- neracions, by their families, & by the hou- ses of their fathers, the summe thereof by the number of their names, man by má, euerie male from twentie yere olde and aboue, all that went forthe to warre:

23 The summe of them, I say, of the tribe of Simeón was nine and fiftie thousand, & the hundredth.

24 ¶ Of the sonnes of ¶ Gad by their gene- ractions, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forthe to warre:

25 The number of them, I say, of the tribe of Gad was fiue and fourtie thousand, and six hundredth and fiftie.

26 ¶ Of the sonnes of Iudáh by their ge-

neración, by their families, & by the hou- ses of their fathers, according to the nom- ber of their names, from twentie yere olde and aboue, all that went forthe to warre:

27 The number of them, I say, of the tribe of Iudáh was threscore & fourtene thou- sand, and six hundredth.

28 ¶ Of the sonnes of Iffachár by their generacions, by their families, & by the houses of their fathers, according to the

number of their names, from twentieth yere olde & aboue, all that wét forthe to warre:

29 The number of them also of the tribe of Iffachár was fouie and fiftie thousand and foure hundredth.

30 ¶ Of the sonnes of ¶ Zebulún, by their generacions, by their families, & by the houses of their fathers, according to the number of their names, from twentieth yere olde and aboue, all that went forthe to warre:

31 The number of them also of the tribe of Zebulún was feuen and fiftie thousand & foure hundredth.

32 ¶ Of the sonnes of Ioféph, namely of the sonnes of ¶ Ephráim by their genera- ions, by their families, & by the houses of their fathers, according to the number of their names, from twentieth yere olde & aboue, all that went forthe to warre:

33 The number of them also of the tribe of Ephráim was fourtie thousand and fiue hundreth.

34 ¶ Of the sonnes of ¶ Manafféh by their generacions, by their families, & by the houses of their fathers, according to the number of their names, from twentieth yere olde and aboue, all that went forthe to warre:

35 The number of them also of the tribe of Manafféh was two & thirtie thousand and two hundredth.

36 Of the sonnes of ¶ Beniamín by their generacions, by their families, & by the houses of their fathers, according to the nóber of their names, fro twentie yere ol- de & aboue, all that wét forthe to warre:

37 The number of them also of the tribe of Beniamín was fiue and thirtie thou- sand and foure hundredth.

38 Of the sonnes of ¶ Dan by their genera- ions, by their families, & by the houses of their fathers, according to the nom- ber of their names, from twentie yere ol- de & aboue, all that went forthe to warre:

39 The number of them also of the tribe of Dan was threscore and two thousand and feuen hundredth.

40 ¶ Of the sonnes of ¶ Aihéi by their ge- neración, by their families, & by the hou- ses of their fathers, according to the nó- ber of their names, from twentie yere olde and aboue, all that went forthe to warre:

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The ordre of the tentes. Numbers.

Naphtali

42 The number of them alfs of the tribe of Asher was one and fourtie thousand and five hundred.

42 Of the children of Naphtali, by their generacions, by their families, by the houses of their fathers "according to the number of their names, from twentie yere olde and abou, all that went to the warre.

43 The number of them alfs of the tribe of Naphtali, was three and fifty thousand, & four hundred.

Israel cause

44 These are the summes which Moses, & Aaron nombred, and the Princes of Israel: the twelve men, which were eue tie one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yere olde and abou, all that wee

to the warre in Israel,

46 And all they were in nober six hundred & three thousand, five hundred and fifty.

47 But the Leuites, after the tribes of their fathers were not nombred among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, nether take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimone, and ouer all the instruments thereof, and ouer all things that belong to it: they shal beate the Tabernacle, and all the instruments thereof, and shal minister in it, and shal "dwel round about the Tabernacle.

Which were warriors, but were appointed to the vice of Tabernacle.

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOVT IT.

A B The length of the court, of an hundred cubites on the South side, which in this figure is called midl. in the space were twelve pillars of five cubites high, to be a were red $\frac{1}{2}$ curtion, to that and close up $\frac{1}{2}$ court: North side called Septentrion was all alike. C D The Westside called Occident, was fifty cubites broad, wherein were ten pillars of like height with the other, whereunto were fastened the curtion to close this side The Eastside also called Orient was fifty cubites broad A B

Thus the court was fifty cubites longer than it was broad. That current into the court on Eastside and before the gate was an

hanging of twentieth cubites long, F G fastened on four pillars, and on the sides thereof to make it close, were curtains of fifteen cubites long, E F & G H, which on curtain side were fastened on three pillars, as this figure sufficiently declareth.

g And

The ordre of the tentes. Numbers.

h Whofouuer sence of the tube of Leui

I by not ha- ning due re- gard to 3 Ta- bernacle of the Lord.

51 And when the Tabernacle goeth forth, the Leuites shal take it downe: and when the Tabernacle is to be pitched, the Leuites shal set it vp: for the h stranger that cometh nete, shal be ftane.

52 Also the children of Ifraél shal pitch their tents, euerie man in his campe, and euerie man vnder his stáderd throughout their armies.

53 But the Leuites shal pitch round about the Tabernacle of the Testimonie, left vengeance 1 come vpon the Congrega- cion of the children of Ifraél, & the Le- uites shal take the charge of the Taber- nacle of the Testimonie.

54 So the children of Ifraél did according to all that the Lord had commanded Mo- ses: so did ther.

CHAP. II.

2 The ordre of the tents, and the names of the captaines of the Ifraélites.

1 A Nd the Lord fpake vnto Mofes, & to Aarón, faying,

a In the twel- ne tribes were foure princi- pal ftanderds, fo that euerie thre tribes had their ftan- derd.

2 1 Euerie man of the childré of Ifraél fhall campe by his ftanderd, and vnder the enfi- gne of their fathers houfe: farre of about the Tabernacle of the Congregaciō fhall thei pitch.

2a, pirte.

3 On the Eaftfide towarde the rifing of the fonne, fhall thei of the ftanderd of the ho- fte of Iudáh pitch according to their armies: & Nahfhón the fonne of Ammi- nadáb fhall be captaine of the fonnes of Iudáh.

4 And his hofte and the number of them were feuenty and foure thoufand and fix hundreth.

b Iudáh, Iffa- chár & Zebu- lún the fones of Iudáh were of the firft ftá- derd.

5 Next vnto him fhall thei of the tribe b of Iflachár pitch, and Neethaneél the fonne of Zuár fhall be the captaine of the fonnes of Iflachár:

6 And his hofte, and the number thereof were foure and fiftie thoufand, and foure hundreth.

7 Then the tribe of Zebulún, and Eliáb the fonne of Helón, captaine ouer the fonnes of Zebulún:

8 And his hofte, and the number thereof feuen and fiftie thoufand and foure hundreth:

c Of them 9 were clacined vnder that name:

9 The whole number of the hofte of Iu- dáh are an hundreth foure fcore and fix thoufand, & foure hundreth according to their armies: thei fhall firft fet forth.

d Reubén and Simeón 3 fonnes of Iudáh, & God the fonne of Zilpáh her maid, were of the feconde ftanderd.

10 On the Southfide fhall be the ftánderd of the hofte 4 of Reubén according to their armies, & the captaine ouer the fonnes of Reubén fhall be Elizúr the fonne of She- deúr.

11 And his hofte, and the number thereof fix and fourtie thoufand & fiue hundreth.

12 And by him fhall the tribe of Simeón pitch, and the captaine ouer the fonnes of

Simeón fhall be Shelumiél the fonne of Zurifhaddái:

13 And his hofte, and the number of them, nine and fiftie thoufand & thre hundreth.

14 And the tribe of Gad, and the captaine ouer the fonnes of Gad fhalbe Eliáfáph the fonne of 5 Deuél:

15 And his hofte and the number of them were fiue and fourtie thoufand, fix húdreth and fiftie.

16 All the number of the campe of Reu- bén were an hundreth and one and fiftie thoufand, & foure hundreth and fiftie according to their armies, and thei fhal fet forth in the feconde place.

17 Then the Tabernacle of the Congregation fhal go with the hofte of 3 Leuites, in the 6 middes of the campe as thei haue pitched, fo fhal thei go forward, euerie man in his ordre according to their ftan- derds.

18 The ftáderd of the cápe of Ephráim fhalbe toward the Weft accordig to their armies: and the captaine ouer the fonnes of Ephráim fhalbe Elifhamá the fonne of Ammihúd:

19 And his hofte and the number of them were fourtie thoufand and fiue hundreth.

20 And by him fhalbe the tribe of Manaf- féh, and the captaine ouer the fonnes of Manafféh fhalbe Gamiél the fonne of Pedahzúr:

21 And his hofte and the number of them were two & thirtie thoufand & two hun- dreth.

22 And the tribe of Beniamín, & the cap- taine ouer the fonnes of Beniamín fhall be Abidán the fonne of Gideoní:

23 And his hofte, and the number of them were fiue and thirtie thoufand and foure hundreth.

24 All the number of the campe of Ephrá- im were an hundreth and eight thoufand and one hundreth according to their armies, and thei fhall go in the third place.

25 The ftanderd of the hofte of 2 Dan fhall be toward the North according to their armies: and the captaine ouer the children of Dan fhall be Ahézer the fonne of Ammifhaddái:

26 And his hofte and the number of them were two & thre fcore thoufand and feuen hundreth.

27 And by him fhall 3 tribe of Afhér pitch, and the captaine ouer the fonnes of Afhér fhall be Pagré the fonne of Ocrán.

28 And his hofte and the number of them were one and fourtie thoufand and fiue hundreth:

29 The tribe of Naphtalí, & the cap- taine ouer the children of Naphtali fhall be Ahirá the fonne of Enán:

30 And his hofte & the number of them

5Dr, Ryoil.

e Becmife it might be in e- qual distance from echaone, and all
indi- ferently haue recours the- reunto

f Becmife F. phráim & Ma- nafféh suppli- ed 3 place of Enfiph
their father, ther a- re taken to be Rahels chil- dren: so thei &
Beniamín ma- ke the third fanderd.

g Dan & Naph- talith e fonnes of Billá Raela maid, with Alhér
the fon- nes of Zilpáh make 3 fourth fanderd.

q.1.

The ordre of the tentes. Numbers.

were thie and fiftie thoufand and foure hundredth.

31 All the number of the hofte of Dan was an hundredth and
feuen and fiftie thoufand and fix hundredth: thei fhall go
hinmoft with their fanderds.

h Which were 32 ¶ Thefe are the h fummes of the child: e of
Ifraél by the houfes of their fathers, all the number of the
hofte, according to their armies, fix hundredth and thie
thoufand, fiue hundredth and fiftie.

33 But the Leuites were not nombred amóg the children of
Ifraél, as the Lord had commanded Mofés.

34 And the children of Ifraél did according to all that the Lord had commanded Mofés: fo thei pitched according to their ftanderds, and fo thei iouineyed euerie one with his families, according to the houfes of their fathers.

CHAP. III.

1 For vnder e- were one of the foure pri- eipal filderds were dients fignes to kepe euerie baode in codes.

a Or, families & kinreels

Exod 6,23.

Exod 27,3.

Leui 10,1. chap 26,61. 1.civro 24,2 b Or, before the Altar.
Leui,9,24.

e Whiles their father lined

d Offer them vnen Aarón for the vfe of the Tabernacle.

e Which ap- perenned to f execuig of f hie Priest comdemner, to the ouer fight of the people, & to the fer- uice of the Ta bernacle.

f Aarons fon- nes the Priests ferued in the Sanchuerie in praying for f people & of- fring facrifice: f Leuites fer- ued for

the m-feruer vfes of the fame g Ame that walde mun-fter, not being a Leuite.

4 The charge and office of the Leuites. 12 31. Why the Lord fiparated the Leuites for him felf. 16 Their number, families and capeames. 40 The firfborne of Ifraél is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

1 Hefe alfo were the a generacions of Aarón & Mofés, in the day that the Lord fpake with Mofés in mount Sinái.

2 So thefe are the names of the fonnes of Aarón, * Nadáb the firftborne, & Abihu, Eleazár, and Ithamár.

3 Thefe are the names of the fonnes of Aarón the anointed Priests, whome Mofés did * confecitate to munifter in the Priests office.

4 * And Nadáb and Abihu dyed b before the Lord, when thei offred * ftrange fire before the Lord in the wilderness of Sinái, and had no children: but Eleazár and Ithamár feued in the Priests office in the c fight of Aarón their father.

5 Thé the Lord fpake vnto Mofés, faying, 6 Bring the tribe of Leui, and d fet them before Aarón the Priest that thei may fer-ue him,

7 And take the charge with him, euen the charge of the whole Congregation e be- fore the Tabernacle of the Congrega- cion

to do the seruice of the Tabernacle. 8 Thei fhall alfo kepe all the
inftumēt of the Tabernacle of the Congregation, & haue the
charge of the children of Ifraél to do the seruice of the
Tabernacle.

9 And thou fhalt giue the Leuites vnto A- arón & to his f
fonnes: for thei ate giuen him frely from among the children of
If- raél.

10 And thou fhalt appoint Aarón and his fonnes to execute
their Priests office: and the s ftranger that commeth nere, fhall
be flaine.

11 ¶ Alfo the Lord fpake vnto Mofés, fay- ing,

12 Beholde, I haue eué taken f Leuites fró among the children
of Ifraél for all the firftborne, that openeth the matrice amóg
the children of Ifraél, & the Leuites fhall- be mine,

13 Becaufe all the firftborne are mine: for the fame day, that I
fmote all the firftbor- ne in the land of Egypt, * I fancified
vn- to me all the firftborne in Ifraél, bothe man and beafit:
mine thei fhallbe: I am the Lord.

14 ¶ Moreouer the Lord fpake vnto Mofés in the wilderness of
Sinái, faying,

15 Nomber the children of Leui after the houfes of their
fathers, in their families: euerie male from a moneth olde &

aboute fhalte thou number.

16 *Then Mofés nombred them according to the worde of the Lord, as he was com- manded.

17 And thefe were the fonnes of Leui by their names, * Geifhón, and Koháth, and Ger 46,11. Merari.

18 Also thefe are the names of the fonnes of Geifhón by their families: Libni and Shimei.

19 The fonnes also of Koháth by their fa- milies: Amráam, and Izeháar, Hebrón, and Vzziel.

20 And the fonnes of Merari by their fa- milies: Mahli and Muñi. Thefe are the families of Leui, according to the houfes of their fathers.

21 Of Gerfhón came the familie of the Libnites & the familie of the Shimeites: thefe are the families of the Gerthonites.

22 The fumme whe:of (h after the nöbe of all the males from a moneth olde and aboute) was counted feuen thousand and fiue hundredth.

23 ¶ The families of the Geifhonites fhall pitch behinde the Tabernacle Weftwarde.

24 The captaine and ancient of the hou- fe of the Geifhonites fhall be Eliafaph the fonne of Laél.

25 And the charge of the founnes of Ger- fhón in the Tabernacle of the Congre- gació fhalbe the Tabernacle, & the paul- lion, the couering thereof, & the vaile of the dore of the Tabernacle of the Con- gregacion,

26 And the hanging of the courte, & the vaile of the dore of the courte, which is nere the Tabernacle, and neve the Altar round about, and the cordes of it for all the feruice thereof.

27 ¶ And of Koháth came the familie of the Amramites, & the familie of the Iz- hait- tes, and the familie of the Hebronites, and the familie of the Vzzielites: thefe are the families of the Kohathites.

28 The number of all the males from a moneth olde & aboue was eight thoufan l and

Exod 13,1. 34,19. leus 27,26. chap 8,26. inh,2,23.

1 Their char- ge was to ca- ry f courrige & hangings of f Tabernacle.

The Leuites office.

Numbers.

k Doing cue- rie one his duette in the Sanctuarie

7 The chief things within the Sanctuarie were commit- ted to the Ko- hathites

10. peruse of policies.

m The wood- works & $\frac{1}{2}$ rest of the instru- ments were co- mitted to their charge.

n That none shalde entre into the Ta- bernacle con- trarie to Gods appointment

o So that $\frac{1}{2}$ first borne of the children of If- rael were mo by
175

p So that now the Leuites shalde tatiffi: vnto the Lord for the first borne of If- rael, sone for the 175, which were mo then the Leuites, for whome they payed money.

and fix hundreth, hauing the k charge of $\frac{1}{2}$ Sanctuarie.

29 The families of the fonnes of Koháth shal pitch on the Southside of the Taber- nacle.

30 The captaine and ancient of the houle, and families of the Kohathites shalbe Eli- zaphán the fonne of Vexiél:

31 And their charge shalbe the ¹ A:ke, and the table, and the canle stücke, and the al- tars, and the instruments of the

Sanctuarie that they minifter with, and the vaile, and all that feruefh thereto.

32 And Eleazát the fonne of Aarón the Priſt ſhalbe ² chief captaine of the Leui- tes, haung the ouerflight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Muſhi- tes: theſe are the families of Merari.

34 And the ſumme of them, accoiding to the nóber of all the males, from a moneth olde and aboue was fix thouſand and two hundreth.

35 The captaine and the anciét of the hou- ſe of the families of Merari ſhalbe Āuriél the ſonne of Abihail: thei ſhal pitch on the Northſide of the Tabernacle.

36 And in the charge & cuſtodie of the ſon- nes of Merari ſhalbe = the boardes of the Tabernacle, and the barres thereof, & his pillers, & his ſockets, & all the inſtruments thecof, and all that ſeruefh thereto,

37 With the pillers of the court round a- bout, with their ſockets, and their pins & their cordes.

38 ¶ Alſo on the forefront of the Taber- nacle toward the Eaſt, before the Taber- nacle, I ſay, of the Cógregacion Eaſtwar- de ſhal Moſes and Aarón and his ſonnes pitch, haung the charge

of the Sanctua- tie, and the charge of the children of If- raél:
but the ftanger that commeth nere, fhallbe flaine.

39 The whole fumme of the Leuites, w Mo- fes & Aarón
nombred at the commande- ment of the Lord: throughout their
fami- lies, cum all the males from a moneth olde & aboue, was
two and twentie n thoufand.

40 ¶ And the Lord laid vnto Moſes, Nom ber all the firſt borne
that are males amóg the children of Ifraél, from a moneth olde
and aboue, and take the number of their names.

41 And thou fhalt take the Leuites to me for all the firſt borne
of the childré of If- raél (I am the Lord) and the cattel of the
Leuites for all the firſt borne of the cat- tel of the children of
Ifraél.

42 And Moſes nombred, as the Lord com- mâded him, all the
firſt borne of the chil- dren of Ifraél.

43 And all ½ hrft borne males rehearfed by

name (from a moneth olde and aboue, ac- cording to their
nóber were two & twétie thoufand, two hundreth feuentie &
thre.

44 ¶ And the Lord fpake vnto Moſes, layig,

45 Take the Leuites for all the firſt borne of the children of
Ifraél, and the cattel of the Leuites for their cattel, & the Le-

uities shalbe mine, (I am the Lord)

46 And for the redeming of the two hundred and thre, which are mo the the Leuites of the first borne of the children of Ifraél)

47 Thou shalt also take sue shekelf for e- uerie persone: after the weight of the Sanctuary shalt thou take it: the shekel con- terneth twentie gerahs.

48 And $\frac{1}{2}$ shalt giue the money, wherewith the odde number of them is redemed, vn- to Aarón and to his sonnes.

49 Thus Moses toke the redemption of them that were redemed, being mo then the Leuites:

50 Of the 4 firstborne of the children of Ifraél toke he the money: cum a thousand thre hundred thre score and sue shekelf after the shekel of the Sanctuary.

51 And Moses gaue the money of the that were redemed, vnto Aarón & to his sonnes according to the worde of the Lord, as the Lord had commanded Moses.

CHAP. III.

5 The offices of the Leuites, when the holte removed 46 The nóber of the thre families of Koháth, Gorfhán, and Merari.

And the Lord spake vnto Mofes, and to Aarón, faying,

2 Take the fumme of the fonnes of Ko- háth fró among the
fonnes of Leui, after their families, & houfes of their fathers,

3 Fró a thirtie yere olde & aboue euen vntil fiftie yere olde, all
that entre into the af- femblie to do the worke in the Tabeina-
cle of the Congregation.

4 Thus fhallbe the office of the fonnes of Koháth in the
Tabernacle of the Cógre- gacion about the Holieft of all.

5 ¶ When the hofte remouefh, then Aarón & his fones fhall
come & take downe b the couering vaile, & fhall couer the
Aike of the Testimonie therewith.

6 And they fhall put thereon a couering of badgers fkins, and
fhall fspread vpon it a cloth altogether of blewe filke, and put to
the barres thereof:

7 And vpon the *rable of fhewe bread they fhall fspread a cloth
of blewe filke, and put thereon the difhes, & ½ incens cups, &
go- blets, & couerings to couer it d with, & the bread fhallbe
thereon continually:

8 And they fhall fspread vpon them a coue- ring of fkarlet, and
couer the fame with a couering of badgers fkins, and put to, the
barres thereof.

Eund 30, 13. leu 27, 25

chap 18, 16 42, 54, 45, 12.

q Of the two hundreth feue tie & thre, & were more the the Leuites.

a The Leuites were nombred after that forti first at a moneth olde whe this were conferate to the Lord, next at 15 yere olde whe they were apaited to fer- ntie as $\frac{1}{2}$ Tabe- nacle, & at 30 yere olde to beare the bur- this of the Ta beinacle b Which deal did the San- ctuarie from $\frac{1}{2}$ Holieft of all.

c That is, put the vpon their fholders to ca- rie it: for the barres of the Aike odde ne ure be remo- ued, Eund 25, 15

Eund 25, 30. d Meaning to couer, bread.

q.ii.

The Leuites office.

Nombers.

9 Then they shal take a cloth of blewe sil- ke, and couer the *can-lefsticke of light with his lampes and his fnoffers, and his fnoffedifnes, and all the oyle veffels the- reof, which they occupie about it.* 10 So they shal put it, and all the inftrumets thereof in a couering of badgers fkins, and put it vpon the barres. 11 Also vpon the golden 'altar they shal fpreade a cloth of blewe filke, and couer it with a couering of badgers fkins, & put to the barres thereof. 12 And they shal take all the

instruments of the minifterie wherewith they minifter in the Sanctuarie, and put them in a cloth of blewe filke, and couer them with a couering of badgers skins, & put them on the barres. 13 Also they shall take away the ashes from the altar, & spread a purple cloth vpon it, 14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshshokes & the befores, and the bafens, man all the instruments of the altar: & they shall spread vpon it a couering of badgers skins, & put to the barres of it. 15 And when Aarón & his sonnes haue made an end of couering the Sanctuarie, and all the instruments of the Sanctuarie, at the removing of the hofte, afterwarde the sonnes of Koháth shall come to beare it, but they shall not touche ante holy thing lest they dye. This is the charge of the sonnes of Koháth in the Tabernacle of the Congregation. 16 And to the office of Eleazár the sonne of Aarón the Priest pertaineth the oyle for the light, and the fwere incens and the dailie meat offering, and the anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, bothe in the Sanctuarie & in all the instruments thereof. 17 And the Lord spake vnto Moses and to Aarón, saying, 18 Ye shall not cut of the tribe of the families of the Kohathites from among the Leuites: 19 But thus do vnto them, that they may live & not dye, when they come nere to the most holy things: let Aarón and his sonnes come and appoint them, euery one to his office, and to his charge. 20 But let them not go in, to see when the Sanctuarie is folded vp, lest they dye. 21 And the Lord spake

vnto Mofés, faying, 22 Take alfo the funne of the fonnes of Gerfón, euerie one by f houfes of their fathers throughout their families: 23 From thirtie yere olde and abou, vntil fiftie yere olde fhal thou nôbre them, all that a entre into f affemblie fos to do fer- uice in f Tabernacle of f Congregation. 24 This fhalbe the feruice of the families of the Gerfónites, to ferue and to beare.

25 They fhal beare f curtaines of the Ta- bernacle, & the Tabernacle of the Cógre- gacion, his couering, and the couering of badgers fkins, that is on hie vpon it, and f vailé of the dore of the Tabernacle of the Congregation:

26 The curtaines alfo of the court, and the vailé of the entring in of the gate of the court, which is nere the Tabernacle & nere the altar round about, with their coi- des, and all the infruments for their fer- uice, and all that is made for them: fo fhal they ferue.

27 At the commandement of Aarón and his fonnes fhal all the feruice of the fon- nes of f Gerfónites be done, in all their charges and in all their feruice, & ye fhal appoint them to kepe all their charges.

28 This is the feruice of the families of f fonnes of the Gerfónites in the Taber- nacle of the Congregation, & their watch fhalbe vnder the hand of Ithamár the fonne of Aarón the Priest.

29 Thou shalt number the families of Merari by their families, by the houses of their fathers:

30 From thirtieth year old & above, even unto the fiftieth year old shalt thou number them, all that enter into the assembly, to do the service of the Tabernacle of the Congregation.

31 And this is their office charge according to all their service in the Tabernacle of the Congregation: the boards of the Tabernacle with the bars thereof, and his pillars, and his sockets.

32 And the pillars round about the court, with their sockets and their pins, and their cords, & all their instruments, even for all their service, & by name ye shall reckon the instruments of their office charge.

33 This is the service of the families of the families of Merari, according to all their service in the Tabernacle of the Congregation under the hand of Ithamar the son of Aaron the Priest.

34 Then Moses and Aaron and the princes of the Congregation numbered the families of the Kohathites, by their families and by the houses of their fathers,

35 From thirtieth year old & above, even unto the fiftieth year old, all that enter into the assembly for the service of the Tabernacle of the Congregation.

36 So the *numbers of them throughout their families were two thousand, feuen hundreth and fiftie.

37 Thefe are the numbers of the families of the Kohathites, all that ferue in the Tabernacle of the Congregation, which Mofés and Aarón did number according to the commandemét of the Lord by the hand of Mofés.

a Which vailé háged betwe- ne f Sátuarie and the court.

b Which court fopafed bohe the Taberna- cle of the Co- gregation & f altar of baros offring.

c Vnder the charge and o- uerfight.

Exud. 26. 25.

d Ye fhall ma- ke in interuo- ste of all the things, & ye fhall to their charge.

e Do the men- bred of them.

f God appointing Mofés to be f monibre & careuster thereof.

28 Alfo

Ordinances.

Numbers.

e Which were of competent age to ferite thereto, that is,
between 10. and 20.

13 Also the numbers of the sonnes of Gershon throughout their
families and houses of their fathers,

19 From thirtie yere olde and vpward, euen vnto fiftie yere
olde: all that entre into the assemblie for the seruice of the
Tabernacle of the Congregation.

40 So the numbers of them by their families, & by the houses
of their fathers were two thousand six hsdreth & thirtie.

41 These are the nobers of y families of y sonnes of Gershon:
of all that did seruice in the Tabernacle of the Congregation,
whome Moses & Aaron did nobere according to the
commandement of the Lord.

42 ¶ The nobers also of the families of the sonnes of Metari by
their families, & by the houses of their fathers,

43 Fro thirtie yere olde & vpward, eue vnto fiftie yere olde: all
that entre into y assemblie for the seruice of the Tabernacle of
the Congregation.

44 So the numbers of them by their families were the
thousand, & two hundredth.

45 These are y summes of y families of the sonnes of Me. art,
whome Moses & Aaron nobred according to the

commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, & Aaron,
& the princes of Israel nombred, by their families & by the
houses of their fathers,

47 Fro thirtie yere olde & vpward, euen to fiftie yere olde,
euerie one that came to do a his diettie, office, fauice and
charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand five hundredth
and four more.

49 According to the "commandement of y Lord by y had of
Moses did Aaron nobre the, euerie one according to his
seruice, & according to his charge. Thus were one of that tribe
nobred, as the Lord commanded Moses. CHAP. V.

2 The Leprouth & the polluted shalbe call for the purging of
some 15 The tryal of the fulfeet wife.

1 And y Lord spake vnto Moses, sayig, 2 Commande the
children of Israel y they put out of the hoste euerie leper, and
euerie one y hath an iflue, & whosoeuer is defiled by the dead.

3 Bothe male and female shal ye put out: out of y hoste shal ye
put the, that they de file not their tetes amog whome I dwl.

4 And the children of Israel did so, and put the out of y hoste,
euen as y Lord had commanded Moses, so did y childre of

Israel.

5 ¶ And y Lord spake vnto Moses, saying, 6 Speake vnto the childre of Israel, "Whe a man or woman shal commit anie sinne b that men commit, and trasgresse against the Lord, when that persone shal trespas,

7 Then they shal cofesse their sinne which

thei haue done, and shal restore the dommage thereof with his principal, and put the fife parte of it more thereto, and shal giue it vnto him, against whome he hath trespassed.

8 But if the man haue no kunsman, to whome he shulde restore the dommage, the dommage shalbe restored to the Lord for the Priests vse, besides the ram of the atonement, whereby he shal make atonement for him.

9 And euerie offring of all the holy things of the childre of Israel, which they bring vnto the Priest, shalbe his.

10 And euerie mans halowed things shalbe his: that is, whasfoeuer anie man giueeth the Priest, it shalbe his.

11 ¶ And y Lord spake vnto Moses, saying, 12 Speake vnto the children of Israel, and say vnto them, If anie mas wife turne to euil, and commit a trespas against him,

13 So that another man lie with her fleshly; and it be hid fro the eies of her housbad, and kept close, and yet she be defiled,

and there be no wines against her, neither she taken with the maner,

14 "If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is no: defiled,

15 Then shal the man bring his wife to the Priest, and bring her offering with her, the tenth parte of an Ephah of barly meale, but he shal not powie oyle vpon it, nor put incens thereon: for it is an offering of ielouise, an offering for a remembrance, calling the sinne to a minde:

16 And the Priest shal bring her, & set her before the Lord.

17 Then the Priest shal take b the holy water in an earthe vessel, and of the dust that is in the fionte of the Tabernacle, euen the Priest shal take it and put it into the water.

18 After, the Priest shal set the woman before the Lord, and vnoeuer the womans head, and put the offering of the memorial in her hands: it is the ielouise offering, and the Priest shal haue bitter and cursed water in his hand,

19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncennes from thine housband, be frt from this bitter and cursed water.

20 But if thou hast turned from thine housband, and so art defiled, and some man hath the lien with thee beside thine housband,

21 (Then the Priest shal charge the womans with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be accursed, and detestable for

c If he be dead, to whome the wrong is done, and also haue no kunsman.

d Or, things offered to the Lord, as flesh-fruiters, &c Leu 10.12.

e By breaking the hand of marriage, and playing the harlot

"Be if the fpl. 10 of is louse to me vpon him.

f Onely in the sione offering, & this offering of ielouise were neither oyle nor mccuee offred. g Or making the sione knowen, and not purging it. h Which, allin is called the water of purification or sprinkeling, read Chap 19, 9.

i It was so called by the effect, because it declared the woman to be accursed and turned to her desirndish.

k Bothe because she had commanded so hainous a foot, and forfeiture her folfe in denying the same.

q.iii.

e Whosoeuer of the Leuites that hid any maner of charge in the
Tabernacle "The Accords in the mantle, or verde x So that
Moses neither addeo nor diminishes from that which y Lord
commanded him.

Leuit. 13.3.

Leu 15.2.

Leu 21.1.

Or, in a place one of the holy a There were there maner of- ten,
of y Lord, of y Leuites, & of the Israelites

Leu 6.3.

b Comez anie foure willingly.

For ieloufie.

Numbers.

The Nazarite. 132/1224

“Zion, a felle.

1 That is, he is son, at thou wilt, as pft, 4:14, den 17, 19 in shal
wash the curfes, & are writen, in to the water in the reffel.

Or, perform. a When the ineffe was of- fted.

2 Or, funderat.

a The man might accufe his wife and not be repre- sent.

a Which separtatethem fel nes from the world, & dedi acted them fel nes to God: & figure was accomplished in Christ.

Indg. 23, 24. 2 Sam. 2, 25.

the othe amfg thy people, & y Lord cau- se thy thigh to "rott, and thy belly to fwel:

22 And that this curfed water maie go into thy bowels, to caufe thy belly to fwel, and thy thigh to rott. The the woman fhall answer, 1 Amen, Amen.

23 After, the Prift fhall write thefe curfes in a boke, and fhall blot them out with the bitter water.

24 And fhall caufe the woman to drinke the bitter and curfed water, and the cur- fed water, turned into bitternes, fhall entre into her.

25 The the Prift fhall take the ieloufie of- fring out of the womans hand, & fhall tha- be the offering before the Lord, and offer it upon the altar.

26 And the Prift fhall take an handful of the offering for a memorial thereof, and burne it upon the altar, and afterward make y woman drinke the water.

27 When he hathe made her drinke the wa- ter, (if ſhe be defiled and haue trerſpaffed againſt her houſſad) then ſhal the curſed water, turned into bitterneſs, entre into her, and her belly ſhal ſwel, and her thigh ſhal rott, & the woman ſhalbe accuſed amſg her people.

28 But if the woman be not defiled, but be cleane, ſhe ſhal be fre and ſhal cóceiue & beare.

29 This is the lawe of ielouſie, when a wi- fe tutneth fro her houſ band & is defiled,

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then ſhal he bring the woman before y Lord, and the Priſt ſhal do to her according to all this lawe,

31 And the man ſhalbe a fre from finne, but this woman ſhal beare her iniquitie.

C H A P. VI.

2 The lawe of the confecraciõ of the Nazariites. 24 The maner to bleſſe the people.

1 And the Lord ſpake vnto Moſes, ſay- ing;

2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doeth ſeparate the ſelues to vowe a vowe of a Nazarite to ſeparate him ſelfe vnto the Lord,

He ſhal abſteine fro wine & ſtú ſg drin- ke, and ſhal drinke no fowre wine nor fo- we drinke, nor ſhal drinke anue licour of grapes, nether ſhal eat freſh grapes nor dried.

4 As long as his abſtinence endureth, ſhal he eat nothing y is made of the wine of y vine, nether the ketnels, nor the holke.

5 While he is ſeparate by his vowe, the ra- fure ſhal not come vpo his head; vntil the dayes be out, in the which he ſeparateth him ſelfe vnto the Lord, he ſhalbe holie, and ſhal let the loches of the heere of his

head growe.

6 During the time that he ſeparateth him ſelfe vnto the Lord, he ſhal come at no dead body:

7 He ſhal not make him ſelfe vncleane at the death of his father, or mother, brother, or fiſter: for the confeccration of his God is vpon his head.

8 All the dayes of his ſeparacion he ſhalbe holy to the Lord.

9 And if anie dye ſodély by him, or he be- ware, then the head of his confeccration ſhalbe defiled, and he ſhal ſhaue his head in the day of his clenſing: in the ſeuenth day he ſhal ſhaue it.

10 And in the eight day he ſhal bring two turtles, or two yong pigeós to the Priſt, at the dore of the Tabernacle of the Co- gregacion.

11 Then the Priſt ſhal prepare the one for a ſin offering, and the other for a burnt of- fring, & ſhal make an atonemér for him, because he ſinned by the dead: ſo ſhal he halowe his head the ſame day,

12 And he ſhal confecrate vnto the Lord the daies of his ſeparacion, and ſhal bring a lambe of a yere olde for a trespas offering, and the firſt daies ſhalbe voyde: for his confeccration was defiled.

13 This then is the lawe of the Nazarite: When the time of his confeccration is out, he ſhal come to the dore of the Taberna- cle of the Congregation,

14 And he ſhal bring his offering vnto the Lord, an he lambe of a yere olde without blemíſh for a burnt offering, and a ſhe labe of a yere olde without blemíſh for a ſin offering, and a ram without blemíſh for peace offerings,

15 And a basket of vnleauened bread, of cakes of fine ſtoure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meat offering, and their drinke offerings:

16 The which the Priſt ſhal bring before the Lord, and make his ſin offering and his burnt offering.

17 He ſhal prepare alſo the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priſt ſhal make his meat offering, and his drinke offering.

18 And y Nazarite fhall haue the head of his confecració at the dore of the Tabernacle of the Congregation, and fhall take the heere of the head of his consecration, and put it in the fire, which is vnder the peace offering.

19 Then the Priests fhall take the foded shulder of the ram, and an unleavened cake out of the basket, & a wafer unleavened, and put them vpon the hands of the Nazarite, after he hath haue his consecració.

20 And the Priests fhall shake them to and

b As at burials, or mourning.

c In that he suffered his heritage to growe, he signified y he was consecrated to God.

d Which Ifg heere is a liague that he is dedicate to God

e By being present, where the dead was.

f Beginning at the eighth day, when he is purified

g So that he fhall beginne his vow anew.

Lou. 2, 18

All 21, 24 h In taken his vow ended.

1 For the heritage, which was consecrated to y Lord, might not be left into any profane place.

Exod. 29, 27.

f.o

Offrings of the princes. Numbers.

Or, with the Lord

At the least he shall do this, if he be able to offer no more

That is, pray for them, Be- d 16:19

They shall pray in my Na- me for them.

Exod 40:18.

Or, vessels

Or, capcases

Like hoof- litters to ke- ye the things, y were carved in them,
from wester

That is, to care things & Ruffe in

For their vfe to carry with

The holle things of the Sister the most he carried up their
shoulders, and not dra- wen with one, Chap 4:15 That is, whe
the first facri- ces was offi d that upon by Aaron, Leun- 9:1

fio before the Lord: this is an holy thing for the Priest 'besides
the shaken breast, & besides the heaue shulder: so afterward
the Nazarite may drinke wine.

This is the lawe of the Nazarite, which he hath vowed, and of
his offering vnto the Lord for his confecration, 'besides that that

he is able to bring: according to the vows which he vowed, so shall he do after the lawe of his consecration.

And y Lord spake vnto Moses, saying, Speake vnto Aaron and to his sonnes, saying, Thus shal ye 'bleffe the children of Israel, and say vnto them,

The Lord bleffe thee, an kepe thee,

The Lord make his face thine vpo thee, and be met ciful vnto thee,

The Lord lift vp his countenance vpon thee, and giue thee peace.

So they shal put my = Name vpon the children of Israel, and I wil bleffe them.

CHAP. VII.

The heades or princes of Israel offre at the setting vp of the Tabernacle, so And at the dedicacum of the altar, to God speaketh to Moses fro the Mercissar.

Now when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them and sanctified them,

Then the princes of Israel, 'leades ouer the houffs of their farmers (they were the princes of the tribes, who were ouer them that were nounced) offered,

And broght their offing before y Lord, fix 'coutied charets, and twelve oxen- to cheat for two princes, and for euerie one an oxe, and they offied them before the Tabernacle.

And the Lord spake vnto Moses, saying, Take these of them, that they may be to do the 'ferruce of the Tabernacle of the Congregation, and thou shalt giue them vnto the Levites, to euerie man according vnto his office.

So Moses toke the charets and the oxen, and gaue them vnto the Levites:

Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their office.

And foure charets and eyght oxen he ga- ue to y sonnes of Merai according vnto their office, vnder the had of Ithamar the sonne of Aaron the Priest.

But to the sonnes of Kohath he gaue no- ne, 'because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

The princes also offied in the 'dedi- cacion for the altar in the day that it was anointed: then the princes offred their offering

before the altar.

And y Lord said vnto Moses, One prin- ce one day, and another prince: another day shal offer their offering, for the dedi- cacion of the altar.

So then on the first day did Nahshon the sonne of Amminadab of the tribe of Judah offer his offering.

And his offering was a siluer charger of an hundredth and thirty shekels weight, a siluer boule of seventy shekels after the shekels of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a * meat of- fring,

An incens cup of golde of ten shekels, ful of incens,

A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

An he goat for a fin offering,

And for peace offerings, two bullockes, fiue rams, fiue he goates, & fiue lambes of a yere olde: this was the offering of Nah- shon the sonne of Amminadab.

The second day Nehanecil, the sonne of Zuar, prince of the tribe of Isfachar did offer:

Who offred for his offering a siluer char- ger of an hundredth & thirty shekels weight, a siluer boule of seventy shekels after

the shekels of the Sanctuarie, bothe ful of fine floure, mingled
w oyle, for a meat offering,

An incens cup of golde of ten shekels, ful of incens,

A yong bullocke, a ram, a lambe of a ye- re olde for a burnt
offring,

An he goat for a fin offering,

And for peace offerings, two bullockes, fi- ue rams, fiue he
goates, fiue lambes of a yere olde: this was the offering of
Nehanezil the sonne of Zuar.

The third day Eliab the sonne of He- lon prince of y childre of
Zebulun offred.

His offering was a siluer charger of an hundreth and thirty
shekels weight, a siluer boule of seventy shekels, after the
shekel of the Sanctuarie, bothe ful of fine floure, mingled with
oyle, for a meat offering,

A golden incens cup of ten shekels, ful of incens,

A yong bullocke, a ram, a lambe of a ye- re olde for a burnt
offring,

An he goat for a fin offering,

And for peace offerings, two bullockes, fiue rams, fiue he
goates, fiue lambes of a yere olde: this was the offering of Eliab

the sonne of Helon.

The fourth day Elizur y sonne of She- dur prince of y childre of Reuben offred.

His offring was a siluer charger of an hu- dreth and thirty shekels weight, a siluer boule of seventy shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,

A golden incens cup of the shekels, ful of incens,

19.iii.

Offerings of the princes.

Nomers.

33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring, 34 An he goat for a fin offring, 35 And for a peace offring, two bullockes, fiue rams, fiue he goates, and fiue lambes of an yere olde: this was the offring of Elizur the fonne of Shedeur. The offring of Shelumiel. 36 The fife day: [Shelumiel the fonne of Zurihaddai, prince of the children of Si- meon offred. 37 His offring was a siluer charger of an hu- dreth and thirty shekels weight, a siluer boule of feenty shekels, after the shekel of the Sactuarie, bothe ful of fine floure, mingled with oyle for a meat offring, A golden incens

cup of ten fhekels ful of incens, A yong bullocke, a ram, a lambe of a ye- re olde for a burnt offering, An he goat for a fin offering, And for a peace offering, two bullockes, fiue rams, fiue he goates, fiue labe of a ye- re olde: this was the offering of Shelumiel the fonne of Zurihaddai. The offering of Eliafaph. 42 The fixt day | Eliafaph the fonne of Deuel prince of the children of Gad of- fred. 43 His offering was a siluer charger of an hundredth and thirty fhekels weight, a siluer boule of feuentie fhekels, after the fhekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering, 44 A golden incens cup of ten fhekels ful of incens, 45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering, 46 An he goat for a fin offering, 47 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliafaph the fonne of Deuel. The offering of Elihama. 48 The feuenth day | Elihama the fonne of Ammiud prince of the children of E- phraim offred. 49 His offering was a siluer charger of an hudreth, & thirtie fhekels weight, a siluer boule of feuentie fhekels, after the fhekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering, 50 A golden incens cup of ten fhekels, ful of incens, A yong bullocke, a ram, a lambe of a yere olde for a burnt offering, An he goat for a fin offering, And for a peace offering, two bullocks, fi- ue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliha- ma, the fonne of Ammiud. The offering of Gamliel. 34 The eyght day offred | Gamliel the fonne of

Pedazur, prince of the children of Manasfeh. 35 His offering was a siluer charger of an hundredth & thirtie fhekels weight, a siluer

boule of feuentie fhekels, after the fhekel of the Sactuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

36 A golden incens cup of ten fhekels, ful of incens,

37 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

38 An he goat for a fin offering,

39 And for a peace offering, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Gamliel the fonne of Pedazur.

40 The ninth day | Abidan the fonne of Gideoni prince of the children of Benia- min offred.

41 His offering was a siluer charger of an hundredth and thirty fhekels weight, a siluer boule of feuenty fhekels, after the fhekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

42 A golden incens cup of ten fhekels, ful of incens,

43 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

44 An he goat for a fin offering,

45 And for a peace offering two bullocks, fiue rams, fiue he
goates, fiue lambes of a yere olde: this was the offering of
Abidan the fonne of Gideoni.

46 The tenth day | Ahiézer the fonne of Ammihaddai, prince of
the children of Dan offred.

47 His offering was a siluer charger of an hundredth and thirty
fhekels weight, a siluer boule of feuenty fhekels, after the
fhekel of the Sactuarie, bothe ful of fine floure, mingled with
oyle for a meat offering,

48 A golden incens cup of ten fhekels ful of incens,

49 A yong bullocke, a ram, a lambe of a yere olde for a burnt
offring,

50 An he goat for a fin offering,

51 And for a peace offering, two bullocks, fiue rams, fiue he
goates, fiue lambes of a yere olde: this was the offering of
Ahiézer the fonne of Ammihaddai.

52 The eleventh day | Pagiél the fonne of Ocrán, prince of the
childré of Afhér offred.

53 His offering was a siluer charger of an hundredth and thirty
fhekels weight, a siluer boule of feuenty fhekels, after the

fhekel of the Sactuarie, bothe ful of fine floure, mingled with
oyle for a meat offring,

54 A golden incens cup of ten fhekels, ful of incens,

55 A yong bullocke, a ram, a lambe of a yere olde for a burnt
offring,

56 An he goat for a fin offring,

57 And for a peace offring, two bullocks, fiue rams, fiue he
goates, fiue lambes of a yere olde: this was the offring of
Pagiél the fonne of Ocrán.

58 The

Oblacions. Numbers.

The Leuites.

65 135/1224

[The offing of Ahirá.

78 ¶ The twelueth day | Ahirá the fonne of Enán, prince of the
children of Naphtali offred.

79 His offring was a siluer charger of an hundreth & thirtie
shekels weight, a siluer boule of feuentie shekels, after the

shekel of the Sanctuarie, bothe ful of fine floure, mingled with
oyle, for a meat offering,

80 A golden incens cup of ten shekels, ful of incens,

81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt
offring.

82 An he goat for a finne offering,

83 And for peace offerings two bullockes, flue rams, flue he
goats, flue lambes of a yere olde: this was the offering of Ahirá,
the fonne of Enán.

f This was § offering of the princes, when Aarón did dedicate
the Altar.

84 This was the f dedicacion of the Altar by the princes of
Ifraél, when it was anointed: twelue chargers of siluer, twelue
siluer boules, twelue incens cups of golde,

85 Euerie charger, conteining an hundreth & thirtie shekels of
siluer, and euerie boule feuentie: all the siluer vessel contained
two thousand and foure hundreth shekels, after the shekel of
the Sanctuarie.

86 Twelue incens cups of golde ful of incés, conteining ten
shekels euerie cup, after the shekel of the Sanctuarie: all the
golde of the incens cups was an hundreth and twentie shekels.

87 All the bullockes for the burnt offering were twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meat offrings, and twelue he goats for a finne offering.

88 And all the bullockes for the peace offrings were foure & twentie bullockes, the rams fixtie, the he goats fixtie, the lambes of a yere olde fixtie: this was the dedicació of the Altar, after that it was s anointed.

g By Aarón.

h That is, the Sanctuarie

i According as he had promised, Exod 24,12.

g And when Mofés wét into the h Tabernacle of the Congregation, to fpeake with God, he heard the voyce of one fpeaking vnto him from the Mercifeat, that was vpon the Arke of the Teftimonie i betwene the two Cherubíms, and he fpeake to him.

CHAP. VIII.

2 The ordre of the lampes 6 The purifying and offering of the Leuites. 14 The age of the Leuites, when this are received to fernice, and when this are dimiffed.

1 And the Lord fpeake vnto Mofés, faying,

2 Speake vnto Aarón, and fay vnto him, When thou lightest the lampes, the feuen lampes shal giue light to wa de the forefront of the Candelfticke.

a To that part which is, ouer agaunt § Candelfticke, Exod. 25,17

3 And Aarón did fo, lighting the lampes thereof toward the forefront of the Candelfticke, as the Lord had commanded Mofés.

4 And this was the worke of the Candelfticke, euen of golde beaten out with the hammer, bothe the shaft, and the floures thereof was beaté out with the hammer: Exod 27,18.

b according to the paterne, which the Lord had shewed Mofés, fo made he the Candelfticke.

5 ¶ And the Lord spake vnto Mofés, faying,

6 Take the Leuites from among the children of Ifraél, and purifie them.

7 And thus shalt thou do vnto them, when thou purifiest them, Spiinkle c water of purification vpon them, & let them haue all their fleft, and waft their clothes: fo thei shalbe cleane.

8 Then thei shal take a yong bullocke with his meat offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou fhalt bring the Leuites before the Tabernacle of the Congregation, and affemble d all the Congregation of the children of Ifraél.

10 Thou fhalt bring the Leuites alfo before the Lord, & the e children of Ifraél fhall put their hands vpon the Leuites.

11 And Aarón fhall offer the Leuites before the Lord, as a ftake offering of the childré of Ifraél, that thei may execute the feuitce of the Lord.

12 And the Leuites fhall put their hands vpon the heades of the bullockes, and make thou the one a finne offering, & the other a burnt offering vnto the Lord, that thou maiteft make an atonemét for the Leuites.

13 And thou fhalt fet the Leuites before Aarón and before his fonnes, and offer them as a ftake offering to the Lord.

14 Thus thou fhalt feperate the Leuites from among the children of Ifraél, & the Leuites fhall be e mine.

15 And afterward fhall the Leuites go in, to ferue in the Tabernacle of the Congregation, and thou fhalt purifie them and offer them, as a ftake offering.

16 For thei are frely giuen e vnto me from among the children of Ifraél, for f fuche as open anie wombe: for all the firftborne of the children of Ifraél haue I taken the vnto me.

17 * For all the firftborne of the children of Ifraél are mine,
bothe of man and of beaft: fincé the day that I finote euerie
firftborne in the land of Egypt, I fancified them for my felf.

18 And I haue taken the Leuites for all the firftborne of the
children of Ifraél,

19 And haue giuen the Leuites as a gift vnto Aarón, and to his
fonnes from among the children of Ifraél, to do the feruice of
the s children of Ifraél in the Tabernacle of the Congregation,
and to make

r.i.

Exod 27,18.

b And now fat together of sil- ues pieces

c In Ehreue, it is called the water of fin- ne, becaufe it is made
to pur ge finne, as Chap. 19,9.

d That thou mateft do this in presence of them all.

e Meunig, cer- teine of them in the name of the whole.

Chap. 3, 47.

Chap. 3, 9. f That is, thei that are § firft borne

g Which fer- uice the Ifra- elites. fhalde els do.

The Pafleouer.

Numbers.

The cloude. 186/1224

h Because the Louites go in- to the Slaha- rie in their name.

1 In their pre- fference, to serve them.

2 Siche office as was peine- ful, as to be are burth east and
Sache like 1 In singing philmes, in- frusting, coo- feeling and
ke- ping & things in order.

Eard 12,1. Imai. 23,5. monch. 24,16. dans 16,2. Eard. 22,6.
dans. 16,6. a Enem to all pioneers as the Lord has the fame.

h By touching a corps, or be- ing in the life of the

an atonement for the children of Ifraél, that there be no plague
among the chil- dren of Ifraél, when the children of If- raél
come here vnto h the Sanctuarie.

10 ¶ The Moses and Aaron & all the Con- gregacion of the
children of Ifraél did with the Leuites, according vnto all that
the Lord had commanded Moses concer- ning the Leuites: so
did the children of Ifraél vnto them.

21 So the Leuites were purified, and wash- ed their clothes, &
Aaron offred the as a shake ofring before the Lord, & Aaron
made an atonemét for the, to purifie the.

22 And after that, went the Leuites in to do their feruice in the Tabernacle of ¶ C6- gregacion, 1 before Aaron & before his sonnes: as the Lord had commanded Mo- ses concerning the Leuites, so thei did vnto them.

23 ¶ And ¶ Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from sue and twentie yere olde and vpwarde, thei shal go in, to execute their office in the feruice of the Tabernacle of the C6- gregacion.

25 And after the age of siftie yere, thei shal cease from executing the h office, and shal ferue no more:

26 But thei shal minisfex 1 with their bre- thren in the Tabernacle of the Congre- gacion, to kepe things committed to their charge, but thei shal do no feruice: thus shalt thou do vnto the Leuites touching their charges.

CHAP. IX.

a The Pafleouer is commanded againe. 27 The purifie- ment of him that keptth not the Pafleouer. 28 The cloude conduits the Ifraelites through the wilderness.

1 A Nd the Lord spake vnto Moses in the wilderness of Sinai, in the firth moneth of the secode yere, after thei we- re come out of the land of Egypt, saying,

2 The childre of Ifraél shal also celebrate the Pafleouer at the time appointed the- reunto.

3 In the fourreth day of this moneth at e- ué, ye shal kepe it in his due season: accor- ding to a all the ordinances of it, and according to all the ceremonies thereof shal ye kepe it.

4 Then Moses spake vnto the children of Ifraél, to celebrate the Pafleouer.

5 And thei kept the Pafleouer in the four- trentth day of the fi se moneth as euen in y wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Ifraél.

6 ¶ And cercine men were defiled by a deadman, that thei might not kepe the Pafleouer the same day: and thei came before Moses: and before Aaron the same day.

7 And thofe-men faid vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an of- fring vnto the Lord in the time thereun- to appointed among the children of If- raél?

8 Then Moses faid vnto them, Stand stil, and I wil heate what the Lord wil cóman- de concerning you.

9 ¶ And the Lord spake vnto Moses, say- ing,

10 Speake vnto the children of Ifraél, and say, If anie among you, or of your pofte- ritie shalbe vucleane by the reason of a

corps, or be in a long journey, 4 he shal kepe the Pafleouer vnto the Lord.

11 In the fourreth day of the seconde mo- neth at euen thei shal kepe it: with vnlea- uened bread and sowre hethes shal thei eat it.

12 They shal leaue none of it vnto the morning, nor breake anie bone of it: ac- cording to all the ordinance of the Pafleouer shal thei kepe it.

13 But the man that is cleane and is not in a f iourney, and is negligent to kepe the Pafleouer, the same persone shalbe cut of from his people: because he broght not the ofring of the Lord in his due season, that man shal beare his f sinne.

14 And if a stranger dwel among you, and wil kepe the Pafleouer vnto the Lord, as the ordinance of the Pafleouer, & as the mamer thereof is, so shal he do: ye shal ha- ue one lawe bothe for the stranger, & for him that was borne in the same land.

15 ¶ And whe the Tabernacle was reared vp, a cloude couered the Tabernacle, na- mely the Tabernacle of the Testimonie: & as euen the: e was vpon the Taberna- cle, as the f appearance of fire vntil mor- ning.

16 So it was alwaie: the cloude couered it by day, & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the chil- dren of Ifraél iourneied: & in the place where the cloude abode, there the chil- dren of Ifraél pitched their tentes.

18 At the commandement of the h Lord the children of Ifraél iourneied, and at the commandement of the Lord thei pitched: as long as the cloude abode, vpon the Tabernacle, they f laye stil.

19 And when the cloude taryed stil vpon the Tabernacle a long time, the children of Ifraél kept the i watch of the Lord, & iourneyed not.

20 So when the cloude abode a fewe daies vpon the Tabernacle, thei abode in their tents according to the commandement of the Lord: for thei iourneyed at the commandement of the Lord.

cor celebrate the Pafleouer the fourtrentth day of the firth moneth.

d And can not come where y Tabernacle is, when others kepe it e so that the vucleane, and thei shan are nor at home, have a moneth longer grited vnto them Eard 22,46. John 29,36.

f When y Paf- leouer is cele- brate

47, purifie men of his fame.

Eard. 22,49

Eard 40,34.

g Like a pil-ferenced Read. Hill.

The moneth h Who ta-ught the whor- to do by the cloude.

1 Cor. 20,20 "like, comped.

1 Thei waived whe the Lord wolde signifie velue their
deparence, or spoke abode by the cloude. "the daies of ombre.

22 And:

Departing of the campe. Numbers.

Exod.40,36.

k Voder the charge & government of Mofes.

a Or of worke beaten out & the hammer.

b That is, the hote of Iudah and they that are voder his eufigne.

c Meaning the hote of Reuben

d So that one-ly the Priest must blow & trumpets, so long as
the Priestbode lafted

e When ye renoyce that God hathe re-moued ame plague Or,
when ye after horse of-finger

21 And thogh the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, the they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 OI if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Ifraél abode ftill, and iourneied not: but when it was taken vp, they iourneyed.

23 At the commandemét of the Lord they pitched, and at the commandement of the Lord they iourneyed, keping the watch of the Lord at the commandement of the Lord by the hand of Mofes.

CHAP. X.

2 The use of the filuer trumpetes 11 The Ifraelites departe from Sinai 14 The captasnes of the hote are nombred. 30 Hobáb refufeth to go with Mofes his fonne in lawe.

1 And the Lord fpake vnto Mofes, faying,

2 Make thee two trumpets of filuer: of an whole piece fhalt thou make them, that thou maieft vse the for the assembling of the Congregation, and for the departure of the campe.

3 And whe they fhall blowe with the, all the Congregation fhall assemble to thee before the doie of the Tabernacle of the

Congregacion.

4 But if they blowe with one, then the princes, or heads ouer the thoufands of Ifraél fhall come vnto thee.

5 But if ye blowe an alarme, then the cape of the that pitch on the Eaft parte, fhall go forwarde.

6 If ye blowe an alarme the feconde time, the the hote of them y lie on the Southside fhall marche: for they fhall blowe an alarme when they remoue.

7 But in assembling the Congregation, ye fhall blowe with out an alarme.

8 And the fonnes of Aarón the Priest fhall blowe the trumpets, and ye fhall haue the as a lawe for euer in your genetacions.

9 And when ye go to warre in your land agaimft y enemie that vexeth you, ye fhall blowe an alarme w the trupets, and ye fhall be remébred before the Lord your God, and fhall be faued from your enemies.

10 Also in the day of your gladnes, and in your feaft dates, and in the beginning of your monethes, ye fhall also blowe the trupets ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.

11 And in the feconde yere, in the fecode moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Teftimonie.

12 And the children of Ifraél departed on their iourneis out of y desert of Sinai, and y cloude refted in the wilderness of Patán.

13 So they firft toke their iourney at the co mademét of the Lord, by y had of Mofes.

14 In the firft place wét the ftanderd of the hote of the children of Iudáh, according to their armies: and Nahfhón the fonne of Amminadáb was ouer his bade.

15 And ouer the bande of the tribe of the children of Ifacháh was Nethaneél the fonne of Zuár.

16 And ouer the bande of the tribe of the children of Zebulún was Eliáb the fonne of Helón.

17 When y Tabernacle was taken downe, then the fonnes of Gerfhón, and the fonnes of Meraií wét forwarde bearing the Tabernacle.

18 After, departed the ftáderd of the hote of Reubén accordig to their armies, & ouer his bade was Elizúr y fone of Shedeúr.

19 And ouer the bande of the tribe of the childré of Simeón was Shelumiél the fonne of Surifhaddái.

20 And ouer the bande of the tribe of the children of Gád was Eliafaph the fonne of Deuél.

21 The Kohathites alfo wét forwarde and bare the Sanctuarie, & the former did fet vp the Tabernacle agamft they came.

22 Then the fterd of the hote of the children of Ephráim went forwarde according to their armies, and ouer his bade was Elifhamá the fonne of Ammiúd.

23 And ouer the bande of the tribe of the fonnes of Manafféh was Gamliél the fonne of Pedazúr.

24 And ouer the bande of the tribe of the fonnes of Benjamin was Abidán the fonne of Gideoní.

25 Laft, y ftáderd of the hote of y childré of Dan marched, gatherig all the hotes according to their armies: & ouer his bade was Ahiezer the fonne of Ammifhaddái.

26 And ouer the bande of the tribe of the children of Afhér was Pagiél the fonne of Ocrán.

27 And ouer the bande of the tribe of the children of Naphtalí was Ahirá the fonne of Enán.

28 These were the remouings of the children of Ifraél according to their armies, when they marched.

29 After, Mofes faid vnto Hobáb the fonne of Reuél y Midianite, the father in lawe of Mofes, We go into the place, of w y Lord faid, I wil gine it you: Come thou with vs, and we wil do thee good for the Lord hathe promifed good vnto Ifraél.

30 And he answered him, I wil not go: but I wil departe to mine owne countrey, and to my kinred.

Or, in vapping the order to their iourney. f Tró Sinai to Patán, Chap.

Chap.2.3.

Chap.1.7.

g With all the superinances thereof.

h Vpon their foulders Chap 4.4. The Meravi- tes and Ger-
fhonius.

k Leaving on- he behind not ants of y for- mer that fan- ted in
y way.

l This was y ordre of their hote whe that remoued

m Some thike that Reuél, In-thiú, Hobáb, and Keni were all
one: Kymbi faith y Reuél was leshros fa therifothabáb was
Mofes father, in law.

r.ii.

Murmuring.

Numbers.

Qualifes. 138/1224

The eyes vote 71.

n. Moose Si- ni, or Horib.

Pfa 1.68.2. o Declare thy might and power.

"Eile is the ten thousand thou- sands.

"Eile, as inint mupliar "Eile is was e- uit in the eares of the Lord.

Pfal.78.21.

Or, knowing.

a Which we- re of those fir- gers that came out of Egypt with them. Read 21,31 b From God e For a fmole price, or good cheque.

d For the grea- dy lust of flesh Exod.16.31. mifd 16.20. psal.78.24. seh 6.31. e Which is a white perle or peccionshone.

31 The he said, I praye thee, leave vs not: for thou knowest our caping places in the wil dernest: therefore y maiest be "our guide.

32 And if thou go with vs, what goodness y Lord shal shewe vnto vs, the fame wil we shewe vnto thee.

33 So they departed from the a mount of the Lord, thre daies journey: and the Ar- ke of the couenant of the Lord wet befo- re them in the thre daies journey, to se- arche out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Mo- ses said, "o Rife vp, Lord, and let thine enemies be scatered, and let them that ha- te thee, flee before thee.

36 And when it rested, he said, Returne, o Lord, to the "manie thoufands of Israel. CHAP. XI.

The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lo the Man- na. 11 The weak faith of Moses. 16 The Lord dendeth the burthen of Moses to feucency of the An- cients. 31 The Lord sendeth quails. 33 Their lust is punished.

W He the people became "murm- ters," it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and "consumed the vmost parte of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fi- re was quenched.

3 And he called y name of that place "Ta- berah, becaufe the fire of the Lord burnt among them.

4 And a number of a people that was a- mong them, fel a lusting, and b turned away, and the children of Israel also wept and said, Who shal giue vs flesh to eat?

5 We remember the hift which we did eat in Egypt for c naught, the cucumbers, and the pepons, and the lekes, and the onions, and the garleke.

6 But now our foule is d dried away, we can se nothing but this MAN.

7 (The MAN also was as "coriader fede, & his coulour like the coulour of e bdefiu.

8 The people went about and gathered it, and ground it in milles, or bet it in mor- ters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vn- to the taste of fresh oyle.

9 And when the dewe fel downe vpon the hoste in the night, the MAN fel with it)

10 Then Moses heard the people wepe throughout their families, euerie man in the dore of his tente, and the wrath of

the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto y Lord, Wherefo-

re hast thou 'vexed thy seruant? and why have I not founds f
fauour in thy sight, scing thou hast put the charge of all this
people vpon me?

12 Have I s conceiued all this people? or have I begotten
them? that thou shuldest say vnto me, Cary them in thy
bosome (as a nurse beareth y sucking childe) vnto the b land,
for the which thou swarest vnto their fathers?

13 Where shulde I have flesh to giue vnto all this people? for
they wepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people a- lone, for it is to
heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I have
founde fauour in thy sight, kil me, that I beholde not my mi-
serie.

16 Then y Lord said vnto Moses, Gather vnto me feuenty men
of the Elders of If- rael, whome thou knowest, that they are the
Elders of the people, & gouerners ouer them, and bring them
vnto the Taber- nacle of the Congregation, and let them stand
there with thee,

17 And I wil come downe, & talke with thee there, b and take of the Spirit, which is vpon thee, and put vpon them, and they shal beare the burthe of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, Be sanctified against tomorowe, and ye shal eat flesh: for you have wept in the eares of the Lord, saying, Who shal giue vs flesh to eat? for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.

19 Ye shal not eat one day nor two daies, nor fiue daies, nether ten daies, nor twen- ty daies,

20 But a whole moneth, vntil it come out at your nostrils, and be lothefome vnto you, becaufe ye have = contemned the Lord, which is a among you, and have wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Six hundredth thousand foremen are there of the people, o among whome I am: & thou saiest, I wil giue the flesh, that they may eat a moneth long.

22 Shal the shepe and the beues be slain for them, to finde them? ether shal all the fift of the sea be gathered together for them to suffise them?

23 And the Lord sayd vnto Moses, Is the Lords hand shortened? thou shalt se now whether my worde shal come to

passe vn- to thee, or no.

24 So Moses went out, and tolde the peo- ple the wordes of the Lord, and gathered feuenty men of the Elders of the people, and set the round about the Tabernacle.

Or, evil increa- ted f Or, wherein have I dis- pleased thee.

g Am I their father, that no- ne may have y charge of the out?

h Of Can't to promised by an othe to our fathers.

i I had rather dyscathen to se my grief and misceae thus daily increaia, by their ve- bellion.

k I wil distri- bere my Spirit amig them, as I have done to thee.

l Prepare your felant that ye be not nuclea- ne.

m Or, cast him of, becaufe ye refused Manns which he ap-
poised as mo- ite mute for you n Who lea- deth and go- uceneh
you. o Of whome I have the charge.

1/2 19.2 19.2.

25 Then

Quailes.

Nombers. Aarón & Marie. 6739/1224

On the 1st, 2, at 7:19 17

p From that day the Spirit of prophecies did not faill them

q Or, a young man whom he had chosen from his yon- the r
Suche blin- de zeale was in the Apo- files, Mar 9, 18. Iul 5, 4.

Exod 16, 13. Psal. 78, 26.

r Of Homer read Leu 27, 26 also at sign forth an beape, at
Exod 8, 14 undg 15, 15

Psal. 78, 31.

On, greases of full.

On, murmured a Zipporáh was a Midian- 2, and because
Midian bor- dered on Ethi- opia, it is fo- mentione in the
Scripture ob- prehended to- der this name Ecole 47, 4. b And
fo bare of their good glgt, although he knew the

25 Thé the Lord came downe in a cloude, and fpake vnto him,
and *toke of the Spi- rit, that was vpon him, and put it vpon
the feuenty Anciét men: and when the Spirit rested vpon them,
then they prophecied, and did not v cease.

26 But there remained two of the men in the hofte: the name of
the one was Eldad, and the name of the other Meda I, and the
Spirit rested vpon them, (for they were of them that were wite,
and went not out vnto the Tabernacle) & they prophecied in
the hofte.

27 Then there ran a yong man, and tolde Mofés, and faid,
Eldád and Medád do pro- phecie in the hofte.

28 And Iofhúa the fonne of Nun the fer- uant of Mofés one of
his a yong men, anfwered and faid, My lord Mofés, *for- bid
them.

29 But Mofés faid vnto him, Enuyéft thou for my fake yea,
wolde God that all the Lords people were Prophetes, & that
the Lord wolde put his Spirit vpon them.

30 And Mofés retuined into the hofte, he and the Elders of
Ifraél.

31 Then there went for the a winde from the Lord, and *brought
quailes from the Sea, and let them fall vpon the campe, a daiés
iourney on this fide, & a daiés iour- ney on the other fide,
round about the ho- fte, and they were about two cubites above
the earth.

32 Then the people aiofe, all that day, and all the night, and all
the next day and ga- theied the quailes: he that gathered the
leaf, gathered ten f Homers ful, and they fpred them abroade
for their vfe round about the hofte.

33 While the fleth was yet betwene their tethe, before it was
chewed, eue the wrath of the Lord was kindled againft the
peo- ple, and the Lord *fmote the people with an exceeding
great plague.

34 So the name of the place was called, Kí- bróth-hattaaúáh:
for there they buried the people that fel a lufting.

35 Fró Kibróth-hattaaúáh the people to- ke their iourney to
Hazeróth, and abode at Hazeróth.

CHAP. XII.

1 Aarón and Miríam grudge againft Mofés to Mi- riám is
ftriken with leprofe, and healed at the prayer of Mofés.

Afterward Miríam and Aarón fpake againft Mofés, because of
the womá of Ethiopia whome he had married (for he had
married a woman of Ethiopia)

2 And they faid, Whathathe the Lord fpo- ken but onely by
Mofés: that he not fpo- ken also by vs: and the Lord heard this.

3 (But Mofés was a very *b* meke man, a- boue all the men that
were vpon the earth)

4 And by and by the Lord faid vnto Mofés, & vnto Aarón, &
vnto Miríam, Come out ye thre vnto the Tabernacle of the
Con- gregation: and they thre came forth.

5 Then the Lord came downe in the pillar of the cloude, and
fto de in the dore of the Tabernacle, & called Aarón and
Miríam, and they bothe came forth.

6 And he faid, Heale now my wordes, If there be a Prophet of the Lord among you, I wil be known to him by a *viñon, & wil fpeake vnto him by dreame.

7 My feruít Mofés is not fo, who is faith- ful in d all mine houfe.

8 Vnto him wil I fpeake *mouth to mouth, and by viñon, & not in daike wordes, but he fhal fe y fimilitude of y Lord. wherefore then were ye not afraied to fpeake a- gainft my feruant, euen againft Mofés?

9 Thus the Lord was very angry with the, and departed.

10 Also the cloude departed from the f Ta- bernacle: & beholde, Miríam was leprous like fhowe: and Aarón looked vpó Miríam, and beholde, fhe was leprous.

11 Then Aarón faid vnto Mofés, Alas, my Lord, I befeche thee, lay not the finne vpó vs, which we haue foolithly committed & wherein we haue finned.

12 Let her not, I pray thee, be as one tdead, of whome the fleth is halfe confumed, whie he commeth out of his mothers wombe.

13 The Mofés cryed vnto the Lord, faying, O God. I befeche thee, heale her now.

14 And the Lord faid vnto Mofés, If her father had b spit in her face, fhulde fhe not haue bene afhamed feuen dayes: let her be *fhut out of the hofte feuen dayes, & af- ter fhe fhall be receiued.

15 So Miríam was fhut out of the hofte fe- uen dayes, and the people remoued not, til Miriám was broght in againe.

CHAP. XIII.

4 Certeine men are fent to fearche the land of Canáan. 2 a They bring of the fruits of the land 3: Caib com- forteth the people againft the discouraging of the o- ther fpres.

1 Then afterward the people remoued from Hazeróth, & pitched in the wil- dernes of a Paran.

2 And the Lord fpake vnto Mofés, fay- ing,

3 b Séd thou men out to fearch the land of Canáan which I giue vnto the children of Ifraél: of euerie tribe of their fathers fhall ye fend a man, fiche as are all rulers a- mong them.

4 The Mofés fent them out of the wilder- nes of Parán at the commandement of y Lord: all thofe men were *heads of the children of Ifraél.

5 Also their names are thefe: of the tribe of Reubén, Shánúa the fonne of Zacúr: r.iii.

c Thefe were the two ordi- narse means.

d In all Ifraél which was his Church Exod. 23, 12.

e So farre as one man was able to com- prehende, & he called his bache partes, Exod. 17, 25

f Fró the dore of the Taber- nacle.

g As a childe thot commeth out of his mo- thers belly dead, haung as it were but the faim.

h In his dif- pleasure

Leu 13, 46.

a That is, in Rithmd, & was in Parán, Cap 13, 26

b After y peo- ple had requi- red it of Mo- fés, as it it Den 1, 22, then y Lord fpake to Mofés fo to do

Or, 24, 12

The spies.

Nombers.

6 Of the tribe of Simoon, Shaphat the sonne of Hosi: 7 Of the tribe of Iudah, Caleb the sonne of Iephunneh: 8 Of the tribe of Issachat, Igal the sonne of Ioseph: 9 Of the tribe of Ephraim, Oshia the sonne of Nun: 10 Of the tribe of Benjamin, Paki the sonne of Raphu: 11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi: 12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi: 13 Of the tribe of Dan, Ammuel the sonne of Gemalli: 14 Of the tribe of Asher, Sethur the sonne of Michael: 15 Of the tribe of Naphali, Nahbi the sonne of Vophfi: 16 Of the tribe of Gad, Geuel the sonne of Machi. 17 Thefs are the names of the cme, which Moses sent to spie out the land: and Moses called the name of Oshia the sonne of Nun Iehohua. 18 So Moses sent them to spie out the land of Canaan, and said vnto the, Go vp this way toward the South, and go vp into the mountains, 19 And consider the land what it is, and the people that dwel therein, whether they be strong or weake, ethet few or many, 20 Also what the land is: that they dwel in, whether it be a good or bad: and what cries they be, that they dwel in, whether they dwel in tentes, or in walled townes: 21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then was the time of the first ripe grapes) 22 So they went vp, & searched out the land, from the wilderness of a Zin vnto Rehob, to go to Hamath, 23 And thei ascided toward the South, and came vnto Hebron, where were Ahiman, Shehali and Talmai, the sonnes

of a Anak. And a Hebron was buyit seuen yere before Zoan in Egypt. 24 The they came to the river of Eshcol, and cut downe thence a branche with one clustre of grapes, and they bare it vpon a barre betwene two, and bough of the pomegranates and of the figges. 25 That place was called the 'riuer Eshcol because of the clustre of grapes, which the children of Israel cut downe thence. 26 Then after fourty daies they turned againe from searching of the land. 27 And they went and came to Moses and to Aaron & vnto all the Congregation of the children of Israel, in the wilderness of

b Paran, to Kadeh, and brought to them, and to all the Congregation tidings, and shewed them the frute of the land. 28 And they tolde him, and said, We came vnto the land whether thou hast fente vs, & surely it floweth with a milke & honie: and here is of the frute of it. 29 Neurtheles the people be strong that dwel in the land, and the cities are walled and exceeding great: and moreover, we sawe the a sonnes of Anakthere. 30 The Amalekites dwel in y Southecoi-trey, and the Hittites, and the Iebulses, and the Amorites dwel in the moitaines, and the Canaanites dwel by the Sea and by the cofte of Iorden. 31 Then Caleb killed the people before Moses, & said, Let vs go vp atonce, and possesse it: for vndoubtedly we shal ouer-come it. 32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we. 33 So they brought vp an euil reporte of the lad which they had searched for the children of Israel, saying,

The land which we haue gone through to searche it out, is a land that eaceth vp the inhabitants the reo: for all the people that we sawe in it, are men of great stature. 34 For there we sawe gyates, the sonnes of Anak, which come of the gyantes, so that we semed in our fight like greshoppers: and so we were in their fight.

CHAP. XIII.

The people murmure against Moses to They wode haue Hamed Caleb and Ioshua 1) Moses passeth God by his prayer. 2) The people that wode entre into the land, contrarse to Gods wit, are slaine. 1 Then all the Congregacion lifted vp their voice, and cryed: and a the people wept that night, 2 And all the children of Israel murmured against Moses and Aaron: and the whole assemble said vnto them, Wolde God we had dyed in the land of Egypt, or in this wilderness: wolde God we were dead. 3 Wherefore now hathe y Lord broght vs into this lad to fall vpon the fwords: our wines, and our children shal be a prayer: were it not better for vs to returne into Egypt? 4 And they said one to another, Let vs make a captaine and returne into Egypt. 5 Then Moses and Aaron fel on their faces before all the assemble of the Congregacion of the children of Israel. 6 And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that searched the land, a rent their clothes

b Called also Kadeh-bemi

1 That is, Moses

Exod. 33.3.

k Ahiman, the shal, and Tal- mai, whom Caleb shew afterward.

Or, murmuring against Moses.

1 The gyante were in trust that they fwd led & killed one
another, and those that came to them

a Such as we re affreated at the reporte of the ten spies.

b To our con- miss the Ca- anaanites.

c Lambing y people & pray ing for them.

Exels 48.9. 1.2.16.2.16. d For forown hearing their
blasphemies.

And

The praier of Mofés.

Nomers.

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e We shall en- fully overcome them

f This is the condition of and that wol- de persuade in God's cause, to be perfected of the multi- tude.

Exod. 32, 33

"The eye is eye.

Exod 13, 24

g So that none shall escape.

Deut 9, 28.

Exod 34, 6. Psal 103, 8. Psal 142, 2.

Exod 20, 5. & 34, 7.

h In that he described not them visibly, but left their posterior and certainties to en- tr.

7 And fpake vnto all the. affembling of the children of Ifrael, faying, The land which we walked through to fearche it, is a ve- ry good land.

8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebel not ye againft the Lord, ne- ther feare ye the people of the land: for they are but bread for vs: their fhield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude faid, 'Stone the with ftones: but the gloiie of the Lord appeared in the Tabernacle of the Congregation, before all the children of If- rael.

11 And the Lord faid vnto Mofés, How long wil this people prouoke me, and how long wil it be, yes they beleue me, for all the signes which I haue fhewed among them?

12 I wil fmite them with the peftilence and destroy them, and wil make thee a gica- ternacion and migacier then they.

13 But Mofés faid vnto the Lord, 'When the Egyptians fhall heare it, (for thou b:oghtest this people by thy power from among them)

14 Then they fhall fay to the inhabitants of this land, (for they haue heard that thou, Lord, art amog this people, & that thou, Lord, art fene' face to face, and that thy cloude ftandeth ouer them, and that thou * goeft before them by day time in a pil- lei of a cloude, and in a piller of fire by night)

15 That thou wilt kil this people as s one man: fo the heathen which haue heard the fame of thee, fhall thus fay,

16 Because the Lord was not *able to bring this people into the land, which he fwa- re vnto them, therefore ha the he flaine them in the wilderness.

17 And now, I befeche thee, let the power of my Lord be great,
according as thou haft fpoken, faying,

18 The Lord is *lowe to angre, and of great mercie, and*
forinng iniquitie, and finne, but not making the wicked inno-
cent, & *vifting the wickednes of the fa- thers vpon the
children, in the third and fourth generacion:

19 Be merciful, I. befeche thee, vnto the iniquie of this
people, according to thy great mercy, and as thou haft forgi-
uen this people from Egypt, euen vntil now.

20 And the Lord faid, I haue forgiuen h it, according to thy
request.

21 Notwithftanding, as I liue, all the earth fhall be filled with
the glorie of the

Lord.

22 For all thofe men which haue fene my gloiie, and my
miracles which I did in E- gypt, and in the wilderness, & haue
tepted me this ten times, and haue not obeyed my voyce,

23 Certainely thei fhall not fe the land, whe- roo I fware vnto
their fathers: nether fhall anie that prouoke me, fe it.

24 But my feruant * Caléb, becaufe he had another * fpirit, &
ha the folowed me ftill, euen him wil I bring into the land,
whether he went, and his fede fhall inhe- rit it.

25 Now the Amalekites and the Canaanites 1 iemaine in the valley: wherefore tur- ne backe tomorowe, and get you into the *wilderness, by the way of the red Sea.

26 After, the Lord fpake vnto Mofés and to Aarón, faying,

27 *How long fhall I suffre this wicked mul- titude to murmure againft me? I haue he- ard the murmurings of the child: e of If- raél, which they murmure againft me.

28 Tel them, As * I liue (faieth the Lord) I wil futely do vnto you, euen as ye haue fpoken in mine eares.

29 Your carkeifes fhall fall in this wilder- nes, & all you that were counted through all your numbers, from twentie yere olde and aboue, which haue murmured againft me,

30 Ye fhall not douteles come into the lád, for the which I * lifted vp mine hand, to make you dwel therein, faue Caléb the fonne of Iephunnéh, and Iofhúa the fon- ne of Nun.

31 But your children, (which ye faid fhulde be a praye) them wil I bring in, and they fhall know the land which ye haue refu- fed:

32 But euen your carkeifes fhall fall in this wilderness.

33 And your children fhall * wander in the wilderness, fourtie ye es, & fhall beare your *whoredomes, vntil your carkeifes be wa- fied in the wilderness.

34 After the number of the dayes, in the which ye feared out
the land, eum four- tie dayes, * euerie day for a ye e, fhal ye
beare your iniquitie, for * fourtie ye- res, and ye fhal fele my
breache of pio- mife.

35 I the Lord haue faid, Certainely I wil do fo to all this
wicked companie, that ate gathered cogether againft me: for in
this wilderness they fhalbe confumed, and the- re they fhal
dye.

36 And the men which Mofés had fent to fearch the land
(which, when they ca- me againe, made all the people to mur-
ritit.

1 That is, foe drie times and often.

And lie in ways, for you. m For I wil not defend you

Psal 106, 26.

Chap. 26, 63, & 32 10.

Gen. 24, 22.

n The words fignifeth, to be thepherdes, or to wander li- ke
thepherdes- des to and fro. o Your infide- litie and dif-
obedience a- gainft God Ex. 26, 4, 6. Psal 95, 20. p Whether
my penmer be true or no.

Oblacions.

Numbers.

mure against him, and brogh vp a slander upon the land) 37 Eue thofe men that did bring vp that vi- le slander vpon the laid, shal dye by a pla- gue before the Lord. 38 But Ioshua the fonne of Nun, and Caleb the fonne of Tephumeh, of thofe me that went to fearche the land, shal hibe. 39 Then Mofes tolde thefe fayings vnto all the children of Israel, and the people forowed greatly. 40 And thei mofe vp earely in the mor- ning, and ghatem vp into the top of the mountaine, faying, Lo, we be ready, to govp to the place which the Lord bathe promised for we haue a sumed. 41 But Mofes faud, Wherefore transgress ye thus the commandement of the Lord; it wil not fo come wel to pass. 42 Go not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies. 43 For the Amalekites and the Canaanites are there before you, and ye shal fall by sworden for in a muehe as ye are turned awake from the Lord, the Lord also wil not be with you. 44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the covenant of the Lord, and Mofes departed not out of the campe. 45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, and consumed them vnto Hormah. CHAP. XV. 3 The offerings which the Israelites holds offer who they came into the land of Canaan. 32 The punishment of him that brake the Sabbath. 1 And the Lord spake vnto Mofes, fay- ing. 2 Speake vnto the children of Israel, and fay vnto them, When ye be come into

land of your habitacions, which I giue vnto you, 3 And wil make an offering by fire vnto the Lord, a burnt offering or a sacrifice to fulfil a vowe, or a fire offering, or in your feastes, to make a swete fauour vnto Lord of the heard, or of the flocke, 4 Then let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with fourth parte of an Hin of oyle. 5 Also thou shalt prepare the fourth the parte of an Hin of wine to be poured on a lambe, appointed for the burnt offering or anie offering. 6 And for a ram, thou shalt for a meat offering, prepare two teeth deales of fine floure, mingled with the third parte of an Hin of oyle. 7 And for a drinke offering, thou shalt offer the third parte of an Hin of wine; for a swete fauour vnto the Lord. 8 And whe thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfil a vowe or a peace offering to the Lord, 9 The let him offer with bullocke a meat offering of the teeth deales of fine floure, mingled with halfe an Hin of oyle. 10 And thou shalt bring for a drinke offering halfe an Hin of wine; for an offering made by fire of a swete fauour vnto the Lord. 11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid. 12 According to the numbers that ye prepare offer, so shal ye do to euerie one according to their numbers. 13 All that are borne of the country, shal do thefe things thus, to offer an offering made by fire of swete fauour vnto the Lord. 14 And if a stranger foourne with you, or whofocuer be among you in your generacions, and wil make an offering by fire of a swete

fauour vnto the Lord, as ye do, fo he shal do. 15 One ordinance shall be bothe for you of the Congregation, and also for the stranger that dwelleth with you, euer an ordinance for euer in your generaciós: as you are, fo shal the stranger be before the Lord. 16 One lawe and one maner shal ferue bothe for you & for the stranger that foieur- neth with you. 17 And the Lord spake vnto Mofes, fayig, 18 Speake vnto the children of Israel, and fay vnto them, When ye be come into land, to the which I bring you, 19 And when ye shal eat of the bread of the laid, ye shal offer an heaue offering vnto the Lord. 20 Ye shal offer vp a cake of the first of your dowe for an heaue offering: as the heaue offering of the barne, fo ye shal lift it vp. 21 Of the first of your dowe ye shal gine vnto Lord an heaue offering in your generations. 22 And if ye haue erred, & not obserued all thefe comandementes, which the Lord bathe spoken vnto Mofes, 23 Even all that the Lord bathe commided you by the hand of Mofes, from the first day that the Lord commanded Mofes, & henceforward among your generacions. 24 And if fo be that oght be committed ignorately of the Congregation, then all the Congregation shal giue a bullocke for a burnt offering, for a swete fauour vnto the Lord, with the meat offering & drinke offering thereto, according to the maner, and an he goat for a fin offering. The licour was fo called, because it was poured on thing that was offered. Or, the Ouron. 4 Euerie sacrifice of bantes, and haue their meat offering & drinke offering, according to this proportion 5 And 22, 4a. Chap. 5,

14. 6 Which is made of the first come ye gather Lew. 23, 14. 7
As by one gight or igna- rance, read Lew. 4, 2. 8 So one read,
from the eyes of the Cogre- gacion, that is, which is hid from
the Co- gregacion, Lew. 4, 2.

25 And

Oblacions.

Numbers. Kórah, & Dathán.

25 And the Priest shal make an atonement for all the
Congregation of the children of Israel, and it shalbe forgiuen
them: for it is ignorance: and thei shal bring their offering for
an offering made by fire vnto the Lord, and their sinne offering
before the Lord for their ignorance.

26 Then it shalbe forgiuen all the Congregation of the children
of Israel, and the stranger that dwelleth among them: for all
the people were in ignorance.

Leni. 4, 27. 27 ¶ But if anie one persone sinne through
ignorance, then he shal bring a the goat of a yere olde for a
sinne offering.

28 And the Priest shal make an atonement for the ignorant
persone, when he sinneth by ignorance before the Lord, to
make reconciliation for him: & it shalbe forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shal haue bothe one lawe, who so doeth sinne by ignorance.

¶ Ever, wish as his head; that was a cistern of God

b He shal fasten the punishment of his sinne.

Leni 24, 28.

Deut 22, 28. Mat. 23, 1.

d By leaning Gods commandments and following your own fatalities.

30 ¶ But the persone that doeth oght "presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that persone shal be cut of from among his people,

31 Because he hatne dispsied the worde of the Lord, and hathe brokin his commandment: that persone shalbe vtterly cut off his iniquite shalbe vpon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered stokes vpon the Sabbath day.

33 And they that foode him gathering stokes, broght him vnto Moses & to Aaron, and vnto all the Congregation,

34 And they put him in wade: for it was not declared what shulde be done vnto him.

35 Then the Lord said vnto Moses, This man shal dye the deatit: & let all the multitude stone him with stones without the hoste.

36 And all the Congregation broght him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.

37 ¶ And Lord spake vnto Moses, saying 38 Speake vnto the children of Israel, and byd them that they make them fringes vpo & borders of their garnets throughout their generations, and put vpon the fringes of the borders a iybade of blewe silke.

39 And he shal haue the fringes, that when ye take vpon the, ye may remember all the commandments of the Lord, & do the: & that ye take not after your own: eal, not after your own cities, after the which ye go a whoring:

40 That ye may remember and do all my commandements, and be holy vnto your God.

41 I am the Lord your God, which broght you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Kórah, Dathán and Abrám. 31 Kórah and his companie perishath 42 The people the next day murmure. 43. 14700. are flame for murmuring.

1 Now Kórah the sonne of Izhár, the sonne of Koháth, the sonne of Leui went a parte with Dathán, and Abrám the sonnes of Eliáb, & On the sonne of Péleth, the sonnes of Reubén:

2 And thei lose vp against Moses, with certeine of the children of Israel, two hundreth and siftie captaines of the assemble, famous in the Congregation & men of tenoume.

3 Who gathered them selues together against Moses, and against Aaron, and said vnto them, "Fe take to muche vpon you, seing all the Congregation is holy," euerie one of them, and the Lord among them: wherefore then hift ye your selues about the Congregation of the Lord?

4 But when Moses heard it, he fel vpon his face,

5 And spake to Kórah & vnto all his companie, saying, Tomotowe the Lord wil shewe who is his, and who is holy, & who oght to approche nete vnto him: & whome he hathe chosen, he wil cause to come nete to him.

6 This do therefore, Take you censers, bathe Kórah, and all his companie,

7 And put fire therein, and put incens in them before the Lord
tomotowe: and the man whome the Lord doeth chose, the
same shalbe holy: ye take to muche vpon you, ye sonnes of
Leui.

8 Againe Moses said vnto Kórah, Heare, I pray you, ye sonnes
of Leui.

9 Semeth it a small thing vnto you that the God of Israel hathe
separated you from the multitude of Israel, to take you net to
him self, to do the seruice of the Tabernacle of the Lord, and to
stand before the Congregation and to minister vnto them?

10 He hathe also taken thee to him, and all thy brethren the
sonnes of Leui with thee, and sike ye the office of the Priest
also?

11 For which cause, thou, and all thy companie are gathered
together against the Lord: and what is Aaron, that ye murmur
against him?

12 ¶ And Moses sent to call Dathán, and Abrám the sonnes of
Eliáb: who answered We wil not come vp.

13 Is it a small thing that thou hast broght

Chap 27.3. Mcle 41, 22. Ande 22. Or, mle when with him

Or, before 20. see.

Chap. 26, 30

a Or, let it suffice you: meaning to have abused them thus long

b All are a like holy: therefore none ought to be preferred about us: there: that the wicked reason against Gods ordinance

c To be the Priest & to offer.

d He lauch & some to their charge toftely, wherewith they wrogtely charged him.

e To serve in the Congregation, as in the verse before.

kórah, & Dathán, Abirám.

Nombers.

f That thei spake comp- tiously, prefer- ring Egypt to Canaan.

g Wilt thou make the, that surely I did, believe that that have
not I, which that fawc Gen. 4, 4.

h At the dore of the Taber- nacle.

i All that we- re of there fac- tion.

On, of euerie creature.

k With them that have com- muted in ma- me times

l I have not forged the of mine owne brame

m Or, shew a strange light.

vs out f of a land that floweth with milke and hony, to kil vs in
the wilderness, ex- cept thou make thy self Lord and ruler ouer
vs also

14 Also thou hast not brought vs vnto a lad that floweth with
milke and hone, nether given vs inheritance of fieldes and
vine- yares: wilt thou s put out y cues of these men we wil
not come vp.

15 The Moses waxed verie angrie, & said vnto the Lord,
"Loke not vnto their of- fring, I haue not taken so muche as an
af- se fro the nether haue I huit ante of the.

16 And Moses said vnto Kórah, Be thou & all thy companie h
before the Lord: loathe thou, her, and Aarón tomorrow:

17 And take euerie man his censor, and put incens in them, and
bring ye euerie man his censor before the Lord, two hundredth
and firrie censors: thou also and Aarón, e- uerie one his censor.

18 So thei toke euerie man his censor, and put fire in them, and
laied incens thereon, and lto de in the dore of the Tabernacle of
the Congregacion with Moses & Aarón.

19 And Kórah gathered all the multitude against them vnto the
dore of the Taber- nacle of the Congregacion, then the glo- rie
of the Lord appeared vnto all the Co- gregacion.

20 And the Lord spake vnto Moses and to Aarón, saying,

21 Separate your selues fro amog this Co- gregacion, y I may
consume the atonce.

22 And thei fel vpon their faces and said, O God y God of the
spirits, of all flesh, hathe not one man only finned, and wilt
thou be wrath with all the Congregacion?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregacion & say, Get you away fro
about the Tabernacle of Kórah, Dathán and Abirám.

25 Then Moses rose vp, & went vnto Da- thán and Abirám,
and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I
pray you, fro the tentes of these wicked men, and touche
nothing of theirs, lest ye perish in all their sinnes.

27 So thei gate them away fro the Taber- nacle of Kórah,
Dathán and Abirám on euerie side: and Dathán, & Abirám
came out and lto de in the dore of their tentes with their wiues,
and their sonnes, & their little children.

28 And Moses said, Hereby ye shall knowe that y Lord hathe
sent me to do all these workes: for I haue not done them of
mine owne i minde.

29 If these me dye the comune death of all men, or if they be
visited after y visitacio of all men, the Lord hathe not sent me.

30 But if the Lord make a newe thing, &

the earth open her mouth, & swallow the vp w all that thei
haue, & thei go downe quicke into a y pit, the ye shall
vnderisad that these men haue prouoked the Lord.

31 ¶ And as fone as he had made an end of speaking all these
wordes, euen the grou- de claue a sunder that was vnder them,

32 And the earth opened her mouth, and swallowed them vp,
with their families, & all the men that were with Kórah, and all

their goods.

33 So thei & all that thei had, went downe aliue into the pit, & the earth couered the: so thei perished from among the Congregation.

34 And all Israel that were about the, fled at the crye of the: for thei said, Let us flee, lest the earth swallowe vs vp.

35 But there came out a fire from the Lord, and consumed the two hundredth and firrie men that offred the incens.

36 ¶ And y Lord spake vnto Moses, saying, 37 Speake vnto Eleazá: the sonne of Aaron the Priest, that he take vp the censers out of the burning, and slatter the fire beyonde the altar: for thei ate halowed,

38 The censers, I say, of these sinners, that destroy: do them selues: and let them make of them broad plates for a couering of the Altar: for they offred the before the Lord, therefore thei shalbe holy, and thei shalbe y a signe vnto the children of Israel.

39 Then Eleazár the Priest toke the brazen cesters, which thei, that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the fede of Aaron, come nere to offer

in- cens before the Lord, that he be not like a Kórah and his companie, as the Lord said to him by the hand of Moses.

41 ¶ But on the morowe all the multitude of the children of Israel murmured a- gainst Moses and against Aarón, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathe- red against Moses & against Aarón, then thei turned their faces toward the Ta- bernacle of the Congregation: & beholde, the cloude coueted it, & the gloire of the Lord appeared.

43 Then Moses and Aarón were come be- fore the Tabernacle of the Congregacio. 44 ¶ And the Lord spake vnto Moses, sayig, 45 Get you vp from among this Congre- gacion: for I wil consume them quickly: then thei fel vpon their faces.

46 And Moses said vnto Aarón, Take the censor and put fire therein of the Altar, & put therein incens, & go quickly vnto the Congregation, & make an atonement for them: for there is wrath gone out fro

Or, hrt. a Or, dope & direate places of the earth.

Chap 27.3. dent 11.6. Psid 106.17.

o Which we- re the occafia of their owne death.

p Of Gods indgements a- gainst rebels.

q Who prefu- ted above his vocation.

Or, fedi toul, Moses or Aarón.

r For it was not lautal to take ante o- ther fire, but of the Altar
of burnt of- fing, Lent to the

the

Aarons rod.

Numbers. Leuites office.

70

God had be- pone to pun- ise y people.

God drew like his had & ceased to punise them.

the Lord: the plague is begonne.

47 Then Aarón toke as Mofés commâded him, and ran into the
middles of the Con- gregation, and beholde, the plague was
begone among the people, & he put in in- cens, & made an
atonemét for the people.

48 And when he ftode betwene the dead, & thé that were aliue,
y plague was stayed. 49 So they dyed of this plague fourtene
thoufand and feuen hundreth, beñde thé that dyed in the confpi
acte of Kóiah.

50 And Aarón went againe vnto Mofés be- fore the dore of the
Tabernacle of the Congregacion, & the plague was stayed.

CHAP. XVII.

2 The twelve rods of the twelve princes of the tribes of Israel
& Aarons rod buddeth, and beareth bloffoms, to For a
testimonie against the rebellious people.

a While he was in y do- re of the Ta- bernacle.

1 And the Lord fpake vnto Mofés, fay- ing,

2 Spcake vnto the childré of Israel, & take of euerie one of
them a rod, after y houfe of their fathers, of all their princes
accor- ding to the familie of their fathers, euen twelue rods and
thou fhalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euerie rod
fhall be for the head of the houfe of their fathers.

4 And thou fhalt put the in the Taberna- cle of the
Congregacion, before the Arke of the Tefimonie,* where I wil
declare my felfe to you.

Eard 25.22.

b To be the chief Priest

5 And the mans rod, whome I bchofe, fhal bloffom: and I wil make ceafe from me the grudgings of the children of Israel, which grudge against you.

6 Then Mofés fpake vnto the children of Israel, & all their princes gaue him a rod, one rod for euerie prince, according to y houfes of their fathers, euen twelue rods, & the rod of Aarón was amóg their rods. 7 And Mofés laid the rods before the Lord in the Tabernacle of the Teftimonie.

e Thoeh 10- fopht tribe was deuded into two in y distributib of the land, yet here is is but one, and Leui maketh a tri- be. d To declare that God did chofe y hou- fe of Leui to ferue him in y Tabernacle.

8 And when Mofés on the morowe went into the Tabernacle of the Teftimonie, beholde, the rod of Aarón for the hou- fe of Leui was budded, and broght for the buddes, & broght for the bloffoms & ba- re ripe almondes.

9 Then Mofés broght out all the rods fió before the Lord vnto all the children of Israel: and they looked vpon them, & toke euerie man his rod.

Ebr 9.4.

a Grudging y Aarón fhalde be his Priest f The Chalde travde: rebech thus their mor murig: We dye by the fowder: the earn fwa: lowethre vy, y peñlifcedoeth confume vs.

10 After, y Lord faid vnto Mofés, Bring Aarons rod againe before the Teftimo- nie to be kept for a toke to the rebellious children, & thou fhalt caufe their mur- murings to ceafe fió me, y they dye not. 11 So Mofés did as the Lord had commâded him: fo did he.

12 And the children of Israel fpake vnto Mofés, faying, Beholde, we are dead, we perish, we are all loft:

13 Whofoeuer cometh nere, or approacheth to the Tabernacle of the Lord, fhall dye: fhall we be confumed and dye:

CHAP. XVIII.

1 7 The office of Aarón & his fones, a With the Leui- tes & The Priests parts of the offings so God is their prison: 26 The Leuites have the tishes, and offer the tenthes thereof to the Lord.

1 And y Lord faid vnto Aarón, Thou, & thy fones and thy fathers houfe with thee, fhall beare a the iniquitie of the Sanctuarie: bothe thou & thy fones with thee fhall beare y iniquitie of your Priests office.

2 And bring alfo with thee thy brethren of the tribe of Leui of the familie of thy fa- ther, which fhallbe joyned with thee, and miniflet vnto thee: but thou, and thy fon- nes with thee fhall minifter before the Ta- bernacle of the Teftimonie.

3 And they fhāl b kepe thy charge, euen the charge of all y
Tabernacle: but they fhāl not come nere the instruments of the
Sa- ctuarie, nor to the altar, leif they dye, bo- the they & you:

4 And they fhāl be joyned with thee, & ke- pe the charge of the
Tabernacle of the Congregacion for all y feruice of the Ta-
bernacle: & no c stranger fhāl come nere vnto you.

5 Therefore fhāl ye kepe the charge of the Sanctuarie, and the
charge of the altar: fo there fhāl fall no more wrath vpon the
children of Israel.

6 For lo, I haue taken you brethren y Le uites fió among y
children of Israel, which as a gift of yours, are giue vnto the
Lord, to do the feruice of the Tabernacle of the Congregacion.

7 But thou, & thy fones with thee fhāl ke- pe your Priests
office for all things of the altar, and within the vaile: therefore
fhāl ye ferue: for I haue made your Priests of- fice an office of
feruice: therefore the ftrā ger that commeth nere, fhāl be flaine.

8 Againe y Lord fpake vnto Aarón, Be- holde, I haue giuen
thee the keping of mi- ne offings, of all the halowed things of
the childré of Israel: vnto thee I haue gi- uen them for the
anointings fake, and to thy fones, for a perpetual ordinance.

9 This fhālbe thine of y mofte holie thigs, refrued from the
fire: all their offing of all their meat offing, and of all their fin

offing, and of all their trespass offering, & they bring vnto me,
that fhalbe moft ho- ly vnto thee and to thy fones.

10 In the moft holy place fhalt thou eat it: euerie male fhall eat
of it. it is holy vnto thee.

11 This alfo fhall be thine: the heaue offering of their gift, with all
the fhake offerings of the children of Israel: I haue giuen them
vnto thee & to thy fones & to thy Lii.

a If you trof- pas in suie thing concer- ning the cere- monies of
the Sanctuarie, or yourselfie, you fhall be gua- ched.

b That is, the things, which are comised to thee: or, & thou:
don't enjoyne them.

c Which was one of y tribe of Leui.

Chap 3.42.

on, a gift.

d As the fith fruie, fithor- ne, & y rethes.

e That & was not burned, fhall be the Priests.

f That is, in y Sanctuarie, be- rued y, conre & the Holies of all.

The Leuites office.

Numbers.

The red kowe.

g Read Leuit. 10,14.

h That is, the chiefs, or the belt

Leuit. 27,28.

Exod. 23,24 27,29. len. 27,26. chap. 3,15.

Exod. 30,13. len. 27,25. chap. 3,17. cl. 26,41,12. 1 Because
that are appointed for sacrifice.

Exod 29, 26. leui. 7,30.

1 That is, fire, Noble, & most repable

1 Of Canian.

Deu. 10, 9. & 18 2. inf. 13,14. cl. 26,41,12.

m To ferue therein for 9 heutes are put in their place.

n If they for- le in their off ce, they shall be punished.

s daughters w thee, to be a duetie for euer; all the cleane in
thine house shal eat of it.

11 All the b fat of the oyle, and all the fat of the wine, and of
the wheat, which they shal offer vnto the Lord for their first
fru- tes, I haue giuen them vnto thee.

13 And the first ripe of all that is in their laid, which they shal bring vnto the Lord, shalbe thine: all the cleane in thine house shal eat of it.

14 *Euerie thing separate from the comu- ne vse in Israel, shal be thine.

15 All that first openeth the *matrice of a- nie flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou rede- me, and the first borne of the vncleane beast shalt thou redeme.

16 And those that are to be redeemed, shalt y redeme from the age of a moneth, accor- ding to thy estimation, for the money of fine shekels, after the shekel of the San- ctuarie, *which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a shepe, or the first borne of a goat shalt thou not redeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne they: fat: is is a sacrifice made by fire for a swete fa- uour vnto the Lord.

18 And the flesh of them shalbe thine, *as the shake breast, and as the right shulder shalbe thine.

19 All the heaue offrings of the holy things which the children of Israel shal offer vn- to the Lord, haue I giuen thee, & thy fon- nes, and thy daughters with thee, to be a duetie for euer: it

is a perpetual covenant b of salt before the Lord, to thee and to thy fede with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land, nether shalt thou haue anie parte among them: ¶ I am thy parte & thine inheritance among the children of Israel.

21 For beholde, I haue giue the childre of Leui all the tenth in Israel for an inheri- tance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Nether shal the children of Israel anie more m come nere y Tabernacle of the Co gregation, lest they susteine sinne, & dye.

23 But the Leuites shal do the seruice in y Tabernacle of y Congregacio, & they shal beare n their sinne: it is a lawe for euer in your generations, y among the childre of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shal offer as an offring vnto y Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto the, Among the childre of Israel ye shal pos- sesse none inheritance.

25 ¶ And y Lord spake vnto Moses, saying, 26 Speake also vnto the Leuites & say vnto them, When ye shal take of the childre of Israel the tithes, w I haue giuen you of the for your

inheritance, then shal ye take an heaue offering of that same for the Lord, e- uen the tenth parte of the tithe.

27 And your heaue offrig shalbe rekesed vn to you, as the corne of the barne, or as the abundance of the wine press.

28 So ye shal also offer an heaue offering vn to the Lord of all your tithes, which ye shal receive of the children of Israel, and ye shal giue thereof the Lords heaue of- fring to Aaron the Priest.

29 Ye shal offer of all your gifts all the Lords heaue offerings: of all y c fat of the same shal ye offer the holy things thereof.

30 Therefore thou shalt say vnto the, Whse ye haue offred the fat thereof, then it shal- be counted vnto the Leuites, as the encre- ase of the corne sloop, or as y encrease of the wine press.

31 And ye shal eat it in all places, ye, and your housholds: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shal beare no sinne by the reason of it, when ye haue offred the fat of it: nether shal ye pollute the holy things of the children of Israel, lest ye dye.

CHAP. XIX.

3 The sacrifice of the red kowe. 9 The sprinkling water. 11 He that reacheth the dead. 24 The man that dyeth in a tent.

1 Nd the Lord spake to Moses, and to Aaron, saying,

2 a This is the ordinace of the lawe, which the Lord hathe commanded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And ye shal giue her vnto Eleazar the Priest, that he may bring her without the hoste, and cause her to be slaine before his face.

4 Then shal Eleazar the Priest take, of her blood with his finger, & sprinkle it befor- re the Tabernacle of the Congregation seuen times,

5 And cause y kowe to be burnt in his sight: with her skin, & her flesh, and her blood, and her dounge shal he burne her.

6 Then shal the Priest take cedar wood, & hyslope and scarlet lace, and cast them in the middes of the fire where the kowe burneth.

7 Then shal the c Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also he that burneth her, shal wash his

o As accept- ble as y from of your own: groude, or vi- ney arec

p Which ye have recesed of the childre of Israel q Read vers.

12

r As is in the 11 vers.

r Ye shal not be punished therefore. t The offrings which the li-
raelites haue offred to God.

a According to this lawe in ceremony, ye shal sacrifice y red
kowe.

Ebr. 13,21. b By mother priest.

Ebr. 9,13.

Exod. 29,13 len. 4,11.

e Meaning, R- leazar.

d The inferior Priest a hoall led her & but ned her.

clo-

The red kowe.

Nombers.

Water of strife. 747/1224

e Or the wa-ter of fopera-tion, becaufe that they that were fipa-
tate for their vuclemen, wa-re fprinkled therewith & made

cleane, Chap 8,7 It is also called holy witer, be caufe it was
ordined to an holy vse, Chap 5,17 f With the fprinkling wa-ter.

g So that he fhall be not be effened to be of the holy people, but
is a re-lluted & excommunicate perfone

"The accuracy of cloth.

h Of the red kowe burnt for fume a Water of f funnterine or
rincer. b One of the Priests which is cleane

I Becaufe he had bene amog them that wo-re vncleane; or els
had con ehed the wh-ice, 23 ver. 21.

clothes in water, and wafh his flefh in wa-ter, and be vncleane
vntil euen.

9 And a man, that is cleane, fhall take vp the afhes of the kowe,
& put them without the hofte in a cleane place: and it fhall be
kept for the Congregation of the children of Ifrael for e a
fprinkling water: it is a finne ofring.

10 Therefore he that gathereth the afhes of the kowe, fhall wafh
his clothes, and re-maine vncleane vntil euen: and it fhall be
vnto the children of Ifrael, and vnto the ftanger that dwelleth
among them, a fta-tute for euer.

11 He that toucheth the dead bodie of anne man, fhall be
vncleane euen feuen daies.

12 He ſhal purifie him ſelfe f therewith the third day, and the ſeuenth day he ſhalbe cleane: but if he purifie not him ſelfe the third day, then the ſeuenth day he ſhal not be cleane.

13 Whoſoeuer toucheth the corps of anie man that is dead, and purgeth not him ſelfe, defileth f Tabernacle of the Lord, & that perfone ſhalbe ſ cut of from Iſſael, be cauſe the ſprinkling water was not ſprin-kle: vpon him: he ſhalbe vncleane, and his vncleennes ſhal remaine ſtil vpon him.

14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, ſhalbe vncleane ſeuē dayes,

15 And all the veſſels that be open, which haue no' couering faſtened vpo them, ſhal be vncleane.

16 Alſo whoſoeuer toucheth one that is ſlaine with a ſworde in f field, or a dead perfone, or a bone of a dead man, or a graue, ſhalbe vncleane ſeuē dayes.

17 Therefore for an vncleane perfone thei ſhal take of the burnt alhes of the b ſin of-fing, and pure water ſhal be put thereto in a veſſel.

18 And a ccleane perfone ſhal take hyſſope and dip it in the water, and ſprinkle it vp-on the tent, and vpon all the veſſels, and on the perfones that were the: ein, and vpon him that touched the bone, or f ſlai-ne, or the dead, or the graue.

19 And the cleane perfone ſhal ſprinkle vp-on the vncleane the third day, and the ſe-uenth day, and he ſhal purifie him ſelfe the ſeuenth day, & waſh his clothes, & waſh him ſelfe in water, & ſhalbe cleane at eue.

20 But the man that is vncleane and puri-fieth not him ſelfe, that perfone ſhalbe cut of from amog the Congregation, becauſe he hathe defiled the Sanctuarie of the Lord: and the ſprinkling water hathe not bene ſprinkled vpon him: therefore ſhal he be vncleane.

21 And it ſhalbe a perpetual lawe vnto the, that he that ſprinkleth the ſprinkling wa-

ter, ſhal waſh his clothes: alſo he that tou-cheth the ſprinkling water, ſhal be vnclea-ne vntil euen.

22 And whatſoeuer the vncleane perfone toucheth, ſhal be vncleane: and the perſo-ne that toucheth = him, ſhalbe vncleane vntil the euen.

m This is vu-cleane

CHAP. XX.

1 Miriam dyeth a The people murmure. 2 They ha-ue water out of the rocke? 3a Edim denyeth the Iſſa-elites paſſage. 21. 22 The deato of Aarón, in whoſe remane Elean, & fucedeth.

1 Then the children of Iffael came with the whole Congregation to the de-feit of Zin in the firft a moneth, and the people abode at Kadéfh: where b Miriam dyed, and was buried there.

2 But there was no water for the Congre-gacion, and they c affembled them felues againft Mofes and againft Aarón.

3 And the people chode with Mofes, and fpake, fayig, Wolde God we had perfhed, when our brethren dyed before f Lord.

4 Why haue ye thus broght the Congre-gacion of the Lord vnto this wilderness, f both we, and our cattel flulde dye there?

5 Wherefore now haue ye made vs to co-me vp fró Egypt, to bring vs into this mi-fe: able place, which is no place of fede, nor figs, nor vines, nor poing ranates: nether is there anie water to drinke.

6 Then Mofes and Aarón went from the affemblem vnto the dore of the Taberna-cle of the Congregation, and fel vpon their faces: and the glorie of the Lord appeared vnto them.

7 And f Lord fpake vnto Mofes, faying, 8 Take the rod, and gather thou and thy brother Aarón the Congregation toge-ther, and fpake ye vnto the rocke before their eies, & it fhall giue for the his water, and thou fhalt bring them water out of the rocke: fo thou fhalt giue the Congre-gacion, and their beaftes drinke.

9 Then Mofes toke the rod fró before the Lord, as he had commanded him.

10 And Mofes and Aarón gathered f Co-gregacion together before the rocke, and Mofes fayd vnto them, Heare now, ye rebels: e fhall we bring you water out of this rocke?

11 Then Mofes lift vp his hand, and with his rod he finote the rocke twife, and the water came out abundantly: fo the Congregation, and their beafts drinke.

12 Agayne the Lord fpake vnto Mofes & to Aarón, Becaufe ye beleued me not, to fanctifie me in the prefence of the chil-dren of Iffael, therefore ye fhall not bring this Congregation into the land which I haue giuen them.

13 This is the water s of Meribáh, becaufe the children of Iffael ftrouue with f Lord, fiui.

a This was fourist yeres after their de-parture from Egypt. b Mofes and Aarón fifter c Anohet rebellion was in Raphidim, Exod 17, and this was in Kadéfh Chap 11.33. Exod. 17.2.

d Whereufest thou didel muracles in Egypt, and di-delt deuide f See

e The punifh- ment, which followed he- reol, declared that Mofes & Aarón bele- ned not the Lord's promer, as appenteth ver? 12

f That f chil-dren of Iffael flulde beleue and acknow- ledge my
po- wer, & fo ho noor me. g Or, ftrife, & conftation.

fiii.

Edoms malice.

Nomers.

The brafen serpent.

b By shewing blif filf almigh air & malory- ning his glo- rie i
Bocque fan- hob or Ifraél was Rifeus bro ther, who was called
Edom.

and he b was fanctified in them.

14 Then Moses sent messengers from Ka- desh vnto y King of
i Edom, frying, Thus faith thy brother Ifraél, Thou knowest all
the traueille that we haue had,

15 How our fathers went downe into E- gypt, and we dwelt in
Egypt a long time, where the Egyptians handled vs euil & our
fathers.

16 But when we cryed vnto the Lord, he he- ard our voyce,
and sent an Angel, & hathe brought vs out of Egypt, &
beholde, we are in y citie Kadésh, un thine vmnoft border.

17 I pray thee that we may paffe through thy count:ey: we wil
not go through the fieldes nor the vineyardes, nether wil we
drinke of the water of the welles: we wil go by the kings way,
and nether tuine vnto the right hand nor to the left, vntil we be
pafte thy borders.

18 And Edom answered him, "Thou shalt not paffe by me, left
I come out against thee with the fworde.

19 Then the children of Ifraél faid vnto him, We wil go vp by
the hie way: & if I and my cattel dinke of thy water, I wil then

paye for it: I wil onely (without anne harme) go through on my fete.

20 He answered againe, Thou shalt not go through The Edom came out against him with muche people, and with a mighty power.

21 Thus Edom denied to giue Ifraél paffe- ge through his coutrie: wherefore Ifraél turned away from him.

22 And when the children of Ifraél with all the Congregation departed from Ka- desh, they came vnto the mount Hor.

23 And the Lord fpake vnto Moses and to Aarón in the mount Hor nere the coffe of the land of Edom, faying,

24 Aarón shalbe i gathered vnto his people: for he shal not entre into the land, w I haue giuen vnto the children of Ifraél, because ye difobeied my commandement at the water of Meribah.

25 Take Aarón and Eleazár his sonne, & bring them vp into the mount Hor,

26 And caufe Aarón to put of his garmentes & put them vpon Eleazár his sonne: for Aarón shal be gathered in his fathers, and shal dye there.

27 And Moses did as the Lord had commaunded: & they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put of Aarons clothes, and put them vpon Eleazár his fonne: fo Aa- rón dyed there in the top of the moft: and Moses and Eleazár came downe from of the mount.

29 When all the Congregacion fawe that Aarón was dead, all the houfe of Ifraél wept for Aarón thirtie dayes.

CHAP. XXI.

1 Ifraél vanquifheth King Arad 6 The firy serpen- tes are sent for the rebellion of the people 24 33 Si- hon and Og are ouercame in battel.

2 When King Arad the Canaanite, which dwelt toward the South, heard tel that Ifraél came by the waie of the spies, then foght he against Ifraél, and toke of them prisoners.

3 So Ifraél vowed a vowe vnto the Lord, and faid, If thou wilt deliuer and giue this people into mine hand, then I wil vterly destroye their cities.

4 And the Lord heard the voyce of Ifraél, and deliuered them the Canaanites: & they vterly destroyed them and their cities, & called the name of the place Hormáh.

5 After, they departed from the mount Hor by the way of the red Sea, to com- paffe the land of Edom: and the people were fore grieved becaufe of the way.

6 And the people fpake against God and against Moses fryng,
Wherefore haue ye brought vs out of Egypt, to dye in the wil-
dernes: for here is nether bread nor water, and our foule
lotheth this light bread.

7 Wherefore the Lord sent firy serpen- tes among the people
which frog the peo- ple: fo that manie of the people of Ifraél
dyed.

8 Therefore the people came to Moses and faid, We haue
finned: for we haue spo- ken against the Lord, and against
thee: praye to the Lord, that he take away the serpents from vs:
and Moses prayed for the people.

9 And the Lord faid vnto Moses, Make thee afiry serpent, and
set it vp for a signe, that as manie as are bitten, may loke vpon
it, and liue.

10 So Moses made a serpent of braffe, and set it vp for a signe:
and when a serpent had bitten a man, then he looked to the ser-
pent of braffe, and liued.

11 And the children of Ifraél departed thence, and pitched in
Obóth.

12 And they departed from Obóth, and pitched in Iie-abarim,
in the wilderness which is before Moab on the Baifide.

13 They removed thence, and pitched vpon the riuier of Zared.

14 Thence they departed, and pitched on the other fide of Arnón, which is in the wilderness, and commeth out of the coftes of the Amorites: (for Arnón is the border of Moab, betwene the Moabites and the Amorites)

15 Wherefore it shalbe spoken in the booke of the battels of the Lord, what thing he did in the red Sea, and in the riuers of Arnón,

16 And at the ftreame of y riuers that goeth downe to y dwelling of Ar, and lieth vpo

Chap 33.48.

a By that way which their spies, that fanc ched the dan- gers, found to be mohe faffe.

Or, default.

b For they were forbid- des to destroy it, Deut 2.5.

Chap. 22.6. c Melting M8 na, which they tough did not morath Wifid 10.2.

1 cor 20.9. d For they y were frog they with, were fo inflamed with the heat she- renf, that they dyed.

Or, vpon a pr

it.

1 Kin. 12.4. 100. 1.24.

Or, unpoured.

Chap 33.47.

Or, in the bran- per of Aharim, to, holier.

e Which fa- meth to be the boke of the Judges, of as some
thinks, a boke which is left

Or, (Him Gal defroyed) Fa- bel (the story with a whirfe whole,
and the wallies of Ar- one.

the

Departing of the campe.

Nombers.

Balák.Balaám.

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the border of Moáb.

16 ¶ And from thence they turned to Beér: the fame is the well
where the Lord said vnto Mofés, Assemble the people, and I
wil giue them water.

17 ¶ Then Ifraél fang this fong, *Rife vp well*, fing ye vnto it.

18 The prince digged this well, y captai- nes of the people digged it, euen the t la- weginer, with their fluees. And from the wildernes they came to Mattanáh, 19 ¶ And from Mattanáh to Nahaliél, and from Nahaliél to Bamoth,

Deu.2.26. indg 11.19.

Deu.29.7.

Ioh 12.2. psal 13.4.11. amos 2.9 h The river.

1 For the peo- ple were calle and strong li- ke gy kts. Deu 2.10 "En daugherr k For if it had bone the Moa- bues, the I ra- clites might not have puf- seffed it, Deu. 29

1 M:anmg. ware

m Chemóth was the fdule of the Moab- tes, 1 Xio 11. 31 who was not able to de- fende his wor- shippers, & to- ke y idule for their father "the light."

17 ¶ Then Ifraél fang this fong, *Rife vp well*, fing ye vnto it.

18 The prince digged this well, y captai- nes of the people digged it, euen the t la- weginer, with their fluees. And from the wildernes they came to Mattanáh,

19 ¶ And from Mattanáh to Nahaliél, and from Nahaliél to Bamoth,

20 ¶ And fió Bamóth in the valley, that is in the plaine of Moáb, to the top of Pif- gáh that loketh toward Ieshimón.

21 ¶ Then Ifraél fent meflengers vnto Si- hón, King of the Amorites, faying,

22 *Let me go through thy land: we wil not tume aside into the fields, nor into the vi- neyardes, nether drinke of the waters of y welles: we wil go by the kings way, vntil we be past thy countrei.

23 *But Sihón gaue Ifraél no licence to paf- se through his countrey, but Sihón aslem- bled all his people, and went out against Ifraél into the wilderness: and he came to Iahóz, and foght against Ifraél.

24 *But Ifraél fmote him with the edge of the fwoide, and conquered his land, from Amón vnto b Iahóz, own vnto the chil- dré of Ammón: for the border of the chil- dren of Ammón was ftong.*

25 And Ifraél toke all thefe cities, & dwelt in all the cities of the Amorites in Hefh- bón and in all the "villages thereof.

26 For b Hefhbón was the citie of Sihón the King of the Amorites, which had foght before time against the King of the Moabites, and had taken all his land out of his hand, own vnto Amón.

27 Wherefore they that fpake in prouer- bes, fay, Come to Hefhbón, let the citie of Sihón be buylt and repared:

28 For a fire is gone out of Hefhbón, and aflame from the citie of Sihón, and ha- the confumed Ar of the Moabites, and the lords of Bamóth in Amón.

29 Wo be to thee, Moáb: o people of m Che- móth, thou art vndone: he hathe fuffred his fennes to be purfued, and his daughters to be in captuitie to Sihón the King of the Amorites.

30 Their "empire is loft from Hefhbón vnto Dibón, and we haue defti oyed them vnto Nópah, which reacheth vnto Medebá.

31 ¶ Thus Ifraél dwelt in the land of the Amorites.

32 And Mofés fent to fearch out Iaaxér, and they toke the townes belóging there- to, and toted out the Amorites that were there.

33 ¶ And they turned and went vp toward Deu. 3.1. & Balhán: & Og the King of Balhán came 29.3. out against them, he, and all his people, to fight at Edréi.

34 Then the Lord said vnto Mofés, Feare him not: fo I haue deliuered him into thine hand & all his people, and his land: * and thou fhalt do to him as thou diddft vnto Sihón the King of the Amorites, which dwelt at Hefhbón.

35 They fmote him therefore, and his fon- nes, and all his people, vntil there was no- ne left him: fo they conquered his land.

CHAP. XXII.

1 King Balak fendeth for Balaám to ewefe the Ifrai- ites. 22 The Lord forbiddeh him to go. 23 The Angel of the Lord meteth him, & his affi ſpeaketh. 24 Balaám proteſteth that he wil ſprake nothing, but that which the Lord putteeth in his moathe.

1 A Pter, the children of Ifraél departed and pitched in the plaine of Moáb on the other ſide of Iordén from Ieri- chó.

2 ¶ Now Balák the ſonne of Zippór ſawe all that Ifraél had done to the Amorites. 3 And the Moabites were ſote afraide of the people, becauſe they were manie, and Moáb * freaded againſt the children of Ifraél.

4 Therefore Moáb ſaid vnto the b Elders of Midián, Now ſhal this mulittude liche vp all that are rounde about vs, as an oxe licketh vp the graſte of the field: and Ba- lak the ſonne of Zippór was King of the Moabites at that time.

5 *He ſent menflengers therefore vnto Ba- laám the ſonne of Beór to Pethór (which is by the crucer of the land of the childré of his folke) to call him, faying, Behol- de, there is a

people come out of Egypt, which couer the face of the earth,
and lie ouer against me.

6 Come now therfote, I pray thee, and curfe me this people
(foi they ate ftrong- er then I) fo it may be that I fhall be able to
fmite the and to driue them out of the ládt: for I knowe that he,
whome thou blef- left, is bleffed, and he whome thou curfeft,
fhallbe curfed.

7 And the Elders of Moáb, and the Elders of Midián departed,
hauing d the re wards of the foothfaying in their hand, and the
came vnto Balaám, & tolde him the wor- des of Balák.

8 Who anfwered them, Tary here this night, and I wil giue you
an anſwer, as the Lord fhall fay vnto me So e the princes of
Moáb abodt with Balaám.

9 Then God came vnto Balaám, and laid, What men are theft
with thee?

10 And Balaám laid vnto God, Balák the fonne of Zippór, King
of Moáb hathe ſent vnto me, faying,

Pfal.23.26.

a Being at fer- rich, it was beyonde Ier- dén: but wha- te the
Ifrai- ites were, it was on this ſide

b Which we- te the header & gonerness.

Ioh.24.27

c Yo win, Buphrátes, vpin y which stode this en- ce Pethor.

d Thinkligro brine him & giftes to curfe the Ifraelites.

g Whome be- fore he called Elders mea- ning, the go- nerness,
& af- ter e illerth the ferances: that is, subrifites to there King.

f.iii.

Balák, Balaám

Numbers.

Beholde, there is a people come out of Egypt and coareth the face of the earth: come now, curfe them for my fake: so it may be that I shal be able to ouercome them in battel, and to driue them out. And God f said vnto Balaam, Go not thou with them, nether curfe the people, for they are blessed. And Balaam rose vp in the morning and said vnto the princes of Balak, Returne vnto your land: for the Lord hathe refused to giue me leaue to go with you. So the princes of Moab rose vp, and wet vnto Balak, and said, Balaam hathe refused to come with vs. Balak yet sent againe mo princes, and more honorable then they. Who came to Balaam, and said to him, Thus saeth Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me. For I wil promote thee vnto great honour, and

wil do whatsoever thou sayest vnto me: come therefore, I pray thee, curfe me this people. And Balaam answered, and fayd vnto the seruantes of Balak, If Balak wode giue me his houfe ful of siluer and golde, I can not go be; onde the worde of the Lord my God, to do leffe or more. But nowe, I pray you, tary here this night, that I may wit, what the Lord wil say vnto me more. And God came vnto Balaam by night, and said vnto him, If the me come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do. So Balaam rose vp early, and saddled his asse, and went with the princes of Moab. And the wrath of God was kindled, because he went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruantes were with him. And when the asse sawe the Angel of Lord stad in the way, and his sworde drawn in his hand, the asse turned out of y ware and went into the field, but Balaam smote the asse, to turne her into the way. Againe the Angel of the Lord stode in a path of the vineyardes, hawing a wall on the one side, and a wall on the other. And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams fote against the wall: wherefore he smote her againe. Then the Angel of the Lord went further, and stode in a narrow place, where was no way to turne, other to the right hand, or to the left. And when the asse sawe the Angel of the Lord, she lay downe vnder Balaam:

therefore Balaám was very wrath, and smote the asse with a staffe.

Then the Lord opened the mouth of the asse, and she said vnto Balaám, What haue I done vnto thee, that thou hast smetten me nowe thre times?

And Balaám said vnto the asse, Because thou hast mocked me: I wode there we-ve a sworde in mine hand, for now wode I kil thee.

And the asse said vnto Balaám, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day haue I vsed at ante time to do thus vnto thee? Who said, Nay.

And the Lord opened the eies of Balaam, and he sawe the Angel of the Lord stading in the way with his sworde drawe in his hand: then he bowed him selfe, and fel flat on his face.

And the Angel of the Lord said vnto him, Wherefore hast thou now smetten thine asse thre times? beholde, I came out to withstand thee, because thy way is not straight before me.

But the asse sawe me, and turned fro me now thre times: for els, if she had not turned fro me, surely I had eue now slaine thee, and saued her aliue.

Then Balaám said vnto the Angel of the Lord, I haue sinned: for I wilt not that thou stodest in the way against me: now

therefore if it displease thee, I wil turne home againe.

But the Angel said vnto Balaám, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaám went with the princes of Balak.

And when Balak head that Balaám came, he went out to mete him vnto a citie of Moab, which is in the border of Arnón, euen in the vtmoft coffe.

Then Balak said vnto Balaám, Did I not send for thee to call thee wherefore cameest thou not vnto me? am I not able in dede to promote thee vnto honour.

And Balaám made answer vnto Balak, Lo, I am come vnto thee, & can I now say (ante thing at all) the worde that God purteeth in my mouth, that shal I speake.

So Balaám went with Balak, and thei came vnto the citie of Huzóth.

Then Balak offred bullockes, and shepe, and sent thereof to Balaám, and to y princes that were with him.

And on the morow Balak toke Balaám, and broght him vp into the hie places of Baal, that thence he might se the vtmoft parte of the people.

Since thou hast bene my matter

For whose eyes the Lord doth not open, they can tether in his
anger, nor his love.

Boche thy heart is corrupt and thou streepest wecked.

We, before me, try to make me.

She I will return to me

Because his heart was evil her church was remned, that he
should not pretend ignorance.

Here the place, where the Israelites camped.

Of my selfe I can speake nothing: only what God recollects, y
will I vter, some it good or bad. Or, of furies: or, a popular
critic.

Where the side Baal was wockloped.

CHAP. XXIII.

Balaám causeth seu Altare to be buyit. 1 God teacheth him
what to answer 2 In stede of cursing he blasphemeth Israel. 13 God
is not like man.

1 And

Balaám & Balák.

Numbers.

75 151/1224

a For among the Gains the Kings wit times vied to tureface, as
due 5 Prieth

b. 10, with up here b. Appeared 7. to him

a Tough him what to say

10, prophecies

10, Syria.

d Cause that all men may base & drink them

e But shall be in religion & lawes a parte f the infinite
multitude, as the doh of the earth g the fear of Gods indig-
ments caused him to wish to be injured to the bonbide of
Abraham thus 9 wicked have their con- statements wed- ded
when they consider Gods indigments

10, but the field of this that freedom was left for enemy shul-
de opposite.

Chap 22,25.

1 And Balaám said vnto Balák, Buyl- de me here seuen altars,
and prepare me here seuen bullockes, and seuen rams.

2 And Balák did as Balaám said, and a Ba- lák and Balaám
offered on euerie altar a bul- locke and a ram.

3 Then Balaám said vnto Balák, Stand by the burnt offering, & I wil go, if so be that the Lord wil come and mete me: & whatsoever he sheweth me, I wil tell thee: so he went for the alone.

4 And God b met Balaám, and Balaám said vnto him, I haue prepared seuen altars, & haue offied vpon euerie altar a bullocke and a ram.

5 And the Lord c put an answer in Balaás mouth, and said, Go againe to Balak, and say on this wise.

6 So when he returned vnto him, lo, he stood by his burnt offering, he, & all the princes of Moab.

7 Then he vttered his parable, and said, Balák the King of Moab hathe brought me from Ariám out of the mountains of the East, saying, Come, curse Iakób so. my sake: come, and detest Israel.

8 How shall I curse, where God hathe not cursed? or how shall I detest, where y Lord hathe not detested?

9 For fro the top of the rocks I did se him, and from the hills I did beholde him: lo, the people shall dwell by them selues, and shall not be reckoned among the c nations.

10 Who can tell the c dust of Iakób, and the number of the fourth parte of Israel? Let me s dye the death of the righteous, and let my last end be like his.

11 Then Balák said vnto Balaám, What has thou done vnto me? I take thee to cus- se mine enemies, and beholde, thou hast blessed them altogether.

12 And he answered, and said, Must I not take hede to speak that, which the Lord hathe put in my mouth?

13 And Balák said vnto him, Come, I pray thee, with me vnto an other place, whence thou matest se them, and thou shalt se but the utmost parte of them, and shalt not se them all: therefore curse the out of that place for my sake.

14 And he broght him into Sede-sophim to the top of Pisgah and buyit seuen al- tars, & offred a bullocke, & a ram on euerie altar.

15 After, he said vnto Balák, Stand here by thy burnt offering, and I wil mete the Lord yonder.

16 And the Lord met Balaám, and put an answer in his mouth, and said, Go agai- ne vnto Balák, and saie thus.

17 And when he came to him, beholde, he stode by his burnt offering, and the princes of Moab with him: so Balák said vnto him, What hathe the Lord said?

18 And he vttered his parable, & said, Ri- se vp, Balák, and heare: hearken vnto me, thou sonne of Zippór.

19 b God is not as man, that he shulde lie, nether as the sonne of man that he shul- de repent: hathe he said, and shall he not do it: and hathe he spoken, and shall he not accomplish it?

20 Beholde, I haue receiued commandement to bless: for he hathe blessed, & I can not alter it.

21 He seeth none iniquitie in Iakób, nor seeth no transgression in Israel: the Lord his God is with him, & the i joyful thou- te of a King is among them.

22 God broght them out of Egypt: their strength is as an vnto:ne.

23 For there is no sorcerie in Iakób, nor soothsaying in Israel: b according to this time it shalbe said of Iakób and of Isra- él, What hathe God wrought?

24 Beholde, the people shall rise vp as a lió, and lift vp him self as a yong lion: he shall not lie downe, til he eat of the praie, and til he drinke the blood of the slaine.

25 Then Balák said vnto Balaám, Nether curs, nor bless them at all.

26 But Balaám answered, and said vnto Ba- lák, Told not I thee, saying, All that the Lord speaketh, that must I do?

27 Againe Balák said vnto Balaám, Come, I pray thee, I wil bring thee vnto another place, if so be it wil please God, that

thou mastest thence curse them for my sake.

28 So Balák broght Balaám vnto the top of Peor, that loketh toward Ieshmón.

29 Then Balaám said vnto Balák, Make me here seuen altars, and prepare me here seuen bullockes, and seuen rams.

30 And Balák did as Balaám had said, and offred a bullocke and a ram on euerie al- tar.

CHAP. XXIII

1 Balaám prophesieth of the great profferitie that shul- de come vnto Israel 17. Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kg- nites.

1 When Balaám sawe that it pleased the Lord, to bless Israel, then he went not, as certeine times before, to set diunacions, but set his face towarde the a wilderness.

2 And Balaám lift vp his eies, and looked vpó Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and said, Balaám the sonne of Beor hathe said, and the man, whose eies b were shut vp, hathe said,

4 He hathe said, which heard the words of God, and sawe the vision of the Al-

b Gods enemies are cipel- sed to conceive that his genor- cement is in- lie, confane, & without chige or repentance.

1 Thei strife as victorious Kings over their enemies.

b Confidering what God shall works this ti- me for the de- merace of his people, all the world shall wonder.

1 Thus y wie- led imagine of God, that, that which he wil not grance in our place, he wil do it in another.

Chap. 25, 3.

a Where the Israelites ab- ped.

Chap. 25, 3.

b His eies were shut vp before in respect of y cleare vision & he sawe af- ver: some read, were open.

t.i.

Balák. Balaám

Nomers.

Phinehás. 152/1224

o Thogh he laye as in a fepe, yet the out of his ini- da were
open

y. y. y.

d His profpe- ristic and poſte- rtive ſhalbe ve- ric great e Which
name was commd to the Kings of g Amalék.

Gen. 48. 9.

f In token of anger.

g Thus f w ic- ked burden God, whc thei cd not compas their
wicked enterprifes.

"Eke, meffi. h He gave al- ſo wicked coi fel to cauſe f Ifraelites
to ſome, that the- reby God might forſake them, Chap 14, 16.

i Meaning, Chris. k That is, the princes I He ſhal ſub- due all
that reffit: for of Sheth came Moab, and of Moab all the
worlds.

m of the diameter.

mightie, and t falling in a trance had his eies opened.

¶ How goodlie are thy tets, o Iaakób, & thine habitacions, o
Ifrael?

6 As the valleis, are thei ſtretched forthe, as gardés by the
riuers ſide, as the 'aloe trees, which the Lord hathe planted, as

the ce- dars, beside the waters.

The d water droppeth out of his bucket, and his fede fhalbe in many waters, & his King fhalbe hier then e Agág, & his king- dome fhalbe exalted.

God broght him out of Egypt: his ftrengh fhalbe as an vnicome: he fhal eat the nacions his enemies, and brufe their bones, and fhoot them through with his arrowes.

9 * He coucheth and lieth downe as a yong lyon, & as a lyon: who fhal fturre him vp bleffed is he that bleffeth thee, and curfed is he that curfeth thee.

10 Then Balák was verie angry w Balaám, and f fmote his hands together: fo Balák laid vnto Balaám, I fent for thee to cufe mine enemies, and beholde, thou haft blef- fed them now thie times.

11 Therefore now flee vnto thy place: I thought furely to promote thee vnto ho- nour, but lo, the s Lord hathe kept thee backe from honour.

12 Then Balaám answered Balák. Told I not alfo thy meffengers, which thou fen- teft vnto me, faying,

13 If Balák wolde giue me his houfe ful of filuer and golde, I can not paffe the com- mandement of the Lord, to do ether

good or bad of mine owne minde: what the Lord ſhal cōmade,
that ſame wil I ſpeake.

14 And now beholde, I go vnto my people: come, I wil " b
aduertiſe thee what this people ſhal do to thy folke in the la- ter
daies.

15 And he vttered his parable, and ſaid, Balaám the ſonne of
Beóft hathe ſaid, and the man whoſe eies were ſhut vp, hathe
ſaid.

16 He hathe ſaid that heard the wordes of God, & hathe the
knowledge of the mo- ſte high, & ſawe the viſion of the
Almightie, and falling in a trance had his eies open- ed:

17 I ſhal ſee him, but not now: I ſhal behol- de him, but not
neie: there ſhal come a l ſturre of Iaakób, and a ſcepter ſhal riſe
of Iſrael, and ſhal ſmite the k coaſtes of Moab, and deſtroye all
the ſonnes of l Sheth.

18 And Edóm ſhalbe poſſeſſed, and Seir ſhalbe a poſſeſſion to
theit enemies: but Iſrael ſhal do valiantly.

19 He alſo that ſhal haue dominió ſhalbe of Iaakób, and ſhal
deſtroye the remnant of the m citie.

20 ¶ And when he loked on Amalék, he vttered his parable,
and ſaid, Amalék was the a ſult of the nacions: but his la- ter
end ſhal come to deſtruction.

21 And he loked on the Kenites, and vt-tered his parable, and said, Strong is thy dwelling place, and e put thy neft in the rocke.

22 Neue: theles, the Kenite fhall be fpoi- led vntil Affhúr cary thee away captiue.

23 Againe he vttered his parable, and said, Alas, e who fhall liue when God doeth this?

24 The fhippes alfo fhall come fró the coa- ftes of t Chittím and fubdue Affhúr, and fhall fubdue Ebét, and f he alfo fhall come to deftruction.

25 Then Balaám rofe vp, and went and returned to his place: and Balák alfo went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehás killeth Zimri & Cor. 11 God maketh his covenant with Phinehás. 17 God comman- dath to kill the Midianetes.

1 Now whiles Ifrael abode in Shittím, the people began to cómit whole- dome with the a daughters of Moab:

2 Which called y people vnto the facrifice of their gods, & the people ate, & bowed downe to their gods.

3 And Ifrael b coupled him felf vnto Báal Peót: wherefore the wrath of the Lord was kindled againft Ifrael:

4 And the Lord faid vnto Mofes, * Take all the heads of the people, & hang them vp before the Lord e againft the funne, that the indignacion of the Lords wrath may be turned from Ifrael.

5 Then Mofes faid vnto the Iudges of If- rael, Euerie one flay his d men that were ioyned vnto Báal Peót.

6 ¶ And beholde, one of the children of If- rael came and broght vnto his brethren a Midianitifh woman in the fight of Mofes, and in the fight of all the Congregation of the children of Ifrael, e who wept be- fore the dore of the Tabernacle of the Congregation.

7 * And when Phinehás the fonne of Elea- zár the fonne of Aarón the Prieft lawe it, he rofe vp from the middles of the Con- gregation, and toke a fpeare in his hand,

8 And followed the man of Ifrael into the tent, & thruft them bofhe through: to wit, the man of Ifrael, and the womá, through her belly: fo the plague ceafed from the children of Ifrael.

9 * And there dyed in that plague, foure & twentie thoufand.

10 Then y Lord fpake vnto Mofes, faying, 11 * Phinehás y
fonne of Eleazár, the fonne of Aarón the Prieft, hathe turned
mine

a The Amale- kties firh ma- de waire a- gainft Ifrael, at Chap.
14. 45. Or, Midianetes

9 Make thy felf as Bring as thou canft Or, thou Kera fhall.

p Some read, Oh, who fhall not perfifh, when the ene- mes, that
is, Aachithm, fhall fie him felf vp as God?

q The Gree- son, and Re- name r Meaning, Eber, or the lewes,
for re- belling againft God.

a With y wo- man.

b Worftipped the fefole of y Moabites, w was in the hill Pefor

Deut. 4. 3. 1/10. 22. 17. Or, to the Lord, c Opinift in y fight of
all

d Let him fe execueft done of them that are under his charge.

e Repeating y that faid chou- ded God

Pfal 106. 10. 1. mac. 2. 14.

Or, uncell.

Or, in her ten r, Challé & Cork, to her feces.

1. Cor. 20. 8.

Pfal 106. 10. anger

Ifraél nombred.

Nombers.

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f He was ze- lous to main- mine my glo- rie

Ecole 41,2a : 1046.2,3,4.

g He hashe pacified Gods verath.

*Ede of the ben- ge of the father

Chap 31,2.

h Causing you to come both corporal and spiritual for- nization
by Balanscodiel, Chap 11,16. ren 2,14.

a Which ca- me for their whoredome & idolatrie

Chap.1,4.

b Where the river is here to Ierichó.

Chap.1,5.

Gen 46,9. and 6,14. 1 chro 3 1. Reuben.

Chap.16,2. c In that re- bellib where- of Kórah was heid.

anger away from the children of Ifraél, while he was zealous for my sake among them: therefore I have not consumed the children of Ifraél in my relouffe.

12 Wherefore faye to him, Beholde, I giue vnto him my couenant of peace,

13 And he fnal haue it, and his fede after him, even the couenant of the Priestts offi- ce for euer, becaufe he was zealous for his God, and has he made an atonement for the children of Ifraél.

14 And the name of the Ifraelite thus flay- ne, which was killed with the Midianitish woman, was Zimri the fonne of Salú, prin- ce of the familie of the Simeonites.

15 And the name of the Midianitish womá, that was flaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers houfe in Midián.

16 ¶Againe the Lord fpake vnto Mofés, faying,

17 *Vexe the Midianites, and fmite them:

18 For they trouble you with their wiles, whierewith their haue beguiled you as con- cerning Peór, & as concerning their filer Cozbi the daughter of aprince of Mi- dían, which was flaine in the day of the plague becaufe of Peór.

CHAP. XXVI.

2 The Lord comandeth to number the children of Ifraél in the plaine of Moáb, from twéty yere olde & aboue. 17 The Leutes and their families 64 None of them, that were nombred in Simú, go in to Canán fane Ca- láb, and Iofhna.

1 A Nd fo after the plague, the Lord fpake vnto Mofés, & to Eleazar the fonne of Aarón the Priest, faying,

2 Take the number of all the Congrega- cion of the children of Ifraél * from twé- ty yere olde and aboue through out their fathers houfes, all that go for the to warte in Ifraél.

3 So Mofés & Eleazá: the Priest fpake vn- to them in the plaine of Moáb, by Iordén to warde Ierichó, faying,

4 From twenty yere olde and aboue y: fnal number the people, as the * Lord had coman- ded Mofés, and the children of Ifraél, whé they came out of the land of Egypt.

5 ¶*Reubén y firft boine of Ifraél: y chil- dré of Reubén were: Hanoch, of whome ca- me the familie of the Hanochites, and of Pallú the familie of the Palluites:

6 Of Hefrón, the familie of the Hefroni- tes: of Carmi, the familie of y Carmites.

7 Thefe are y families of the Reubenites: and they were in number thre & fourtie thoufand, f:uen hundreth and thirty.

8 And the fonnes of Pallú, Eliáb:

9 And the fonnes of Eliáb, Nemuel, & Da- thán, and Abitám: this Dathán and Abi- tám were famous in the Congregation, and *ftoue against Mofés and against Aa- rón in the alfemblie of Kórah, whé they

ftoue against the Lord.

10 And the earth opened her mouth, and fwalowed them vp with Kórah, when the Congregation dyed, what time the fire consumed two hundreth and fifty men, who were for a figne:

11 Notwithstanding, all the fonnes of Kó- rah dyed not.

12 ¶And the childré of Simeón after their families were: Nemuel, of whome came y fa- milie of the Nemuelites: of Iamin, the fa- milie of the Iaminites: of Iachín, the fa- milie of the Iachinites:

13 Of Zérah, the familie of the Zarhites: of Shaúl, the familie of the Shaulites.

14 Thefe are the families of the Simeoni- tes: two and twenty thoufand and two hundreth.

15 ¶The fonnes of I Gad after their fami- lies were: Zephón, of whome came y familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni, the familie of the Oznites: of Erí, the familie of the Erites:

17 Of Aród, the familie of the Arodites: of Areli, the familie of the Arelites.

18 Thefe are the families of the fonnes of Gad, according to their numbers, fourty thoufand and fiue hundreth.

19 ¶The fones of Iudán, Er & Onán: but Er and Onán dyed in the land of Canán.

20 So were the fonnes of Iudáh after their families: of Sheláh came the familie of the Shelanites: of Phárez, y familie of y Phar- zites, of Zérah, the familie of y Zathites.

21 And the fonnes of Pharéz were: of Hef- rón, the familie of y Hefronites: of Ha- múl, the familie of the Hamulites.

22 Thefe are the families of Iudáh, after their numbers, feuéty ad fix thoufand and fiue hundreth.

23 ¶The fonnes of Iffachár, after their fa- milies were: Tolá, of whome came the fami- lie of the Tolaites: of Puá, the familie of the Punites:

24 Of Iafnúb y familie of y Iafnubites: of Shimrón the familie of the Shimronites.

25 Thefe are the families of Iffachá, after their nombers, thre fcore and foure thou- fand and thre hundreth.

26 ¶The fonnes of Zebulún, after their fa- milies were: of Séred, the familie of y Sar- dites: of Elón, the familie of the Elonites: of Iahleél, the familie of the Iahleelites.

27 Thefe are the families of the Zebuluni- tes, after their nóbers, thre fcore thoufand and fiue hundreth.

28 ¶The fonnes of Ioféph, after their fa- milies were: Manafféh and Ephráim.

29 The fonnes of Manafféh were: of *Ma- chir, y familie of y Machirites: & Machír begate Gileád: of Gileád came y familie t.ii.

d That is, fay an example y, other fholde not murmure and rebelle a- gainst Gods minifers. Iumén,

Israel nombred.

Nombers.

of the Giliadites.

30 These are the sonnes of Giliad: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Afiiel, the familie of the Afrielites: of Sheche, the familie of the Shichmites.

32 Of Shemuda, the familie of the Shemtdaites: of Hephes, the familie of the Hephherites.

Chap. 27.2. 33 And Zelophehad y sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundredth.

Ephraim. 35 These are the sonnes of Ephraim after their families: of Shuthelah came y familie of the Shuthalites: of Beche, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Erin the familie of the Erantes.

37 These are y families of the sonnes of Ephraim after their nobers, two and thirty thousand and five hundredth. these are the sonnes of Joseph after their families.

Beniamin. 38 These are the sonnes of Beniamin after their families: of Bela came the familie of the Baleites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naamán: of Ard came the familie of the Ardites, of Naamán, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, five and forty thousand and six hundredth.

Dan 42 These are y sonnes of Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, three score and four thousand, and four hundredth.

Iaher. 44 The sonnes of Iaher after their families were: of Iimnah, the familie of the Iimnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Berites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Aher was Sarah.

47 These are the families of the sonnes of Aher after their numbers, three and fifty thousand and four hundredth.

Naphtali. 48 The sonnes of Naphtali, after their families were of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, & their nober, five & forty thousand & four hundredth.

51 These are the numbers of the children of Israel: six hundredth, and one thousand, seven hundredth and thirty.

52 And y Lordspake vnto Moses, saying, 53 Vnto these the lad shal be deuided for an inheritance, according to y nober of names.

54 To manie thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euerie one according to his number shal be giuen his inheritance.

55 Notwithstanding, the land shal be deuided by lot: according to the names of the tribes of their fathers the shal inherit:

56 According to the lot shal the possession thereof be deuided between manie & fewe.

57 These also are the nobers of the Levites, after their families: of Gershin came the familie of the Gershonites: of Kohath the familie of the Kohathites: of Merari the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of y Hebronites: the familie of the Mahites: the familie of the Muthites: the familie of the Korhites: and Kohath beg are Amram.

59 And Amras wife was called Iochebed the daughter of Leui, w was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, & Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, & Abihd, Eleazar, and Ithamar.

61 And Nadab and Abihd dyed because they offred strange fire before the Lord.

62 And their numbers were three & twenty thousand, all males from a moneth olde and abou: for they were not nombred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 These are the numbers of Moses and Eleazar the Priest
which nombred the children of Israel in the plaine of Moab,
nere Iorden, toward Ierichd.

64 And among these there was not a man of them, & whome
Moses and Aaron the Priest nobred, whe they tolde the
children of Israel in the wilderness of Sinai.

65 For the Lord said of them, "They shal dye in the
wilderness: so there was not left a man of them, saue Caleb the
sonne of Iephunneh, & Ioshua the sonne of Nun.

This is the third time they are numbered.

10. persue.

Chap 33.14.

Ioh. 21.23.

Exod. 6.17.

Exod. 2.2. 4.20.

Leu. 10.2.

chap 3.4

1 chre. 24.2.

Whereas ap perrath the great power of God, that so
wonderfully increased his people

Chap 14.26. 2.6. 10.6.

CHAP. XXVII.

The laws of the heritage of the daughters of Zelophehad. 25

The land of promotion of the wines. 26 Moses praeth for a governor to the people. 13 Ioshua

The spies.

Numbers.

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12 Iofua is appointed in his filde. 1 Then came the daughters of a Zelo- phehad, the fonne of Hepher, the fo- ne of Gilead, the fonne of Machir, the fo- ne of Manasseh, of the familie of Manas- seh, the fonne of Ioseph, (and the names of his daughters were thefe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah) 2 And fode before Mofes, and before E- leazar the Priest, and before the princes, and all the assembly, at the dore of y Ta- bernacle of the Congregacion, faying, 3 Our father * dyed in the wilderness, and he was not among the assemble of them that were assembled against y Lord in the copane of Korah, but dyed in his a finne, and had no fones. 4 Wherefore fude the name of our fa- ther be taken away from among his fami- lie, because he bathe no fonne giue vs a pofession among the brethren of our father. 5 Then Mofes broght their b

cause before the Lord. 6 And the Lord spake vnto Mofes, faying, 7 The daughters of Zelophehad speake right: thou shalt giue them a pofection to inherit among their fathers brethre, and shalt turne the inheritance of their father vnto them. 8 Also thou shalt speake vnto the children of Israel, faying, If a man dye & haue no fonne, then ye shal turne his inheritance vnto his daughter. 9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren. 10 And if he haue no brethren, ye shal giue his inheritance vnto his fathers brethren. 11 And if his father haue no brethren, ye shal giue his inheritance vnto his next kinteman of his familie, and he shal poffefe it: and this shal be vnto the children of Israel a lawe of c judgement, as the Lord hathe commanded Mofes. 12 ¶Againe y Lord faid vnto Mofes, * Go vp into this moot of Abarim, and beholde the land which I haue giuen vnto the children of Israel. 13 And when thou hast fine it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered. 14 For ye were a disobedient vnto my worde in the desert of Zin, in the thife of the assemble, to sanctifie me in the waters before their eyes. * That is the water of Meribah in Kadeh in the wilderness of Zin. 15 ¶Then Mofes spake vnto the Lord, faying, 16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation, [{"box_2d": [496, 75, 889, 955], "label": "list", "caption": "17 Who may go out and in before them, e That in go\n& lead them out and in, that the Congregation of the Lord be not

as flege, which as a the Law.\nhaue not a flegeherd.\n18 And y
Lord faid vnto Mofes, Take thee\nIofhua the fonne of Nun, in
whome is the\nSpirit, and put thine hands vpon him, f And fo
ap-\n19 And fet him before Eleazar the Priest, point him gu-
\nand before all the Congregation, and gi- terment.\n20 And
giue him of thy glorie, that all y G Comend
him\nCongregation of the children of Israel ro y people
as\nmay obere. meir for y oth ce, & appoin-\n21 And he shal
stand before Eleazar the f and fo ap-\nPriest, who shal aise
counsel for him by f and fo ap-\nthe iudgement of Vrim before
the Lord: to y people as\nat his worde they shal go out, and at
his meir for y oth ce, & appoin-\n23 worde they shal come in,
bathe he, and all the children of Israel with him & all the
Congregation.\n24 So Mofes did as the Lord had comma- the
children of Israel with him & all the Congregation.\n25 So
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Offerings.

Numbers.

e Of the measure Epsiah.

two e tenth deales of fine floure for a meat offering mingled with oyle, & the drinke offering thereof.

d Which was affred euerie day at morning and at evening

10 This is the burnt offering of euerie Sabbath, beside the d continual burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your monethes, ye fhall offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and feue lambes of a yere olde, with out spot,

12 And thre tenth deales of fine floure for a meat offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offering, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offering vnto one labe, for a burnt offering of fweete fauour: it is an offering made by fne vnto the Lord.

e That is the wine that fhall be poured up on the furch- ce.

14 And their e drinke offrings fhallbe halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the

fourth parte of an Hin vnto a labe: this is y burnt offering of euerie moneth, troughout the moneths of the yere.

15 And one he goat for a fin offering vnto the Lord fhalbe prepared, besides the continual burnt offering, & his drinke offering.

Eud. 12, 13. & 23, 15. Ius. 23, 26.

16 *Alfo the fourteenth day of the firft moneth is the Paffeouer of the Lord.

17 And in the fifteenth day of the fame moneth is the feaft: feuen daies fhal vnleauened bread be eaten.

Lou. 23, 7. f Or folsume afemblye.

18 In the *firft day fhalbe an holy fconuocation, ye fhal do no feruile worke therein.

19 But ye fhal offer a facrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and feue lambes of a yere olde: fe that they be without blemifh.

20 And their meat offering fhal be of fine floure mingled with oyle: thre tenth deales fhal ye prepare for a bullocke, and two tenth deales for a ram:

21 One tenth deale fhalt thou prepare for euerie lambe, euen for the feuen lambes.

22 And an he goat for a fin offering, to make an atonement for you.

23 Ye fhal prepare thefe, beside the burnt offering in the morning, which is a continual burnt facrifice.

The word.

24 After this maner ye fhal prepare through out all the feuen dayes, for the "maintening of the offering made by fire for a fwe-te fauour vnto the Lord: it fhal be done beside the continual burnt offering and drinke offering thereof.

25 And in the feuenth day ye fhal haue an holy conuocation, wherein ye fhal do no feruile worke.

g. In counting feuen wekes from the Paffeouer to Winfontide, as Levit 23, 15.

26 ¶ Alfo in y day of your firft frutes, when ye bring a newe meat offrig vnto y Lord, according to 1 your wekes ye fhal haue

an holy cōuocation, and ye fhal do no feruile worke in it:

27 But ye fhal offer a burnt offering for a fweete fauour vnto the Lord, two yog bullockes, a ram, and feuen lambes of a yere olde,

28 And their meat offering of fine floure mingled with oyle,
thre tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euerie lambe throughout the feuen
lambes,

30 And an he goat to make an atonemêt for you:

31 (Ye fhal do this besides the cōtinual burnt offering, and his
meat offering:) "fe they be without blemifh, with their drike
offrigs. "He they fhal be to you.

CHAP. XXIX.

1 Of the thre principal feaifs of the feuenth moneth: to wnt, the
feaif of trumpets, 7 The feaif of reconcibi- acion, 12 And the
feaif of Tabernacles.

1 MO: eouer in the firft day of the 2 fe- uenth moneth ye fhal
haue an holy conuocation: ye fhal do no feruile worke therein:
"it fhalbe a day of blowing the trū- pets vnto you. a Which
con- teneth part of September, & parte of Octo- ber Lens. 23,
24.

2 And ye fhal make a burnt offering for a fweete fauour vnto
the Lord: one yog bul- locke, one ram, & feuen lambes of a
ye- re olde, without blemifh.

3 And their meat offering fhall be of fine floure mingled with
oyle, thre tenth deales vn- to the bullocke, and two tenth deales
vnto the ram,

4 And one tenth deale vnto one lambe, for the feuen lambes,

5 And an he goat for a sin offering to make an atonement for
you,

6 Beside the burnt offering of the 6 moneth, & his meat
offering, and y continual burnt offering, and his meat offering &
the drinke offrings of the same, according to their maner, for a
fweete fauour: it is a sacrifice made by fire vnto the Lord. b
Which must be offered in y beginning of euerie moneth. c
Which is for morning & eue- ning

7 ¶ * And ye shall haue in the tenth day of Lens. 18, 20. & 23,
27. y feuenth moneth, an holy d cōuocation: and ye shall
humble your foules, and shall not do anie worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a fweete
fauour: one yong bul- locke, a ram, and feuen lambes of a yere
olde: fe they be without blemish.

9 And their meat offering shall be of fine floure mingled with
oyle, thre tenth dea- les to a bullocke, & two tenth deales to a
ram,

10 One teth deale vnto euerie labe, through out the feuen lambes,

11 An he goat for a fin offering, (beside y fin offering to make the atonement and the continual burnt offering and the meat of- fring thereof) & their drinke offrings. c That is, of- fied euerie morning & e- nering

12 ¶ And in the fifteenth day of the feueh f Moaning the fend of y Ta- moneth ye fhal haue an holy f cōuocació: ye fhal f Moaning the fend of y Ta- hemuelch.

Offrings.

Nombers.

Of vowes.

The second day of a feast of Tuberna-cles.

The third date.

According to the ceremonies appointed thereunto.

The fourth day

The 21st day.

The 21st day

ye shal do no feruile worke therein, but ye shal kepe a feast vnto y Lord feuen dayes.

13 And ye shal offer a burnt offering for a sacrifice made by fire of fwete fauour vnto the Lord, thirtene yong bullockes, two rams, fourtene lambes of a yere olde: they shalbe without blemish.

14 And their meat offering shalbe of fine floure mingled with oyle, thre tenth deales vnto euery bullocke of y thirtene bullockes, two tenth deales to ether of y two rams,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one he goat for a fin offering, beside the continual burnt offering, his meat offering and his drinke offering.

17 And the feconde day ye shal offer twelve yong bullockes, two rams, fourtene lambes of a yere olde without blemish,

18 With their meat offering & their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,

19 And an he goat for a fin offering (beside the continual burnt offering and his meat offering) and their drinke offerings.

20 Also the third day ye shal offer eleuen bullockes, two rams, and fourtene lambes of a yere olde without blemish,

21 With their meat offering & their drinke offerings, for the bullockes, for the rams, & for the lambes, after their number according to the maner,

22 And an he goat for a fin offering, beside the continual burnt offering, and his meat offering and his drinke offering.

23 And the fourth day ye shal offer the bullockes, two rams, fourtene lambes of a yere olde without blemish.

24 Their meat offering & their drinke offrings, for the bullockes, for the rams, and for the lambes according to their number after the maner,

25 And an he goat for a fin offering, beside the continual burnt offering, his meat offering and his drinke offering.

26 In the fifth day also ye shal offer nine bullockes, two rams, and fourtene lambes of a yere olde without blemish,

27 And their meat offering and their drinke offrings for the bullockes, for the rams, & for the lambes according to their number, after the maner,

28 And an he goat for a fin offering, beside the continual burnt offering and his meat offering and his drinke offering.

29 And in the first day ye shal offer eight bullockes, two rams, fourtene lambes of a yere olde without blemish.

30 And their meat offering & their drinke offrings for the bullockes, for the rams, & for the lambes according to their nober,

after the maner,

31 And an he goat for a fin offering, beside the continual burnt offering, his meat offering and his drinke offerings.

32 In the seventh day also ye shal offer seven bullockes, two rams fourtene lambes of a yere olde without blemish,

33 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after their maner,

34 And an he goat for a fin offering, beside the continual burnt offering, his meat offering and his drinke offering.

35 In the eight day, ye shal haue a solemne assemble: ye shal do no feruile worke therein,

36 But ye shal offer a burnt offering, a sacrifice made by fire for a fwete fauour vnto the Lord, one bullocke, one ram, fourtene lambes of a yere olde without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ram, & for the lambes according to their number, after the maner,

38 And an he goat for a fin offering, beside the continual burnt offering, and his meat offering, and his drinke offering.

39 These things ye shal do vnto y Lord in your feastes, beside your vows, & your fire offrings, for your burnt offrings, & for your meat offrings, & for your drinke offrings and for your peace offrings.

b Beside y sacrifices y you shal vows or offer of your owne mindes.

CHAP. XXX.

1 Concerning vows. 4 The Verse of the maid, 7 Of the wife, 10 Of the widow, or deserved.

1 Then Moses spake vnto the children of Israel according to all that the Lord had commanded "him,

2 Moses also spake vnto the heades of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whofoeue: voweth a vow vnto y Lord, or sweareth an othe to bide him' selfe by a bonde, he shal not break his "promes, but shal do accordig to all that proceedeth out of his mouth.

4 If a woman also vowe a vowe vnto the Lord, & bide her selfe by a bode, being in her fathers house, in y time of her youth,

5 And her father heare her vowe & bode, wherewith she hath be bonde her selfe, and her father holde his peace concerning her, then all her voves shal stand & euerie bonde, wherewith she hath be bonde her selfe, shall stand.

6 But if her father dislowe her the same daye that he heareth all her voves & bondes, wherewith she hath be bonde her selfe, they shal not be of value, and the Lord wil forgive her, because her father dislowe her.

"His. Messrs.

a Because that might declare them to the Israelites.

"His. her. fols. "His. violat has words.

b For in so an ing, he doeth approve her.

c By not approving or consenting to her vows.

t.iiii.

Voves.

Nombers.

d father by o- me, or solace promis

e For the it in fobu, fub of her houfbaid, & can perfor- me
nothing without his confuse f For the: a- re not vnd, f autocrine
of f man g Her houfbaid being alone

The the Elder of her fools

h To mortifie her felle by ab fluence, or o- ther bodily exercise

f And worse her not the same day t'ue he heareth it, or verif p.

i Not f fume fay he heard them, but fo- me day after, f fume
fialbe mputed to hun & not to her.

7 And if the haue an ho fbaid whe the vow- eth or d
pronounceth oghe with her lippes, whe:ewith the bindeth her
felfe,

8 If her houfband heard it and hódeth his peace cōcerning her,
the fame day he hua- reth it, then her vowe fhai ftand, and her
bondes wherewith the bindeth her felfe fhall ftand in effect.

9 But if her houfband difalowe her the fa- me day that he
heareth it, then fhall he ma- ke her vowe which fhe hath made,
& that that the hath pronounced with her lippes, wherewith the
bonde her felfe, of none effect, and the Lord wil forgive her.

10 But euerie vowe of a widowe, and of her that is deuorced
(wherewith the hath bounde her felfe) fhall ftand in effect with

her.

11 And if the vowed in her houfbandes t houfe, or bōde her
felſe fhi:ectly with an othe,

12 And her houfband hathe heard it, & hel- de his peace
concerning her, not difalow- ing her, then all her vowes fhall
ftand, & euerie b inde, wherewith the bōd her fel- fe, fhall ftand
in effect.

13 But if her houfband difannulled them, the fame day that he
heard them, nothing that proceeded out of her lippes concern-
ing her vowes or concerning her bōdes, fhall ftand in effect:
for her houfband hathe difannulled them, and the Lord wil
forgive her.

14 So euerie vowe, and euerie othe or bon- de, made to h
humble the foule, her houf- band may ftablish it, or her
houfband may breake it.

15 But if her houfband holde his peace cō cerning her f. o' day
to day, the he ftablish- fheth all her vowes and all her bondes
which the hathe made: he hathe cōfirmed them becaufe he
held his peace concer- ning her the fame day that he heard
them.

16 But if he breake them after that he ha- the heard them, then
fhall he beare her in quitie.

17 Thefe are the ordinaces which the Lord commanded Mofes,
betwene a man & his wife, & betwene the father and his
daugh- ter, being yong in her fathers houfe.

CHAP. XXXI.

2 Fine Kings of Midian & Balaam are fainc 12 One- ly the
maides are refrued alue 27 The prays is equal- ly dended 40 A
prefent given of Ifrael.

3 Nid the Lord fpake vnto Mofes, fay- ing,

Chap. 25, 27.

Chap 27, 28. a As he had f mided, Chro. 26, 27 decia- ring alfo
that f reuter doue against hispeo ple is done a- gainst him.

*2 Reuenge the children of Ifrael of the Midianites, & afterward
fhalt thou be gathered vnto thy people.*

3 And Mofes fpake to the people, faying, Harnes fome of you
vnto warre, and let them go againft Midian, to execute the
vengeance of the Lord * againft Midian.

4 A thoufad of euerie tribe through out all

the tribes of Ifrael, fhall ye fend to the warre.

5 So there were taken out of the thoufands of Ifrael, twelve
thoufan i prepared vnto wa:te, of euerie tribe a thoufand.

6 And Mofes fent them to the warre, even a houfand of euerie tribe, and fent them with Plunehas the fonne of Eleazar the P:reft to the warre & the holy inftrumers: that is, the trumpets to blowe were in his hand.

7 And they warred againft Midian, as the Lord had commanded Mofes, & flue all the males.

8 They flue alfo f Kings of Midian amog them that were flaine. *Eui and Kékem, & Zur, & Hur & Réba fiu: kigs of Miorán, an I thei flue Balaam the fonne of Beó: with the two:de:

9 But the children of Ifrael toke the worne of Midian p ifonets, and their child: n & fpoyled all their cartel, & all their flockes, and all their goo:s.

10 And they butnt all their cires, wherein they dwelt, and all their villages with fire.

11 And they toke all the fpoyle & all the praye bache of men & beaftes.

12 And they broght the captaines and that which they had tak: n, and the fpoyle vnto Mofes and to Eleazar the P:reft, and vnto the Congregation of the children of If- rael, unto the cape in the plaine of Moab, which was by I:rdén toward I:richó.

13 ¶ Then Mofes and Eleaza. the P:reft, & all the princes of the Congregation went out of the campe to mete them.

14 And Mofes was angry with the captai- nes of the hofte, with the captaines ouer thoufands, & captaines ouer hundreds, which came from the warre and battel.

15 And Mofes fald vnto them, What haue ye faued all the women

16 Beholde, * thefe caufed the children. Ifrael through the counfel of Balaam, commit a trépas againft the Lord, f as cōcerning Peor, and the: e came a plague a- mong the Congregation of the Lord.

17 Now therefore, * flay all the males a- mong the s children, & kil all the women that haue knowen man by carnal copulation.

18 But all the women children that haue not knowen carnal copulation, kepe alue for your f lues.

19 And ye fhall remaine without the hofte feue day es, all that haue killed any perfo- ne, * and all that haue touched anie dead, & purifie bothe you felues & your prifo- ners the third day and the feuenth.

20 Alfo ye fhall purifie euerie garment and all that is made of fhins & all woole of goates heere, & all things made of wood.

a For his gre f. f. f. f. to f. f. f. f. Chap 25, 28

1/6, 23, 28.

c The folls goth: w h g n. c. f. f. f. to c. f. f. f. f. rt. lues to of
fed marfod

to pal ties & ger, ren to, a f. f.

d As the w- men & Lds children.

a As chogthe fald, Ye oght f. hauefpared we

Chap 25, 28. a Pet 2, 25. f For worhup ping of Peor.

Indg. 25, 28. g That is, all f me childre.

Chap. 25, 28.

22 ¶ And

The spoile of Midian.

Numbers. Reuben & Gad.

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Presented to the Laws. Chap 19,12.

b The third date & before it be molten Chap 19,9. a It shall be
walked.

The prairie is first decided e- qually among all

b Of the prairie that fall into to the soldiers

The Israelites of had not bone or warre, of eueric fil- terh pated
one to the Lord: & § soldiers, one of eueric fiue hundreth.

"We are bound the bed of man

m This is the pures in that § soldiers gone to the Lord

a Meaning of the maides, or vergenes which had not com-
parted with man.

21 ¶ And Eleazar the Priest said vnto the men of warre, which
went to the battel, This is the ordinance of the laws which the
Lord commanded Moses,

22 As for golde, and filuer, braffe, yron, tyn- ne, and lead:

23 Euen all that may abyd the fire, ye shal make it go through
the fire, and it shalbe cleane: yet, it shalbe b purified with the
water of purification: and all that suffreth not the fire, ye shal
cause to paffe by the water.

24 Ye shal wash also your clothes the fe- uenth day, and ye
shalbe cleane: and after- ward ye shal come into the Hoste.

25 ¶ And the Lord spake vnto Moses, fay- ing,

26 Take the summe of the prairie that was taken, bothe of perfones and of cartel, thou and Eleazar the Priest, & the chief fathers of the Congregation.

27 And deuide the prairie between the sol- diers that went to the warre, and all the Congregation.

28 And § shalt take a tribute vnto the Lord of the b men of warre, which went out to battel: one perfume of fiue hundreth, bothe of the perfones, and of the beues, & of the asses, and of the shepe.

29 Ye shal take it of their halfe and giue it vnto Eleazar § Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Is- rael thou shalt take l one, taken out of fiftie, bothe of the perfones, of the beues, of the asses, and of the shepe, even of all the cartel: and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And § bootye, to wit, the test of the prairie which the men of warre had spoiled, was fx hundreth feuentie and fiue thousand hepe,

33 And fuentie and two thousand beues,

34 And thie score and one thousand asses,

35 And two and thirtie thousand perfoncs, in all of women that had lyen by no man.

36 And the halfe, to wit, the parte of them that went out to warre touching the number of shepe, was thie hundreth feuen and thirtie thousand, and fiue hundreth.

37 And the a Lords tribute of the shepe was fix hundreth and feuentie and fiue,

38 And the beues were fix and thirtie thousand, whereof the Lords tribute was feuentie and two.

39 And the asses were thirtie thousand and fiue hundreth, whereof the Lords tribute was thie score and one:

40 And a of perfoncs fixtene thousand, whereof § Lords tribute was two & thir-

tie perfoncs.

41 And Moses gaue § tribute of the Lords offring vnto Eleazar the Priest, as § Lord had commanded Moses.

42 And of the a halfe of the children of Israel, which Moses deilded from the men of warre,

43 (For the halfe that pertained vnto the Congregation) was thie hundreth thirtie and feuen thousand shepe and fiue hun-

dreth,

44 And fix and thirtie thousand beues,

45 And thirtie thousand asses, and fiue hundred dreth,

46 And fixtene thousand perfones.

47 Moses, I say, toke of the halfe that pertained vnto the children of Israel, one taken out of fiftie, bothe of the perfones & of the cartel, and gaue them vnto the Levites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder: "our autoritie, and thier lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euerie man founde of newels of golde, bracelets, and cheines, rings, eare rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest toke the golde of them, and all wrought newels.

52 And all the golde of § offing that thei offred vp to the Lord,
(of the captaines ouer thousands and hundreds) was fixtene
thousand feuen hundreth & fiftie shekels,

53 (For the men of warre had spoiled, eue- rie man for umn
(self)

54 And Moses and Eleazar the Priest to- ke the golde of the
captaines ouer the thousands, and ouer the hundreds, and
brought it into the Tabernacle of the Co- gregation, for a f
memorial of the chil- dren of Israel before the Lord.

CHAP. XXXII.

a The request of the Reubenites and Gadites, 16 And their
premes vnto Moses to Moses granteth their re- quest 33 The
Gadites, Reubenites, and halfe the tri- be of Manassee,
conquer and buyide cities on the side Iordan

b Now the children of a Reuben and the children of Gad had
an execa- ding great multitude of cattel: and they saw the land
of Iaxer, and the land of b Gilead, that it was an apt place for
cat- tel.

c Then the children of Gad, and the chil-

a Of that part which was go- of vnto them, in denoting §
spoile.

p Which had not bone or warre.

The vndes of beads

q The captai- nes by this fre- oftrig acknow- ledge § great
benefit of Gad to prescuing his people.

r And gaue no pareils to their captaines.

f That b Lord might for em- ber § chilarca of Israel.

a Reuben es- ne of Lach, & Gad of Zil- ph her hand- mine

b Which moi- teine was fo- named of the shape of flo- nes §
Iaxon made as a fi- gue of the co- urnate betwi- ce him & La-
han, Gen 19,27

v.i.

Reuben & Gad.

Nombers.

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Chap. 13.24. (1) 2017.

The if and if the men. Chap 14.28

or, performed or continued

e Because the mannered, we ther wolle be- leue their re- port,
while truch as con- acting 3 Ld.

d By your oc- cation.

e In the land of Caian.

dren of Reuben came, & Spake vnto Mo- fes and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

The land of Atarosh, and Dibon, and Iazér, and Nimash, and Hehbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which country the Lord Smote before the Congregation of Israel, is a land more for cactel, and thy feruants haue cattel:

5 Wherefore, said thei, If we haue founde grace in thy fight, let this land be giuen vnto thy feruats for a possession, or bring vs not ouer Iorden.

6 And Mofes said vnto the child of Gad, and to the children of Reuben, Shal your brethren go to warre and ye tary here?

7 Wherefore now "discourage ye y heart of the children of Israel, to go ouer into the land, which the Lord hathe giuen the?

8 Thus did your fathers when I sent them from Kadeh-barnea to se the land.

9 For * when they went vp eunn vnto the ryuer of Eshcol, and save the land: they discouraged the heart of the children of

Israel, that thei wold not go into the lad, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

"None of the men that came out of Egypt* from twentie yere olde and abou, shal se the land for the which I sware vnto Abraham, to Izhak, and to Izakob, because thei haue not * wholje folowed me:

11 Except Caleb the sonne of Iephunneth the Keneute, & Ioshua the sonne of Nun: for thei haue costately folowed the Lord.

12 And the Lord was verie angry with If a el, and made them wander in the wilderness fortie yeres, vntil all the generacion that had done e cuil in the fight of the Lord were consumed.

13 And beholde, ye a e risen vp in your fathers theade as an enceede of sinneful me, stil to augment the fearce wrath of the Lord, toward Israel.

14 For if ye turne away fro following him, he wil yet againe leaue the people in y wilderness, and y ye shal dethoyé all this folke.

15 And thei went nere to him and said, We wil buylde thepe foldes here for b thepe, and for our cattel, and cities for our

children.

17 But we our selues wil be ready armed to gebefore the children of Israel, vntil we hauebrought them vnto their e place: but our children shal dwel in the defenced cities, because of the inhabitants of the land.

18 We wil not returne vnto our houfes, vn-til the children of Israel haue inherited, euerie man his inheritance.

19 Nether wil we inherit with the beyode

Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 And Moses said vnto them, If ye wil do this thing, and go armed before the Lord to warre:

21 And wil go euerie one of you in harnes ouer Iorden before the Lord, vntil he ha the call out his enemies from his fight:

22 And vntil the land be subdued before the Lord, then ye shal returne and be innocent toward the Lord, and toward Israel: and this land shalbe your possession before the Lord.

23 But if ye wil not do fo, beholde, ye haue sinned against the Lord, and be sure, that your sinne wil finde you out.

24 Builde you then cities for your children and foldes for your shepe, and do that ye haue spoken.

25 Then the children of Gad & the children of Reuben Spake vnto Moses, sayig, Thy feruants wil do as my lord commandeth:

26 Our children, our wiues, our shepe, and all our cattel shal remaine there in the cities of Gilead,

27 But * thy feruants wil go euerie one armed to warre before the Lord for to fight, as my lord sayeth.

28 So concerning them, Moses * commanded Eleazar the Priest, & Ioshua the sonne of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben wil go with you out: Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if thei wil not go ouer with you armed, then thei shal haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hathe said vnto thy feruants, so wil we do.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 *So Moses gaue vnto the, even to the children of Gad, & to the children of Reuben, & to half the tribe of Manasseh the sonne of Joseph, kingdome of Sihon King of the Amorites, and the kingdoms of Og, King of Bashan, the land with the cities thereof and coastes, euen the cities of the country round about.

34 Then the children of Gad buyit Dibon, and Ataroth, and Aroer,

35 And Arroth, Shophan, and Iazér, and Iogbehah.

Iph. 1.13.

f before the Arke of the Lord.

g. That is, the inhabitants of the land.

h The Lord wil grante you run land if ye require.

i Ye shal affou really be possi fined for your sinne.

Iph. 4.10.

k Moses gaue charge y his proues made to the Reuben, and & others shalde, he preformed after his death, so that this brake out theirs:

l that is an- tributed to the Lord which his messenger speaketh

Deut 3.25. Iph. 13.4 & 12.4.

m The Amorites dwelled on both sides of Iorden; but here he made to mention of sheen what dwde on this side: both to, to be speaketh of th, in that inhabited beyond Iorden.

36 And

Departing of the campe. Numbers.

| 36 And Beth-nim-áh, and Beth-harán, defenced cities: also thepe foldes. | wilderness of Sín, and set vp their tenies in Dophkáh. | | --- | --- | | 37 And the child-ē of Reubén built Hefh-bón, and Elealéh, & Kiriatháim, | And they departed from Dophkáh and lay in Alúfh. | | 38 And Nebó, and Baal meon, and turned their names, and Suibmáh: & gaue other names vnto the cities which they built. | And they removed from Alúfh, and lay in *Rephidim, where was no water for y people to di mke.* | | 39 And the children of Machir the sonne of Manaffch went to Gileád, & toke it & put out the Amorites that dw. It therein. | And they departed from Rephidim, and pitched in the *wildernes of Sínai.* | | 40 Then Mofes gaue Gileád vnto Machir the sonne of Manaffch, and he dwelt therein. | And they removed from the defert of Sínai, and pitched in Kibróth Hattaauáh. | | 41 * And Iai: the sonne of Manaffch wét & toke the final: ownes thereof, and called them *Hauóth Iai.* | And they departed fró Kibróth Hattaauáh, and lay at Hazeróth. | | 42 Alfo Nobáh went & toke Kenáth, with the villages thereof and called it Nobáh, after his owne name. | And they departed

*from Hazeróth, and pitched in Rithmáh. | | CHAP. XXXIII. |
And they departed from Rithmáh, and pitched at Rimmón
Paréz. | | 1 Two & fourie tourney of Ifrael are nōbred 32 They
are commanded to kill the Canaantes | And they departed
from Rimmón Paréz, and pitched in Libnáh. | | 2 TH Ie are the
ournees of the childre of Ifrael, which went out of the land of
Egypt according to their bindes under the hand of Mofes and
Aaron. | And they removed from Libnáh, & pitched in Riffáh. |
| 3 And Mofes wrote their going out by their tourneyes
according to the commandement of the Lord: fo thefe are the
iournees of their going out. | And they iourneied from Riffáh,
& pitched in Kehelatháh. | | 4 Now they departed fró Ramefes
y fi ft moneth, euen y fiftéth day of the fi ft moneth, on the
mo:owe after the Palleouer; & the children of Ifrael went out
with an hie hand in the fight of all the Egyptians. | And they
went from Kehelatháh, & pitched in mount Shápher. | | 5 (For
the Egyptians buried all their fi ft borne, which the Lord had
fmitten amóg them: vpon their gods alfo the Lord did
execucion.) | And they removed fró mount Shápher, and lay in
Haradáh. | | 6 And the children of Ifrael removed from
Ramefes, and pitched in Succóth. | And they removed from
Haradáh, and pitched in Makhelóth. | | 7 And they departed
from Succóth, & pitched in Ethám, which is in the edge of the
wildernes. | And they removed from Makhelóth, & lay in
Taháth. | | 8 And they departed from before Hahí-róth, and
went through the middes of the Sea into the wildernes, and*

went thre dayes journey in the wildernes of Ethám, and pitched in Maráh. | And they departed from Taháth, & pitched in Taráh. | | 9 And they removed from Maráh, and came vnto *Elim, and in Elim were twelve fountains of water, and seuntie palmetrees, and they pitched there.* | And they removed from Taráh, & pitched in Mithkáh. | | 10 And they removed from Elim, and camped by the red Sea. | And they wet from Mithkáh, & pitched in Hafhmonáh. | | 11 And they removed from the red Sea, & láye in the wildernes of Sín. | And they departed from Hafhmonáh, & lay in Moferóth. | | 12 And they toke their journey out of the | And they departed from Moferóth, and pitched in Bene-iaakan, | | And they removed from Bene-iaakán, & lay in Hor-hagidgád. | | And they went from Hor-hagidgád, & pitched in Iotbáthah. | | And they removed from Iotbáthah, & lay in Ebronáh. | | And they departed from Ebronáh, and lay in Ezion-gáber. | | And they removed from Ezion-gáber, & pitched in the *wildernes of Zin, which is Kadéfh.* | | And they removed from Kadéfh, & pitched in *mount Hor, in the edge of the lád of Edóm.* | | And Aarón the Priest went vp into mount Hor at the commandement of the Lord; and died there, in the fouriethye-re after the children of Ísrael were come out of the land of Egypt, in the first day of the *fifth moneth. | | And Aarón was an hundreth, & thie and twétie yere olde, whé he died i moût Hor. |

Departing of the campe. Numbers.

Borders of Canáan. 162/1224

Chap. 21.1. 40. And King Aráá, Canáanite, & dwelt in the South of the land of Canáan, heard of the coming of a childre of Ifráé)

Chap. 21.10. 41 And they departed from mounté Hor, and pitched in Zalmonáh.

42 And they departed from Zalmonáh, & pitched in Punón.

43 And they departed from Punón, and pitched in Obóth.

44 And they departed from Obóth, & pitched in Iie-abarim, in y borders of Moáb.

Rem. 21.4. 45. And they departed from *Iir, and pitched in Dibón-gad.

46 And they removed from Dibón-gad, & lay in Almón-diblatháim.

47 And they removed from Almon-diblatháim, and pitched in the mounteines of Abarim, before Nebó.

Chap. 21.5.

48 And they departed from the mounteines of Abarim, and pitched in the 'play' of Moáb, by Iordén toward Ierichó.

Chap. 21.5.

49 And they pitched by Iordén, from Bethiełhimóth vnto
*Abel-łhittim in the plaine of Moáb.

50 And the Lord spake vnto Moſes in the plaine of Moáb, by
Iordén toward Ierichó, ſaying.

Deut. 7.2. Inf. 11.11.

51 Spoake vnto the children of Iſráel, and ſay vnto them,
*When ye are come ouer Iordén to enter in to the land of
Canáan,

e Which were for ye in their his places to worſhip.

52 Ye ſhal then driue out all y inhabitants of the land before
you, & deſtroy all their pictures, and break a ſunder all their
images of metal, & plucke downe all their hit places.

53 And ye ſhal poſſeſſe the land and dwel therein: for I haue
giuen you the land to poſſeſſe it.

Chap. 26.13.

54 And ye ſhal inherit the land by lot according to your
families: *to the more ye ſhal giue more inheritance, & to the
fewer the leſſe inheritance, where the lot ſhal fall to anie má,
that ſhalbe his: according to the tribes of your fathers ſhal ye
inherit.

Inf. 23.13. Indg. 2.3. W. 2.4.

55 But if ye wil not driue out the inhabitants of the land before you, then thofe ye let remaine of them, fhall be *prickes in your eies, and thornes in your fides, and fhall veze you in the land wherein ye dwel.

56 Moreouer, it fhall come to paffe, that I fhall do vnto you, as I thought to do vnto them.

CHAP. XXXIII.

a The maffes and borders of the land of Canáan. 17 Certaine men are affigned to deuide the land.

b Nd the Lord fpake vnto Moſes, ſaying.

c Commande the children of Ifráel, and ſay vnto them, When ye come into the land of Canáan, this is the land that fhall fall vnto your inheritance: that is, the land

of Canáan with the coaſtes thereof.

3 *And your Southquarter fhallbe from Inf. 11.2. the wilderness of Zin to the borders of Edóm: ſo that your Southquarter fhallbe from the falt Sea coaſt Eaſtward:

4 And the border fhall compaſſe you from the Southe to Maaleh-akrabbim, and reache to Zin, & go out from the Southe to Kadefh-barnéa: thence it fhall ſtreth to Hazar-addát, and go along to Azmón.

5 And the border ſhal compaffe from Azmón vnto the *riuer of Egypt, and ſhal go out to the ſea.

6 And your Weſtquarter ſhal be the great ſea: euen that border ſhalbe your Weſt-coaſt.

7 And this ſhal be your Northquarter: ye ſhal maike out your border fro the great ſea vnto mount 4 Hor.

8 From mount Hor ye ſhal point out til it come vnto Hamáth, and the end of the coaſt ſhalbe at Zedád.

9 And y coaſt ſhal reache out to Ziphron, & go out at Hazar-enán. this ſhalbe your Northquarter.

10 And ye ſhal maike out your Eaſtquarter from Hazar-enán to Shephám.

11 And the coaſt ſhal go downe from Shephám to Ribláh, and from the Eaſtfide of Ain: and the ſame border ſhal deſcend & go out at the ſide of the Sea of Chinnerech Eaſtwarde.

12 Alſo that border ſhal go downe to Iordén, and leaue at the falt Sea. this ſhalbe your land with the coaſtes thereof round about.

13 Then Moſes commanded the children of Iſráel, ſaying, This is the land which ye ſhal inherit by lot, which y Lord commanded to giue vnto nine tribes and halfe the tribe.

14 *For the tribe of the children of Reubén, according to the houfhóides of their fathers, and the tribe of the children of Gad, according to their fathers houfhóides, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordén toward Ierichó ful East.

16 *Againe the Lord spake to Mofes, saying.

17 These are the names of the men which shal deuide the lād vnto you: Eleazar the Priest, and Iofhúa the sonne of Non.

18 And ye shal take also a prince of euery tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Judáh, Caléb the sonne of Iephunnéh.

20 And of the tribe of the sonnes of Simeón, Shemué the sonne of Ammihúd.

21 Of the tribe of Beniamán, Elidád the sonne

d Which is a mountaine n: to Tyre & Sidón & oct y 1:or in the wilderness, where Aaron dyed.

e Which in y Gofpel is called y lake of Genuaiceth.

Chap. 32. 34. Inf. 14.2.

f One of the heffes of chie fe men of eueie tribe.

e Meaning the defcription of the land.

Cities of refuge.

Nombers.

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sonne of Chiflón.

21 Also of the tribe of the sonnes of Dan, the prince fukki, the sonne of Iogli. Of the sonnes of Iosephos the tribe of the sonnes of Manaseh, the prince Hanni el the sonne of Ephod. And of the tribe of y sonnes of Ephraim, the prince Kemuel, y sonne of Shiph-tan Of the tribe also of y sonnes of Zebulun, he prince Elizaphán, y sonne of Parnach. So of the tribe of y sonnes of Iflachar, the prince Patriel the sonne of Azzan. Of the tribe also of y sonnes of Ather, the prince Ahihad the sonne of Shelo-mi. And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihad. These are they, whome the Lord commanded to decide the inheritance vnto the children of Israel, in the land of Canan.

CHAP. XXXV.

2 Unto the Leuites are giue cates and suburbes. 11 The cates of refuge 10 The laws of murther, 30 For one man's wines, that

no man be condemned. 1 And the Lord spake vnto Moses in y
plaine of Moab by Iorden, toward Iericho, saying, 2

*Commande the children of Israel, that they giue vnto the a
Leuites of the inheritance of their possession, b cites to dwel
in: ye shal giue also vnto the Leuites the suburbes of the cates
round about them. So they shal haue the cates to dwel in, &
their suburbes shaibe for their cattel, and for their substance, &
for all their beaftes. 4 And the suburbes of the cates, which ye
shal giue vnto the Leuites, from the wall of the cite outwaide,
shalbe a thousand cubites round about. 5 And ye shal measue
without the cite of the Eastside, c two thousand cubites: and of
the Southside, two thousand cubites: & of the Westside, two
thousand cubites: & of the Northside, two thousand cubites: &
the cite shalbe in the middes, this shalbe the measure of the
suburbes of their cates. 6 And of the cities which ye shal giue
vnto the Leuites, where shalbe six cities fo: refuge, which ye
shal appoint, that he which killeth, may flee thither: & to them
ye shal adde two and foury cates mo. 7 All the cates which ye
shal giue to y Leuites, shalbe eight and fourie cates: them shal
y: giue with their suburbs. 8 And concerning the cates which
ye shal giue, of the possession of the children of Israel: of
many ye shal take mo, and of few ye shal take lefe: euerie one
shal giue of his cates vnto the Leuites, accor

ding to his inheritance, which he inheri-teth. 9 And the Lord
spake vnto Moses, saying, 10 Speake vnto the children of
Israel, and say vnto them, * When ye be come ouet Iorden into

the land of Canan, 11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth anie persone vnwares, may flee thither. 12 And these cities shalbe for you a refuge from the a auenger, that he which killeth, dye not, vntil he stand before the Cogregacion in iudgement. 13 And of the cities which ye shal giue, six cities shal ye haue for refuge. 14 Ye shal appoint three on this side Iorden, and ye shal appoint three cities in the land of Canan which shalbe cities of refuge. 15 These six cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth among "you, that euerie one which killeth anie persone vnwares, may flee thither. 16 *And if one f smite an other with an instrument of yron that he dye, he is a murtherer, or the murtherer shal dye y death. 17 Also if he smite him by casting a f stone, wherewith he may be slaine, and he dye, he is a murtherer, and the murtherer shal dye the death. 18 Or if he smite him with an had weapon of wood, wherewith he may be slaine, if he dye, he is a murtherer, and the murtherer shal dye the death. 19 The reuenger of the blood him selfe shal slay the murtherer: when he meteth him, he shal slay him. 20 But if he thrust him of hate, or hurle at him by laying of wait, that he dye, 21 Or smite him through enemitie with his hand, that he dye, he that smote him shal dye the death: for he is a murtherer: the reuenger of the blood shal slay the murtherer when he meteth him. 22 But if he pushed him vnaudifedly, and not of hated, or cast vpon him anie "thing, without laying of wait, 23 Or anie stone

(whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he dye, & was not his en-mie, nether fogle him anie harme, 24 Then the Congregation shal iudge betw. ne the slayer & the a auenger of blood according to these laws. 25 And the Congregation shal deliuer the slayer out of the hand of the auenger of blood, and the Congregation shal restore him vnto the cite of his refuge, whither he was fled: and he shal abide there vnto the death of the hie Priest, which is anointed with the holy oyle.

g And he mages over entire piece of grounds that should fall to anie by lot, to chintet that all ensigns might be done order ly & without contention.

Seph 21,2.

a Because that had no inheritance assigned them in y lad of Canan b. Gou wolde haue the feate red through all y lane, be-cut's y people might be pre-fected by the in y obedience of God & his haue

e So y in all were thre-thousand: and in the com-paste of the fe two thou-sand they might plant & sowe.

Deut 4,41. Seph.21,2.

v.iii.

Cities of refuge.

Numbers. Daughters of Zelophehad.

by the sin- tance of the lodge

I A lawe to lodge mur- ther's door, other of per- pose or vind-
ifically

Deut 17.6. & 19.11 Mat 18.16. 2.Cor.13 1.

m Which pur pally h th co- meized mir- ther.

By mer- ber n So God is mandial of the blood wrong; fully
shed, j he makethus domne errato res to deman- de vengeance
themed.

n It femech j j tribes con- tended who might mary their daugh-
ters to haue their inheri- ter; and there- fore the fon- nes of
Iofeph proposed the matter to Mo- fs. Chap.27.1. & 17.2. b
Meenag. Moes.

26 But if the Slayer come without the bor- ders of the citre of
his refuge, whither he was fled, 27 And the reuenger of blood
finde him without the borders of the citre of his re- fuge, and
the euenger of blood Slay the murtherer, he Shai be gilties, 28
Because he Shulde-haue remained in the citre of his refuge,
until the death of the hye Priest: and after the death of the hie
Priest: the Slayer Shai returne vnto y land of his possession. 29
So theft things Shalbe a 1lawe of judge- ment vnto you,
throughout your genera- cians in all your dwellings. 30
Whofocuer killeth anie perfone, the iud go Shai Slay the
murtherer, through "wit- nesses: but "one witnes Shai not

testifie a- gainft a perfone to caufe him to die. 31 Moreover ye Shai take no recompense for the life of y murtherer, which is "wor thie to die: but he Shai be put to death. 32 Also ye Shai take no recompense for him that is fled to the citre of his refuge, that he Shuld come againe, and dwel in the land, before the death of the hie Priest. 33 So ye Shai not pollute the land wherein ye Shai dwel: for blood defileth the land: and the land can not be "clensed of the blood that is shed therein, but by y blood of him that shed it. 34 Defile not therefore the land which ye Shai inhabite, for I dwel in the middes the roof: for I the Lord dwel among the chil- dren of Ifrael.

CHAP. XXXVI.

4 An ordre for the marriage of the daughters of Ze- lophahad 7
The inheritance colde not be given from one tribe to another. 1
Then the chief fathers of the familie of the fonnes of Gilead,
the fonne of Machir the fonne of Manaffeh, of the fa- milies of
the fonnes of Iofeph, came, and spake before Moses, and
before the prin- ces, the chief fathers of the children of Ifrael,
2 And said, "The Lord commanded my lord to giue the land to
inherit by lot to the children of Ifrael: and my lord was
commanded by the Lord, to giue the inhe- ritage of
Zelophehad our brother vnto his daughters. 3 If they be
married to anie of the fonnes of the other tribes of the childre
of Ifrael

then Shai their inheritance be taken away from the inheritance of our fathers, & Shai be put vnto the inheritance of the tribe whereof they Shalbe. So Shai it be taken away from the lot of our inheritance.

4 Also when the Iubile of the children of Ifrael commeth, then Shai their inheritance be put vnto the inheritance of the tribe whereof they Shalbe Sphiat their inheritance be take away from the inheritance of the tribe of our fathers. 5 Then Moses commanded the children of Ifrael, according to the worde of the Lord, saying, The tribe of the fonnes of Ioseph haue fayd wel. 6 This is the thing that the Lord hathe commanded, concerning the daughters of Zelophehad, saying, They Shai be wines, to whome they thinke beft, oneiy to the familie of the tribe of their father Shai they mary: 7 So Shai not the inheritance of the children of Ifrael: remove from tribe to tribe, for euerie one of the children of Ifrael Shai ioine him feife to the inheritance of the tribe of his fathers. 8 And euerie daughter that posseseth anie inheritance of the tribes of the children of Ifrael, Shai be wife vnto one of the familie of the tribe of her father: that the children of Ifrael may enioye euerie man the inheritance of their fathers. 9 Nether Shai the inheritance go about from tribe to tribe: but euerie one of the tribes of the children of Ifrael Shai fticke to his owne inheritance. 10 As the Lord commanded Moses, so did the daughters of Zelophehad. 11 For "Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were

married vnto their fathers biothers fonnes, 12 They were
wyues to certeine of the fa- milies of the fonnes of Manaffeh
the fon- ne of Iofeph: so their inheritance re- mained in the
tribe of the familie of their father. 13 These are the
commandements and lawes which the Lord commanded by the
hand of Moses, vnto the children of If- rael in the plaine of
Moab, by Iorden toward Ierichô.

c Signifying y at no time its colde returns for m y Iubi- te all
things returned to their own tra- bes.

d For the oth- be colde not haue continued it the inheri- tance
which was the o sin- tenance there o, Iubide haue been abali-
ted to o thers.

e When there is no male to inherite,

Chap.27.1

f Touching the ceremonial and indicial laws.

THE

80

THE FIFTH BOKE OF

Mofes, called' Deuteronomic.

THE ARGUMENT.

The wonderful love of God toward his church is lively set for the in this booke. For alfeft through their 1. grantude and fundry rebellions against God, for the ſpace of forty yere, Deu. 9, 7, they had deſerued to have been cut of from the uſber of his people, and for euer to have been deprived of the vſe of his holy wode, or ſacraments; yet he did euer preferne his Church euen for his owne mercies ſake, and wolde ſtil have his Name called vpon among them. Wherefore he brought them into the land of Candan, deſtroyeth their enemies, giveth them their country, townes, and goodes, and exhorteth them by the example of their fathers, whole infidelite, idolater, adulteries, murmurings and rebellion, he had moſte ſtamply puniſhed) to feare and obey the Lord, to embrace and kepe his law without adding ther vnto or diminſſing there from. For by his worde he wolde be knowſe to be their God, and they his people: by his worde he wolde gouerne his Church, and by the ſame they ſtulde learne to obey him. by his worde he wolde dicterne the falſe Prophet from the true, light from darkneſſe, error from knollage, and his owne people from all other nations and inſileſes: teaching them thereby to refoſe and deſteſt, deſtroy and abolish whaffeuer u not agreeable to his holy wil, ſeme it otherwiſe neuer ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe vp Kings and gouernuer, for the ſeking for the of this worde and preferuacion of his Church: young vnto them an eſpecial charge for the executing

thereof: whome therefore he wilfeth to exercife them felues diligently in the continual ftadie and meditacio of the fame: that they might learne to feare the Lord, love their folnefis, alfhore conftones and vice, and whaffeuere offendeth the mafstie of God. And as he had to fore intrudfed their fathers in all things appertening, bothe to his fpiritual feruice, and alfo for the maintenance of that fociatte which is between men: fo he prefcribeth here anew, all fuche lawes and ordinances, which other concerne his Duane feruice, or ft are neceffarie for a comon weale: appointing vnto euer eftate and degre their charge and duets: afvel, how to rule anft love in the fcare of God, as to nourfh friendfhip to worde their neighbours, and to preferne that ordre which God hathe eftablifhed among men: threatening with all mofe horribis plagues to them that tranfprefe his commandements, and promifing alftle fongs of filicute to fuche as obferne and obey them.

That is, a feconde lawetio called, becaufe the Lawe of God gave in mount Similich here repeated, as though it we to a new Law and this boke is a commencatie or capofition of the ft comandeufes.

CHAP. I.

2 A brefe refcarfal of things done before, frfe Horfh vnto Kadefh-barnea. 3 Mofes reproueth the people for their

incredulite. 4 The fíraelites are ouer come by the Amorites
becaufe they fought against the commadement of the Lord.

a In the coftery of Moab b So that an wilcurner was, befoime f
2.2 and this plaine a. Moab.

c In Horfh, or Simil, fur-ry yere, beto re this f lawe was guion,
but becaufe all f were, then of age and indigent were now
dead. Mofes repeaufen the fame to the youth which either the
worte norborne, or had not ne-dgemunt. d By thefe ex amples
of Gods fanour their mofes are pre-pared to recer. be the Law.
Num. 21, 24. e The feconde time f In f fecode yere, and fecode
moneth. Num. 10. 21.

MOSE be f wordes which Mofes fpake vnto all Ifrael, on a this
fide Iordén in the wildernes, in the plaine, b ouer againft f red
fca, between Parán & Tóphel, and Labán, and Hazeroth,
and Di-zaháb.

There are eleue daies journey from Horfh vnto Kadeſh-barneá,
by the way of mount Seir.

And it came to paffe in the firft day of the eleuenth moneth, in
the forteth yere, that Mofes fpake vnto the children of Ifrael
according vnto al that the Lord had giue him in
commandement vnto them,

After that he had slaine Sihón the King of the Amorites which dwelt in Heshbón, and Og King of Bashán, which dwelt at Ashtaróth in Edrei.

On this side Iordén in the land of Moáb began Moses to declare this Law, saying, The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount,

7 Turne you and departe, and go unto the

mountaine of the Amorites, and unto all places nere therunto: in the plaine, in the mountaine, or in the valley, bothe South ward, and to the sea side, to the land of the Canaanites, and unto Lebanon tenen unto the great river, the river "Perath.

8 Beholde, I have set the land before you: go in and possesse that land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto thee and to thy seed after thee.

9 And I spake unto you the same time, saying, I am not able to beare you my self alone:

10 The Lord your God hath multiplied you: & beholde, ye are this day as the stars of heaven in number:

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you)

12 How cá I alone beare your combrance and your charge, and
your ftrife?

13 Bring you men of willome and of vnderstanding, and
known among your tribes, and I wil make them rulers ouer
you:

14 Then ye answered me & laid, The thing is good that thou
halt comanded vnto do. 15 So I toke the chief of your tribes
wife and knowen me, and made the rulers ouer

v.iii.

Or, Exploifers.

Gen. 15, 18. & 17, 7.

The fpies.

Deuteronomie.

Ioh 7,24.

Leu.19,17. chap.16,19. 1, fam.17,7. prvn.24,23. acele.42,1.
nam.2,2. m. And you are his lieutenants.

n So that the fante was in them felves f they did not fomer
poffeffe the inheritiace promised.

o Read Nflh. M-1.

Namb 13,24. "Or, valley of the clifter of grept.

p. To wit, Ca- lāh, & Iothūa: Moths prefer- with the better part to f great- ter, that it, two to ten.

q Inche was the fewes vn- thankfolors, that they cou- red Gods elpe eial lous ha- tred. r The other ten, not Ca- lāh & Iothūa. Nffh.13,29. f Declaring f to renouce our own force, & constantly to follow our vocation, and depind on the Lord, is f true holdenes, and agreeable to God.

you, captaines ouer thoufands, and cap- taines ouer hundreds, & captaines ouer hi- ly, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that fame ti- me, faying, Heare the contranities betwene your brethren, and "iudge rigfiteoufly be- twene euerie man and his brother, and the stranger that is with him.

17 Ye fhāl haue no respect of perfone in iudgement, but fhāl heare the fmall af- wel as the great: ye fhāl not feare the face of man: for the iudgement is " Gods: and the caufe that is to hard for you, bring vn- to me, and I wil heare it.

18 Alfo I comanded you the fame time all the things which ye fhulde do.

19 ¶ Then we departed from Horéb, and went through all that great and terrible wildernes, (as ye haue fene) by the way of f

mounteine of the Amorites, as the Lord our God commanded vs: and we came to Kadeſh-barnéa.

20 And I laid vnto you, ye are come vn- to the mounteine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hathe layed ſ fad before thee: go vp & poſſeſſe it, as ſ Lord ſ God of thy fathers hathe laid vn- to thee: feare not, nether be diſcouraged.

22 ¶ Then ye came vnto me euerie one, & laid, We wil fed me before vs, to ſearche vs out the land and to bring vs worde againe, what way we muſt go vp by, and vnto what cities we ſhal come.

23 So the ſaying pleaſed me wel, and I toke twelue men of you, of euerie tribe one.

24 ¶ Who departed, and went vp into the mouſteine, & came vnto the "ruer Eſſhcol, and ſearched out the land.

25 And toke of the frute of the lad in their hands, and broght it vnto vs, and broght vs worde againe, and I laid, It is a good land, which the Lord our God doeth gi- ue vs.

26 Notwithſtanding, ye wolde not go vp, but were diſobedient vnto the command- ment of the Lord your God,

27 And murmured in your tentes, and laid, Because the Lord I hated vs, therefore hathe he broght vs out of the land of E-

gypt, to deliuer vs into the hand of the Amorites, and to deftroi
vs.

28 Whether fhall we go vp our brethre haue difcouraged our
hearts, faying, The people I greater, and taller then we: the
cities are great and walled vp to heauen: and moreover we
haue fene the fonnes of the Anakims there.

29 But I faid vnto you, Dread not, nor be aftard of them.

30 The Lord your God, who goeth be- fore you, he fhall fight
for you, according

to all that he did vnto you in Egypt befo- re your eyes,

31 And in the wildernes, where thou haft fe- ne how the Lord
thy God bare thee, as a man doeth beare his fonne, in all the
way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 ¶ Who went in the way before you, to Exud.13,24 fearch
you out a place to pitche your te- tes in, in fire by night, f ye
might fe what way to go, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was
wroth, and fware, faying,

35 ¶ Surely there fhall not one of thefe me of Nym.14,23 this
froward generacion, fe f good land, which I fware to giue vnto

your fathers,

36 Saue Caleb the sonne of Iephúnēh: he shal fe it, and to him wil I giue the land Ioh.14,6 that he hathe troden vpon, and to his chil- dren, becaufe he hathe costantly followed the Lord.

37 ¶ Also the Lord was angry with me for Nym.20,12a your fakes, saying, Thou also shalt not & 27,14. go in thither, Chap.1,26. & 4,21,27 34,6. I Which mi- nistech vnto thee.

38 But Iothūa the sonne of Nun which stādeth before thee, he shal go in thither: incourage him: for he shal cause Israel to inherit it.

39 Moreover, your children, which ye said shulde be a pray, and your sonnes, which in that day had no knowledge betwene good and euil, they shal go in thither, and vnto them wil I giue it, and they shal possesse it.

40 But as for you, turne backe, & take your journey into the wilderness by the way of the red Sea.

41 The ye answered and said vnto me, We haue sinned against the Lord, we wil go vp, and fight, according to all that I Lord our God hathe commanded vs: and ye armed you euerie man to the warre, & were ready to go vp into the mountaine.

42 But the Lord said vnto me, Say vnto the, Go not vp, nether fight, (for I am not among you) lest yefall before your enemies.

43 And whe I tolde you, ye wolde not hea- re, but rebelled
againft the commandemét of the Lord, and were prefumptuous,
and went vp into the mounteine.

44 Then the Amorites which dwelt in that mounteine came out
againft you, & cha- fed you (as bees vfe to do) and deftroyed
you in Scir, even vnto Hormah.

45 And when ye came againe, ye wept be- fore the Lord, but
the Lord wolde not heare your voyce, nor incline his cares
vnto you.

46 So ye abode in Kadeſh a long time, ac- cording to the time
that ye had remained before.

x This deola- reth man na- ture, who wil on this which God
forbid- deh, and wil not do that fe he comandeth.

y Signifying that man hath no ſtrungth, but when God is at
hand to helpe him.

z Recante ye rather thewed your hi-ports- fie, than true
repentance: ra- tour lameing f lofe of your brethren, the
repeming for your fonnes.

CHAP.

Instructions.

Deuteronomie.

CHAP. II.

1 Israil is forbidden to fight with the Edomites, 2 Moabites, 13
And Ammonites. 11 Sihón King of Hefihbón is discomfited.

a They obeyed, after that God had chastised them.

b Right and thirtie yere, at ver 14

c This was f fseunde time: for before the hadcnsied the
Israelites to returne, Mob. 20, 21.

Gen 16, 2.

d And gluen thee meanes wherewith f manis make
recompense: also God wil direct thee by his pronidece, as he
hathe done

op, wilderness.

on, 1st page.

e Which were the Moabites & Ammonites f Signifying f as
these gyans were dried out for their finnes: so f wiked whe
their finnes are ripe can not anode Gods plagues

Rom 21, 12.

g He sheweth hereby, that as God is true in his promess: so his thresenigs are out to varne & his plague's punishment to destroye: all f ware twentin yere olde and abone.

1 Then a we turned, and toke our iourney into the wilderness, by the waie of f red Sea, as the Lord fpake vnto me: and we compaffed mount Seir a b long time.

2 And the Lord fpake vnto me, faying,

3 Ye haue compaffed this mountaine long ynough: turne you Northwarde.

4 And warne thou the people, faying, Ye fhal go through the e coaft of your brethren the children of Efau, which dwel in Seir, and they fhal be afraid of you: take ye good hede therefoot.

5 Ye fhal not prouoke them: for I wil not giue you of their land fo muche as a fote breadth, because I haue giue mount Seir vnto Efau for a poffeefion.

6 Ye fhal bye meat of them for money to eat, and ye fhal also procure water of the for money to drinke.

7 For f Lord thy God hathe a bleffed thee in all f woikes of thine had: he knoweth thy walking through this great wilderness, & the Lord thy God hathe bene with thee this foitie yete, and thou hast lacked nothing.

8 And when we were departed fro our brethen the children of Efau which dwelt in Seir, through the way of the 'plaine, from Elath, & from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord faid vnto me, Thou fhalt not 'vexe Moab, nether prouoke them to battel: for I wil not giue thee of their lad for a poffeefion, becaufe I haue giuen Ar vnto the children e of Lot for a poffeefio.

10 The f Emims dwelt therein intimes paf, a people great, & many, and tall, as the Anakims.

11 They also were taken for gyantes as the Anakims: whome the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whome the children of Efau chafed out and deftroyed them before them, and dwelt in their ftede: as Ifi ael fhall do vnto the land of his poffeefion, which the Lord hathe giuen them.

13 Now rife vp, faid I, and get you ouer the riuer a Zeréd: and we went ouer the riuer Zeréd.

14 The s fpace also wherein we came from Kadefh-bainéa vntil we were come ouer the riuer Zeréd, was eight and thirtie yeres, vntil all the generacion of the men of warre were wafted out from among the hofte, as the Lord fware vnto them.

15 For in dede the h hand of the Lord was againft them, to deftroye them fro amog

the hofte, til thei were confumed.

16 So when all the men of warre were confumed and dead from among the people:

17 Then the Lord fpake vnto me, faying, 18 Thou fhalt go through Ar the coaft of Moab this day:

19 And thou fhalt come nere ouer againft the children of Ammón: but fhalt not lay fsege vnto them, nor moue warre againft them: for I wil not giue thee of the land of the children of Ammón anie poffeefion: for I haue giuen it vnto the children of Lot for a poffeefion.

20 That also was taken for a land f of gyantes: for gyants dwelt therein a fote time, whome the Ammonites called Zamzummims:

21 A people that was great, & many, & tall, as the Anakims: but the Lord deftroyed them before them, & thei fucceded them in their inheritance, and dwelt in their ftede:

22 As he did to the children of Efau which dwel in Seir, when he deftroyed the Horims before them, & thei poffeefed them, and dwelt in their ftede vnto this day.

23 And the Auims which dwelt in Hazerim euen vnto 'Azzáh, the Caphtoríms which came out of Caphtor deftroyed them, and dwelt in their ftede.

24 Rife vp therefore, faid the Lord: take your iourney, and paffe ouer the riuer Arnón: beholde, I haue giuen into thy hand Sihón: the k Amorite, King of Hefihbón, and his land: begin to poffeffe it and prouoke him to battel.

25 This day wil I begin to fend thy feare & thy dread, vpon all people vnder the heauens, which fhall heare thy fame & fhall tremble and quake before thee.

26 Then I fent meflengers out of the wilderness of Kedemóth vnto Sihón King of Hefihbón, with wordes of peace, faying,

27 Let me paffe through thy land: I wil go by the hie way: I wil nether turne vnto the light hand not to the left.

28 Thou fhalt fel me meat for money, for to eat, and fhalt giue me water for money for to drinke: onely I wil go through on my fote,

29 (As the m children of Efau which dwel in Seir, and the Moabites which dwel in Ar, did vnto me) vntil I be come ouer Iordén, into the land which f Lord our God giueeth vs.

30 But Sihón the King of Hefihbón wolde not let vs paffe by him: for the Lord thy God had n hardened his fpirit, and made

his heart obftmar, becaufe he wolde deliuer him into thine hand, as appeareth this day.

31 And the Lord faid vnto me, Beholde, I

i Who called the fshies Rephaims: that is, preferners, or phifictans to heale & reforme vices: but were in dede Zamzumims, that is, wicked & abominable.

or, Gaga

k According to his promes made to Abraham, Gen 15, 21

l This declareth that the hearts of men are in Godshands ether to be made faunt, or bolde

Rom 21, 22.

m Because nether mtreaty nor exlples of others colde moue him, he colde not com plaine of his sufe deftrufti

n God, in his electib & repro bacion doth not oncile ap poun f ende, but the meanes tending to the jams

X.1.

Og, and Sihón.

Deuteronomie.

Victories.

haue begonne to giue Sinón and his land before thee : begin to possesse and inherit his land.

Nomb. 21, 23. 32

*Then came out Sihón to mete vs, him self with all his people to fight at Iaház.

Ble. before vs.

But the Lord our God deliuered him "into our power, and we smote him, and his fionnes, and all his people.

so God had cur-ried Canán &c. therefore he wolded not that ante of y wie-lyed race shul-de he prefez-ned.

34 And we toke all his cities the same ti-me, & destroyed euery cite, mé, & w-omen, & children: we let nothing remaine.

35 Onely the cattel we toke to our felues, & the spoile of the cities which we toke,

36 From Aroér, which is by the banke of the riuer of Arnón, & from y cite that is vpo the riuer, eue vnto Gileád : there was not one cite that escaped vs: for the Lord our God deliuered vp all' before vs.

Or. fote our band.

37 Onely vnto the land of the children of Ammón thou camest not, nor vnto ante place of the' riuer Iabbók, nor vnto the cities in the mountaines, nor vnto what- foeuer the Lord our God forbade vs.

CHAP. III.

Or. fote.

3 Og King of Bañán u faine. 21 The bignes of his bed. 22 The Reubenites and Gadites are commu- ded to go our Iordén armed before their brethren. 23 Iofina u made captains. 27 Mofis u permuted to fe the land, but not to enter, albeit he defired it.

Nomb. 21, 23. chap. 29, 7. a Therefore beside the co- mand, more of the Lord, that had mite occa- fo of his parte to fight again him.

Nomb. 21, 24.

Nomb. 21, 25.

b As villages & foeule tow- nes.

c Because this was Gods ap- poustemde, the- before it may not be judged cruel.

Then we turned, and went vp by the way of Bañán : * and Og King of Bañán came out against vs, he, and all his people to fight at Edréi.

2 And the Lord said vnto me, Feate him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou didest vnto * Sihón King of y Amorites, which dwelt at Hefhbón.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bañán, & all his people: and we smote him, vntill none was left him alive,

4 And we toke all his cities the same time, nether was there a citie which we toke not from them, euen thre score cities, and all the countrey of Argób, the kingdome of Og in Bañán.

5 All these cities were fenced with hie walles, gates and barres, beside b vnwal- led townes a great many.

6 And we ouerthrewe them, as we did vnto Sihón King of Hefhbón, destroying euery citie, with men, & women, & children. 7 But all the cattel and the spoile of the cities we toke for our felues.

8 Thus we toke at that time out of the hád of two Kings of the Amorites, the land that was on this side Iordén from the river of Arnón vnto mount Hermón:

9 (Which Hermón the Sidoniás call Shi- ríon, but the Amorites call it Shení)

10 All the cities of the plaine and all Gi-

leád, and all Bañán vnto Salcháh, and E- dréi, cities of the kingdome of Og in Bañán.

11 For onelie Og King of Bañán remai- ned of the remnant of the gyants, d who- febed was a bed of yron: is it not at Rab- báh among the children of Ammón the length thereof u nine cubites, and fourc cubites the bredth of it, after the cubite of a man.

12 And this land which we posfessed at that time, from Aroér, which is by the riuer of Arnón, and halfe mount Gileád, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gileád, and all Bañán, the kingdome of Og, gaue I vnto the half tribe of Manafeh: euen all the coitrey of Argób with all Bañán, which is called, The land of gyantes.

14 Iair the fonne of Manafeh toke all the countrey of Argób, vnto the coaites of Gefhuri, and called them after his owne name, Bañán, Hauoth Iair vnto c this day.

15 And I gaue parte of Gileád vnto Machír. 16 And vnto the Reubenites and Gadites I gaue the rest of Gileád, and vnto the ri- uer of Arnón, halfe the riuer and the bor- ders, euen vnto

the riuer Iabbók, which is the border of the children of Ammón:

17 The plaine also and Iordén, & the borders from Chinnéreth euen vnto the Sea of the plaine, to wíe, the falt Sea vnder the springs of Pifgáh Eafwarde.

18 ¶ And I commanded s you the fame tí- me, faying, The Lord your God hathe guen you this land to posfesse it : ye shal go ouer armed before your brethren the children of Ifraél, all men of warre.

19 Your wines onelie, & your children, & your cattel (for I knowe y ye haue mache cattel) shal abide in your cities, which I haue giuen you,

20 Vntil the Lord haue giue rest vnto your brethren as vnto you, and that ther also posfesse the land, which y Lord your God hathe giuen them beyond Iordén: the shal ye c returne euerie man vnto his posfessió, which I haue giuen you.

21 ¶ And I charged Iofhóa the fame time, faying, Thine eies haue fene all that the h Lord your God hathe done vnto these two Kings : fo shal the Lord do vnto all the kingdomes whitner thou goest.

22 Ye shal not feare the: for the Lord your God, he shal fight for you.

23 And I befoght the Lord the fame time, faying,

24 O Lord God, thou haste begonne to shewe thy feruant thy
greatnes and thy mightie hand: for where is there a God in
heauen or in earth, that can do like thy

d The more terrible y this gyant was, the greater occa- non had
shal en gloriise God for y victorie.

Nomb 21, 22.

e Meanig whé he wrote this historie.

f Which fepo- raeth y Am- monites from the Amorites.

Nomb. 21, 23.

g That is, the Reubenites, Gadites, and halt Manafeh, as Nomb
21, 24.

Nomb. 21, 24.

Nomb. 21, 25.

h So that the victories came not by your own wisdom strength
or multitude.

i He foecherh according to y common and corrupt spe- che or
them fo attribute that power vnto a- doles y onelie appreciate
th vnto God.

workes,

Exhortacions.

Deuteronomie.

We, we, we.

b He metneth Zah, where y muph thilde be hjt and God
honored

1 As before be fane by the spent of peo- phicis y good
mountaine, w was Zion, 'b here his eyes were lated up abuse
the or- des of nature to b, lude all the plorish fdd o'Candan.

workes, and like thy power?

25 I pray thee let me go ouer and fe the good land that is
beyond Iordén, that goodlie h mountaine, and Lebanon.

26 But y Lord was angry with me for your fakes, and wolde
not heare met and y Lord faid vnto me, Let it suffice thee,
fpeake no more vnto me of this matter.

27 ' Get thee vp into the top of Pifgah, and l lft vp thine eyes
Weltward, and Nor- thward, and Southward, and Eastward, &
beholde it with thine eyes, for thou fhalt not go ouer this
Iordén:

28 But charge Ioshia, and incourage him, and bolden him: for
he fhall go before this people, and he fhall deude for inheritance
vnto them, the land which thou fhalt fe.

29 So we abode in the valley ouer againft Beth-Peór.

CHAP. III.

1 An enhortacion to obferue the Lawe without adding therets
or dismening. 6 Thoreau flandeth our wif- dome. 7 We muft
teache it to our children 11 Do image oght to be made to
worfup. 16 Threafonage againft them that for fake the Law of
God. 37 God wife the feda becaufe he found their fathers. 43 I
he tire esties of refuge.

1 Now therefore hearken, o lfrael, vnto the ordinances and to
the lawes w I teache you to a do, that ye may liue and go in, &
poffeffe eke land, which the Lord God of your fathers ghueth
you.

2 Ye fhall put nothing vnto the worde which I commande
you, netie: fhall ye take oght there from, that ye may kepe the
commandements of the Lord your God which I commande
you.

3 Your d eyes haue fene what the Lord did because of Baal-
Peór, for all the men that followed Baal-Peór, the Lord thy
God hath destroyed euerie one fro amóg you.

4 But ye that did ecleaue vnto y Lord your God, are aliue
euerie one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God comman- ded me, that ye fhulde do euen fo with in the land whither ye go to poffeffe it.

6 Kepe them therefore, and do them: for that is your f wifdome, and your vnder- ftanding in the fight of the people, which fhall heare all thefe ordinances, and fhall fay, ' Onely this people is wife, and of vnderftanding and a great nacion.

7 For what nacion is fo great, vnto whome the gods come fo neie vnto them, as the Lord our God is it were vnto vn, in all that we call vnto him for?

8 And what nacion is fo great, that hathe or- dinaces and lawes fo righteous, as all this Lawe, which I fet before you this day?

9 But take hede to thy felfe, and h kepe thy foule diligently, that thou forget not the things which thine eyes haue fene, & that they deparre not out of thine heart, all the

daies of thy life: but teache the thy fon- nes, and thy fonnes fonnes:

10 Forget not the day that thou ftofeft befo- re the Lord thy God in Horéb, when y Lord faid vnto me, Gather me the people together, and I wil caufe them heare my wordes, that they may learne to feare me all the dayes that they fhall liue vpon the earth, and that they may teache their children:

11 Then came you nere &c ftofe vnder the mountaine & the mountaine h burnt with fire vnto the middes of heauen, and there was darcknes, cloudes and mift.

12 And the Lord fpake vnto you out of the middes of the fire, and ye heard the voyc of the wordes, but fawe no-fimilitude, faue a voyce.

13 Then he declared vnto you his couenant which he commanded you to k do, euen the ten commandements, and wtote them vpon two tables of fstone.

14 And the Lord commanded me that fa- me time, that I fhulde teache you ordini- ces and lawes, which ye fhulde obferue in the land, whither ye go, to poffeffe it.

15 Take therefore good hede vnto your "felues: for ye fawe no l image in the day that the Lord fpake vnto you in Horéb out of the middes of the fire:

16 That ye corrupt not your felues, & ma- ke you a grauen image or 1eprefentacion of anie figure: whither it be the likenes of male or female,

17 The likenes of anie beaft that is on earth or the likenes of anie fethered foule that flieth in the aire:

18 Or the likenes of anie thing that creperh on the earth, or the likenes of anie fifh that is in the waters beneth the earth,

19 And left thou lift vp thine eyes vnto hea- uen, and when thou feeft the funne and the moone and the ftarres with all the hofte of heauen, fhuldeft be druen to worflip them and ferue them, which the Lord thy God hathe m diftributed to all people vn- der the whole heauen.

20 But the Lord hathe také you and broght you out of the n yron furnace: out of E- gypt to be vnto him a people and inhei- tance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and fware that I fhulde not go ouer Iordén, & that I fhulde not go in vnto that good land, which the Lord thy God giuech thee for an inheritance.

22 For I muft dye in this land, and fhall not go ouer Iordén: but o ye fhall go ouer, and poffeffe that good land.

23 Take hede vnto your felues, left ye for- get the couenant of the Lord your God w he made with you, & left ye make you anie grauen image, or likenes of anie thing, as

k God ioneth this connecion to his couen- ntant.

The fnafe. 3 Signifying y deftufion is prepared for all them that make anie ma ge to reprefence God.

m He hathe appointed the for to ferue me

n He hithe de- liuered yon out of moine miferable, fla- uerit,
and fre- ly chains you for his chil- dren.

o Meft good of, & o appra- rith to that that he, being deprmed
of fuche to eyed I-nt treafine, doeth not to tut cheat that muft
enoye it.

x.i.

a For this doc trine fland, th not in barz knowledge, but n
preffeffe of life. b Thake not to be more wi- fe then I am c God
wil not be ferued by halats, but w il have ful obe- dence d
Gods aufge- ments execu- and spb other Idolates oght to ferue
for our mftroffio. e And were not idolaters.

f Becoufe all men naturally defit, wifdo- m, hefteweth how to
acten- ne vnto it. Ob, forfe.

g Helping vs, and delivering vs out of all carriers h He addeth
all thife wor- des to fhewe that we can neure be care- ful
ynough to kepe the lawe at God and to eurele it to our poffeffe
it.

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p To these 3 come not vnto him with love and reverence, but
rebelle a- gainst him. Ebr 12,19 q Meining hereby all de-
peritence and corruption of the true ser- uce of God.

the Lord thy God hathe charged thee.

For the Lord thy God is a F consuming fire, and a telous God.

When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye t corrupt your selues, and make anie, grauen image, or likenes of anie thing, and worke euil in the fight of the Lord thy God, to prouoke him to angre,

r Thogh, men wolde ab'olne you, ye the in- feuable crua- sures shalbe witnesses of your disob- dience.

I r call heauen and earth to recorde against you this day, that ye shal thortely perish from the land, whereto ye go ouer Iordén to poffeffe it: ye shal not prolong your daies therein, but shal vtterly be destroyed.

f So that his vurfes shal ma- ke his former bleffings of none effe.

And the Lord shal f featter you among the people, & ye shalbe left fewe in nomber among the nacions, whether the Lord shalbring you:

And there ye shal ferue gods, euen the worke of mans hand, wood, & ftone, which nether fo, nor heaie, nor eat, nor fmel.

But if from thence thou shalt feke the Lord thy God, thou shalt finde him, if thou feke him with all thine t heart, and with all

thy foule.

t Met f our- ward then or ceremonie, but with a true co fiction
of thy fumes. "She is the la- per dam.

When thou art in tribulacion, and all thefe things are come
vpon thee, "at the length, if thou returne to the Lord thy God,
and be obedient vnto his voyce,

(For the Lord thy God is a merciful God) he wil not forfake
thee, nether def-troye thee nor forget the couenant of thy
fathers, which he u fwaie vnto them.

u To certifie them the mo- re of the affu- rance of their
faluacion

2. For inquire now of the daies y are paf, which were before
thee, fince the day that God created man vpon the earth,
and affe from the one end of heaue vnto the other, if there
came to paffe fiche a great thing as this, or whether anie
fuche like thing hathe bene heard.

u Mans negli- gence is pat- tely caule that he knoweth not God

3. Did euer people heare y voyce of God fpeakig out of the
middles of a fire, as thou haft heard, and liue?

y By fo mani- feh proffes y none eulde done thereof

Or hathe God affayed to go & take him a nacion from among nacions, by t tentacions, by fignes, and by wonders, and by warre, and by a mighty hand, & by a fetched out arme, and by great feaie, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

a He sheweth the caule, why God wrought thefe mira- cles.

5. Vnto thee it was shewed, that thou mi-ghteft t knowe, that the Lord he is God, and that there is none but he alone.

6. Out of heaue he made thee heare his voi-ce to instruct thee, & vpo earth he shewed thee his great fire, and thou heardeft his voyce out of the middes of the fire.

a Frely, & not of their de- furies.

7. And becaufe a he loued thy fathers, theefore he chofe their fede after them, and hathe broght thee out of Egypt in his fight, by his mighty power,

To thrust out nacions greater and mightier the thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

Vndest and therefore this day, and confider in thune heart, that y Lord, he is God in heauen about, and vpon the earth beneath: there is none other.

Thou shalt kepe therefore his ordinances, and his commandements which I co-mande thee this day, that it may b go wel with thee, and with thy childre after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

Then Moses feparated the cities on this fide of Iordén towarde the fonne ri-fing:

That the flayer fhulde flee thither, which had killed his neighbour at vnwa-res, and hated him not in time paft, might flee, I fay, vnto one of thofe cities, and liue:

That is, "Bézer in the wilderness, in the plaine countrey of the Reubenites: and Ramóth in Gileád among the Gadites: & Golán in Bañhán among them of Ma-mafféh.

So this, is the lawe which Moses fet before the children of Ifraél.

These are the witneffes, and the ordinances, and the lawes which Moses declared to the children of Ifraél after they came out of Egypt,

On this fide Iordén, in the valey ouer against Beth-peór, in the land of Sihón King of the Amorites, which dwelt at Hefihbón, whome Moses and the children of Ifraél f fmote, after they were come out of Egypt:

And they poffeffed his land, and the lad of Og King of Bañhán, wo Kings of the Amorites, which were on this fide Iordén toward the fonne ri-fing:

From A:oér, which is by the barke of the 11uer Arnón, euen vnto mount Sión, which is Hermón,

And all the plaine by Iordén Eftward, euen vnto d the Sea, of the plaine, vndet the fprings of pifgáh.

CHAP. V.

Moses is the meane betwene God and the people. 6 The Lawe is repeted 2) The people are afraude at Gods voyce. 2) The Lord mtheth that the people wolde feare him 2) They must nether decline to the right hand nor left.

Then Moses called all Ifraél, and faid vnto them, Heare ó Ifraél the ordiná-ces and the lawes which I "propofe to you" this day, that ye may learne them, and ta-ke hede to obftrue them.

The Lord our God made a couenant with vs in Horéb.

b God proud feth rewarde not for one merites, but to in courage vs, and to affure vs that our la- bour shal not he left

Inf. 20,8.

c The articles and pointers of the couenent.

Nemb. 21,24, chap 1,4.

Nemb 21,13, chap. 1,4.

d That is, the felt Sea Chap. 3,17.

The

Commandements.

Deuteronomie.

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a Some read, 1 God made not this covenant, that is, in fu- che ample fort & with fuchs signes and wonders b So plainly that you made not to douse thereof.

Exod. 30, 2. leu. 16, 1. psal 16, 7. No. feruants. c God bindeth as to ferue him only, without fu- perfition and idolaterie

Exod 34, 7. fer 32, 12. d That is, of his honour, not permitting it to be given to other.

e The first de- gre to kepe y commandements is, to loue God

f Meaning, fin ee God pr- mutech six dates to our labours, that we oghe wil- lingly to dedi- ce the fuech to ferue him wholly.

g Not for a shew, but w eme oondion- ce, and due re- nirence.

Math 7, 21. Luk. 18, 22. Rom 13, 9. Rom 7, 7 h He specketh not only of y refolate v d, for that there be no motion or affliction

The Lord a made not this covenant with our fathers, only, but with vs, even with vs all here aliue this day.

The Lord talked with you b face to fa- ce in the mount, out of the middes of the fire.

(At that time I stode betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraide at the sight of the fire, & went not vp into the mount) and he said,

I am the Lord thy God, which haue brought thee out of the land of Egypt, fro the house of bondage.

Thou shalt haue none c other gods be- fore my face.

Thou shalt make thee no grauen image, or anie likenes of that y is in heauen abou, or which is in the earth beneth, or that is in the waters vnder the earth.

Thou shalt nether bove thy self vnto them, not ferue them: for I the Lord thy God am a selous God, visiting the ini- quitie of the fathers vpon the children, euen vnto the third and fourth generacun of them that hate me:

And shswing mercie vnto thoufands of them that loue me, and kepe my com- mandements.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him gittles, that taketh his Name in vaine.

Kepe the Sabbath day, to fanciifie it, as the Lord thy God hathe comanded thee. Six daies thou shalt labour, and shalt do all thy worke:

But the feuech day is the Sabbath of the Lord thy God: y shalt not do anie worke therein, thou, nor thy fonne, nor thy daughter, nor thy man feruante, nor thy maide, nor thine oxe, nor thine affe, nether a nie of thy cartel, nor the shanger that is within thy gates: that thy man feruat and thy maide may rest afwel as thou.

For remember that thou waft a feruant in the lad of Egypt, and that the Lord the God broght thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commaded thee to obserue the Sabbath day.

Honour thy father & thy mother, as the Lord thy God hathe commaded thee that thy daies may be prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

Thou shalt not kil. * Nether shalt thou commit adulterie. * Nether shalt thou steale. Nether shalt thou beare false witnes against thy neighbour. * Nether shalt thou comet thy neighbours wife, nether shalt thou desire thy

neighbours house, his field, nor his man feruant, nor his maid, his oxe, nor his affe, nor oght that thy neighbour hathe.

These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude & the darkenes, with a great voyce, and added no- m ore thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

And when ye heard the voyce out of the middes of the darkenes, (for y mountaine did burne with fire,) then ye came to me, all the chief of your tribes, and your El- ders:

And ye said, Beholde, the Lord our God hath shewed vs his glorie & his greatnes, & we haue heard his voyce out of y middes of the fire: we haue fene this day that God doeth talke with man, and he li- ueth.

Now therefore, why shulde we dye: for this great fire wil consume vs: if we heare the voyce of the Lord our God anie mo- re, we shal dye.

For what flesh was there euer, that he- ard the voyce of the liuing God speaking out of the middes of the fire as we haue, & liued?

Go thou nere and heare all that y Lord our God faith: and declare thou vnto vs all that the Lord our God fayeth vnto thee and we wil heare it, and do it.

Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voy- ce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

Oh that there were such an heart in them to feare me, and to kepe all my com- mandementes alway: that it might go wel with them, and with their children for e- uer.

Go, fay vnto them, Returne you into your tentes.

But stand thou here with me, & I wil tel thee all the commandements, and the or- dinances, and the lawes, which thou shalt teache them: that they may do them in the land which I giue them to possesse it.

Take hede therefore, that ye do as the Lord your God hath commanded you: I turne not aside to the right hand nor to the left,

But walke in all the wayes which the Lord your God hath commanded you, that ye may liue, and that it may go wel with you: & that ye may prolong your dayes in the land which ye shal possesse.

CHAP. VI.

An exhortation to feare God, and kepe his commende- ments,
Which is to lone him with all thine heart? The X.iii.

Teaching vs by his exhale to be comet & his worde & addo
nothing thereto.

Exod. 19, 20. Chap. 4, 12.

Exod 20, 25.

He requireth of vs nothing but obedience, shewing alley of our
felices we are enwilling thereon:

Ye shal neither adoe nor diminifie

As by obedience, God giueth vs all felicities: of disobeying
God we lose all our miseries.

Instructions.

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Or, indigeniés.

A reuerent feare and loue of God, is the first beginning to keep
Gods obmandemés.

b Which ha- the abundance of all things apportrising to man's
life.

Mat 22,27. mar 22,29. Iuk 10,27.

Chap. 21,26.

Some read, I shall what them upon thy children: to win, that
they may praise the more deeply in memorie.

Or, sign of re- membrance.

d That when I entret in, thou maïest re- member them.

Let not wil- the and eife cause thee for get Gods mer- cies,
whereby thou waft de- lieved out of milferie f We maft fea re
God, ferue him onely, and confefe his Name, which is done by
fwearing law- fully.

g By deuting of his power refsing leufal meance, & ab- uſing
his gra- ces.

fame muſt he taught to the poſſeritie. 16 Not to tempt God. 17
Righteouſhes is chtined in the Lame.

1 Theſe now are the colmandements, or- dinances, and 'lawes, which the Lord your God commanded me to teache you, that ye might do them in the land whe- ther ye go to poſſeſſe it:

2 That thou mighteſt a feare the Lord thy God, and kepe all his ordinances, and his commandements which I commâde thee, thou, and thy ſonne, and thy ſonnes ſon- ne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, ô Ifraél, and take hede to do it, that it may go wel with thee, and that ye may increaſe mightely b in the land that floweth with milke and hony, as the Lord God of thy fathers hathe pro- mified thee.

4 Heare, ô Ifraél, The Lord our God is Lord onely,

5 And a thou ſhalt loue the Lord thy God with all thine heart, and with all thy fou- le, and with all thy might.

6 a And theſe wordes which I commande thee this day, ſhalbe in thine heart.

7 And thou ſhalt e rehearſe them conti- nually vnto thy children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lyeſt, downe, and when thou ri- left vp:

8 And thou ſhalt binde them for a ſigne vpon thine hand, and they ſhalbe' as fron- telets betwene thine eyes.

9 Also thou shalt write them upon the posts of thyne house,
and upon thy gates.

10 And when the Lord thy God hath brought thee into the land,
which he swore unto thy fathers, Abraham, Isaac, and
Jacob, to give to thee, with great and goodly cities which thou
buildedst not,

11 And houses full of all manner of goods which thou filledst
not, and wells digged which thou diggedst not, vineyardes and
olive trees which thou plantedst not, and when thou hast eaten
and art full,

12 Beware lest thou forget the Lord, which brought thee out of
the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, & shalt
fear by his Name.

14 Ye shall not walke after other gods, after any of the gods
of the people which are round about you,

15 (For the Lord thy God is a jealous God among you:) lest the
wrath of the Lord thy God be kindled against thee, and de-
stroy thee from the face of the earth.

16 Ye shall not tempt the Lord your God, as ye did tempt
him in Massah:

17. But ye shall keepe diligently the comman-

deméts of the Lord your God, and his te- ftimonies, and his ordinances which he hathe commanded thee,

18 And thou fhalt do that which is right and good in the h fight of the Lord: that h Here, he ch thou maieft profpet, and that thou maieft dmeneth all go in, and poffeffe that good land which maieft good in the Lord fware vnto thy fathers,

19 To caft out all thine enemies before thee, as the Lord hathe faid.

20 When i thy fonne fhall afke thee in time i God requi- to come, faying, What meane thefe tefti- reth nor onely monies, and ordinances, and lawes, which f we ferue him the Lord our God hathe commanded all our life, but you a fafe f we take paine f our po fteruie may fee forthe his glo- rie.

21 Then thou fhalt fay vnto thy fonne, We were Pharaohs bondmen in Egypt: but the Lord broght vs out of Egypt with a mighty hand,

22 And the Lord fhewed fignes and won- ders great & euil vpô Egypt, vpon Phara- ôh, and vpon all his houfholde, before our eyes,

23 And h broght vs out from thence, to h Nothing bring vs in, and to giue vs the land which oight to moue he fware vnto our fathers. v more toctne obedience the f great benefi- t. & w chime record of God.

24 Therefore the Lord hathe commanded vs, to do all theſe ordinances, & to feare f Lord our God, that it may go euer wel with vs, & that he may prefeue vs a li- ue as at this preſent.

25 Moreover, this ſhal be our i righteous f nes before the Lord our God, if we take hede to kepe all theſe commandements, as he hathe commanded vs.

CHAP. VII.

1 The Ifraelites may make no covenant with the Gen- tiles. 2 They muſt deſtroy the idoles. 3 The eleſtin depi- deth on the freleue of God. 4 The experience of the power of God eght to confirm me. 5 To auide all occaſion of idolatria.

2 When the Lord thy God ſhal bring thee into the land whither thou goeſt to poſſeſſe it, & ſhal roote out ma- nie nations before thee: the Hittites, and the Girgahites, & the Amorites, & the Canaanites, & the Petiazites, & the Hi- uites, and the Iebuſites, ſeuen naciós grea- ter and mightie than thou,

3 And the Lord thy God ſhal giue them before thee, then thou ſhalt ſmite them: thou ſhalt vtterly deſtroy the: thou ſhalt make no covenant with them, nor haue compaſſion on them,

4 Neither ſhalt thou make mariages with them, nether giue thy daughter vnto his ſonne nor take his daughter vnto thy ſonne.

5 For they wil caufe thy fonne to turn: a- way from me, & to
ferue other gods: theft wil the wrath of the Lord waxe hote a-
gainft you and deftroy thee fodenly.

6 But thus ye fhall deale with them, b Ye fhall.

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Chap 14.2. Gr 26.18. Exod.19.5. 1 Pet.2.9.

e Frely, fudig no cause in you more the in others fo to do.

d And fo yes difference be- swone him & booles

e Measig, ma- nightly, or in this life.

f This contents is grounded upon his are gracious. If so is to
reopen- ing th it one dt, nor he ha- the respect to his merce, &
not to their merces.

Exod.23.26.

Exod.9.14.

g We eght not to be merciful where God ch mandeth isac- rate
Exod 23.33.

thal ouerthrowe their altars, and breake downe their pillers,
and ye thal cut downe their groues, & buine their grauen ima-
ges with fire.

6 *For thou art an holy people vnto the Lord thy God*, the Lord
thy God hath chosen thee, to be a precious people vn- to him
felte, aboue all people that are vp- on the earth.

7 The Lord did not fet his loue vpon you, nor chofe you,
becaufe ye were mo in nó- ber then anie people: for ye were
the few- eft of all people:

8 But becaufe y Lord vlued you, & becau- fe he wolde kepe
the othe which he had fworne vnto your fathers, the Lord
hath brought you out by a mighty hand and de- liuered you out
of the houle of bonda- ge from the hand of Pharaoh King of
Egypt,

9 That thou maieft knowe, d that the Lord thy God, he is God,
the faithful God w kepeth covenant and mercie vnto them that
loue him and kepe his comman- dements, euen to a thoufand
genetaci- ons,

10 And rewardeth a them to their face that hate him, to bring
them to deftruc- ti on: he wil not defenie to rewarde him that
nateeth him, to his fact.

11 Kepe thou therefore the commane- ments, and the
ordinances, and the lawes, which I commande thee this day to

do them.

12 ¶ For if ye hearken vnto thefe lawes, and obfenue and do them, then the Lord thy God thal kepe with thee the covenant, & the fancyy which he fware vnto thy fa- thers.

13 And he wil loue thee, and bleffe thee, & multiplie thee: he wil alfo bleffe thefute of thy wambe, and the frute of thy lanu: thy co ne and thy wine, and thine oyle or the increafe of thy kine, and the flockes of thy fhepe in the land, which he fware vnto thy fathers to giue thee.

14 Thou thalt be bleffed aboue all people: *there fhalbe nether male nor female bare among you, nor among your cartel.

15 Moreouet, the Lord wil take away from thee all infirmities, and wil put none of the euil difeafes of Egypt (which y know- eft) vpon thee, but wil fend them vpon all that hate thee.

16 Thou thalt therefore confume all peo- ple which the Lord thy God thal giue thee: a thine ete thal not fpare them, ne- ther thalt thou fetue their gods, for that fhalbe thy *defftruction.

17 If thou fay in thine hears, Thefenacions are mo then I, how can f caft them out?

18 Thou thalt not feare them, lue remem- ber what y Lord thy God did vnto Pha-

raoh, and vnto all Egypt:

19 The great tentacions which thine eyes fawe, and the figes and wonders, and the mightie hand & fretched out arme, whereby the Lord thy God broght thee out: fo that the Lord thy God do vnto all the people, whofe face thou feareft.

20 *Moreouet, the Lord thy God wil fend h hornettes among them vntil they that are left, and hide them felues from thee, be deftroied.

21 Thou thalt not feare them: for the Lord thy God is among you, a God mighty & dreadful.

22 And the Lord thy God wil roote out thefe nacions before thee by litle and litle: thou maift not confume them at once, left the beaftes of the field increafe vpo thee.

23 But the Lord thy God thal giue them before thee, and thal deftroiy them with a mighty deftruction, vntil they be broght to noght.

24 And he thal deliuer their Kfgs into thi- ne hand, and thou thalt deftroiy their na- me from vnder heauen: there thal no man be able to ftand before thee, vntil thou haft deftroied them.

25 The grauen images of their gods thal ye butne with fire, and *couet not the filuer and golde, theirs on them, nor ta- ke it vnto thee, left thou b be fnated there- with: for it is an abominacron before the Lord thy God.

26 Bring not therefore abominacion in- to thine houfe, left thou be accursed like it, but vterly abhoi te it, and counte it mo- fte abominable: for it is *accursed.

CHAP. VIII.

2 God humbleth the Israelites to trie what they hake in their heart. r God chafliceth them as his childri 14 The hears eght not to be proudle for Gods benefites 15 The forgetfulness of Gods benefites causeth deftruction.

1 Y E thal kepe all the commandements w I comande thee this day, for a to do the: that ye may liue, & be multiplied, and go in, and poffeffe the land which the Lord fware vnto your fathers.

2 And thou thalt remember all the way which y Lord thy God led thee this four- ty yere in the wildernes, for to humble thee and to b proue thee, to knowe what was in thine heart, whether thou wolde: fl kepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, & fed thee with MAN which thou knew, ft not, nether did thy fathers knowe it, that he might reache thee that man liuech not by ebead onely, but by e- uerie worde that proceedeth out of the mouth of the Lord, doeth a man liue.

4 Thy raymet waxed not olde vpon thee, nether did thy fote d
fwel thofe fourte yeres.

the plaguerate trial, as Chap. 29.1.1 and 15.28 Gr 26.4.

Exod 23.28. to f 24.12. b There is not fo fmalc a creature, & t
wil not arme to fight on thy fide again them

1 So f le fo your chondi- tre y God ac- complish not his
promise fo fone as you wolde with.

Ioft.7.1. 2. mac 12.40.

b And be uen- fed to idolo- trie.

Leui 27.28. numb.21.3.

a Thewing f it is not p- rough to hea- te y worde, ex eapt
weeapref ft it by exa- pl. of life.

b Which is de clared in affi- dish, other by pacific, or by
guiding a- gainh Gods viftrition.

c Man liuech not by meat, but by y pow er of God, & guish it
throught to mouth re dAt they y go bare foied.

x.iiii.

Exhortations.

Deuteronomie.

5 Knowe therefore in thine heart, that as a man nouitereth his
fonne, so the Lord thy God nourtereth thee. 6 Therefore shalt
thou kepe the commandments of the Lord thy God, that thou
mauest walke in his wayes, and feare him. 7 For the Lord thy
God bringeth thee into a good land, a lad in the which are
riuers of water and tountaines, & depths that spring out of
valens and mountaines: 8 A land of wheat and barley, and of
vineyards, and figtrees, & pomgranates: a lad of oyle olive and
honey: 9 A lad wherein thou shalt eat bread without scarcette,
nether shalt thou lacke anie thing therein: a lad whose stones
are ylo, & out of whose mountains thou shalt digge brasse. 10
And when thou hast eaten and filled thy self, thou shalt eblesse
the Lord thy God for the good land, which he hath given thee.
11 Beware that thou forget not the Lord thy God, not keping
his commandemets, and his lawes, and his ordinances, which I
commande thee this day: 12 Lest when thou hast eaten and
filled thy selfe, & hast buyit goodly houses & dwelt therein, 13
And thy beastes, and thy shepe are increased, and thy siluer
and golde is multiplied, & all that thou hast is encreaded, 14
Then thine heart be lifted vp and thou forget the Lord thy God,
which broght thee out of the land of Egypt, from the house of
bondage, 15 Who was thy guide in the great and terrible
wilderness (wherein were firy serpets, and scorpions, and
drought, where was no water, who broght for the water for
thee, out of the rocke of slinte: 16 Who fed thee in y
wilderness with MAN, which thy fathers knewe not,) to

humble thee, and to proue thee, that he might do thee good at thy latter end. 17 Beware lest thou say in thine heart, My power, and the strength of mine owne had hath prepared me this abundance. 18 But remember the Lord thy God: for it is he which i guie thee power to get substance to establish his couenat which he sware vnto thy fathers, as appeareth this day. 19 And if thou forget the Lord thy God, and walke after other gods, & ferue them, and worship them, I testifie vnto you this day that ye shal surely perish. 20 As the nactos which the Lord destroyeth before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

COUC-

Mofes praiefth.

Deuteronomie.

Ordinances.

Exod 32,7.

b So fone ne man declineth from the obli- dence of God, he wafes are corrupt.

Signifying the praifes of faithful are & barre to Baie God's angre, & he cofiune not gill.

b That is, fob the Lawctwho- ren he decla- reth what is cause of our & action.

I Whereby he ftoweth what diger ther are so, & haue an-
teritie, & teft not wickedness

in Hochth, or ftinai. Nomb.11,3. Exod.17,7. Nomb.11,34.

a At the reter- ner of y fpint.

a Whereby as fignified that And requireth earnft coun- trate in
prai- se.

couenant.

12 And the Lord faid vnto me, "Arife, get thee downe quickly
from hence: for thy people which thou haft brought out of E-
gypt, haue h corrupt their wayes: they are lone turned out of
the way, which I com- manded them: they haue made the a
mol- ten image.

13 Furthermore, the Lord fpake vnto me, faying, I haue fine
this people, and behol- de, it is a ftifnecked people.

14 Let me alone, that I may deftroie the, and put out their
name from vnder heaufe, and I wil make of thee a mightie
nation, and greater then they be.

15 So I returned, and came downe from the Mount (& the
Mount burnt with fire, and the two Tables of the couenat were
in my two hands)

16 Then I looked, & beholde, ye had finned against the Lord your God: for ye had made you a molten calf, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I took the two Tables, & cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, forty daies, and forty nights, as before! neither ate bread nor drank water, because of all your finnes, which ye had committed, in doing wickedly in the sight of y Lord, in that ye provoked him unto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moved against you, even to destroye you) yet the Lord heard me at that time also.

20 Likewise the Lord was verie angry with Aarón, even to l destroye him: but at that time I prayed also for Aarón.

21 And I took your sinne, I meane the calf which ye had made, and burnt him with fire, and stamped him and grounde him small, even unto verie dust: and I cast the dust thereof into the river, that descended out of the Mount.

22 Also in Taberah, and in "Massah" and in Kibrothhattaavah ye provoked y Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea,
saying, Go vp, and possess the land which I haue giuen you,
the ye o rebelled against the command: emet of the Lord your
God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the date that I
knew you.

25 Then I fel downe before the Lord o for- tie dares and fortie
nights, as I fel downe before, because the Lord had said, that he
wolde destroye you.

26 And I praied vnto the Lord, and said, O Lord God, destroye
not thy people &

thine inheritance, which thou hast redeemed through thy
greatnes whome y hast brought out of Egypt by a mightie hand.

27 P Remember thy seruants Abraham, Iz- hak, and Izakób:
loke not to the stuburnes of this people, nor to their wickednes,
nor to their sinne,

28 Left the countrey, whence thou broughtest them, say,
"Because the Lord was not able to bring them into the land
which he promised them, or because he hated them, he caried
them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou
broughtest out by thy mightie power, and by thy stretched out

arme.

CHAP. X

1 The seemde tables put in the Arke, 2 The tribe of La- win dedicate to the seruice of the Tabernacle. 12 3/4 hat the Lord requireth of her. 16 The circumcision of the hears. 17 God regardeth me the perfone. 21 The Lord is the praife of Ifrael.

1 IN the fame time the Lord faid vnto me, "Hewe thee two Tables of ftone lyke vnto the firft, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I wil write vpon y Tables the wor- des that were vpon the firft Tables, which thou brakeft, and thou fhalt put them in the Arke.

3 And I made an Arke of a fhiittim wood, and hewed two Tables of ftone like vnto the firft, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables accor- ding to the firft writing (the ten commā- dements, which the Lord fpake vnto you in the Mount out of the middles of the fi- re, in the daye of the h affemblie) and the Lord gaue them vnto me.

5 And I departed, and came downe fro the Mount, & put the Tables in y Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Ifrael toke their journey from Beeroth of the children of Iaakán to c Moferá, where Aarón dyed, & was buried, and Eleazar his sonne became Priſt in his ſteade.

7 ¶ From thence they departed vnto Gud- godáh, and from Gudgodáh to Iotbáh a land of running waters.

8 ¶ The ſame time the Lord ſeparated the tribe of Leui to beare the Arke of the co- uenant of the Lord, and to ſtand before the Lord, to d miniſter vnto him, and to bleſſe in his Name vnto this day.

9 Wherefore Leui hathe no parte nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hathe promiſed him.

p The goſſic in their praices groode on Gods promes, & cofife their finnes.

Nom.14,18.

Exod.14,2.

a Which wood at of long continuation.

b. When you were affliſhed to receive the Laws.

c This mem- taine was alſo called Hor. Nomb.20,28.

u That is, to offer ſacrifices & to declare y Laws to the people.

e So God turned f curie of Iaakáh, Gen. 49,7, vnto bleſſing.

y.i.

Instructions.

Deuteronomie.

10. And I varied in the Myrne, as at the first time, fortie daies
and fortie nights, and the Lord heard me at that time also,
and the Lord wode not destroye thee.
11. But the Lord said vnto me, Arife, go forthe in the iourney
before the people, that thei may go in and possesse the
land, which I fware vnto their fathers to giue vnto them.
12. ¶ And now, Israel, what doeth the Lord thy God require of
thee, but to feare the Lord thy God, to walke in all his
waies, and to loue him, and to ferue the Lord thy God with
all thine heart, and with all thy foule?
13. That thou kepe the commandements of the Lord, and his
ordinances, which I commande thee this day, for thy welth?
14. Beholde, heauen, and the heauen of heauens in the Lords
thy God, and the earth, with all that therein is.
15. Notwithstanding, the Lord fet his delite in thy fathers to
loue them, and dyd chofe their fede after them, euen you
aboue all people, as appeareth this day.
16. Circumcife therefore the foreskin of your heart, and harden
your neks no more.
17. For the Lord your God is God of gods, and Lord of lords, a
great God, mightie, & terrible, which accepteth
no*perfonen nor taketh rewarde:
18. Who doeth right vnto the fatherles and widowe, and loueth
the stranger, giuung him fode and rayment.

19. Loue ye therefore the stranger: for ye were strangers in the land of Egypt.
20. Thou shalt feare the Lord thy God: thou shalt ferue him, and thou shalt cleaue vnto him, and shalt fware by his Name.
21. He is thy praife, and he is thy God, that hathe done for thee thefe great and terrible things, which thine eies haue fene.
22. Thy fathers went downe into Egypt *with feuentie perfones,* & now the Lord thy God hathe made thee, as theftarres of the heauen in multitude. CHAP. XI. An exhortacion to loue God, and kepe his Laws to The praises of Canaan. To meditate continually the words of God. To teach is vnto the children. Blessing and cursing
23. Therefore thou shalt loue the Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaie.
24. And consider this day (for I fpeake not to your children, which haue nether knowne nor fene) the chastisfemt of the Lord your God, his greatnes, his mightie hand,

and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when he caused the waters of the red Sea to ouersloe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, vntil ye came vnto this place:

6 And what he did vnto Darhán and Abirám the sonnes of Eliab the sonne of Reubén, when the earth opened her mouth, and swallowed them with their houfeholdes and their tents, and all their substance that "thei had in the middes of all Israel.

7 For your eies haue fene all the great actes of the Lord which he did.

8 Therefore shal ye kepe all the commandements, which I commande you this day, that ye may be strong, and go in and possesse the land whether ye go to possesse it:

9 Also that ye may prolong your daies in the land, which the Lord fware vnto your fathers, to giue vnto them and to their fede, euen a land that floweth with milke and honie.

10 ¶ For the land whether thou goest to possesse it, is not as the land of Egypt, sió whence ye came, where thou sowedst thy fede, and wateredst it with thy fete as a garden of herbes:

11 But the land whether ye go to possesse it, in a land of mountaines and valleis, or drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eies of the Lord thy God are alwaies vpon it, from the beginning of the yere, euen vnto the end of the yere.

13 ¶ If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God & ferue him with all your heart, and with all your foule,

14 I also wil giue raine vnto your land in due time, the first name and the latter, that thou maieft gather in thy wheat, and thy wine, and thine oyle.

15 Also I wil fed graffe in thy fields for thy cartel, that thou maieft eat, and haue ynoùgh.

16 But beware lest your heart deceau you, and lest ye turne aside, and ferue other gods, and woifup them,

17 And fi fy angre of the Lord be kindled againft you, and he fhut vp the heauen, that there be no raine, and that your land yelde not her frute, & ye perffh quickly from

b Affvel cleve ning his bonffees, as his correftions.

"Ble, was at chiefe free.

c Becoufe ye haue fefe both his chaffffe-ments and his bonffees.

"Or, I feave. d As by ma-king gutters for the water to come out of the rater hilus to water the land.

e In the fede time, it toward harneh.

f By diuifing to your fchiefe foolfh deno-cife according to your owne fantafies.

Instructions.

Deuteronomie.

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Chap. 4.4.

Chap. 4.10. & 4.4.

¶ As long as the hence- cedure.

Inf. 1.3. A full was ac complain des David de Salo most time

¶ Called medi accomen.

Chap. 21.2. & 20.1.

¶ He re goeth ¶ malice of me ¶ leave that in extreme, to follow that ¶ is uncertain- ne Chap. 27.13. with 1.33.

¶ Meaning in Satania.

op. plaine.

Chap. 1.30.

from the good land, which the Lord gi- ueth you.

18 ¶ Therefore shal ye lay vp these my wor des in your heart & in your foule, & binde them for a ligne vpon your hand, y they maie be as a frontelet betwene your eyes,

19 And ye shal teache them your children, speaking of the, when thou fittest in thine houfe, and when thou waukeft by the ware, and when thou lieft downe, and when thou rifest vp.

20 And thou shalt write them vpon the pofles of thine houfe, & vpon thy gates,

21 That your dayes maie be multiplied, & the dayes of your children, in the land w the Lord fware vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 ¶ For if ye kepe diligently all thefe com- mandements, which I commande you to do: that is, to loue the Lord your God to walke in all his wates, & to cleaue vnto hi,

23 Then wil the Lord caft out all thefe na- cians before you, and ye shal poffeffe gre- at nacians and mightier then you.

24 ¶ All the places whereof the foles of your fete shal treade, shaibe yours: your coaft shaibe from the wilderness and from

Le- banon, and from the Riuet, van the ruier Perath, vnto the vttermost Sea.

25 No man shal stand against you: for the Lord your God shal caft the feare and dread of you vpon all the laid that ye shal tread vpon, as he hathe faid vnto you.

26 ¶ Beholde, I fet before you this day a blefing and a curfe:

27 ¶ The blefing, if ye obey the commade- ments of the Lord your God which I co mande you this day:

28 And y curfe, if ye wil not obey the co- maneuements of the Lord your God, bur turne out of the way, which I commande you this day, to go after other gods, w ye haue not known.

29 ¶ Whe the Lord thy God therefore ha- the broght thee into the land, whether thou goeft to poffeffe it, then thou shalt put the blefing vpon mount Gerizim, and the curfe vpon mount Ebal.

30 Are they not beyonde Iordén on y parte, whe: e the funne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beffide the groue of Mo:eh?

31 For ye shal paffe ouer Iordén, to go in to poffeffe the land, which the Lord your God giueh you, and ye shal poffeffe it, & dwel therein.

32 Take hede therefore that ye do all the commandements and the lawes, which I fet before you this day.

CHAP. XII.

a To defray the idolatrons places. 1.2 To ferue God

where be commandeth and as hoemmandeth, and not as men fantaffe. 19 The Levites must be nourified. 21 Idolaters burnt their children to their gods. 22 To add nothing to Gods words.

1 ¶ Hefe are the ordinances & the lawes, which ye shal obferue and do in the land (which the Lord God of thy fa- theis giueh thee to poffeffe it) as long as ye liue vpon the earth.

2 ¶ Ye shal vtterly defroy all the places wherein the nacians which ye shal poffe- ffe, ferued their gods vpon the hie moun- tains & vpon the hilles, and vnder euerie grene tre.

3 ¶ Alfo ye shal ouerthrowe their altars, & breake downe their pillers, & burne their groues with fite & ye shal hewe downe the grauen images of their gods, & abo- lift their names out of that place.

4 Ye shal not fo do vnto the Lord your God,

5 But ye shal foke the place which the Lord your God shal chofe out of all your tri- bes, to put his Name there, & there to dwel, and thether thou shalt come,

6 And ye shal biig thether your burnt of- frings, and your
sacrifices, & your tribes, & the offering of your hands, & your
vowes, & your free offerings & the first borne of your kine &
of your sheepe.

7 And there ye shal eat before the Lord your God, and ye shal
reioyce in all that ye put your hand vnto, lohe ye, & your house-
holdes, because the Lord thy God hath blessed thee.

8 Ye shal not do after all these things y we do there this day:
that is, euery man what- soeuer cometh him good in his owne
eyes.

9 For ye are not yet come to rest, & to y inheritance w the
Lord thy God giue thee.

10 But when ye go ouer Iordén, & dwell in the land, which the
Lord your God hath giuen you to inherit, & when he hath gi-
uen you a rest from all your enemies rounde about, & ye
dwell in safety,

11 When there shalbe a place which y Lord your God shal
chose, to cause his Name to dwell there, thither shal ye bring
all that I commaunde you: your burnt offerings, & your sacrifices,
your tribes, and the offering of your hands, and all your
special vowes which ye vow vnto the Lord:

12 And ye shal reioyce before y Lord your God, ye, & your
wives & your daughters, & your seruants, and your maidens,

and y Leuite that is within your gates: for he hathe no parte nor inheritance with you.

13 Take hede that thou offer not thy burnt offrings in euerie place that thou feeft:

14 But in the place which the Lord shal chofe in one of thy tribes, there thou shalt offer thy burnt offrings, and the: e thou shalt do all toat I commande thee.

a Whereby they are adored allied to foke none other God.
Chap 7.5.

Indg. 2.2.

b Wherein they factficed totheir idoles.

c Ye shal not ferue y Lord y fuperfitiib.

1. Kjn. 2.29.

2. chro 6.2. & 7.12.

d Meaning the feth from.

e Where his Arke shaibe.

f Not y they factficed af- rer their fones feth, but y God wolde he fer- ned more re- rely in y ltd of Canian.

g It had not been youngh to chquer, ex- cept God had uniteued me in rich vnder his protefih.

do, that which ye chofe out for your vows.

Chap 10.9. A 24 was de- clared thre by y placing of y Arke, in Shi fah 241 yret, or as fume write, more the 100 yret, from other pla- cest ill the tem gle was bayin.

y.ii.

Ordinances.

Deuteronomie.

Falsé prophet. 178/1224

I As God be- the given thee power & ab- line.

It therein one slight eat at home afwel y healt appoin- ted for facrif- ce as y octor:

I Meaning, whatsoeuer was offered to y Lord, might not be eaten, but where he had appointed:

Eccles.7.12.

Gen. 12.14. Chap. 19.9.

"The he Bring or confane. m Because the life of heals is in their blood.

n That which then will offer in facrifice.

o God by pro- mets beg hath him selfe to do good to the that obey his words.

15 Notwithstanding thou maist kil and eat flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath gi- uen thee: Sath the vncleane and the cleane may eat thereof, his of the roe bucke, & of the hart.

16 Onely ye shalt not eat y blood, but pow- re it vpon the earth as water.

17 Thou maiest not eat within thy gates the lothe of thy borne; nor of thy wine, nor of thine oyle, nor y fitil borne of thy kine, nor of thy shepe, nether anie of thy vowes which thou vowest, nor thy fre of- frings, nor the offring of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which y Lord thy God shal chofe, thou, and thy fonne, and thy daughter, and thy fenuant, and thy maid, and the Levite, that is within thy ga- tes: and thou shalt reioyce before y Lord thy God, in all that thou puttest thine hand to.

19 "Beware, that thou forsake not the Le- uite, as long as thou liuest vpon the earth.

20 When the Lord thy God shal onlar- ge thy border, as he hath promised thee, and thou shalt say, I wil eat flesh,

(because thine heart logeth to eat flesh) thou maist eat flesh,
whatsoever thine heart desireth.

21 If the place which the Lord thy God hath choſe to put his
Name there, be far from thee, thou shalt kill of thy bullockes,
and of thy shepe which the Lord hath giuen thee, as I
haue commanded thee, & thou shalt eat in thy gates,
whatsoever thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so thou shalt eat
them: Sath the vn- cleane & the cleane shall eat of the alike.

23 Onely be sure that thou eat not the blood: for the blood
is the life, and y maist not eat the life with the flesh.

24 Therefore thou shalt not eat it, but powre it vpon the earth
as water.

25 Thou shalt not eat it, that it may go well with thee, and with
thy children after thee, when thou shalt do that which is right
in the sight of the Lord:

26 But thine holy things which thou hast, and thy vowes thou
shalt take vp, and come vnto y place which y Lord shall
choſe.

27 And thou shalt make thy burnt offrings of the flesh, and of
the blood vpon the altar of the Lord thy God, and the blood

of thine offrings shal be powred vpon the altar of the Lord thy God, & thou shalt eat the flesh.

28 Take hede, and heare all these words which I command thee, y it may go wel with thee, and with thy children after thee for euer, when y doest that which is good & right in the sight of the Lord thy God.

29 When the Lord thy God shal destroy the nacion before thee, whether thou go- est to possesse them, & thou shalt possesse them and dwel in their land,

30 Beware, lest thou be taken in a snare af- ter thee, after that they be destroyed befo- re thee, & lest thou aske after their gods, saying, How did these nacions ferue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abominacion, which the Lord hateth, haue they done vnto their gods: for they haue s burned bothe their sonnes and their daughters with fire to their gods.

32 Therefore whatsoever I commande you, take hede you do it: thou shalt put no- thing thereto, nor take oght therefrom.

CHAP. XIII.

1 The believers to idolastate must be slaine, some they never so holy, a So nere of injured or friendship, 12 Or great in

moderate or power.

2 If there arise among you a prophet or a dreamer of a dreames, (& giue thee a signe or wondre,

3 And the signe and the wondre, which he hathe tolde thee, come to pass: sayig, Let vs go after other gods, which thou hast not known, and let vs ferue them,

4 Thou shalt not hearken vnto the words of y prophet, or vnto that dreamer of dreames: for y Lord your God e proueth you, to knowe whether ye loue the Lord your god w all your heart, and w all your foule.

5 Ye shal walke after the Lord your God & feare him, an I shal kepe his commandments, and hearken vnto his voyce, and ye shal ferue him, & cleane vnto him.

6 But that prophet, or y dreamer of dreames he shal d be slaine, because he hathe spoken to turne you away from the Lord your God (w bioght you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commended thee to walker so shalt thou take the euil away forthe of the middles of thee.

7 If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bofome, or thy fende, which is as thine owne foule, entice thee

secretly, saying, Let vs go and ferue other gods, (which thou hast not known, thou, say, nor thy fathers)

8 Anie of the gods of the people which are rownde about you, nere vnto thee or far off: om thee, from the one end of y earth vnto the other:

9 Thou shalt not cofent vnto him, nor he- are him, nether shal thine eye pitie him, nor shewe mercie, nor kepe him feccet:

9 But y shalt eue kil him: e thine had shal- be his stvpó him to put him to death, & the

p By followig their superhi- tions & idola- tion, & thinkig to irene me- therthy.

q They thoght nothing to dea re to offer to their idoles.

Chap. 4.2. Ioh. 1.7. prem 36.6. ren 22.16.

e Which faith, that he hathe things remi- led vnto him in dreamer. b He sheweth wherein y falsé prophes tend

c God ordel- neth all these things y his may be know- en.

d Being clout by tr sionouro & cidemned by the indge.

e All natural affections with glue place to Gods honour.

f Whome then louch at thy life.

g As y w. me is charged. Chap. 17.7.

the

Of meates.

Deuteronomie.

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the hands of all the people.

10 And thou shalt stone him with stones, y he dye (because he
hathe gone about to thrust thee away fro the Lord thy God,
which brought thee out of the land of Egypt, from the house of
bondage)

Chap. 17, 18.

11 That all Israel may heave & feare, & do no more anue
suche wickednes as this among you.

12 ¶ It thou shalt heave say (concerning a-nie of thy cities
which the Lord thy God hathe giuen thee to dwel in)

The children of Beirut

13 "Wicked men are gone out from amog you, & haue drawn
away y inhabitats of their citie, sayig, Let vs go & ferue other
gods, which ye haue not knowen,

h Which are appointed to se faures punished.

14 Then h thou shalt feke, & make fearche & enquire diligently: and if it be true, & the thing certeine, that suche abomination is wrought among you,

15 Thou shalt eue flaye the inhabitats of y citie with the edge of the fworde: destroy it vtterly, & all that is therein, & the cartel thereof with the edge of the fworde.

I Signifying y no idolatrie is so execrable, nor more grievously to be put without, then of them which once professed God.

16 And thou shalt gather all the spoile of it into the middes of the ftrete thereof, & burne with fire the citie & all the spoile thereof euerie whit, vnto the Lord thy God : and it shalbe an heape for euer : it shal not be buylt againe.

h Of y spoyle of y idolatrous & cursed citie, Read Chap. 7, 26.

17 And there shal cleane nothing of y danned thing to thine had, y the Lord mate turne from the fearcenes of his wrath, & shewe thee mercie, and haue compaiton on thee and multiplie thee, as he hathe fworne vnto thy fathers:

18 "When thou shalt obey the voyce of the Lord thy God, and kepe all his commandments which I commade thee this day, that thou do that which is right in y eies of the Lord thy God.

CHAP. XIII.

1 The manors of the Gentiles in marking the felines for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 5 The tribes for the Levites, Stranger Sacheries, and undone.

Levit. 19, 28.

1 Y E are the children of the Lord your God. "Ye shal not cut your felines, nor make you anue baldnes between your eies for the dead.

Chap 7, 6. & 10, 28.

2 "For thou art an holy people vnto y Lord thy God, & the Lord hathe chosen thee to be a precious people vnto him felfe, aboue all the people that are vpon the earth.

a Therefore y oglest not to follow y in-partitions of the Gentils.

3 ¶ Thou shalt eat no maner of abomination.

b This ceremo mal Lawe to-structed y fewes to feke a spiritual pure, oes, euen in their meat & drinks.

4 b Thefe are the beasts, which ye shal eat, the befe, the fhepe, and the goat,

5 The hart, & the roe bucke, and y bugle, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

6 And euerie beast y parteth the hoofse, and

cleaueth y clif into two clawes, and is of y beasts that cheweth y cud, that shal ye eat.

7 But thefe ye shal not eat, of them that chewe the cud, and of them that deuide & cleane y hoofse one: the camel, nor the hare, nor the cony: for they chewe the cud, but deuide not the hoofse : therefore they shalbe vncleane vnto you:

8 Also the fwine, becaufe he deuideh the hoofse, & cheweth not the cud, shalbe vncleane vnto you : ye shal not eat of their flesh, nor touche their dead carkefies.

9 ¶ Thefe ye shal eat, of all that are in the waters: all that haue finnes and fcules shal ye eat.

10 And whatsfouer hathe no finnes nor fcules, ye shal not eat: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shal eat:

12 But thefe are thei, whereof ye shal not eat: y egle, nor y gofhawke, nor y ofprey,

13 Nor the glead nor the kiss, nor the vulture, after their kinde,

14 Nor all kinde of : aueus,

15 Nor the oftriche, nor y nighcrowe, nor y femeaw, nor the hawke after her kinde,

16 Nether the lytle owle, nor the great owle, nor the redhanke,

17 Nor the pellicane, nor the fwane, nor y co-morant:

18 The ftorcke alfo, and the heron in his kinde, nor the
lapwing, nor the backe.

19 And euerie creping thing y flieth, shalbe vncleane vnto you:
it shal not be eaten.

20 But of all cleane foules ye may eat.

21 Ye shal eat of nothing that d dyth alone, but thou shalt giue
it vnto the stranger that is within thy gates, that he may eat it:
or thou maiest fel it vnto a ftrager: for thou art an holy people
vnto y Lord thy God. Thou shalt not feeth a kid in his mothers
milke.

22 Thou shalt giue the tithe of all the increase of thy fede, that
commeth for the of the field yere by yere.

23 And thou shalt eat before the Lord thy God (in the place
which he shal chofe to caufe his Name to dwel there) the tithe
of thy corne, of thy wine, and of thine oyle, and the fitftborne
of thy kyne and of thy fhepe, that thou maiest leaine to feare
the Lord thy God alway.

24 And if the way be to long for thee, fo that thou art not able
to cary it, becaufe the place is far from thee, where the Lord
thy God shal chofe to feth his Name, f whe the Lord thy God
shal bleffe thee.

25 Thou shalt thou make it in money, and take the money in thine hand, and go vnto the place which the Lord thy God shal chofe.

26 And thou shalt beftowe the money for what fouer thine fheat defireth : whe-

Levit. 11, 28

c becaufe their blood was not fhed, but remas neth in them. d Which is out of thy religion.

Exod. 23, 29, and 34, 26.

e The tribes were ordained for the maintenance of the Levites, which had none inheritance.

f When he shal giue thee abilitie

or, kinde 7p.

Ordinances.

Deuteronomie.

8. After the Priest hache re ceived y Lord parce.

9. And the Leuite that is within thy gates, shalt thou not for sake: for he hathe nether parte nor inheritance with thee.

10. At the end of thre yere y shalt bring forthe all the tithes of thine encrease of y fame yere, & lay it vp within thy gates.

11. Then the Leuite shal come, because he hathe no parte nor inheritance with thee, & the stranger, and the fatherless, and the widowe, which are within thy gates, and shal eat, and be filled, that the Lord thy God may bless thee in all the worke of thine hand which thou doest.

CHAP. XVI.

12. The yere of releasing of debts. y God blesseth them that hope his commandments. y To helpe the poore. 13. The fredome of servants 14. The first borne of the cattal mail be offered to the Lord.

13. A I the terme of seuen yeres thou shalt make a fredome.

14. And this is the maner of y fredome: eue- rie a creditour shal quite the lone of his had w he hathe lent to his neighbour: he shal not aske it agame of his neighbour, nor of his brother: for the yere of y Lords fredome is proclaimed.

15. Of a stranger thou maist require it: but y which thou hast with thy brother, thine hand shal remit:

16. b Saue when there shalbe no poore with thee: for the Lord shal bless thee in the lad, which the Lord thy God giueeth thee, for an inheritance to possess it:

17. So that thou hearken vnto the voyce of y Lord thy God to observe & do all these commandments, which I commade thee this day.
18. For y Lord thy God hathe blessed thee, as he nathe promised thee: & thou shalt lend vnto manie naciens, but thou thy sel se shalt not borowe, & thou shalt reigne ouer manie naciens, and they shal not re- gne ouer thee.
19. If one of thy brethre with thee be poo- re within anie of thy gates in thy land, w the Lord thy God giueeth thee, thou shalt not harden thine heart, nor shut thine had from thy poore brother:
20. But thou shalt open thinehad vnto him, and shalt lend him sufficient for his nede which he hathe.
21. Beware y there be not a wicked thought in thine heart, to say, The seuenth yere, y yere of fredome is at hand: therefore it grieueeth thee to loke on thy poore bro- ther, and thou giueeth him noght, & he crie- vnto the Lord against thee, so that finne be in thee:
22. Thou shalt giue him, & let it not grieve
23. "thine heart to giue vnto him: for because of this y Lord thy God shal bless thee in all thy works, & in all that thou putrest thine hand to.

24. Because there shalbe euer fame poore in the land, therefore I commande thee, saying, Thou shalt open thine hand vn- to thy brother, to thy nede, and to thy poore in thy land.
25. If thy brother an Ebrewe sel him seife to thee, or an Ebrew esse, and serue thee six yere, eue in the seuenth yere thou shalt let him go fre from thee.
26. And when thou sendest him out fre fro thee, y shalt not let him go away emptie,
27. But shalt giue him a liberal reward of thy shepe, & of thy corne, & of thy wi- ne: thou shalt giue him of that wherewith the Lord thy God hathe blessed thee.
28. And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I comma- de thee this thing to day.
29. And if he say vnto thee, I wil not go a- way from thee, because he loueth thee & thine house, & because he is wil with thee,
30. "Then shalt thou take a naule, and perce his eare through against the dure, and he shal be thy seruut for euer: and vnto thy mayd seruaut thou shalt do likewise.
31. Let it not grieve thee, when thou lettest him go out be fro thee: for he hathe ser- ued thee six yeres, which is the

double wor- the of s an hired seruant: & the Lord thy God
shal bless thee in all y thou doest.

32. "All the first borne males that come of thy cattel, & of thy
shepe, thou shalt fan- chise vnto the Lord thy God. b Thou
shalt do no worke with thy first borne bul- locke, nor
sheare thy first borne shepe.

33. Thou shalt eat it before the Lord thy God yere by yere, in
the place which the Lord shal chose, hath y, & thine
household.

34. "But if there be anie blemish therein, as if it be lame, or
blinde, or haue anie euil faut, y shalt not offer it vnto y
Lord thy God,

35. But shalt eat it within thy gates: the vn- cleane, and the
cleane shal eat it alike, as the roe bucke, and as the heart.

36. Onely thou shalt not eat the blood the- roof, but poore it
vpon y groude as water.

CHAP. XVI.

39. Of easter, 10. Wifthiside, 12. And the feast of 10- bernacles.
13. What officers vgle to be ordained,

40. Idolatrie forbidden.

41. Thou shalt kepe y moneth of Abib & thou shalt celebrate
the Palleouer vnto the Lord thy God: for in the mo- neth of

Abib the Lord thy God broght thee out of Egypt by night.

42. Thou shalt therefore offer the Palleo- uer vnto the Lord thy God, of shepe and bullockes in the place where the Lord shal

43. To trie yore charitie, stat.

44. Thou shalt be liberal.

45. In token y thou oath se- knowledg the benefit which God hathe gi- ueeth thee by his labours.

46. To the yere of tabide, La- uit 25,40.

47. For the hi- red seruat ser- ued but thre yeres, and he is and 34,19. For they as re the Lords.

48. For the hi- red seruat ser- ued but thre yeres, and he is and 34,19. For they as re the Lords.

49. Thou shalt afowl eat the as y roe bu- ke, and other wilde beasts.

Ordinances.

Deuteronomie.

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Exud. 12, 14.

e Which first fied that affi- thou, which y heeded in E- gypt.

4 This was 5 chiefly acclu- plished, when the triple was buyit.

e Which was indicate to put them in reme- brice of their deliverize out of Egypt: to 7 continue them in the hope of Jesus Christ, of whome that li- be was a figure

f Beginning at 9 the next mor- ning after the Pafficoeur, Le- wit 23, 15 cau. 21, 4

40, 41 then are also, willingly.

g That is, the 61 day of the fewish moich, Leu 15, 14

Exud 23, 15. E 24, 20. Excd 16, 6.

fhall chlofe to caufe his Name to dwel.

Thou * fhalt eat no leauened bread with it: but feuen dayes fhalt thou eat vnleauened bread therewith, euen the bread of tribulacion: for thou cameft out of the land of Egypt in hafte, that thou maift remember the day when thou cameft out of y land of Egypt, all y dayes of thy life.

4 And there fhall be no leauen fene with thee in all thy coaftes feuen dayes long: nether fhall there remaine the night anie of the flefh vntil the morning which thou offft edft the firft day at euen.

Thou maist 4 not offer the Paffeouer within anie of thy gates,
which the Lord thy God giueth thee:

6 But in the place which y Lord thy God fhall chofe to place his
Name, there thou fhalt offer the * Paffeouer at euen, about the
going downe of the funne, in the fea- fon that thou cameft out
of Egypt.

And thou fhalt: ofte and eat it in y pla- ce which the Lord thy
God fhall chofe, and fhalt returne on the morow, and go vnto
thy tentes.

8 Six dayes fhalt thou eat vnleauened bre- ad, and the feuenth
day fhall be a folemne affembly to the Lord thy God: thou fhalt
do no work: there is.

9 feuen wekes fhalt thou f number vnto thee, and fhalt begin to
number the feuen wekes, when thou beginft to put the fickle to
the corne:

10 And thou fhalt kepe the feaft of wekes vnto the Lord thy
God, euen a fre gift of thine hād, which thou fhalt giue vnto
the Lord thy God, as the Lord thy God hath bleffed thee.

11 And thou fhalt reioyce, before the Lord thy God, thou and
thy fonne, and thy daughter, and thy feruant, and thy maid, and
the Leute that is within thy gates, & the ftranger, and the
fatherles, and the widow, that are among you, in the place
which y Lord thy God fhall chofe to place his Name there,

12 And thou shalt remeber that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 Thou shalt obserue the feast of the Tabernacles seuen daies, when thou hast gathered in thy corne, and thy wine.

14 And y shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leute, and the stranger, and the fatherles, and the widow, that are within thy gates.

15 Seuen daies shalt y kepe a feast vnto the Lord thy God in the place which y Lord shal chofe: whe y Lord thy God shal bleffe thee in all thine increas, & in all y workes of thine hāds, y shalt in anie case be glad.

16 Y* Thre times in the yere shal all y ma-

les appeare before the Lord thy God in y place which he shal chofe: in y feast of the vnleauened bread, & in y feast of y wekes, & in the feast of the Tabernacles: & they shal not appeare before the Lord empty.

17 Euerie man shal giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 Y Iudges and officers shalt thou make thee in all thy cities, w the Lord thy God giueth thee, throughout thy tribes: & they

fhall iudge y people w righteo* iudgement.

19 Wreft not thou the Lawe, not: tefpect anie perfone, nether take rewarde: for the rewarde blindeth the eyes of the wife, & peruerterth the wordes of the iuft.

20 That w k is iuft and tight fhalt thou fol- lowe, that thou maift liue, & poffeffe the lād which the Lord thy God giueth thee.

21 Y Thou fhalt plaf thee no groue of anie trees nete vnto the altai of the Lord thy God, which thou fhalt make thee.

22 Thou fhalt fet thee vp no' piller, which thing the Lord thy God hateth.

CHAP. XVII.

3 The punishment of the iddiator. 9 Hard controuer- lies are bright to the Preuft and the iudge. 12 The contemner muft dye 13 The election of the King, 16 &c 17 What things be right to suicide, 18 And what be right to embrace.

1 Thou fhalt offer vnto y Lord thy God no bullocke nor fhepe wherein is ble mifh or anie euil fauoted thing: for that is an abominacio vnto y Lord thy God.

2 If there be found amog you in anie of thy cities, which y Lord thy God giueth thee, man or b woman that hathe wrought

wickednes in the sight of the Lord thy God, in transpreffing
his couenant,

3 And hath gone & fetued other gods, & worshipped the: as
the funne, or the moo- ne, or anie of the lofte of heauen, which
I haue not e commanded,

4 And it be tolde vnto thee, and thou halt heard it, then shalt
thou inquire diligent- ly: and if it be true, and the thing
certeine, y fuche abominacion is wrought in Ifrael,

5 Then shalt thou bring for the that ma, or that woman (which
haue committed that wicked thing) vnto thy gates, wheth, v it
be man or woman, and shalt stonem them with stones, til they
dye.

6 *At y mouth of two or thre witneffes shal he that is worthy of
death, dye: iue at the mouth of one witnes, he shal not dye.

7 The hands of the d witneffes shalbe first vpō him, to kil him:
and afterwarde the hands of all the e people: so thou shalt take
the wicked away from among you.

8 If there: be a matter to haud for thee in iudgement betwene
blood and blood, be- twene plea and plea, betwene plague and
plague, in the matters of controuerfie

h According to the subliere that God ha- toe giuen ham.

e He gene an- terize to that people for a time to cho- fe them
folues magistrates.

k The magi- strat ionft con- ftially follow the tenor of th:
Lawe, and in nothing de- cline feon in- duce.

Or, image.

a Thou fhalt not ferue God for faction fake, as hypo- erites do.

b Shewing that the crime can not be extrafed by the fealtion of
the perfone.

c Whereby he condemn't all religion and feruing of God which
he ha- the not com- manded.

Nym. 25, 26. chap 19 25. mat 18, 26. 2 cm 15, 2.

d Whereby they declared that they teft fied y trinch e To
fignifie a commune con- lent to man- teine Gods ho- nonr and
ring religion.

y.iiii.

Ordinances.

Deuteronomie.

f Who shall gi- ue sentence as the Priest's co- ful him by the Lawe of God.

g Then shall they their sen- tence that the consonorise may him an end.

h So long as he is the true minister of God, and pro- noleeth accor- ding to his words.

i Who is not of thy nacion, left he change true religion into idolaria, and bring thee to sinuate. j To scourge their minister, and to take the of their left hories, I King 10,28. l From the Lawe of God.

m Meaning. f Deuterono- me. n He shall con- se it to be writ by them, or, he shall writ it by their example.

o Whereby is safe, that high right to no one there submits, as nature but- deth one bro- ther to lose spectators.

within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chofe,

9 And thou shalt come vnto the Priests of the Leuites, & vnto the f iudge that shal- be in thofe dayes, and affe, and thei shal fhewe thee the sentence of iudgement,

10. And thou shalt do according to y thing which they of that place (which the Lord hathe chofen) fhewe thee, and thou

shalt obserue to do according to all that they informeth thee.

11 According to the Lawe, which they shal teach thee, and according to the iud- gemet which thei shal tel thee, shalt t thou do: thou shalt not decline from the thing which they shal shewe thee, nether to the right hand, nor to the left.

12 And that man that wil do presumpte- oufly, not hearkening vnto the Priest (that stâdeth before the Lord thy God to h minister there) or vnto the iudge, that man shal dye, and thou shalt take away euli fro Ifraél.

13 So all the people shal heare and feare, and do no more presumpteoufly.

14 When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nacions that are about me,

15 Then thou shalt make him King ouer thee, whome the Lord thy God shal cho- fe: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a i stranger ouer thee, w is not thy brother.

16 In anie wife he shal not prepare him ma- nie houfes, nor bring the people againe to h Egypt for to increafe the nobere of

hor- fes, feing the Lord hathe laid vnto you, Ye fhall henfforthe go no more again that way.

17 Nether fhall he take him manie wiues, left his heart i turne away, nether fhall he gather him muche filuer and gold.

18 And when he fhall fit vpon the throne of his king dome, then fhall he write him this n Lawe repeted in a booke, by the a Priests of the Leuites.

19 And it fhallbe with him, and he fhall read therein all dayes of his life, that he may learne to feare the Lord his God, co to kepe all the wordes of this Lawe, and thefe ordinances, for to do them:

20 That his heart be not lifted vp aboue his o brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his king dome, he, and his fonnes in the middes of Ifraél.

CHAP. XVIII.

The portion of the Leuites 6 Of the Leuite coming from another place. 7 To auerde the abomina-

cion of the Gentiles. 12 God wil not learne the wilhone a true Prophet. 20 The felfe prophet fhallbe ftame. 21 How he may be known.

1 The Priests of the Leuites, and all the tribe of Leuf a ſhal haue no parte nor inheritance with Ifraél, a but ſhal eat the offrings of the Lord made by fire, and his inheritance.

2 Therefore ſhal they haue no inheritance amog their brethren: for the Lord is their inheritance, as he hathe ſaid vnto them.

3 And this ſhalbe y Priests duetie of the people, that they, which offer ſacrifice, whether it be bullocke or ſhepe, ſhal giue vnto the Priest the b ſhulder, and the two chekes, and the mawe.

4 The firſt frues alſo of thy corne, of thy wine, and of thine oyle, and the firſt of the fleece of thy ſhepe ſhalt thou giue him.

5 For the Lord thy God hathe choſen him out of all thy tribes, to ſtand and miniſter in the Name of the Lord, him, & his ſonnes for euer.

6 Alſo when a Leuite ſhal come out of anie of thy cities of all Ifraél, where he remained, and come with c all the deſire of his heart vnto the place, which the Lord ſhal choſe,

7 He ſhal then miniſter in the Name of y Lord his God, as all his brethren the Le- uites, which remaine there before the Lord.

8 They ſhal haue like porciós to eat d be- ſide that which commeth of his ſale of his patrimonie.

9 When thou shalt come into y land which the Lord thy God giueth thee, thou shalt not learne to do after the abominacions of thofe nacions.

10 Let none be founde among you that maketh his sonne or his daughter to e go through the fire, or that vfeth witchcraft, or a regarder of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmes, or that counfelleth with fpirits, or a fohefayer, or that asketh counfel at the dead.

12 For all that do fuche things are abominacions vnto the Lord, and becaufe of thefe abominacions the Lord thy God doeth caft them out before thee.

13 Thou shalt be f vpriht therefore with the Lord thy God.

14 For thefe nacions which thou shalt poffeffe, hearken vnto thofe that regarde the times, & vnto forcerers: as for thee, the Lord thy God hathe not fuffered thee fo.

15 The Lord thy God wil raife vp vnto thee a s Prophet like vnto me, fro amog you, even of thy brethre: vnto him ye fhall hearken,

16 According to all that thou defireft of the Lord thy God in Horéb, in the day of

the

Cities of refuge.

Deuteronomie.

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Gond. 20 19.

the assemblie, when thou saidest, Let me heare the voyce of
my Lord God no mo- re, not se this great fire ame more, that I
dye not.

17 And the Lord said vnto me, Thei haue wei spoken.

Inf. 1.45. all 2.21

b Which pro- met is not one- ly made to Christ, but to all 4
wache in his Name, Isa 30.21.

1 By executing punishment vp- on him.

18 "I wil raise the vp a Prophet from amog their brethren like
vnto thee, and wil put my wordes in his mouth, and he shal
speake vnto them all that I shal comman- de him.

19 And whosocuer wil not hearken vnto my wordes, which he
shal speake in my Na- me, I wil require it of him.

20 But the prophet that shal presume to speake a worde in my
Name, which I haue not commanded him to speake, or that

spea- keth in the name of other gods, euen the same prophet
shal dye.

21 And it thou think in thine heart, How shal we know the
worde which the Lord hathe not spoken?

22 When a prophet speaketh in the Na- me of the Lord, if the
thing 2 follow not not come to passe, that is the thing which
the Lord hathe not spoke, but the prophet hathe spoke it
presumptuously: thou shalt not therefor be afrayed of him.

CHAP. XIX.

a The fricified owner 14 Not to remove thy neighbours bonder.
16 The punishment of him that beareth false wishes.

Chap 12.29.

Exod 21.28 memb 31.9. 9/5.20.2.

a Make an opf & r. adue wry.

b Which kill- eth again his wil to bore no hared in his heart.

a That mor- ther be not ch- matted vpon mother Memb. 35.22.

one, can not be ledged to death

1 W Hē the Lord thy God shal roo- te out the naciens, whose
lad the Lord thy God giueth thee, and thou shalt possesse

them, and dwel in their cities, and in their houses,

2 "Thou shalt separate thre cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

Thou shalt prepare thee the ware, & de- uide the coastes of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euene manslayer may slee thether.

4 This also is cause wherefore the ma- slaier shal flee thether, and liue: whoso killeth his neighbour ignorantly, & hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand straketh with the axe to cut downe the tre, if the head slip from the helue, and hitte his neighbour that he dyerth, same shal flee vnto one of the cities, & liue,

6 Lest the 2 auenger of the blood followe after the maslaier, while his heart is cha- sed, and ouer take him, because the way is long, & slay him, although he be not wor- thy of death, because he hated him not in time passed.

7 Wherefore I comande thee, sayig, Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God enlar- geth thy coastes (as he hathe sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fa- thers,

9 (If thou kepe all these commandments to do them, which I commande thee this day: to wit, that thou loue the Lord thy God, and walke in his waies for euer) the shalt thou adde thre cities mo for thee besides those thre,

10 That innocent blood be not shed with- in thy land, which the Lord thy God gi- ueth thee to inherit, lest blood be vpon thee.

11 But if a man hate his neighbour, and laie waite for him, and rise against him, & smite any man that he dye, and flee vn- to any of these cities,

12 Then the Elders of his citie shal send and set him thence, and deluer him into the hands of the auenger of the blood, that he may dye.

13 Thine e eie shal not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may go wel with thee.

14 Thou shalt not remove thy neigh- bours make, which thee of old time haue set in thine inheritance, that thou shalt inherit in the lad, which the Lord thy God giueth thee to possess it.

15 One witness shal not rise against a ma for any trespass, or for any sinne, or for any faute that he offendeth in, but at the mouth of two witnesses or at the mouth of thre witnesses shal the matter be sta- blished.

16 If a false witness rise vp against a man to accuse him of trespass,

17 Then bothe the men which striue toge- ther, shal stand before the Lord, even before the Priests and the Judges, which shalbe in those daies,

18 And the Judges shal make diligent in- quisition: and if the witness be founde fal- se, and hathe giuen false witness against his brother,

19 Then shal ye do vnto him as he had thought to do vnto his brother: so thou shalt take euil away so the of the middes of thee.

20 And the rest shal heare this, and feare, and shal henceforth the comit no more any suche wickednes among you.

21 Therefore thine eie shal haue no com- passion, but life for life, ere for eie, tothe for tothe, hand for hand, fore for fore.

CHAP. XX.

3 The exhortation of the Press when the Israelites go to battle! The exhortation of the officers show, y who shalde go to battle! Peace must first be pro- clamed! The trees that heare fruit, must not be destroyed.

e Let thou be punished for innocent blood

f The Mag- drates.

g Then who- sooner pard- neeth mother, offedeth again the worde of God.

Chap 17.6. mat 13.26. ich 8.17. 2. (vc. 13.2. chr 10.26.

h Gods proff. ce is where he true ministers are assembled.

Prov. 19.2. dan. 13. 62.

Exod 21.28. levi. 24.20. mat 5.38.

2.i.

Of warre.

Deuteronomie. Vnknownen murther.

a Morning, vph luchoucaithon for God per- miteth not his people to fight whit is feouth good to them

Chap 21.7.

b In present to defend you at his grace and power.

c For when that fired first to dwell in an house, they go ne thanks to God, acknowledging they had that heme- fore by his gra on 6 The Elbore brode signifi- eth to make cinnine or prophane, Leul, 6p, 15.

Ludg.2.2.

Memb.21.22. chap.2.26. a If it accept peace.

Lph.1.2.

WHen a thou shalt go for the to warre against thine enemies,
& shalt it horfas and charers, and people mo then thou, be not
afraid of them: for the Lord thy God with thee, which broght
thee out of the land of Egypt.

2. And whé ye are come nere vnto the bat- tel, then the Præst
shal come for the to speake vnto the people,

3. And shal say vnto them, Heare, ô Ifraél: ye are come this
day vnto battel against your enemies: let not your hearts
fains, nethes feare, nor be amazed, nor adread of them.

4 For the Lord your God b goeth with you, to fight for you
against your enemies, and to faue you.

5 And let the officers speake vnto y peo- ple, saying, What
man is there that hathe boyle a newe house, and hathe not c
dedi- cate it let him go and returne to his hou- se lest he dye in
the battel, and an other man dedicate it.

6 And what man is there that hathe plated a vineyard, and
hathe d not eaten of the frute? let him go and returne againe
vnto his house, lest he dye in the battel, & ano- ther eat the
frute.

7 And what man is there that hathe betro- thed a wife, and hathe not taken her? let him go and returne againe vnto his house, lest he dye in battel, and another man take her.

8 And let the officers speake further vnto the people, & say, Whofoeuer is afraid and faint hearted, let him go and returne vnto his house, lest his brethrenes heart faint like his heart:

9 And after y the officers haue made an end of speaking vnto the people, thei shal ma- ke captaines of the armie to gouerne the people.

10 When thou comest nere vnto a citie to fight against it, thou shalt offer it peace.

11 And if it answer thee againe e peacea- bly, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and ferue thee.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shal deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the swords.

14 Onely the women, and the children, * and the cattel, and all that is in the citie, euen all the spoile thereof shalt thou take

vnto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hathe giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way of from thee, which

are not of the cities of these f nacions here.

16 But of y cities of this people, which the Lord thy God shal giue thee to inherit, thou shalt faue no persone aliue,

17 But shalt vtterly destroye them: to wit, the Hittites, and the Amorites, the Ca- naanites, & the Perizzites, the Hiiites, and the Iebusites, as the Lord thy God hathe commanded thee,

18 That they reache you not to do after all their abominacions, which thei haue done vnto their gods, and fo ye shulde sinne against the Lord your God.

19 When thou hast besieged a citie long time, and made warre against it to take it, destroye not the trees thereof, by smiting an axe into them: for thou manest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the 8 tre of the field is man life)

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroye & cut downe, and make fortes against the citie that maketh warre with thee, vniil thou subdue it.

CHAP. XII.

2 Inquisition for murther 11 Of the woman taken in warre 12
The birthright can not be changed for affec- tion 13 The
disobedient child. 14 The bodie may not hang all night.

1 F on: be founde a slayne in the land, which the Lord thy God
giueth thee to possesse it, lying in the field, and it is not known
who hathe slayne him,

2 Then thine Elders and thy Iudges shal come forthe, and
measure vnto the cities that are round about him that is slayne:

3 And let the Elders of that citie, which is next vnto the slayne
man, take out of the droue an heifer that hathe not bene put to
labour, nor hathe drawen in th. yoke.

4 And let the Elders of that citie bring the heifer vnto a f thonie
b valley, which is nethere eared nor sowed, and strike of the
heifers necke there in the valley.

5 Also the Præsts: the formes of Leul (who- me the Lord thy
God hathe chosen to minister, and to bless in the Name of the
Lord) shal come forthe, and by their wor- de shal all strife and
plague be tried.

6 And all the Elders of that citie that ca- me nere to the slayne
man, shal wash their hands ouer the heifer that is beheaded in
the valley:

7 And shal testifie, and say, Our hands haue not shed this blood, nether haue our eies fene it.

8 O Lord, be merciful vnto thy people Ifraél, whome thou hast redeemed, and lay no innocent blood to y charge of thy people Ifraél, & y blood shalbe forgiue them.

9 So shalt y take away the erye of innocent blood

f For God had appointed that y Cananites shulde be destroyed, & ma- de y Ifraelites executors of his wil, Chap. 7.1.

g Some read. For men, that he is made of the tre of y field, to come out in y siege against thee.

a This Laws declareth how horrible a thig murther is, se- ting y for one man a whole country shal be punished, except a remedy be foun- de.

b Outright. b That the blood shed of the innocent beast in a folli- carry place, may make them abhorre the last.

e This was the proper, which y Præsts made in the andifice of the people.

Ordinances.

Deuteronomie.

90 185/1224

blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shal deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt se among the captiues a beautiful woman, and hast a desire vnto her, & woldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shal shau her head, and pare her nailes,

13 Signifying that her former life must be changed be: 13 fore that colde be topped to the people of God

e As having renounced parents and country

f This only was permitted in the warren: otherwise the Israelites colde not many strangers.

g This declareth that the pluralistic of wives came of a corrupt affection.

h He, while the State of the hated lieth

i As much as to two of the others

j Secured he the vineyard, as was Reuben Saakobs sonne.

k For it is the mothers due-tie also to in-firoth her chil-dren.

Which death was also ap-poned for blasphemers and idolars:
fo that to dif-obey the pa-route is moite horrible.

m For Gods Laws by his death is fati- fied, and natu- re
abhorreth eruclei: Gal 3,13.

And she shal put of the garment that she was taken in, and she
shal remaine in thine house, 4 and bewaile her father & her
mother a moneth log: and after that shalt thou go in vnto her,
and may her, and she shal be thy 5 wife.

And if thou haue no fauour vnto her, then y maceft let her go
whether she wil, but thou shalt not fel her for money, nor make
marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and an other 6 hated,
and they haue borne him children, bothe the loued and also the
hated: if the first borne be the fonne of the hated,

16 Then when the time cometh, that he appointech his fonne to
be heyres of that which he hathe, he may not make the fonne
of the bejoued first borne before the fonne of the hated, which
is y first borne:

17 But he shal acknowledge the fonne of y hated for y first
borne, & giue him 6 double porcion of all that he hathe: for he
is the first of his strength, and to 7 him belongeth the right of
the first borne.

18 If anie man haue a fonne that is stubburhe and disobedient, which wil not hearken vnto the voyce of his father, nor the voyce of his 8 mother, and they haue chaftened him, and he wolde not obey them,

19 Then shal his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shal fay vnto the Elders of his citie, This our fonne is stubburne and disobedient, and he wil not obey out admonicion, he is a 1yotou, and a dronkard.

21 Then all the men of his citie shal f fone him with fones vnto death: fo thou shalt take away euil from among you, that all Israel may heare it and feare.

22 ¶ If a man also haue comitted a trespas worthy of death, and is put to death, & thou hangeft him on a tre,

23 His body shal not remaine m all night vpo y tre, but thou shalt bury him y fame day: for the 4 euil of God is on him that is haged D: file not therefore thy land, y y Lord thy God giueeth thee to inherit.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 2 The woman may not weare mans apparel, nor man the woman. 6

Of the dam and her yong birds. 3 Why thee shulde haue
batement. 9 Nye to meae diuers kynds together. 13 Of the
wife not being founde a vergine. 22 The punishment of
adulterie.

1 Thou 4 shalt not se thy brothers oxe 2 and 13,4. 2 Nor his
shepe go astray, and 4 with- 4 As thogh 3 diuwe thy selfe from
them, but shalt bring thou lawest 4 them againe vnto thy
brother.

2 And if thy brother be not 5 nere vnto b Shewing, y 6 thee, or
if thou knowe him not, then y shalt brotherly as- 7 bring it into
thine house, and is shal remaine with thee, vntil thy brother
seke after it: then shalt thou deliuer it to him sefted no them 8
the wede, not only to them that dwelter it: then shalt thou
deliuer it to him that the wede be 9 the wede, not only to them
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100 the wede, not only to them that dwelter it: then shalt thou
deliuer it to him the wede be

2 And if thy brother be not 5 nere vnto b Shewing, y 3 nor his
shepe go astray, and 4 with- 4 As thogh 4 diuwe thy selfe from

them, but shalt bring thou lawest 5 them againe vnto thy brother.

3 And if thy brother be not 5 nere vnto b Shewing, y 4 thoe, or if thou knowe him not, then y shalt brotherly as- 5 bring it into thine house, and is shal remaine with thee, vntil thy brother seke af- 6 ter it: then shalt thou deliuer it to him againe.

3 In like maner shalt y do with his c asse, and fo shalt thou do with his raiment, and shalt fo do with all lofte things of thy brother, which he hathe lofte: if thou hast found them, thou shalt not withdrawe thy selfe from them.

4 ¶ Thou shalt not se thy brothers asse nor his oxe fall downe by the way, and with-draw thy selfe from them, but shalt life them vp with him.

5 ¶ The 4 woman shal not weare that which pertaineth vnto the man, nether shal a man put on womans raiment: for all that do so, are abominacion vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in anie tie, ot on the ground, whether they be yong or egges, and the dam fitting vpo the yong, or vpon the egges, 4 thou shalt not take the dam with the yong,

7 But shalt in anie wife let the dam go and take the yong to thee, y thou matelt prof-per and pi olong thy dayes.

8 ¶ Whe thou buyldest a newe house, thou shalt make a batelment on thy roof, that thou lay not blood vpon thine house, if a-nie man fall thence.

9 ¶ Thou shalt not se thy vineyard with diuers kides of sedes, lest thou delile the increase of the sede which thou hast fowen, and the frute of the vineyarde.

10 ¶ Thou shalt not prowē with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers fortes, as of wolles and line together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vestue, whete-with thou couereft thy selfe.

13 ¶ If a man take a wife, and when he hathe lien with her, hate her,

14 And lay a flun tenous things vnto her charge, and bring vp an euil name vpon her, an 1 hay, troke thre wife, and when I came to her I found not a maid.

15 Thou shalt not se thy brothers oxe and 13,4. 16 As thogh thou fowest it not.

17 But shalt not se thy brothers oxe and 13,4. 18 Nor his shepe go astray, and 4 with- 4 As thogh thou fowest it not.

19 But shalt in anie wife let the dam go and take the yong to thee, y thou matelt prof-per and pi olong thy dayes.

20 ¶ Thou shalt not se thy brothers asse nor his oxe fall downe by the way, and with-draw thy selfe from them, but shalt life them vp with him.

21 ¶ The wome shalt not weare that which pertaineth vnto the man, nether shal a man put on womans raiment: for all that do so, are abominacion vnto the Lord thy God.

22 ¶ If thou finde a birdes nest in the way, in anie tie, ot on the ground, whether they be yong or egges, and the dam fitting vpo the yong, or vpon the egges, 4 thou shalt not take the dam with the yong,

23 ¶ But shalt in anie wife let the dam go and take the yong to thee, y thou matelt prof-per and pi olong thy dayes.

24 ¶ Thou shalt not se thy brothers asse nor his oxe fall downe by the way, and with-draw thy selfe from them, but shalt life them vp with him.

Ordinances.

Deuteronomie.

maides virginities, vnto the Elders of the citie to the gate.

16 And the maides father shal fay vnto the Elders, I gaue my daughter vnto this ma to wife, and he hateth her:

17 And lo, he laeth slanderous things vnto her charge, fayig, I foid not thy daughter a maid: lo, thefe are the tokens of my daughters' virginitie: and they shal spreade ye vesture before the Elders of the citre.

18 The the Elders of the citre shal take that man and chastice him,

19 And shal condemne him in an hundredth shekels of siluer, and giue them vnto the father of ye maid; because he hathe broght vp an euil name vp o a maid of Israel: & she shal be his wife, & he may not put her away all his life.

20 But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forth the maide to the dore of her fathers house, and the men of her citre shal stone her with stones to death: for she hathe wrought follie in Israel, by playing the whore in her fathers house: so thou shalt put euil away from among you.

22 If a man be found lying with a woman marred to a man, then they shal dye euen bothe twarne: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israel.

23 If a maide be betrothed vnto an housband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto ye gates of the same citre, and shal stone them with stones to death: the maide because she cryed not, being in the citre, and ye man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

25 But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so is this matter.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 If a man finde a maide that is not betrothed, and take her, and lye with her, & they be founde,

29 Then the man that lay with her, shal giue vnto the maides father fifty shekels of siluer: and she shal be his wife, because he hathe humbled her: he can not put her away all his life.

30 No man shal take his fathers wife,

nor shal vncover his fathers skirt.

CHAP. XXIII.

1 What man might not be admitted to office. 2 What they ought to anode when they go to warre. 3 Of the fugitive servant. 4 To flee all kinds of wheredome. 5 Of vsorse. 6 Of vsorse. 7 Of the neighbours 'One and come.

1 None that is hurt by burling, or that hathe his prui mebre cut of, a shal entre into the Congregation of the Lord.

2 A bastard shal not entre into the Congregation of the Lord: euen to his tenth generacion shal he not entre into the Congregation of the Lord.

3 The Ammonites and the Moabites shal not entre into the Congregation of the Lord: euen to their tenth generacion shal they not entre into the Congregation of the Lord for euer,

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balazim the sonne of Beor, of Pethor in Aram-nahazim, to curse thee.

5 Neuertheles, the Lord thy God wode not kearken vnto Balazim, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seke their peace nor their prosperitie all thy daits for euer.

7 Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of the in their third generacion, shal entre into the Congregacion of the Lord.

9 When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

10 If there be among you anie that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shal not entre into the hoste,

11 But as euen he shal wash him selfe with water, and when the sunne is downe, he shal entre into the hoste.

12 Thou shalt haue a place also without the hoste whether thou shalt resorte,

13 And thou shalt haue a paddle among thy weapós, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt a couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee:

therefore thine hoste shal be holy, that he se no filthy thing in thee and turne away from thee.

15 Thou shalt not deliuer the seruant vnto his master, which is escaped from his

a father to be, are other, or ternary awife.

b This was to cause them to live chastely, that their possessions might not be resisted

16 (see 21, 2, 3, 4)

c Hereby he condiseeth all, that further not the children of God in their vocals.

d Thou shalt haue nothing to do with them.

e If the fathers haue removed their idolatrie, and retreated circumcision.

f For the use resist of nature.

g Meaning hereby that his people shal be pure boehm in foile and body.

h This is most of the heath who fled for their matters cruelty and embraced the true religion.

k Meaning the shute, wherein the signet of her virginitie were.

l For the fam. of the chil. de redundeth to ye shume of the
parents: therefore he was recompl. and when she was family.

Lond. 20, 20.

No. 2, 3, 4.

No. 20, 20.

k Meaning, the innocent can not be punished.

Cond. 20, 20.

l He shal not lye with his thymother: meaning hereby all other
degrees for burden. Lond.

master

Diuorcement.

Deuteronomie.

91187/1224

"Sir your

I Forbidding hereby that an game got- ren of evil things,
Shalde he applied to the service of God, Mic 1,7. Exod 22,15.
Leu 21,36.

8 That was permitted for a time for the hardness of their heart I
If thou she- we thy char- ter to thy bro- ther, God wil declare

his love reward thee.

9 If the vowe be lawful and godly

10 Being hired for to labour.

11 To bring home to thine house. Mat. 22,1.

a Hereby God approach not that light di- uorcement, but permitted is to anode for- ther incom- ience, Math. 9,7.

master vnto thee.

16 He shal dwel with thee, even amog you, in what place he shal chofe, in one of thy vcities where it liketh him beft: thou shalt not vexen him.

17 ¶ There shalbe no whore of the daughters of Israel, nether shal there be a who- tekeeper of the sonner of Israel.

18 Thou shalt nether bring the hire of a whore, nor y price of a dog into the house of the Lord thy God for anie vowe: for euen bothe thefe are abominacion vnto the Lord thy God.

19 ¶ Thou shalt not giue to vfurie to thy brother: as vfurie of money, vfurie of meat, vfurie of anie thing that is put to vfurie.

20 Vnto a k stranger thou maiest lend vpo vfurie, but thou shalt not lend vpon vfurie vnto thy brother, that the Lord thy God may 1 bleffe thee in all that thou fitteft thine hand to, in the lad whether thou goest to possesse it.

21 ¶ When thou shalt vowe a vow vnto y Lord thy God, thou shalt not be flacke to pay it: for the Lord thy God wil surely require it of thee, and so it shulde be sinne vnto thee.

22 But when thou absteineft from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lipper, thou shalt a kepe and performe, as thou halt vowed it willingly vnto the Lord thy God: for thou hast spoke it with thy mouth.

24 ¶ When thou comest vnto thy neigh- bours vineyard, then thou maiest eat gia- pes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 Whê thou comest into thy neighbours come a thou maiest plucke the eares with thine hand, but thou shalt not moue a sic- kle to thy neighbours corne.

CHAP. XXIII.

1 Diuorcement is permitted 2 He that is newly ma- ried is exempted from warre. 3 Of the pledge. 14 Wages must not be retened. 16 The good must not be punished for the bad 17 The care of the stranger, fa- therles and widows.

1 When a ma taketh a wife, and ma- rieth her, if so be she finde no fa- uour in his eyes, because he hath eepied some

filthines in her, a then let him write her a bil of diuorcement,
and put it in her hand, and send her out of his house.

2 And whê she is departed out of his hou- fe, and gone her
way, and mary with an o- the: man,

3 And if the later housband hate her, and write her a letter of
diuorcement, and put it in her had, and send her out of his hou-
fe, or if the later man dye which toke her to wife:

Then her first housband, which sent her away, may not take
her againe to be his

wife, after that she is a defiled: for that is abominacion in the
sight of the Lord, and thou shalt not caufe y lad to sinne, when
y Lord thy God doeth giue thee to inhe: it.

5 ¶ When a man taketh a newe wife, he shal not go a warfare,
6 nether shalbe charged with anie bufines, but shalbe fre at
home one yere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor y vp- per a miistone to
pledge: for this gage is ins liuing.

7 ¶ If anie man be found stealing anie of his brethren of the
chil-ren of Israel, and maketh marchadise of him, or sellech
him, that thefe shal dye, so shalt thou put evil away from
among you.

8 ¶ Take hede of the plague of leprosie, that thou obserue diligently, & do according to all that the Priests of the Levites shal teache you: take hede ye do as I commanded them.

9 Remember what the Lord thy God did vnto a Miriam by the way after that yewe- re come out of Egypt.

10 ¶ When y shalt aske againe of thy neighbour anie thing lent, thou shalt not goe in- to his house to fet his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shal bring y pledge out of the doores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not slepe with his pledge,

13 But shalt restore him the pledge when y sinne goeth downe, y he may slepe in his rayment, & bleffe thee: & it shalbe light-oufines vnto thee, before y Lord thy God.

14 ¶ Thou shalt not oppresse an hired seru- ant that is nedy and poore, nether of thy brethren, nor of the stranger that is in thy land within thy gates.

15 a Thou shalt giue him his hire for his day, nether shal the sinne go downe vpon it: for he is poore, & therewith listeneth his life: left he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euerie man shal be put to death for his owne sinne.

17 ¶ Thou shalt not pervert the right of the stranger, nor of the fatherles, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, & how the Lord thy God deli- uered thee thence, therefore I commande thee to do this thing.

19 ¶ When y cuttest downe thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not go againe to fet it, but it shalbe for the stranger, for the fatherles, for the widow: that the Lord thy God may bleffe thee in all the works:

2.iii.

b Being that by dimming her, he lodged her to be vo- cleaze and de- filed

c That they might leuace to aboure one another: con- ditions and so afterward I liue in godly pra- ce d Nor ano thig, whereby a man greeeth his living.

I col 13,4.

Rom. 22,10.

e As though y worsleft ap- poms when to hear, but shalt
receive what he may spare.

f Though he nulce he re- ch: his, yet God wil not forget it.

1 King 4,4. 2 Ctr 21,4. 1 ctr 31,29. 1 ctr 15,20.

g Beracfe the world die hast citem: inefe forse to peo- pie,
therefore God hath mothe care o- uer them.

Leu 19 9. Cr 23,22.

Ordinances.

Deuteronomie.

On gathers three others.

On the grapes of thy vineyard

h God judged the not made- ful of his be- nefits, except they were be- neficial vnto others.

a Whether there be a pla- neife or none, y magistrates light to trie- out fautes and punifhe recor-
ding to the cis me. b When the crime defer- meth not de- ath e The lewes of superflation
afterward to- he one awais, 2. Cor 11, 14.

2. Cor. 9, 9.

3. Tim 3, 11. Ruth 4, 11. matr 22, 24. mar 12, 19. link 20, 27

4. 2. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

a This liwe importeth, y godly fhuon- faffnes be pre ferneffter in an horifile thing to ie att
woman. paf fihme.

of thine bande.

20 Whē thou' beateft thine oliue tre, thou fhalt not go ouer the boughes againe, but it fhallbe for
the franger, for y fatherles, and for the widow.

22 When thou gathers! thy 'vineyard, thou fhalt not gather the grapes cleane after thee, but ther
fhallbe for the franger, for the fatherles and for the widow.

22. And remember that thou waft h a feruāt in the land of Egypt: therefore I commā- de thee to
do this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To naïfe vp fede to the kinfeman. 11 In what cafe a woman
hand muft be cut of. 13 Of luft weights, and measures. 15 To destroy the Amalékies.

1 When there fhall be frife betwene men, & they fhall come vnto iud- gemens, 2 and fentece
fhallbe giuen vpon them, and the righteous fhallbe-iuftified, and the wicked condemned,

2 Then if fo be the wicked be worthy to be beaten, the iudge fhall caufe him to lye downe, b and
to be beaten before his face, according to his trefpas, vnto a certeine number.

3 Forty ftripes fhall he caufe him to haue and not paf, left it he fhoulde cxcede and beat him
aboue that with manie ftripes, thy brother fhoulde appeare de fpifed in thy fight.

4. 9 Thou fhalt not mofel the oxe that treadeth out the co ne.

5 If brethren dwell together, and one of the dye & haue no childe, the wife of the dead shal not maty without that is, vnto a franger, but his kinfeman shal go in vnto her, and take her to wife, and do the kinfman's office to her.

6 And the first boine which she beareth, shal succede in the name of his brother which is dead, that his name he not put out of Ifraél.

7 And if the man wil not take his kinfe wo- man, then let his kinfwoman go vp to the gate vnto the Elders, and say, My kinfma refifeth to raife vp vnto his brother a na- me in Ifraél: he wil not do the office of a kinfman vnto me.

8 The the Elders of his citie shal call him, and comen with him: if he stand and say, I wil not take her,

9 Then shal his kinfwoman come vnto him in the pefence of the Elders, and lofe his fhooe from his fote, & fpeit in his face, and answer, and say, So shal it be done vnto that man, that wil not buyld vp his bro- theis boufe.

10 And his name shalbe called in Ifraél, The houfe of him whose fhooe is put of.

11 When men ftrue together, one with another, if the wife of the one come nere,

for to rid her houfhand out of the hands of him that fmiteth him, and put forthe her hand, and take him by his pruities,

12 Then thou shalt cut of her hand: thine eie shal not fpare her.

13 Thou shalt not haue in thy bagge two maner of weightes, a great & a small,

14 Nether shalt thou haue in thine houfe diuerfe meafures, a great and a small:

15 But thou shalt haue a right & iust weight: a perfit & a iust meafure shalt thou haue, that thy dayes may be lengthened in y lād, which the Lord thy God giueth thee.

16 For all that do fuche things, and all that do vnrightoufly, are abominacion vnto the Lord thy God.

17 9 Remébet what Amalek did vnto thee by y way, whē ye were come out of Egypt:

18 How he met thee by the way, and fmote the hindmoft of you, all that were feble behind thee, when thou waft fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God ha- the giuen thee reft from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to poffeffe it, then thou shalt put out the re- membrance of Amalek from vnder hea- uen: forget not.

"Rir, Reue and Rine

"Kir. Ephih 4p. pahic read Lord 16, 18.

Exod. 27, 8.

f This was per- tely accompli- fied by Suhl, about 450 ye- rezafer wurde.

CHAP. XXVI.

3 The offering of the firft frutes 5 What they muft pre- reft when they offer them 12 The tithe of the third yea. 13 Their pretellation go offering it 13 To what honour God preferreth them which acknowledge him to be- foree Lord.

1 Also when thou fhalt come into the lād which the Lord thy God giueth thee for inheritance, & fhalt poffeffe it & dwell therein,

2 Then fhalt thou take of the firft of all y frute of the earth, and bring it out of the land that the Lord thy God giueth thee, & put it in a bafket, & go vnto the place, which the Lord thy God fhall chofe to place his Name there.

3 And thou fhalt come vnto the Priest, y fhall be in thofe daies, and fay vnto him, I acknowledge this day vnto the Lord thy God, y I am come vnto the coftre y w the Lord fware vnto our fithers for to giue vs.

4 Then the Priest fhall take the bafket out of thine hand, & fet it downe before the altar of the Lord thy God.

5 And thou fhalt anfwer & fay before the Lord thy God, a Syrian was my father, who being ready to perifh for hunger, went downe into Egypt, and fotoured there w a fmale companie, and grewe there vn- to a naciō great, mighty, &c ful of people.

6 And the Egyptians vexed vs, and trou- bled vs, and laded vs with cruel bondage.

7 But when we c cryed vnto the Lord God of our fathers, the Lord heard our voyce,

a By this ever mofe they ac knowledged y they received the lād of Ca- nāan at a fru gift of God.

b To be called vpō, ferued, & worfhaped fpl rinually, Chap. 24, 5.

c Meaning to abbb who fer- ued to yea in Syria.

d Only by God's fervice, & not by their fathers defer- ning.

e Alledging y promifes ma- de to our fa- thers, Aben- hām, Ithāk, M. Itakāb.

and

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and loked on our aduersitie, and on our labour, and on our oppression.

And the Lord broght vs out of Egypt in a mightie hand, and a stretched out arm, with great terriblenes, bothe in signes & wonors. And he hathe broght vs into this place, and hathe giuen vs this land, enen a land that floweth with milke and hony.

In token of thankful he- are, & mindful of this benefi- te.

Signifying God giueh vs not goude for our felues one ly, but for their vies al- fe, which are committed to our charge.

Without by poetike.

Chap 14.17. & Of malice & contempt.

Or, for anie necefsirte by pusting them to anie prophane vis.

As farre as my faneful as rure wolde fuf ferrfor els, as Daniel & Paul fay, there is not one iuh, Pial 14.4. rom 1,10.

With a good & simple con- fidence Chap. 7.6. & 14.2.

Signifying there is a mo- mal bode be- tween God & his people.

Chap 4.7. Chap 7.6. ver 13.11.

And now, lo, I have broght the fiist frutes of the land which thou, & Lord, hast giuen me, and thou shalt fet it before the Lord thy God, and worfup before y Lord thy God:

And thou shalt reioyce in all the good things which y Lord thy God hathe gi- uen vnto thee and to thine a houfholde, y and the Leuite, and the franger that is a- mong you.

When thou hast made an end of ti- thing all the tithes of thine increafe, the third yeie, which is the yere of tithing, and hast giuen it vnto the Leuite, to the fran- get, to the fatherles and to the widowe, that they may eat within thy gates, and be fatified.

Then thou shalt a fay before the Lord thy God, I haue broght the halowed thing out of mine houfe, & aifo haue giue it vn- to y Leuites & to the frangers, to the fa- thelles, and to the widowe, according to all thy commandements which thou hast commanded me: I haue a tranfgreffed no- ne of thy commandements, nor fogotten them.

I haue not eaten thereof in my mour- ning, nor fuffed oght to perish through vncleannes, nor giuen oght thereof for the dead, but haue hearkened vnto y voyce of the Lord my God: I haue done in after all that thou hast commanded me.

Loke downe from thine holy habitacio, enen from heauen, & bleffe thy people If- rael, and the land which thou hast giuen vs (as thou fwat eft vnto our fathers) the ldd that floweth with milke and honie.

This day the Lord thy God doeth co- mande thee to do thefe ordinances, and lawes: kepe them therfote, and do them with all thine heart, and with all thy fou- le.

Thou hast fet vp the Lord this day to be thy God, and to walke in his wayes, and to kepe his ordinances, and his com- mandements, and his lawes, and to hear- ken vnto his voice.

And the Lord hathe fet thee vp this day, to be a precious people vnto him (as he hathe promifed thee) & that thou shul- deft kepe all his commandements,

And to make thee high aboue all naciós (which he hathe mad) in praife, & in na- me and in gio- ie, & that thou shuld. ft be

an holie people vnto the Lord thy God, as he hathe faid.

CHAP. XXVII.

They are comanded to write the Law vpon ftones for a remembrance, & Aifo to buyde an altar.
13 The car- fings are giuen on mount. bbl

Then Mofes with the Elders of Ifrael commanded the people, faying, Ke- pe all the commandements, which I com- mande you this day.

And when ye fhall paffe ouer Iordén vnto the land which the Lord thy God giueth thee, thou shalt fet thee vp great ftones, & plaifter them with plaifter,

And shalt write vpon the all the wor- des of this Lawe, when thou shalt come ouer, that thou maieft go into the land & the Lord thy God giueth thee: a lad that floweth with mylke and hony, as the Lord God of thy fathers hathe promifed thee.

Therefore when ye fhall paffe ouer Ior- dén, ye fhall f.t vp thefe ftones, which I co- mande you this day in moût Ebal, & thou shalt plaifter them with plaifter.

And there shalt thou buyld vnto y Lord thy God an altar, enen an altar of ftones: y shalt lift none v pron instrument vpon the.

Thou shalt make the altar of y Lord thy God of whole ftones, and offer burnt of- fring: thereon vnto the Lord thy God.

And thou shalt offer peace offerings, and shalt eat there and reioyce before y Lord thy God:

And thou shalt write vpon the ftones all the wordes of this Lawe, & wel, and plain- ly.

And Mofes & the Priests of the Leui- tes fpake vnto all Ifrael, faying, Take he- de & heare, & Ifrael: this day thou art be- come the people of the Lord thy God.

Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his co- mandements and his ordinances, which I commande thee this day.

And Mofes charged the people the fa- me day, faying,

Thefe fhall ftand vpon moût Gerizzfm, to bleffe the people when ye fhall paffe o- uer Iordén: Simeón, & Leui, & Iudáh, & Iffachár, & Ioféph, & Benjamin.

And thefe fhall ftand vpon mount Ebal to a curfe: Reubén, Gád, & Ather, & Ze- bulún, Dan, & Naphtali.

And the Leuites fhall anfwer & fay vnto all the men of Ifrael with a loude voyce.

Curfed be y má y fhall make anie carued or molte image, which is an abominacion vnto y Lord, the worke of y háds of y craf tfma, & putreth it in a fctet place: And all the people fhall anfwer, & fay: So be it.

Curfed be he that curfeth his father & his mother: And all the people fhall fay: So be it.

At Gods mi- nifer & char- ged & the fa- me

y God wolde y hixkow fhall de be fct vp in the borders of the ldd of Ca- nán, that all y fukod cho- re: m ght kno we t: at y land n at d, - tte to his fct: ice.

Eard 20.25. with 2.31.

The altar fhoulde not be curiously wrought, he can fe it fhoulde co tnewe but for a time - for God wolde he to but one al- ter in Iudáh.

That cherie one may wel read it and ve- der: stand it.

This condi- tion God ha- the houfe thee vnto, that if y wife be his peo ple, thou muft kepe his La- wes.

f Meaning E- phrálm & Ma- naffch g Signifying, that if they wolde not o- he: God for lone, they fhall de be ma le to obey for fear.

h Vnder this he conem: th all ye: re: my: f of Gods ftr- ure, h the trif gr: fion of y fict table 1 O: contem- nerh & this op pr: re: th to y fecod table.

2.iiii.

Blessings.

Deuteronomie.

Cursings. 190/1224

16 He condemneth all sources & extorsions 17 He contends that he is not & consists not his neighbour 18 Curfied be he that maketh the 1blinde go out of the way: And all the people fhal fay: So be it. 19 Curfied be he that hindreth the right of the ftranger, the fatherles, & the widowe: And all the people fhal fay: So be it. 20 Curfied be he that lieth with his fathers wife: for he hathe vncovered his fathers 21 Curfied be he that lieth with his father, the daughter of his father, or the daughter of his mother: And all the people fhal fay: So be it. 22 Curfied be he that lieth with his father, the daughter of his father, or the daughter of his mother: And all the people fhal fay: So be it. 23 Curfied be he that lieth with his mother in lawe: And all the people fhal fay: So be it. 24 Curfied be he that fmiteth his neighbour 25 Curfied be he that fmiteth his neighbour 26 "Curfied be he that taketh a rewarde to put to death innocent blood: And all the people fhal fay: So be it. 27 "Curfied be he that canfitheth not all f wordes of this Lawe, to do them: And all the people fhal fay: So be it. Gale 2,10. CHAP. XXVIII. 2 The premises to them that obey the commandments 17 The threatenings to the contrarse Leu 26,3. 1 Fthou fhal obey diligently the voyce of the Lord thy God, and obfure and do all his commandemets, which I commande thee this day, then the Lord thy God wil fct thee on high aboue all the nacions of the earth. 2 And all thef blesings fhal come on thee, and ouertake thee, if thou fhalt obey the voce of the Lord thy God. 3 Bleffed fhalt thou be in the citie, & bleffed also in the field. 4 Bleffed fhalt the fute of thy body, & the frute of thy ground, and the frute of thy cartel, the increafe of thy kine, & the flockes of thy fhipe. 5 Bleffed fhalt the thy bafket and thy dough. 6 Bleffed fhalt thou be, when thou comest in, and bleffed also when thou goest out. 7 The Lord fhalt caufe thine enemies that rife agaist thee, to fall before thy facethey fhalt come out agaist thee one way, & fhalt flee before thee feuen wayes. 8 The Lord fhalt commande the blesing to be with thee in thy flore houfes, & in all that thou fetrest thine hand to, and wil bleffe thee in the land which the Lord thy God gtueth thee. 9 The Lord fhalt make thee an holy people vnto him felfe, as he hathe fworne vnto thee, if thou fhalt kepe the commademets

of the Lord thy God, and walke in his waics. 10 The all people of the earth fhalt fe that f Name of the Lord is called vpon ouer thee, and they fhall be af: aid of thee. 11 And the Lord fhalt make thee plenteous in goods, in the frute of thy body, & in the frute of thy cartel, and in the frute of thy ground, in the land which the Lord fware vnto thy fathers, to giue thee. 12 The Lord fhalt open vnto thee his good treasure, even the heaufe to giue rayne vnto thy land in due feafon, and to bleffe all the wo ke of thine hand: and thou fhalt lend vnto many nacions, but fhalt not borrowe thy felf. 13 And the Lord fhalt make thee the head, and not the tayle, and thou fhalt be aboue onely, and fhalt not be beneth, if thou obey the commandments of the Lord thy God, which I commande thee this day, to kepe and to do them. 14 But thou fhalt not decline from anie of the wordes, which I commande you this day, after to the right hand or to the left, to go after other

gods to ferue them. 15 But if thou wilt not obey the voyce of the Lord thy God, to kepe and to do all his commandem: nts & his ordinances, f I commande thee this day, the all thefe curfies fhall come vpon thee, and ouertake thee. 16 Curfied fhalt thou be in the towne, and curfied also in the field. 17 Curfied fhall thy bafket be, & thy dough. 18 Curfied fhall the fute of thy body, and f frute of thy land, the increafe of thy kine, & the flockes of thy fhipe. 19 Curfied fhalt thou be when thou comest in, and curfied also when thou goest out. 20 The Lord fhall fend vpon thee cu: fing, trouble, and flame, in all that which thou fetrest thine hand to do, vnill thou be destroyed, and perish quickly, becaufe of f wickednes of thy wolkes whereby thou hast forfaken me. 21 The Lord fhall make the pestilence clea- ue vnto thee, vnill he hath of fumed thee from the land, whether thou goest to pof- felfe it. 22 "The Lord fhall fmitte thee with a confumption, and with f feauer, and with a burning ague, and with fenient heat, and with the fword, and with blafting, and with the mildewe, and they fhall pur- fue thee vnill thou perish. 23 And thine heaue that is ouer thine head, fhall be braffe, and the earth that is vnder thee, vron. 24 The Lord fhall giue thee for the raine of thy land, duft and afhes: even from hea- uen fhall it come downe vpon thee, vnill thou be destroyed.

22 And

Threatnings.

Deuteronomie.

I some read, ¶ shalt be a ter- rour & fever, when thei fhall heare how God haths pla gued thee. In Thou shalt be cursed ho- she in thy life and in thy de- athifor ¶ bu- ryal is a refti- monie of the refurrection, & figue for thy wickednes ¶ shalt lacke

In things make euident & cleave thou shalt lacke dif- cretion & ind- gement.

"He may be common."

When they fhall returne from their cap quintie

As he did Mannich, Joe- chim, Zede- chiat & others

Iere 24.9. & 27.9.

Mich 6.15. ag. 1.8.

25 And the Lord fhall caufe thee to fall be- fore thine enemies: thou shalt come out one way against them, and shalt flee fe- uen wayes before them, and shalt be 1 sca- tered through all the kingdomes of the earth.

26 And thy 2 carkeis fhall be meat vnto all foules of the ayre, and vnto the bea- ftes of the earth, and none fhall fray them away.

27 The Lord wil fmite thee with 3 botche of Egypt, and with the emeroides, & with the lkab, and with the itche, that thou canst not be healed.

28 And the Lord shal fmite thee with mad- ner, and with blindnes, & with aftonying of heart.

29 Thou shalt also grope at noone daies, as the 2 blinde gropeth in darckenes, & shalt not prosper in thy waies: thou shalt neuer but be oppressed with wrong, & be poull- led euermore & no man shal succour thee.

30 Thou shalt betrothe a wife, & another man shal lie with he: thou shalt buyld a house, and shalt not dwell therein: thou shalt plant a vineyard and shalt not "eat the frute.

31 Thine ox shall be flayned before thine eyes, and thou shalt not eat thereof: thine affe shall be violently taken away before thy face, and shall not be restored to thee: thy shepe shall be giuen vnto thine enemies, & no man shal rescue them for thee.

32 Thy wives and thy daughters shall be giuen vnto another people, and thine eyes "shall fill loke for them, euen til they fall out, and there shall be no power in thine hand.

33 The frute of thy land & all thy labours shall a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the fight which thine eyes shall fe.

35 The Lord shal fmite thee in the knees, & in the thighes, with a foie botche, that thou canst not be healed: euen fro the foie of thy foie vnto the top of thine head.

36 The Lord shal bring thee & thy King (which thou shalt fet ouer thee) vnto a nation, which neither thou nor thy fathers haue knownen, and there thou shalt serue other gods: enen wood and stone,

37 And thou shalt "be a wonder, a proverbe & a comune talke among all people, whether the Lord shall carry thee.

38 "Thou shalt carry out much feed into 9 field, and shalt gather but little in: for the grethoppers shall destroy it.

39 Thou shalt plant a vineyard and dress- fe it, but shalt neither drinke of the wine, nor gather the grapes: for the worms shall eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoint thy self with the oyle: for thine olives shall fall.

41 Thou shalt beget wives, and daughters, but shalt not haue them: for they shall go into captiuitie.

42 All thy trees and frute of thy lad 9 shal the g: efhopper consume.

43 The ftanger that is among you, shal clime aboue thee vp on hye, & thou shalt come downe beneth alowe.

44 He shal lend thee, and thou shalt not lend him: the shalbe the head, & thou shalt be the talle.

45 Moreover, all thefe curses shal come vp- on thee, and shal purfue thee and ouer take thee, til thou be deftroied, becaufe thou obeyedft not the voyce of the Lord thy God, to kepe his commandements, & his ordinances, which he commanded thee:

46 And thei shalbe vpon 1 thee for signes and wonders, and vpon thy fede for euer,

47 Becaufe thou feruedft not the Lord thy God with joyfulness & with a good heart for the abundance of all things.

48 Therefore thou shalt ferue thine enemies which the Lord shal fend vpon thee, in honger and in thunft, and in nakednes, and in nede of all things: & he shal put a yoke of yron vpon thy necke vntil he haue de- ftroyed thee.

49 The Lord shal bring a nacion vpo thee from far, euen from the end of the worlde, flying fwiif as an egle: a nacion whofe tongue th: a shalt not vnderftand:

50 A nacion of a 1 fierce countenance, which wil not regarde the persone of the olde, not haue compaition of the yong.

51 The fame shal eat the frute of thy cat- tel, and the frute of thy land vntil thou be deftroied, and he shal leaue thee nether wheat, wine, nor oyle, nether the 1 increafe of thy kyne, nor the flockes of thy shepe, vntil he haue broght thee to noght.

52 And he shal befiege thee in all thy citi- es, vntil thine hye and fhong walles fall downe, whe: em 9 trustedt in all the land: and he shal befiege thee in all thy 1 citica throughout all thy land, which the Lord thy God hathe giuen thee.

53 "And thou shalt eat the frute of thy bo- die: euen the flesh of thy fonnes and thy daughters, which the Lord thy God hathe giuen thee, during the fiege and faitnes wherein thine enemies shal inclo- fe thee:

54 So that the man, that is tender and exce- ding deintre among you 1 shalbe grieued at his brothei and at his wife, that lyeth in his bofome, & at the remnant of his chil- dren, which he hathe yet left;

55 For feare of giuing vnto anie of them of the flesh of his children, whome he shal A.1.

Or, he flayne, before eats be vge.

9 Vnder one kinde he con- setmeth all the vermine, & deftrove the frutes of the land, and this is an cudent token of Gods curfe.

1 Gods pla- gues shalbe e- undent signes 9 he is offended with thee

Or, fathone of thy belfrye.

Or, gasse.

Chap 15.9.

Threatnings.

Deuteronomie.

Exhortacions. 192/1224

eat, becaufe he hathenothing left him in that siege, and ftraiines, wherewith thine enemye shalbesiege thee in all thy cities.

f At came to paff: in ftales of Ifrael, King of Ifrael, 1 King. 6,19, and when the Komans befieged Ifeufon.

g Hunger shal fo him her, if she shal be ready on eat her child be-fore it be de-linered.

h For he that offendeth in oat, at glitie of all, lam 2,10.

i Declaring f God hathc in-flute menses to plague the wicked, befi-des them that are ordinarie or written Chap. 10,22.

j Sigulifying f it is a fingular gift of God to be in a place where as we may worship God purely & declare our faith & religi- on.

in, then shals be in fent of thy life.

k Beomef thei were vomido-ful of that mi-racle, whif the fon gone place for the to paffe through.

The tender and deintie f woman among you, which neuer wolde venture to fet the sole of her fore vpon the grounde (for her softnes and tédernes) shalbe grie-ued at her boufband, that hath in her bofo-me, and at her fome, & at her daughter,

And at her t afterbyrth (that shal co-me out from betwene herfete) and at her children, which she shal beare: for whif all things lacke, she shal eat them secretly, during the siege and ftraiines, wherewith thine enemye shal besiege thee, i thy cities.

If thou wilt not kepe and do n all the wordes of this Lawe (that are written in this boke) & feare this glorious & feareful Name THE LORD THY GOD,

Then the Lord wil make thy plagues wonderful, & the plagues of thy fede, even great plagues and of long continuance, & fore difeafes, and of long durance.

Moreover, he wil bring vpo thee all the difeafes of Egypt, whereof thou waft a-feaied, and thei fhall cleaue vnto thee.

And euerie fickenes, and euerie plague, which is not n written in the boke of this Lawe, wil the Lord heape vpon thee, vn-til thou be destroyed.

And ye fhall be left fewe in number, whe-re ye were as the v startes of heaue in mul-titude, becaufe thou woldest not obey the voyce of the Lord thy God.

And as the Lord hathe reioyced ouer you, to do you good, & to multiplie you, fo he wil reioyce ouer you, to deftroie you, and bring you to noght, and ye fhall-be rooted out of the land, whether thou goeft to poffeffe it.

And the Lord fhall f catter thee amog all people, fro the one end of the worlde vnto the other, and there thou fhalt ferue other gods, which thou halt not known nor thy fathers, even wood and ftone.

Alfo amog theft nacions thou fhalt fin-de no reft, nether fhall the fole of thy fote haue reft: for the Lord fhall giue thee the-re a trembling heart, and laging to returne til thine eies fall out, & a fotouful minde.

And thy life fhall hang before thee, and thou fhalt feare bothe night and day, and fhalt haue none affurance of thy life.

In the morning thou fhalt fay, Wolde God it were euening, and at euening thou fhalt fay, Wolde God it were morning, for the feare of thine heart, which thou fhalt feare, and for the fight of thine eies, which thou fhalt fe.

And the Lord fhall bring thee into Egypt againe with t fhippes by the way, whe-reof I faid vnto thee, Thou fhalt fe it no more againe; & there ye fhall fel your fel-

ues vnto your enemies for bondemen and bonde women, & there fhall be no byer.

CHAP. XXIX.

2 The people are exhorted to obferne the comandements. 10 The whole people from the ineft to the invelt are co-prebided under Godsemenis 19 The puriffionis of him that ftatereth him felfe in his wochednes. 24 The caufe of Gods wrath againft his people.

Hefe are the t wordes of the couenant which the Lord comanded Mo-fes to make with the children of Ifrael in the lad of Moab befide the couenat which he had made with them in b Horéb.

And Moyses called all Israel, & laid vnto them, Ye haue fene all that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto all his seruants, & vnto all his land,

The t great tentacions which thine eies haue fene, thofe great miracles and wonders:

Yet the Lord hath not d giuen you an heart to perceiue, and eies to fe, and cares to heare, vnto this day.

And I haue led you fourtie yere in the wilderness: your clothes are not waxed ol-de vpon you, nether is thy fhooe waxed olde vpon thy fote.

Ye haue eaten no t bread, nether dron-ke wine, nor ftrong drinke, that ye might knowe, how that I am f Lord your God.

After ye came vnto this place, and Sibón King of Heifhón, and Og King of Ba-lhán came out againift vs vnto battel, and we flewe them,

And toke their land, and gaue it for an inheritance vnto the Reubenites, and to f Gadites, & to the half tribe of Manasseh.

Kepe therefore the wordes of this couenat & do them, that ye may prosper in all that ye fhall do.

Ye ftand this day euerie one of you be-fore the Lord your f God: your heades of your tribes, your Elders and your of-ficers, even all the men of Israel:

Your children, your wiues, & thy ftran-ger that is in thy campe fro the hewer of thy wood, vnto the drawer of thy water,

That thou fhuldest t paffe into the co-uenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

For to eftabliſh thee this day a people vnto him ſelf, & that he may be vnto thee a God, as he hath faid vnto thee, and as he hath ſworne vnto thy fathers, A-brahám, Izhák, and Izakób.

Nether make I this couenant, and this othe with you onely,

But afwel with him that ftandeth here with vs this day before f Lord our God, as with him h that is not here with vs this day.

For ye knowe, how we haue dwelt in the land

a That is, the miracles, or ob-dictions.

b At the firſt gnaing of the Lawe, which was fourtie yeres before.

c The profon of my power.

d He fheweth that it is not to mix power to vnderstand the myfteries of God, if it be not given him from above.

e Made by mens arte, but manne, which is called the bread of An-gels.

Chap. 4.6.

f Who know-eth your hear-tes, & therefo-re ye may not thinke to dif-femble d him.

g Alftusing to them, f when they made a fure couenant, dewded a beaft to twaine, and pait between the partes de-uided, Gen 1- to.

h Meaning, their pofter-tie.

Exhortacions.

Deuteronomie.

94

I Suchi Sime, as the better fume thereof might choke decifely you Witness.

k For as he is thrifty, deli nech to drink me, so he followeth his appetites, fe- heth by all means, & yet can not be fa- ciled.

I Gods pla- gues vpon the that rebill a- gain him, shal be so strange, that all ages shalbe abuned

Gene. 19.25.

1 King 3.4. per. 22.8.

We, which had not given them a field to pif- self. in Mofes her- by reproach their carmo- ture, which fene whole things are only know men to God, & their neglig- ence, that reg- ate not that, & God hath re- veiled vno them, as the hawe.

land of Egypt, and how we passed through the middes of the nations, which ye pas- sed by.

17 And ye haue fene their abominacions & their idoles (wood, and stone, siluet & gol- de) which we e among them,

18 That thee shulde not be amog you ma nor woman, nor familie, nor tribe, which shulde turne his heart away this day from the Lord our God, to go & ferue the gods of thee nacio, or that there shulde not be amog you ante root that bringeth fourth gall and wormewood,

19 So that when he heareth the wordes of this curse, he bleffe him selfe in his heart, saying, I shal haue peace, although I wal- ke according to the stubbornness of mine owne heart, thus adding k dronkennes to thrift.

20 The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielouise shal smoke against that man, and euerie curse that is written in this boke, shal light vpon him, and the Lord shal put out his name from vnter heauen,

21 And the Lord shal separate him vnto euil out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the boke of this Lawe.

22 So that the i generacion to come, enen your children, that shal rise vp after you, and the stranger that shal come from a far land, shal say, when they shal se the pla- gues of this land, and the diseases thereof, wherewith the Lord shal smite it:

23 (For all that Iad shal burne with brimsto- ne and salt: it shal not be fowen, nor bring fourth, nor ante graffe shal growe therein, like as in the ouerthrowing of s Sodom, & Gomorah, Admah, & Zeboim, which the Lord ouerthrewe in his wrath and in his angre)

24 Then shal all nations say, "Wherefore hathe the Lord done thus vnto this land? how feare is this great wrath?

25 And they shal answer, Because they haue forfaken the couenant of the Lord God of their fathers, which he had made with them, when he brought them out of the Iad of Egypt,

26 And went and ferued other gods & wor- shipped them: enen gods which they kne- we not, & which had guen them nothing,

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it e- uerie curse that is written in this boke.

28 And the Lord hathe rooted them out of their land in angre, and in wrath, and in great indignacion, and hathe cast them in- to another land, as appeareth this day.

29 The m secret things belong to the Lord our God, but y things reueiled belong vnto vs, and to our children for euer, that we

may do all the wordes of this Lawe.

CHAP. XXX.

1 Mercie shewed when thei repent. 6 The Lord death circumcise the heart 11 All excuse of ignorance u ta- ken away. 12 Life and death u fee before the. 20 The Lord u their life which obey him,

1 Now whe all thee things shal come vpon thee, ethe the blessing or the curse which I haue for before thee, and y shalt a turne into thine heart, among all y nations whether the Lord thy God hathe druen thee,

2 And shalt returne vnto y Lord thy God, and obey his voyce in all that I commade thee this day: thou, & thy children with all thine h heart and with all thy foule,

3 Then y Lord thy God wil cause thy cap- tues to returne, and haue compassion vp- on thee, & wil returne, to gather thee out of all the people, where y Lord thy God had featured thee.

4 Though thou werest cast vnto the vmost parte of e heauen, from thence wil y Lord thy God gather thee, & from thence wil he d take thee,

5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possess it, and he wil she- we thee fauour, and wil multiplie thee a- boue thy fathers.

6 And the Lord thy God wil e circumcise thine heart, and the heart of thy sede, that thou maist loue the Lord thy God with all thine heart, and with all thy foule, that thou maist liue.

7 And the Lord thy God wil lay all thee curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 f Returne thou therefore, & obey the voi- ce of the Lord, & do all his comman- dements, which I commande thee this day.

9 And y Lord thy God wil make thee ple- teous in euerie worke of thine hand, in y frute of thy body, and in the frute of thy cartel, and in the frute of the land for thy welth: for y Lord wil turne againe & s re- ioyce ouer thee to do thee good, as he re- ioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commá- dements, & his ordinances, which are writ- ten in the boke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy foule.

11 f For this commandement which I com- mande thee this day, is h not hid fro thee, neither is it farre of.

12 It is not in heauw, that thou shuldest say, "Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13 Nether is it beyonde the i sea, that thou A.ii.

a By calling to remain heau, both his mer- cien & his pla- gues

b In true rep- tance is none by your life.

c Enen to the worlds end.

d And bring thee into thy country.

e God wil pur- ge all thy wte ked affections y thing is not in thine owne power to do.

f If we wil hau God to worke in vs with his holy Spirit, we maist turne againe to him by re-
pensatione.

g He meaneth not that God is subject to these passion, to rejoyce or to be said: but he weth that
man of spoe che to dedi- re the loue y he beareth vn to vs.

h The Law is so equise that none can pre- ye ignorance. Rom. 20.6. 1 By heauen & y sea he
men- orth places most farre de- lieu.

Ordinances.

Deuteronomie.

shuldest say, Who shal go ouer the sea for vs, & bring it vs,
and cause vs to heare it, that we may do it? 14 But the words is
verse nere vnto thee: enen in thy mouth & in thine heart, for to
do it. 15 Beholde, I haue set before thee this day life & good,
death and euil. 16 In that I commande thee this day, to loue the
Lord thy God, to walk: in his wayes, & to kepe his
commandements, & his ordinances, & his lawes y thou mauest
liue & be multiolied, and that the Lord thy God may blesse
thee in the land, whether thou goest to possesse it. 17 But if
thine heart turne away, so that y wilt not obey, but shalt be
seduced & worship other gods, and serue them, 18 I
pronounce vnto you this day that ye shal surely perish, ye shal
not prolong your dayes in the land whether thou passest ouer
Iordén to possesse it. 19 * I call heauen & earth to recorde this
day against you, that I haue set before you life and death,
blessing and cursing: therefore chose life, that loube thou &
thy sede may liue, 20 By louing the Lord thy God, by obeying
his voyce, & by cleauing vnto him: for he is thy life, and the
length of thy dayes: that thou maist dwel in the land which the
Lord sware vnto thy fathers, Abraham, Izhák and Izakób, to
giue them. CHAP. XXXI. 22 Moses preparing him selfe to
dye, appointeth Iohú a te rule the people He gouth the Law to
the Levites, that they should read it to the people 19 God gouth
thé a sing as a wrenes but more him & them 23 God confer
meth Iohúa 24 Moses, he with them that they wil rebel after
his death 1 Then Moses went & spake these words vnto all

Israel, 2 And said vnto them, I am an hundredth & twente yee olde this day: I can no mo e go ous & in: also y Lord hathe said vnto me, Thou shalt not go ouer this Iordén. 3 The Lord thy God he wil go ouer before thee: he wil destroy these nations before thee, & thou shalt possesse them Iohúa, he shal go before thee, as the Lord hathe said. 4 And the Lord shal do vnto the, as he dyd to Sihón & to Og Kings of the Amorites, & vnto their lad whome he destroyed. 5 And the Lord shal giue the before you that ye may do vnto them according to to euerie commandement, which I haue commanded you. 6 Plucke vp your hearts therefore, and be strong: dread not, nor be a frayd of them: for the Lord thy God him selfe doeth go with thee: he wil not sayle thee, nor forsake thee. 7 And Moses called Iohúa, and said vn-

to him in the sight of all Israel, Be of a good courage and strong: for in our shalt go with this people vnto the land which the Lord hathe swerne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

8 And the Lord him selfe doeth go before thee: he wilbe w thee: he wil not sayle thee, nether forsake thee: feare not therefore, nor be discomforted.

9 And Moses wrote this Lawe, and delivered it vnto the Priestes y sonnes of Leui, which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Euerie seuenth ye.
e* whe y yee of fre- dome shalbe in the feast of the
Tabernacles:

11 When all Israel shal come to appeare before the Lord thy
God, in the place which he shal chose, thou shalt read this
Lawe before all Israel that they may heare it.

12 Gather the people together: men, & women, and children,
and thy strange: that is within thy gates, that they may heare,
and that they may leaine, and feare the Lord your God, and
kepe, and obserue all y wordes of this Lawe,

13 And that their children which haue not known it, may heare
it, and leaine to feare the Lord your God, as long as ye liue in
the land, whether ye go ouer Iordén to possesse it.

14 Then the Lord said vnto Moses, Beholde, thy dayes are
come, that thou must dye: Call Iohúa, & stad ye in the
Tabernacle of the Congregation that I may giue him a charge,
so Moses & Iohúa wet, and stode in the Tabernacle of the
Congregation.

15 And the Lord appeared in y Tabernacle, in the pillar of a
cloud: & the pillar of the cloud stode ouer the dore of the
Tabernacle.

16 And y Lord said vnto Moses, Beholde, thou shalt slope with
thy fathers, and this people wil rise vp, and go a whoring after

the gods of a strange land (whether they go) to dwell therein, & wil forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath wil waxe hote against them at y day, & I wil forsake them, & wil hide my face: & them: then they shal be consumed, and many aduersities & tribulations shal come vpon them: so then they wil say, Are not these troubles come vpon me, because God is not with me?

18 But I wil surely hide my face in y day, because of all the euil, which they shal commit, in y they are turned vnto other gods.

A Signifying that man can never be at good enough, except he be persuaded of Gods favour & assistance.

e Before y Arke of the couenant, which was the sign of Gods presence, & the sign of Christ.

f Which were not borne whd the Law e was given

g In a cloud that was facts and like a pillar.

h That is, I will take my favour fristeth as to turn his face toward vnan to show vs his favour.

19 Now

Ioshuas charge.

Deuteronomie.

95 195/1224

i To preserve you and your children's job and barric, by some
being Gods be active

k For this is the nature of flesh, no larger to obey God, when it
is you on the rod

l That these evils are come upon them, be cut, they for fake
me.

16th i.e.

m Of shine If I believe, wh I shall turn away for the doctrine
con- tained there!

n As gener- ners, judges, &c magnificent

o By i. col- ler, worship- ring images, & are the works of your
hilds.

19 Now therefore write ye this i song for you, and teache it the
children of Israel: put it in their mouthes, that this song may be
my witness against the children of Israel.

20 For I wil bring them into the lad (which I sware vnto their fathers) that floweth with milke and hone, and they shal eat, and fil them selues, and waxe fat: k then shal they tuine vnto other gods, and serue them, and contemne me, & breake my couenant.

21 And then when manis aduerities and tribulations shal come vpon them, this song shal i anlwet them to their face as a witness: for it shal not be forgotten out of the mouthes of their posterite: for I knowe their imagination, which they go about euen now, before I haue broght the into the land which I sware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshida the sonne of Nun a charge, and said, "Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I wil be with thee.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a boke vntil he had finished them,

25 Then Moses commanded the Levites, which bare the A. ke of the couenant of y Lord, saying,

26 Take the boke of this Law, and put ye it in the side of the A: ke of the couenant of the Lord your God, that it may be there for a m witness against thee.

27 For I knowe thy rebellion and thy stife necke: benolde, I being yet aline with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heaun and earth to recorde against them.

29 For I am sure that after my death ye wil vtre ly be corrupt and tuine from the way, which I haue commanded you: therefore cuil wil come vpon you at the length, because ye wil commit cuil in the sight of y Lord, by prouoking him to angie through the o worke of your hides.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntil he had ended them.

CHAP. XXXII.

7 The song of Moses obtaining Gods benefites toward the people, as And their ingratitude toward him 20 God meneth them, as And speak, all of the vocation of the Gentiles. 46 Moses commanded to teache the Lawe

to the children. 47 God forewarneth Moses of his death.

1 H Earken, ye a heaues, and I wil speake: and let the earth he are the wordes of my mouth.

2 My b doctrine shal drop as the taine, and my speache shal
stil as doeth the dewe, as the showre vpon the heibes, and as
the great raine vpon the graffe.

3 For I wil publishe the Name of y Lord: giue ye glorie vnto
our God.

4 Perfect is y worke of the c mighty God: for all his wayes are
iudgement. God is true, and without wickedness: lust, &
righteous is he.

5 They haue corrupted them selues toward him by their vice,
not being his children, be a frowarde and crooked gene: acion.

6 Do ye so rewarde y Lord, o foolish people and vnwise 7 is
not he thy father, that hathe boght thee? he hathe 8 made thee,
and proportioned thee.

7 ¶ Remember: the dayes of olde: consider the ye:es of so
manie generaci:ot:afice thy father, and he wil shewe thee:thine
Elders, and they wil tel thee.

8 Whé the most hie God deuided to the nations their
inheritance, when he separated y sonnes of Adam, he
appointed the borders of the people according to the number of
the children of Israel.

9 For the Lords porcionis his people: Iaskob is the lot of his
inheritance.

10 He founde him in the land of the wilderness, in a waste, and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stei:eth vp her nest, f slote:reth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him and there was no strange god with him.

13 He caused him vp to the hie places of the earth, that he might eat y frutes of the fields, and he caused him to fucke hony out of the stone and oyle out of the hard rocke:

14 Butter of kine, and milke of shepe with fat of the lambs, and rams fed in Bashan, and goates, with the fat of the graines of wheat, and the red " licout of the grape hast thou dronke.

15 ¶ But he that fholde haue bene vpright, when he waxed fat, spurned with his hele: thou art fat, thou art groffe, thou art laden with fames: therefore he forfoke God that made him, and regarded not the st:og God of his saluacion.

16 They prouoked him with b strange gods: they prouoked him to angre with abominations.

17 They offred vnto deuils, not to God, but to gods whome they knewe not: I newe A.iii.

a As witnesses of this people: ingratitude.

b He defteth that he may speake to Gods glorie, & that the people, as the geane graffe, may recome the dewe of his doctrine

c The Ebre- we worde is rocke "noting y God onelie in mightie, faithful, and confide in his promise.

d Not accor-ding to y ch-none ere a:ish, but by a ne w creature by his Spirit

e When God by his prou-dence deuided the world, he let for a time that portib to the Canan-tes, which shal de after he an inheritance for all his people Israel

f To trache them to his.

*Or, god of foli- ge war:ou

g Meaning of the Id of Ca- ohan, which w: it his, to re- sp: thof hge: p h, that is, obi- da: to of all things even in the very rock-hes

"the kine

i He floweth whes in the principal end of our voca- tion

k By chaging his service for their supersti- tions l Serigence ealleth newe, whes: foure us: succutech, be the more once fo olde,

Mofes fong.

Deuteronomie.

m He callich the Gods chil dren, not to ho nour them, but to fhawe them from what di- guise they a- re fallen.

Rom. 10, 19.

n Which I ha ne not fanou- red, nor guen my Lawes vn- to them.

o They fhالبة ftame boehe in the fold it at home.

p Reloycing to fe the godly stillfed, & at- tinfioning that to them falves & is wrought by Gods hid.

q They wolde doufider fi fell elite, that was prepared for them, if they had obeyed God

my, deftuered them in their anemic.

r The fense of the wicked are as poyfon, deceffable to God and dan- gerous for man Eccles. 28, 2. Rom. 12, 19. Cor. 14, 20.

gods that came newly vp, whome their fa- thets feared not.

18 Thou haft forgotten the mightie God, that begate thee, & haft forgotté God that formed thee.

19 The Lord then fawe it, and was angry, for the prouocacion of his fonnes and of his daughters.

20 And he said, I wil hide my face fró thei I wil fe what their end shalber: for they a- re a frowarde generacion, childré in who- me is no faith.

21 They haue moued me to ieloùsie with that which is not God: they haue prouoked me to angre with their vanities: " and I wil moue them to ieloùsie with those which are no a people: I wil prouoke them to an- gre with a foolísh nacion.

22 For fire is kindled in my wrath, & shal bu: ne vnto the bolhome of hel, & shal có- fume the earth with her inc: eafe, & fet on fire the fundacions of the mountaines.

23 I wil spend plagues vpon them: I wil be- stow: mine arrowes vpon them.

24 They shalbe burnt with hunger, and con- fumed with heat, and with bitter deftru- ction: I wil also fend the teeth of bealtes vpon them, with the venume of serpents cre ping in the duft.

25 The fworde shal a kil them without, and in the chambers scare bothe the yong mi and the yong woman, the suckeling with the man of graye heere.

26 I haue said, I wolde scatter the abroad: I wolde make their remembrance to ceafe from among men,

27 Saue that I feared the furie of the ene- mie, left their aduerfaries shalde v waxe proude, &c left they shalde say, Our

hye hand & not the Lord hathe done all this.

28 For they are a nacion voyde of counfel, nether is there anie vnderftanding in the.

29 Oh that they were wife, then they wolde vnderftad this: they wolde wcfider their later end.

30 Howe fhalde one chafe a thoufand, and two put te thoufid to ftight, except their ftrong God had folde them, & the Lord had 'fhut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, & of the vines of Gomorfh: their grapes are grapes of gall, their clufters be bitter.

33 Their wine is the poyfon of dragons, and the cruel gall of fipes.

34 Is not this laid in ftore with me, &c fca- led vp among my treafures?

35 "Vengeance and recompenfe are mine: their fote fhall flide in due time: for the daye of their deft uction is at hand, and the things that fhall come vpon them, ma- ke hafte.

36 For the Lord shal iudge his people, and repent toward his
seruants, when he seeth that their power is gone, and none shal
vp in holde nor left abroad.

37 When men shal say, Where are their gods, their mightie God
in whome they trusted?

38 Which did eat the fat of their sacrifices, and did drinke the
wine of their drinke off: jingle: them rise vp, and heipe you: let
him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me:
"I kil, and giue life: I wounde, & I make whole: "n: ther is the
re anie that can deliuer out of mine hand.

40 For I ' lift vp mine hand to heauen, & say, I liue for euer.

41 If I whet my glittering fworde, and mine hand take holde
on iudgement, I wil execute vengeance on mine enemies, and
wil rewarde them that hate me.

42 I wil make mine arrowes dronke with blood, (and my
fworde shal eat fleth) for the blood of the flaine, & of the
captives, when I beginne to take vengeance of the enemye.

43 "Ye nations, praise his people: for he wil auenge the blood
of his seruants, and wil execute vengeance vpon his aduer
saries, and wil be merciful vnto his land, and to his people.

44 Then Moſes came and ſpake all the wordes of this ſong in
the audience of the people, he and' Hoſhea the ſunne of Nun.

45 When Moſes had made an end of ſpea- king all theſe
wordes to all Iſtaél,

46 Then he ſaid vnto them, "Set your be- arts vnto all the
wordes which I teſtifie againſt you this day, that ye may
coman- de them vnto your childré, that they may obſerue and
do all the wordes of this Lawe.

47 For it is no vaine worde concerning you, but it is your
life, and by this worde ye ſhal prolong your dayes in the land,
whether ye go ouer Iordén to poſſeſſe it.

48 "And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Go vp into this mountaine of Abarſim, vnto ſ mount Nebó,
which is in the land of Moáb, that is ouer againſt Icrichó: and
beholde the land of Canian, which I giue vnto ſ children of
Iſtaél for a poſſeſſion,

50 And dye in the moût which thou goeſt vp vnto, and thou
ſhalt be "gathered vn- to thy people, "as Aarón thy brother
dyed in moût Hor, and was gathered vn- to his people,

51 Because ye "trefpaſſed againſt me amóg the children of
Iſtaél, as the waters of Meribáh, at Kadéſh in the wilderneſſe of
Zin: for ye v ſanctified me not among the

41, charge his made. C is he neither ft: he nor wcn- ke in a manor romane.

1. Kjog. 2, 81 Ioh 1, 2. Wifd 16, 13.

2. That is, I fware, real Gen. 14, 23.

Rom. 27, 10. u Whether blood or Gods people be fhed for their funnes, or trial of their faith, he promifeth to- coming it.

Chap. 6, 8 & 14, 18.

3. For I will performe my promes vnto you, Ioh. 35, 10.

Rom. 27, 12.

Gen. 27, 8. Rom. 30, 29. & 33, 38. Rom. 30, 18. & 27, 16.

4. Or, of Refp.

5. Ye were not tarnelt and ch fhait to emi- mine more be-
neue.

children

Mofes bleffing.

Deuteronomie.

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children of Ifraél.

5 Thou shalt therefore see the land before thee, but shalt not go thither, I meane, into that land which I giue the childre of Israël.

CHAP. XXXIII.

Moses before his death blessed all the tribes of Israël. 26 There is no God like to the God of Israël, 27 Nor any people like unto her.

a This blessing obteineth not onely a simple prayer, but an assurance of the effect thereof

b Meaning, in- but Angels.

c Ebre his Sam- ter, that is the childre of Israël d As thy disciples

e Tove and our successors.

Or, Moses Or, Israël.

f Reuben shall be one of the tribes of Gods people, though for his sake his honour be diminished & his familie but finally Signifying that he shall hardly obtaine Iacob's 2- mer Gen 49,2 Exod. 28,30.

h He preferred Gods clo- se to all numerical affliction, Exod 12,29.

i He declareth that the man- fects of God have many enemies, & conquer none neede to be prayed for k Because

the temple ſhalde be buyft in Zion, to was in the tribe of Benjamin, he ſhe- eth that God ſhalde dwel with him there Or, ſucceſſors

Now this is the a bleſſing wherewith Moſes the man of God bleſſed the childré of Iſraél before his death, & ſaid, The Lord came from Sinai, and roſe vp from Seir vnto them, and appeared clear- rely from mount Parán, and he came with ten thouſands of Saintes, and at his right hand a fiery Lawe for them.

Though he loue the people, yet c all thy Saintes are in thine hands: & they are humbled at d thy fete, to receiue thy wordes.

Moſes commâded vs a Lawe for an e- heritace of the Cógregacion of Iaakób.

5 Thé he was among the 'righteous people, as King, when the heads of the people, and the tribes of Iſraél were aſſembled.

6 Let f Reubén liue, and not dye, though his men be a ſmall number.

7 And thus he bleſſed Iudáh, & ſaid, Heare, ó Lord, the voice of Iudáh, & bring him vnto his people: his hands ſhalbe ſufficient for him, if thou helpe him againſt his enemies.

8 And of Leui he ſaid, Let thy Thúmim & thine Vrim be w thine holy one, whome thou dides proue in Maſſáh, and dides

cause him to ft: iue at y waters of Meribáh.

9 Who faid vnto his father and to his mo- ther, h Ihaue not fene him, nether kne- we he his brethren, nor knewe his owne children: for they obferued thy worde, & kept thy covenant.

10 Thei fhall teache Iaakób thy iudgeméts, and Ifraél thy Lawe: they fhall put incens before thy face, & the burnt offring vpon thine altar.

11 Bleffe, ó Lord, his fubftance, and accept the worke of his hands: i fmire through the loines of thé that rife againft him, and of them that hate him, that they rife not againe.

12 Of Benjamin he faid, The beloued of the Lord fhall dwell in fafety by him: the Lord fhall couer him all the day long, and dwell betwene his fhoulders.

13 And of Ioféph he faid, Bleffed of the Lord is his land for the fwetenes of heaué, for the dewe, and f for the depth lying beneth,

14 And for the fwete increafe of the funne, and for the fwete increafe of the mone,

15 And for the fwetenes of the top of the an- cient mountaines, and for the fwetenes of the olde hiiles,

16 And for the fwetenes of the earth, & abú- dance thereof: & the good wil of him that dwelt in the i bufhe, fhall come vpon

the head of Ioféph, and vpon the top of the head of him that was e leparated from his brethren.

17 His beaucie fhallbe like his firft borne bul- locke, and his hornes as the hornes of an vnuome: with them he fhall fmire the people together, euen the ends of the worlde: thefe are alfo the ten thoufands of Ephráim, and thefe are the thoufands of Manafféh.

18 And of Zebulún he faid, Reioyce, Ze- bulún, in thy m going out, and thou, Iffha- chá, in thy tentes.

19 They fhall call the people vnto the 'mo- untaine: there they fhall offer the facrifices of righteousnes: for a they fhall fucke of the abundance of the fea, and of the trea- fures hid in the fand.

20 Alfo of Gad he faid, Bleffed be he that enla: geth Gad: he dwelleth as a lion, that catcheth for his pray y arme w the head.

21 And he loked to him felfe at the begin- ning, becaufe there was a porcion of the a Laweguer hid: yet he fhall come with the heads of the people, to execute the iu- ftice of the Lord, & his iudgements with Ifraél.

22 And of Dan he faid, Dan is a lions whelp: he fhall leape from Balhán.

23 Alfo of Naphtalí he faid, ó Naphtalí, fatiffed with fauour,
and filled with the bleffing of the Lord, poffeffe e the Weft and
the South.

24 And of Alhér he faid, Alhér fhálbe blef- fed with children:
he fhálbe acceptable vnto his brethren, and fhál dip his fote in
oyle.

25 Thy fhooes fhálbe y yron and braffe, and thy ft:ength fhál
cantinne as long as thou liueft.

26 There is none like God, ó righteous people, which rideth
vpon the heauens for thine helpe, & on y cloudes in his glorie.

27 The eternal God is thy refuge, and vnder his armes thou
arte for euer: he fhál caft out the enemie before thee, and wil
fay, Destroy them.

28 The Ifraél the foftieine of Iaakób fhál dwel alone in fafety in
a land of wheat & wine: alfo his heaués fhál drop the dewe.

29 Bleffed art thou, ó Ifraél: who is like vnto thee, á people
faued by the Lord, y fhylde of thine helpe, & which is y fworde
of thy glories therefore: thine enemies fhálbe in fubiectiion to
thee, & thou fhalt tread vpo their hie places.

CHAP. XXXIII.

1 Mofes fieth all the land of Cánáen. 2 He dyesh. 3 Ifraél
nepeth 4 Ihúa fuccedeth in Mofes vrome. 5 The praife of

Mofes.

1 Which was, God appe- ring vnto Mo- fes, Exod 3,2. Gen.
49,26.

Or, Ifraél.

m In thy prefi- perous vrages vpon the fea, Gen 49,11 Or, mefi
2:6.

n The tribe of Zebulán.

o So that the portion of the Gadites, and others on this fide
Iordén was Gods, though it was not fo knowé.

y Mefnlog, ne- re toe fea.

g Thou fhalt be ft:ing, or thy country fol of meceh. It feneth
that Sim: on is lafe out becaufe he was vnder Iu- dáh & his por
clh of his in- heritace, Iulh. 19,9

r Who was pleenful in if- fue as a foun- teine.

f Thine mo- ntes for fcare fhall lie & fan- ne to be fa fubiiection.

A.iiii.

Mofes dyeth.

Deuteronomie.

a Which was a parte of mo- ne Abarim, Momb. 27.12. Chap.
3.27. 2.2.2.2.2.4.

b Called, Me- dic:ranum.

Gen. 11.7. & 13.12.1

c To wit, the Angel of the Lord, Inde p. d That the se- wes
might not have occasion thereby to ci- mat idolatr.

1 Then Mofes went from the plaine of Moab vp into mount a
Nebo vnto the top of Pisgah that is ouer against Ieri- chó: and
the Lord shewed him *all the lad of Gilead, vnto Dan, 2 And
all Naphtali and the land of E- phraim and Manasseh, and all
the land of Iudáh, vnto the vtmost b fea: 3 And the South, and
the plaine of the val- ley of Ierichó, the exile of palmetrees,
vn- to Zoar. 4 And the Lord said vnto him, * This is y land
which I fware vnto Abrahám, to Iz- hák & to Iaakób, saying I
wil giue it vnto thy fede : I haue caused thee to fe it with thine
eyes, but y fhalt, nor go ouer thither. 5 So Mofes the feruans of
the Lord dyed there in the land of Moab, according to y worde
of the Lord. 6 And the buried hi in a valley in y lad of Moab
ouer against Beth-peór, but no ma knoweth of his sepulchre
vnto a this day.

7 Mofes was now an hüdreth & twéry yere olde whé he dyed:
his eye was not dimme, nor his natural force abated. 8 And the
children of Ifraél wept for Mo- fes in the plaine of Moab thirty
dayes: fo the dayes of weping and mourning for Mofes were

ended. 9 And a Ioshúa the sonne of Nun was ful of the spirit of
wisdome : for Mofes had put his hands vpon him. And the
children of Ifraél were obedient vnto him, and did as the Lord
had commanded Mofes. 10 But there arose not a Prophet since
in Ifraél like vnto Mofes (whome the Lord knewe f face to
face) 11 In all the miracles and wonders which the Lord sent
him to do in the land of E- gypt before Pharaóh and before all
his seruants, and before all his land, 12 And in all that mighty a
hand and all that great feare, which Mofes wrought in the fight
of all Ifraél.

e Men by ap- peræth the fa nour of God that Ieaorth not his
Chor- che de fitute of a gouer- nour.

f Vnto who- ne the Lord did reuzile him selfe so plainly.

g Meaning, the power of God working by Mofes in the
wilderness.

THE BOKE OF IOSHVA.

THE ARGUMENT.

In this boke the holy Gost setteth moſte liuely before our eyes
the accompliſhement of Gods pro- mes, who as he promſed by
the mueſte of Moſes, that a Prophet ſhulde be raiſed vp vnto
the people like vnto him, whome he will-th to obey. Deut.

18.15: fo he fhewith him life here true in his promes, as at all other times, and after the deathe of Mofes his faithful feruans, he raifeth vp Iofhúa to be ruler and gouernour ouer his people, that neither they fhulde be discouraged for lacke of a captaine, nor haue occaſion to diftruſt Gods promſes hereafter. And becauſe that Iofhúa might be confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he were not approved of God : he is adorned with moſte excellent gifts and graces of God, boſhe to gouerne the people with counſ. 1, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captaine or a faithful miniſter. So he ouercometh all difficulties and bringeth them in to the land of Candan: the which according to Gods ordinance he deuideth among the people & appointeth their border: the eſta bliſheth lawes and ordinances, and puteth them in remembri- ſce of Gods manſſide benefices, affuring them of his grace and ſauour, if they obey God, and contro- viewſe of his plagues and vengeance, if they doſobey him. This hiſtorre doeth reprefine I. ſus Chriſt the true Iofhúa, who leadeth vs into eternal filicate, which is ſignified vnto vs by this land of Candan. From the beginning of the Genofis to the end of this boke are contained 2597 yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abrahám out of Caldea, 363, and from thence to the death of Ioseph 290. So that the Genofis containeth 2390. Exodus 140. the other three

bokes of Mofes 40. Iofhúa 27. So the whole maketh 2597 yeres.

CHAP. I.

2 The Lord inouarageth Iofhúa to imude the lad. 4 The borders and limites of the lad of the Ifraelites. 5 The Lord promfeth to affift Iofhúa, if he obey his worde. 11 Iofhúa commandeth the people to prepare the felues to paffe ouer Iordén, 12 And exhorteth the Reubenites to execute their charge

a The begin- ning of this on he dependeth on the lad chap. of Deut. which was written by Io- fhúa as a ore- peræth to his hiflorite.

Ow after y a death of Mo- fes the feruát of the Lord, y Lord fpake vnto Iofhúa the fonne of Nun, Mofes minifter, faying,

2 Mofes my feruát is de- ad: now therefore arife, go ouer this Iordén, thou, and all this peo-

ple, vnto the land which I giue them, that u, to the children of Ifraél.

3 *Euerie place that the fole of your fote fhall tread vpon, haue I giue you, as I faid vnto Mofes.

4 * Frô the b wilderness and this Lebanon cuen vnto y great Ruer, the ruer Peráth: all the land of the c Hittites, euen vnto

the great d fea toward the going down: of the funne, fhall be
your coalt.

5 There fhall not a man be able to withftand thee all the dayes of
thy life: as I was with Mofes, fo wil I be with thee: * I wil not
leue thee, nor forfake thee.

Chap. 14.2.

Deut. 11.24. b Of Zm. called Radóh & Paran. c Re Iopseares.
d Meaning the whole land of Candan. d Called, Me-
dic:ranum. Ebr. 13.2.

6 Be

Ioshua charge.

Ioshua.

Rahab.

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6 Be strong and of a good courage: for vnto this people shalt
thou deede the land for an inheritance, which I fware vnto
their fathers to giue them. Onely be thou strong, and of a
moft valiant courage, that thou maitest obfueue and do
according to all the Lawe which Mofes my feuant hathe
commaded thee: thou shalt not tuine away from it to the right
had, nor to the left: that thou maitest proffer whetherfoeue:

thou goest. Let not this boke of the Lawe departe out of thy mouth, but meditate therein day and night, that thou maitest obfueue & do according to all that is written therein: for thou shalt thou make thy way p ofperous, & then shalt thou haue good fucceffe. Haue not I commanded thee, faying, Be strong and of a good courage, f. are not nor be discouraged? for I the Lord thy God wilbe with thee, whetherfoeue: thou goest. 10 Then Ioshua commanded the officers of the people, faying, 11 Paffe through the hofte, and commande the people, faying, Prepare you vitales: for after thre daies ye shal paffe ouer this Iordén, to go in to poffeffe the land, which the Lord you God giueh you to poffeffe it. 11 And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasfeh fpafe Ioshua, faying, 11 Remember the worle, which Mofes the feuant of the Lord commaded you, faying, The Lord you God hathe giuen you reft, and hathe giuen you this hand. 14 Your wues, your childre, & your catel shal remaine in the land which Mofes gaue you on this fide Iordén: but ye shal go ouer before you brethren armed, all that be men of warne, & shal helpe them, 15 Vntil the Lord haue giuen your brethre reft, afwel as to you, & vntil thei alfo shal poffeffe the land, which y Lord you God giueh them: then shal ye returne vnto the land of your poffection and shal poffeffe it, which land Mofes the Lords feuant gaue you on this fide Iordén towarde the funne iung. 16 Then thei answered Ioshua, faying, All that thou hast commanded vs, we wil do, and whetherfoeuer thou fendest vs,

we wil go. 17 As we obeyed Mofes in all things, so wil we obey thee: omely the Lord thy God be with thee as he was with Mofes. 18 Whofoeuer shal rebelle againft thy c6-mandement, and wil not obey thy worles in all that thou commandeft him, let him be put to death: onely be ftrog & of good courage.

CHAP. II.

1 Ioshua fendeth me to fpie Ierich, whome Rahab hideth. 11 She confesseth the God of Israel 12 She requireth a figure for her deliverance 13 The fpus returne to Ioshua with comfortable tidings.

1 Then Ioshua the fonne of Nunsent out of Shittim two men to fpie fecietly, faying, Go, vewe the lanl, and alf. Ierich o: and thei went, and came in o an harlots houfe, named Rahab, and lodged there.

2 Then reporte was made to the King of Ierich, faying, Beholde, there came m'n hether to night, of the children of Israel, to fpie out the country.

3 And the King of Ierich o fent vnto Rahab, faying, bring forthe the me that are come to thee, and ware entred into thine houfe: for thei be come to fearche out all the land.

4 (But the woman had taken the two men and hid them)
Therefore said sh: thus, There came men vnto me, but I wift
not whence thei were.

5 And whe thei shut the gate in the daicke, the men went out,
whether the men went I wote not: followe ye after the
quickely, for ye shal ouertake them.

6 (But she had broght the vp to the roofe of the houfe, & hyd
them with the stalk of flaxe, which she had spread abroad vpon
on the roofe)

7 And certeine men pursued after them, the way to Iordén,
vnto the fouides, and aflone as thei which pursued after them,
were gone out, thei shut the gate.

8 And before thei were a flepe, she came vp vnto them vpon
the roofe,

9 And said vnto the men, I knowe that the Lord hathe giuen
you the land, and that the feare of you is fallen vpon vs, and
that all the inhabitants of the land faint becaufe of you.

10 For we haue heard, how the Lord dried vp the water of the
read Sea before you, when you came out of Egypt, and what
you did vnto the two Kings of the Amorites, that were on the
other fide Iordén, vnto Shlón and to Og, whome ye vtterly
deft: oyd:

11 And when we hearde it, our hearres did faint, and there remained no more courage in anie becaufe of you: for the Lord you God, he is the God in heauen aboue, and in earth beneth.

12 Now therefore, I pray you, fware vnto me by the Lord, that as I haue shewed you mercie, ye wil alfo shewe mercie vnto my fathers houfe, and giue me a true token,

13 And that ye wil faue aliue my father and my mother, and my brethren, and my sisters, and all that thei haue: & that ye wil B.1.

a Which place was in the plaine of Moab oere vnto Iordén. Ebr 11,21. Iam 2,23. Or, in mercie houfe, or beft.

b Thigh the wicked is the hand of God vpon them, yet thei repét not, but fche how thei may by their power reft his men.

c Meaning, vp on the houfe for them there houfe were flat abone, so they might do their business thereup.

d For so God a uifou, Deut 16,7 chap.1a.

Namb 11,24.

e Hereto appeareth the great mercie of God, y in this commune deft: vpon he wode drawe a mothe mferable finner to repét & confetti his Name.

Raháb.

Ioshúa.

Iordén.

Or, liere.

f We warrant you on peace of our lines.

deliuer our' foules from death.

14 And the me answered her, 'Our life for you to dye, if ye vttet not this our busi- nes: and when the Lord hathe giuen vs the land, we wil deale mercifully and truely with thee.

15 Then she let them downe by a corde through the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Go you into the mountaine, lest the pursuers mete with you, & hyde your selues there thte daies, vntil the pursuers be returned: the after- ward may ye go your way.

17 And the men said vnto her, 'We wil hebb lameles of this thine othe, which thou bast made vs sweare.

18 Beholde, when we come into the land, thou shalt binde this corde of red threde in the windowe, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers housholde home to thee.

19 And whosoever then doeth go out at the doors of thine house into the street, 'his blood shall be upon his head, and we will be guilty: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our matter, we will be quit of thine oath, which thou hast made us swear.

21 And she answered, According unto your words so be it: then she sent them away, and they departed, and she bound the door in the window.

22 And they departed, and came into the mountain, & there abode three days, until the pursuers were returned: & the pursuers fought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountain, & passed over, and came to Ioshua the son of Nun, & told him all things that came unto them.

24 Also they said unto Ioshua, Surely the Lord hath delivered into our hands all the lands for ever: all the inhabitants of the country faint because of us.

CHAP. III.

1 Ioshua commandeth them to depart where the Ark removeeth. 2 The Lord proves to Ioshua before the

people. 3 Ioshua exhortacum to the people. 4 The waters parte afunder whiles the people pass.

5 Then Ioshúa rose verse early, & they removed from Shitrim, and came to Iordén, he, & all the children of Israel, & lodged there, before they went ouer.

And after 'thre daies the officers went throughout the hoste,

And commanded the people, saying, Whse ye se y Arke of the covenant of the Lord

your God, and the Priests of the Leuites bearing it, ye shal departe from your pla- ce, and go after it.

4 Yet there shalbe a space between you & it, about two thousand cubites by measu- re: ye shal not come here vnto it, that ye may knowe the way, by the which ye shal go: for ye haue not gone this way in times past.

5 (Now Ioshúa had said vnto the people, * Sanctifie your selues: for tomorowe the Lord wil do wonders among you)

6 Also Ioshúa spake vnto the Priests, say- ing, Take vp the Arke of the covenant, and go ouer before the people: so their toke vp the Arke of the covenant, and went be- fore the people.

7 Then the Lord said vnto Ioshúa, This day wil I begin to magnifie thee in the sight of all Israel, which shal knowe, that as I was with Moses, so wil I be with thee.

8 Thou shalt therefore comade the Priests that beare the Arke of the covenant, say- ing, When ye are come to the brinke of the waters of Iordén, ye shal stand stil 'm Iordén.

9 Then Ioshúa said vnto the children of Israel, Come hether, and heare the wordes of the Lord your God.

10 And Ioshúa said, 'Hereby ye shal knowe that the living God is among you, & that he wil certainly cast out before you the Canaanites, and the Hitites, and the Hi- uites, and the Perizzites, and the Gerga- shites, and the Amorites, and the Iebu- sites.

11 Beholde, the Arke of the covenant of the Lord of all the worlde passeth before you into Iordén.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euerie tribe a man.

13 And assone as the soles of the fete of the Priests (that beare the Arke of the Lord God the Lord of all the worlde) shal stay in the waters of Iordén, the waters of Ior- dén shalbe cut of: for the waters that co- me from abou, 'shal stand stil vpon an heape.

14 Then when the people were departed from their tentes to go ouer Iordén, the Priests bearing the Arke of the covenant, went before the people.

15 And as thei that bare the Arke came vn- to Iordén, and the fete of the Priests that bare the Arke were dipped in the brinke of the water, (for Iordén vseth to sil all his bankes all the time of haruest)

16 Then the waters that came downe from abou, stayed and rose vpon an heape and departed far fro the cime of Adam, y was beside Zaretán: but the waters that came

v, a wple.

Leui, 20, 7.

memb. 21, 18.

1 Sam 16, 5.

chap 7, 18.

Chap. 1, 5.

c Even in the

chanel, where

y Arname had

runn, as vct.

d By this mi-

racle in deui- ding y water.

e Which shal-
de set vp twel-
ne fionce in to-
membrance of the bencette.

Psal. 114, 3.

Aik 7, 9, 10.

Eccl 24, 26.

f Because the
rmer was ac-
cultured at
this time to be ful, the mi-
racle is to ma-
che y greeter.
downe

g Which was here vnto the cime.

h We shal be discharged of our othe, if y does performe this
condition that soloweth: for so shalt y & thine be de- liuered.

i He shal be gilne of his owne death.

k So y others sholde chinde to escape by the same mo- nes.

v, f, s, a, c, e, f, i, m, e, f, i, m, e, f, i, m, e, f, i, m, e, f,
i, m, e, f, i, m, e, f, i, m, e, f, i, m, e, f, i, m, e, f, i, m,
e, f, i, m, e

l To wle, the rmer Iordén.

a Which ac- cording to the Ebrewer was in Marche, and about
go daies after Moses death.

b Which time was given for to prepare the vittales, Chap. 1,
12.

Iordén.

Iofhúa.

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9 Other tary- ng of the peo- ple were past, or, as some read,
sure, as though they had been up the dry land

Deut.27.2.

a 1st Chap 1. 27

b Meaning, 9 place where they should camps.

c God com- deeth, that one only we our (churchpro- fit by his
own derful wor- kes, but that our possessive may know 9
whole church & glorifie has home.

d Besides the twelve stones which were carried by the rather
end for up in Gilgal

downe towards the Sea of the wilderies, euen the fair Sea,
failed, and were cut off so 9 people went right out against
Israel 6.

17 But the Priests that bare the Arke of the couenant of the
Lord, stode drye within Iordén & ready prepared, and all the
If- aches went out drye, until all the people were gone cleane
ouer through Iordén.

CHAP. III.

2 God comaded Iofh a to for up twelve stones in Iordén. 18
The waters return to their side course. 20 Other twelve stones
are for up in Gilgal. 21 This miracle must be declared to the
possessive.

1 A Nd when all the people were wholly gone ouer Iordén,
(after the Lord had spoken vnto Iofhúa, saying,

2 Take you twelve men out of the people, out of euerie tribe a
man,

3 And commande you them, saying, Take you hence out of the middes of Iordén, out of the place where the Priests stode in a 4 readiness, twelve stones, which ye shal take away with you, and leave them in the 5 lodging, where you shal lodge this night)

4 Then Iofhúa called the twelve me, who- me he had prepared of the children of Israel, out of euerie tribe a man,

5 And Iofhúa said vnto them, Go ouer be- fore the Arke of the Lord your God, eue th ough the middes of Iordén, & take up euerie man of you a stone vpó his shulder according vn to the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your 6 children shal aske their fathers in time to come, saying, What means you by these stones?

7 Then ye may answer them, That the waters of Iordén were cut of before the Arke of the couenant of the Lord: for whe it passed through Iordén, the waters of Iordén were cut of, therefore these sto- nes are a memorial vnto the children of Israel for euer.

8 Then the children of Israel did eue so, as Iofhúa had commanded, & take up twelve stones out of the middes of Iordén, as the Lord had said vnto Iofhúa, according to the nobor of the tribes of the children of Israel, & carried the away with them vnto the lodging, and layed them down there.

9 And Iofhúa set vp 4 twelve stones in the middes of Iordén, in the place where the fete of the Priests, which bare the Arke of the couenant, stode, and there have they continued vnto this day.

10 So the Priests, & bare the Arke, stode in the middes of Iordén, vntil euerie thing was finished that the Lord had commanded Iofhúa to say vnto the people, according to all that Moses charged Iofhúa: then the people hatted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests 6 before the people.

12 6 And the sonnes of Reuben, & the sonnes of Gad, and halfe the tribe of Mana- seh went ouer before the children of Is- rael armed, as Moses had charged them.

13 Euen fourty thousand prepared for war- re, went before the 6 Lord vnto battel, nto the plaine of Jericho.

14 That day the Lord magnified Iofhúa in the sight of all Israel, & they feared him, as they feared Moses all dayes of his life.

15 An 1 the Lord spake vnto Iofhúa, saying,

16 Commande the Priests that beare the 6 Arke of the Testimonie, to come vp out of Iordén.

17 Iofhúa therefore commanded the Priests, saying, Come ye vp out of Iordén.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iordén, and assonne as 9 soles of the Priests fete were set on the drye land, the waters of Iordén returned vnto their place, and slowed ouer all the bankes thereof, as they did before.

19. So the people came vp out of Iordén the tenth day of the 6 first moneth, and pitched in Gilgal, in the Eastside of Jericho.

20 Also the twelve stones, which they toke out of Iordén, did Iofhúa pitche 7 Gilgal.

21 And he spake vnto the children of Isra-él saying, When your children shal aske their fathers in time to come, and say, What means these stones?

22 The ye shal shewe your children, and say, Israel came ouer this Iordén on drye laid:

23 For 9 Lord your God dryed vp the waters of Iordén before you, vntil ye were gone ouer, as the Lord your God did the red Sea, 6 which he dried vp before vs, til we were gone ouer,

24 That all the people of the 1 world may know that the had of the Lord is mightie, that ye might feare the Lord your God

continually.

CHAP. V.

1 The Canaanites are afraid of the Israelites 2 Cor- uancies in
commanded the female time. 10 The Passey is kept. 11 Manna
ceafith. 12 The An- gel appeareth vnto Iofhúa

1 Now whe all 9 Kings of the 4 Amo- tries, which were
beyonde Iordén Westward, and all the Kings of the Ca-
naanites, which were by 9 Sea, heard that the Lord had dried
vp 9 waters of Iordén before the children of Israel vntil they
we- re gone ouer, their heare fainted: and the- re was no
courage in them anie more be- cause of the children of Israel.

2 9 That fame time 9 Lord said vnto Io- shúa, 6 Make the, in
e Meaning, in the pretence or sight of the people March 23, 27.

7 That is, the Arke

10, concerned him.

g Because the Arke testified Gods presen- ce, and the ta- bles
of the Law consumed therein, signa- ted Gods will coward his
people.

h Called Abib or Nifain, con- trising parts of March, and parts
of April.

Eund.14, 21.

1 Gods bene- fits ferue for a further con- demnation to the wicked & flirte vp his to reacren- ce him, and o- bey him.

a The Amor- tes were on boche fides Iordén, where of two Kings were Stone al- ready on the first toward Moab

Eund.4, 21. b For now they had left in about 40 years.

Circumcision.

Ioshua.

Iericho. 202/1224

returne, and circumcised the sonnes of Israel the second time.

a Gilgal was so called, be- cause they were there circumcised.

3 Then Ioshua made him sharpe knives & circumcised the sonnes of Israel in c the hil of the forefkinnes.

4 And this is the cause why Ioshua circu- cised all the people, even the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they

came out of Egypt, were d not circu- cised.

d For they lo- ked daily to remove it the Lords coman- dement
which thing they y were never cir- cucised, colda not do with-
out great dan- ger

Rom. 14, 21.

6 For the children of Israel walked fourty yeres in the
wilderness, til all the people of the men of warre that came out
of E- gypt were consumed, because they obeyed not the voyce
of the Lord: vnto whome the Lord fware, that he wolde not
fnew the the land, e which the Lord had fwor- ne vnto their
fathers, that he wolde gue vs, even a land that floweth with
milke and honie.

7 So their sonnes whome he raised vp in their steade, Ioshua
circumcised: for they were vncircucised, because they circum-
cised them not by the way.

8 And when they had made an end of cir- cucising all the
people, they abode in the places in the cape til they e were
whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away
the f shame of E- gypt from you: wherefore he called the name
of that place Gilgal, vnto this day.

10 So the childie of Israel abode in Gil- gal, and kept the feast of the Paffoeuet the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eat of the corne of the lad, on the morow after the Paffeouer, vnlea- uened bread, and parched corne in the fame day.

12 And the MAN ceased on the morowe after they had eaten of the corne of the land, nether had the children of Israel MAN anie more, but did cat of the fiute of the land of Canaan that yere.

13 And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there flode a man against him, hauing a fworde drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our fide, or on our aduerfares?

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: the Ioshua fel on his face to the earth, and E did worship, and said vnto him, What faith my Lord vnto his feruant?

15 And the captaine of the Lords hoste said vnto Ioshua, e Lose thy fhooe of thy fo- te: for the place whereon thou ftandeft,

is holy: and Ioshua did fo.

CHAP. VI.

1 The Lord unftrulled Ioshua what he fholde do, as tou- ching Iericho. 6 Ioshua commandeth the Priests and warreers what to do. 20 The walles fall. 22 Rahib is fawed. 24 All is burnt fane gilde and metal. 26 The curfe of him that buydeth the citre.

1 Now Iericho was a shut vp, & b clo- sed, e because of the children of Isra- el: none might go out nor entre in.

2 And y Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the King thereof, and the ftrong men of warre.

3 All ye therefore that be men of warre, fhal compaffe the citre, in going round about y citre d once: thus fhal you do fix dayes:

4 And feuen Priests fhal beare feuen trom- pets of e rams hornes before the Arke: & the feuenth day ye fhal compaffe the ci- tie feuen times, and the Priests fhal blowe with the trompets.

5 And when they make a log blast with the rams horne, & ye heare the founde of the trompet, all the people fhal fhoute with a great fhoute: then fhal the wall of the ci- tie fall downe flat, and the people fhal af- cend vp, euerie man ftreight before him.

6 Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, & let feuen Priests beare feuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, f Go and compaffe the citre: and let him that is armed, go for the before y Arke of the Lord.

8 And when Ioshua had fpoken vnto the people, the feuen Priests bare the feuen trumpets of rams hornes, and went for the before the Arke of the Lord, and blewe with the trupets, and the Arke of the couenant of the Lord followed them.

9 And the men of armes wet before the Priests, that blewe the trumpets: then the gathering hoste came after the Arke, as they went and blewe the trumpets.

10 (Now Ioshua had commaded the people, faying, Ye fhall not fhoute, nether make anie noyfe with your voice, nether fhall a worde procede out of your mouth, vntil the day that I fay vnto you, Shouse, then fhall ye fhoute)

11 So the Arke of the Lord compaffed the citre, and went: aboute it b once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also feuen Priests bare feuen trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came

a That none colde go out. b That none colde come in. c For feare of the Israelites.

d Euerie day.

e That the clo- queh might not be affigned to mix power, but to y mer- cie of God, which d most weake things can overcome that, which fomeeth mohe ftrong.

f This is chie- felly meue by the Reuben- tes Gadites, & halfe the tribe of Manifeh.

g Meaning the rerewarde, wherein was y fldred of the tribe of Dan, Momb 10, 15.

b For that day

f The tribe of D d was fo cal- led, because it marched last, and gathered vp what fo- ner was left of others.

after

e For their fo- re was fo grie- uent, that they were not able to remove f By bringing you into this promised land citerary to

the walked opunt of the Egypt- land or the forefkin, where-
why you were like to the E- gyptians.

Emd. 23, 25.

g In that that Ioshua worfhi peth him, he acknollgeth him to
befoed: & in that that he calfeth him flife y Lord e captaine, he
declareth him felfe to be Cherif. Emd. 3, 5. ruth 4, 7. all. 7, 11.

Ierichó deftroied.

Iofhúa.

Aí.

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k Befides ene- rie day once for the fpace of his day.

I Thir 1. vp. pointed whol- ly to be de- fstroyed

Chap. 2, 4.

Leu. 27, 31. fums 21, 2. deut 13 15.

m And there- fore ch not be put to ante pet ture via, but must
be firft molten, & then fetue for the Tabernacle.

Ebr. 21, 30.

6. Mer. 22, 25.

Chap 2, 14. obr 11, 31.

n For it was not lanial for Prangers to do el among Iftrustees,
in they were pur- ged

o Meaning, 9 Tabernacle

p For lhe was noticed to Sal- rohn, prince of the tribe of Iudáh,
here is

after the Aike of the Lord, as they went and bleve the
trompets.

14 And the second day then compaffed the citic once, and
returned into the hofte: thus they did fix dayes.

15 And when the feueth day came, they ro- fe early, euē with
the dawning of the day, and compaffed the citic after the fame
maner k feuen times, onely that day they compaffed the citic
feuen times.

16 And when the Prifets had blowen the trompets the feueth
time, Iofhúa faid vn- to the people, Shouse: for the Lord hathe
guen you the citic.

17 And y citic fhälbe i an execrable thing, lofhe it, and all that
are therein, vnto the Lord: onely Raháb the harlot fhäl liue,
lhe, and all that are with her in the houle: for lhe* hid the
meffengers that we fent.

18 Notwithstanding be ye ware of the execrable thing, left ye make your felues execrable, & in taking of the execrable thing, make also the hofte of Ifraél * execrable, and trouble it.

19 But all filuer, and golde, and veffels of braffe, and yron fhall be = confecrate vnto the Lord, and fhall come into the Lords treafurie.

20 So the people fhouted, when they had blowen trumpets: for whē the people had heard the founde of the trumpet, they fhouted with a great fhoute: and the* wall fel downe flat·fo the people went vp into the citic, euerie man ftreight before him: * and they toke the citic.

21 And they vtterly deftroyed all that was in the citic, bothe man and woman, yong, and olde, and oxe, and fhepe, and affe, with the edge of the fworde.

22 But Iofhúa had faid vnto the two men that had fpied out the countrey, Go into the harlots houfe, and bring out thence the woman, and all that fhe hathe, * as ye fware to her.

23 So the yong men that were fpies, went in, and brought out Raháb, and her father and her mother, and her b·cthren, and all that fhe had: alfo they brought out all her familie, and put them a without the ho·fte of Ifraél.

24 After they burnt the citic with fire, and all that was therein, onely the filuer and the golde, and the veffels of braffe and

yron, they put vnto the treafure of the * houfe of the Lord.

25 So Iofhúa faued Raháb the harlot, and her fathers houfholde, & all that fhe had, & fhe p dwelt in Ifraél euē vnto this day, because fhe had hid the meffengers, which Iofhúa fent to fpie out Ierichó.

26 ¶ And Iofhúa fware at y time, faying, Curfed be the man before the Lord, that tifeth vp, and buyfdeth this citic Ierichó:

the fhall lay the fundacion thereof in his eldeft fonne, & in his yfgeft fonne fhall he fet vp the gates of it.

27 So the Lord was with Iofhúa, and he was famous through all the worlde.

CHAP. VII.

1 The Lord is angry with Achán. 4 They of Aí put the Iftralites to ftight. 6 Iofhúa prayeth to the Lord. 10 Iofhúa inquereth out him that finned, and Hameth him & all his.

1 D Vt the children of Ifraél committed a trespaffe in the * excommunicate thing· for Achán the fonne of Caimí, the fonne of Zabdi, the fonne of Zérah of y tribe of Iudáh toke of the excóminate thing: wherefore the wrath of the Lord was kindled againft the children of Ifraél.

2 And Iofhúa fent men from Ierichó to b Aí, which is befide Bethauén, on the Eaft fide of Beth-él, and fpake vnto them, fay- ing, Go vp, and vewe the countrey. And the men went vp, and vewed Aí,

3 And returned to Iofhúa, and faid vnto hī, Let not all y people go vp, but let as it we- retwo or thre thoufand me go vp, & fmite Aí, and make not all the people to labour thether, for they are fewe.

4 So there went vp thether of the people about thre thoufand men, & they fied be- fore the men of Aí.

5 And the c men of Aí fmote of them vpon a thirtie and fix men: for they chafed them from before the gate vnto Shebarim, and fmote them in the going downe: wherefo- re the hearters of the people meked away like water.

6 ¶ Then Iofhúa rent his clothes, and fel to the earth vpon his face before the Aike of the Lord, vntil the euenride, he, and the Elders of Ifraél, and put duft vpon their heades.

7 And Iofhúa faid, Alas, ó Lord God, whe- refore haft thou broght this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to deftroy vs wolde God we had bene contét to dwel on the dother fide Iordén.

8 Oh Lord, what fhall I fay, whē Ifraél tur- ne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall
heate of it, and shall compass vs, and destroy our name out of
the earth: and what wilt thou do vnto thy mightie e Name?

10 ¶ And the Lord said vnto Ioshúa, Get thee vp, wherefore
liest thou thus vpon thy face?

11 Ifraél hath sinned, and they haue transgressed my
covenant, which I commanded them. for they haue euē taken of
the excó- minicate thing, and haue also stolen, and dissembled
also, & haue put it euē with B.iii.

q He shall had de it to the defraction of all his stücke, & thing
was filled in Hieft of Beth él, 1 King 16, 14.

a In taking y was commanded to be destroyed Chap 22, 20. 1
chre 2, 7.

b This was a citie of the Amorites for there was another so
called among the Ammonites, Iere 49, 1 The first A is called
Aith, Isa 10, 28

c God wolde by this ouer- throne make the more earnest to
search out and punish the some committed.

d This toftrul tie of his such sheweth how we are troubled of
oune to distrust

e When thine enemies shall blaspheme thee, & say, y thou waist
out able to defend vs fromchein,

Achán.

Ioshúa.

The siege of Ai. 204/1224

their owne ftúfe.

12 Therefore the childr: of Ifraél can not ftande before their enemies, but haue turned their backes before their enemies, becaufe they be execrable: nether wil I be with you ame more, except ye deftroy the exco municate from among you.

13 Vp therefore, funftifie the people, and fay, Sàctifie your felues againft tomorowe. for thus faith the Lord God of Ifraél, There is an execrable thing among you, ó Ifraél, therefore ye can not ftand againft your enemies, vntil ye haue put the execrable thing from among you.

14 In the morning therefore ye fhall come according to your tribes, and the tribe which the Lord taketh, fhall come according to the families: & the familie which the Lord fhall take, fhall come by the houfholde: & the houfholde which the Lord fhall take, fhall come man by man.

15 And he that is taken with the excommunicate thing, fhall be burnt with fire, he, & all that he hathe, becaufe he hathe tràfgreffed the couenant of the Lord, and becaufe he hathe wroglt folly in Ifrael.

16 ¶ So Ioshúa tofe vp early in ¶ morning & broglt Ifhaél by their tribes: & the tribe of Iudah was taken.

17 And he broglt the families of Iudah, & toke the familie of the Zarlutes, and he broglt the familie of the Za hites, man by man, and Zabdi was taken.

18 And he broglt his houfholde, man by man, and Achán the fonne of Carmí, the fonne of Zabdi, the fonne of Zérah of the tribe of Iudah was taken.

19 Then Ioshúa faid vnto Achán, My fonne I befeche thee, giue glorie to the Lord God of Ifhaél, and make confeltion vnto him, and fh we me now what thou haft done: hide it not from me.

20 And Achán answered Ioshúa, and faid, In dede, I haue finned againft the Lord God of Ifhaél, and thus, and thus haue I done.

21 I fawe among the fpoyle a goodly Ba-bylonfh garmet, & two humlterth fhekels of filuer, and a wedge of golde of fytie fhakels weight, and I coueted them, and toke them: and beholde, they lye hid in the earth in the middes of my tent, & the filuer vnder it.

22 ¶ Then Ioshúa fent meffengers, which ran vnto the tent, and beholde, it was hid in his tent, and the filuer vnder it.

23 Therefore they toke them out of the tet, and broglt them vnto Ioshúa, and vnto all the children of Ifhaél, and layed them before the Lord.

24 Then Ioshúa toke Achán the sonne of Zérah, and the filuer, & the garment and the wedge of golde and his sonnes, & his daughters, and his oxen, and his affe, and his shepe, and his tent, and all that he had: and all Ifhaél with him broglt them vnto the valle of Achó.

25 And Ioshúa faid, In as muche as riou haft troubled vs, the Lord fhall trouble thee this day: and all Ifhaél threwe stones at him, and burned them with fi-e, & stoned them with stones.

26 And they caft vpon him a great heape of stones vnto this day: and so the Lord turned from his fearce wrath: therefore he called the name of that place, The valley of Achó, vnto this day.

a He deftruth ¶ this is God, indep- met, becu'e h he'd offended, and con- f o others to be fame.

CHAP. VIII.

3 The siege, 19 And morning of Aï. 20 The King thereof is hanged to Ioshúa setteth vp an altar. 21 He wreteth the Laine vpon stones. 22 And readeeth it to all the people.

1 A Fte, ¶ Lord faid vnto Ioshúa, Pea- re not, nether be thou faint heafted: take all the men of wa're with thee and a- rife, go vp to Ai: beholde, I haue giuen in- to thine haft the King of Ai, and his peo- ple, and his citie, and his land.

2 And thou fhalt do to Ai and to the King thereof, as thou did, ft vnto Ierichó and to the King thereof. neuertheles ¶ fpoyle the cof and the cattel thereof fhall ye take vnto you for a pray: thou fhalt lie in wa'te againft the citie on the backfide t.e.t. of.

Deut 7.18. & 21.23.

3 ¶ Then Ioshúa a ofe, and all the men of warte to go vp againft Ai: and Ioshúa chofe out thirrie thoufand ft. ong men, and valiant, and fnt them away by night.

Chap. 4.22.

Deut. 20.24.

4 And he commanded them, faying, Be- holde, ye fhall lye in wait againft the ci- tie on the backfide of the citie: go not ver- ry far ftó the citie, but be ye all in a rea- dines.

a Meaning on the Weftide, as verj 9.

5 And I and all the people that are with me, wil appioche vnto the citie: and when they fhall come out againft vs, as they did at the firft time, then wil we flee before them.

b God wolen, not deftroy Aï by mit aclean Iericho, to the suene
that o- ther nations might fure power-ft poie- cie of his peo-
ple.

6 For they wil come out after vs, fil we ha- ue broglt them out
of the citie: for they wil fay, They flee before vs as at the firft
time: fowe wil flee before them.

7 Then you fhall rife vp from lying in wait and deftroy the citie:
for the Lord your God wil deftuer it into your hand.

10, than 100 (the Ilhaél, of the citie.

8 And when ye haue taken the citie, ye fhall fet it on fire:
according to the commade- ment of the Lord fhall ye do:
beholde, I haue charged you.

9 ¶ Ioshúa then fent them forthe, and they went to lie in wait,
and abode berwene Beth-él and Aï, on the Weftide of Aï: but
Ioshúa lodged that night among the people.

c With ¶ reft of the arm.

10 And.

f Then, to fof- fre wicked- not vnpoufhed it, to reftive God
willing- ly

g Meaning the man that iske of the thing forbidde.

h That is, fo- de gylne, ether by lottes, or by the indep- ment of
Vrin, Nomb 27.21.

i By declaring the tra-eth for God to giue- laid when the tranch
is con- fuled

k Such a ri- che garm's as the A'tes of Babylon did. WARE

l Some re d, a place others, a rod, and fo- me a tongue in this
indep- ment onely ap p, reaeth to God, and to whome he wil
reaeth it to man ne hithc efounded not to pouehe the childe for
the fathers fame. Deut. 24.26.

Destruction of Ai.

Ioshua.

The lawe red.

d That is, vew ed them & let them in a ray.

e He sent these few, that the other & lay in famous, might not
in an- out red

f To the int. that the i crit might bear the at anue.

g As I am for here

L. O. left vs I I am, to fig the the the the the the

the, on side the square the, far.

i Which came out of the an- both.

Deut 7,2.

10 And Ioshua rose vp early in y morning, and a nombred the
people: and he and the Elders of Israel went vp before the
people against Ai.

11 Also all the men of warte that were with him w: vp & due
nere, and came against the citre, & pitched on the Northside of
Ai: and there was a valley between them and Ai.

12 And he toke about fiue thousand men, a & set them to lie in
ways between Beth- el & Ai, on the Westside of the citre.

13 And the people set all the hoste that was on the Northside
against the citre, & the lieis in wayte on the West, against the
ci- tre: o Ioshua went the same night into y mides of the valley.

14 And whe the King of Ai sawe it, then the men of the citre hasted & rose vp ear- ly, and went out against Israel to battel, he & all his people at the time appointed, be- fore the plaine: for he knew not that aine lay in waite against him on the backside of the citre.

15 Then Ioshua and all Israel is as beaten before the, fled by the way of the wilder- nes.

16 And all the people of the citre were cal- led together, to pursue after them: & they pursued after Ioshua, and were drawn a- way out of the citre,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after If- rael: and they left the citre open, & pursued after Israel.

18 The the Lord said vnto Ioshua, b Street- che out the speare that is in thine hand towarde Ai: for I wil grue it into thine hand: and Ioshua stretched out the speare that he had in his hand, towarde the ci- tre.

19 And thei that lay in waite, arose quickly out of their place, & ran aflone as he had stretched out his hand, and they entred in- to the citre, and toke it, and hasted, and set the citre on site.

20 And the men of Ai loked behind the, & sawe it: for lo, the smoke of the citre af- cended vp to heauen, and they had no

power to flee this way or that way: for y people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel sawe that they that lay in wait, had take the citre, & that the smoke of the citre mounted vp, then they turned againe and slewe the me of Ai.

22 Also the other issued out of the citre against the: so were they in the mides of Israel, thei being on y one side, & y rest on y other side, & they slewe the, so that they let none of them remain not escape.

23 And the King of Ai they toke alue, &

brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in y field, that is, in y wilderness, where they chased them, and when they were all fallen on the edge of the sword, vntil they were consu- med, all the Israelites retuned vnto Ai, & h smote with the edge of the swords.

25 And all that fel that day, bothe of men and women, were twelve thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe a- gaine which he had stretched out with the speare, vntil he had vtterly destroyed all y inhabitants of Ai.

27 "Onely the cartel & the spoyle of this citre, Israel toke for a pray vnto them sel- ues, according vnto the worde of y Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, o a wilderness vnto this day.

29 And y King of Ai he hanged on a tre, vnto the euening. And aflone as y sunne was downe, Ioshua commanded that they shulde take his caikeis downe fro the tre, and cast it at the entring of the gate of the citre, and lay thereon a great heape of stones, that remaineth vnto this day.

30 Then Ioshua buylt an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in y boke of the Lawe of Moses, an altar of whole stone, ouer which no ma had lift an yron and they offered thereon burnt offrings vnto the Lord, & sacrificed peace offrings.

32 Also he wrote there vpon the stones, a rehearsal of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and offi- cers & their judges stode on this side of the Arke, and on that side, before the Pri- cits of the Leuites, which bave the Aike of the

couenant of the Lord) aswel the stranger, as he that is borne in the coun- trey: halfe of them were ouer against mount Gerraim, and halfe of them ouer against moot Ebal, as Moses the seruant of the Lord had commanded before, that they shuldt bleffe the people of Israel.

34 Then afterward he led all the words of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a worde of all that Moses had commanded, which Ioshua red not before all the Congregation of Israel, as well after the women and the children, as the stranger that was conuersant among them.

b For the fire, & they had bere ice in the citre, was not to consume it, but to fig into vnto Ioshua y they were created

Namb. 10,25.

1 That it colds must be buyle again.

2 According in it a vcc. manded, Dua. 21,25

Chap 7,25.

Exod. 21,25. den 27,4.

b Meaning the ten commande m. 25, 4 are the sunne of y whole Law.

Deut. 11,29. 27,28.

Deut 31,28. a So author young nor code, men no. 4-6 and were
ex- posed from Ios- ma: y worde in the Luc.

B.iiii.

The Gibeonites.

Iosthúa.

CHAP. IX.

2 Diuers Kings assemble them selues against Iosthúa. 3 The
craft of the Gibeonites 1st Iosthúa maketh a league with them
2) For their craft they are condemned to perpetual silanæ.

a In respect of the plains of Moth.

b The margin Sea called Me dictation

The net were the 2. Sam. 21, 2.

c Because they were all wor- ne.

d For ye Gibeonites and the Himites were all one people.

e Burn the I- dolaters for fears of death will pretend to honor
ye true God & recei- ne his religio

"Rio le ymo head.

f The wicked lacke no art nor spare no li- es to set forth their politic, when they wil- diceme ye ser- nance of God.

And when all the Kings ye were beyond Iordén, in the mountains & in the valleys, and by all the coastes of the great Sea ouer against Lebanon (as the Hirtites, & ye Amorites, the Canaanites, the Perizzites, the Huitites, & the Iebusites) heard thereof,

They gathered them selues together, to fight against Iosthúa, & against Israel with one "accord.

But the inhabitants of Gibeón heard what Iosthúa had done vnto Ierichó, and to Ai.

And therefore they wrought craftely: for they went, and fained them selues embasta dours and toke olde sakes vpon their asses, and olde bottels for wine, bothe rent & e tounde vp,

And olde shooes and clouted vpon their feter: also the rament vpon them was olde, & all their prouision of bread was dried, & mouled.

So they came vnto Iosthúa into the hoste to Gilgál, & said vnto him, and vnto the men of Israel, We be come from a farre country: now therefore make a league with vs.

The the men of Israel said vnto the Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

And they said vnto Iosthúa, We are thy seruáts. Then Iosthúa said vnto the, Who are ye & whence come ye?

And they answered him, From a very far country thy seruants are come for the Name of the Lord thy God: for we haue heard: his fame & all that he bathe done in Egypt,

And all that he bathe done to the two Kings of the Amorites that were beyond Iordén to Sihón King of Hefihón, & to Og King of Bashán, which were at Ašhtaróth.

Wherefore our Elders, and all the inhabitants of our coitrey spake to vs, saying, Take vitales "with you for the journey, & go to mete them, & say vnto them, We are your seruants: now therefore make ye a league with vs.

This our bread we toke it hot with vs for vitales out of our house, the day we departed to come vnto you: but now beholde, it is dried, and it is mouled.

Also these bottels of wine which we filled, were new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great journey.

And the same accepted their tale concerning their vitales, & counseled not with the mouth of the Lord.

So Iosthúa made peace with them, & made a league with this, that he wolde suffer them to lue: also the Princes of the

Congregation swore vnto them.

But at the end of three daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

And the children of Israel toke their journey, and came vnto their cities the third day, and their cities were Gibeón, & Chephirán, & Betróth & Kinathiearim.

And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

Then all the princes said vnto all the Congregation We haue sworne vnto the by the Lord God of Israel: now therefore we may not touche them.

But this we wil do to them, & let them lue, lest the wrath be vpon vs because of the oothe which we swore vnto them.

And the Princes said vnto them agame, Let them lue, but they shal hewe wood, & drawe water vnto all the Congregation, as the Princes appoint them.

Iosthúa then called them, and talked ye them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

Now therefore ye are cursed, and there shal none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.

And they answered Iosthúa and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruants Moses to giue you all the land, and to destroy all the inhabitants of the land out of your fight, therefore we were exceeding fore afraid for our lues at the presence of you, & haue done this thing:

And beholde now we are in thine hands do as it smeth good & right in thine cies to do vn o vs.

Fun so did he vnto them, and delivered them out of the hand of the children of Israel, that they slewe them not.

And Iosthúa appointed them that same date to be hewers of wood, & drawers of water for the Congregation, & for the altar of the Lord vnto this day, in ye place which he shulde chufe.

CHAP. X.

1 Fine Kings make warre against Gibeón whence Iosthúa distempleth. 2 The Lord raised hastefumes and serve manne 3 The sinne Handeth as Iosthuas prayer 4 The fine Kings are hanged. 5 Many no cities & Kings are destroyed.

6 Come th'le that ye I re- lieves we of their vitales, & to make
a league with them.

7 No Gilgál.

8 Fearing left for their cause the p. 9. 10. of God could have to
fight upon them all.

9 This don't not challish rath others, but shuteth Gods m. 10.
11. and his, & wolde not punish: & for this time.

1 For the vfe of the Tabernacle, & of the temple when it shalbe
buyle Deut. 7. 12.

in Who were minded to put them to death for fears of Gods
wrath.

a That is for ye sacristus.

2. Now

Gibeón besieged.

Ioshua. Fiue Kings slayne.

Chap 4,25.

Chap 4,5.

a This is, Lord 3 of service; so to you is take to the selves glo-
ronies names, when to dece this he verse enemies again God
and all believe.

b So enmours 3 wicked are, when any de- parts for their house.

c Let Ioshua shalde haue thought 3 God had sent that great power 1- gainst him for his valuable league with 3 Gibeon...y Lord here strengtheneth him.

d So we fe 3 all things ice- ne to execute Gods venge- ne against the wicked.

If 2,11,22. Eisleff-4,5.

1 Now whe Adoni-zedek King of Ierusalém had heard how Ioshua had taken Ai and had destroyed it, (* for as he had done to Ierichó and to the King thereof, so he had done to * Ai and to the King thereof) and how the inhabitants of Gibeón had made peace with Israel, and were among them,

2 Then thei feared exceedingly for Gibeón was a great citie, as one of the royal cities: for it was greater then Ai, and all the men thereof were mightie.

Wherefore a Adoni-zedek King of Ierusalém sent vnto Hohám King of Hebrón, and vnto Pirám King of Iarmúth, and vnto Iapia King of Lachiñ, and vnto Dúbir King of Eglón, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeón: for thei haue made peace with Ioshua and with the children of Israel.

5 Therefore the fiue Kings of the Amorites, the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachiñ, and the King of Eglón gathered them selues together, & went vp, thei with all their hostes, & besieged Gibeón, and made b warce against it.

6 And the me of Gibeón sent vnto Ioshua, end to the hoste to Gilgál, saying, Withdrawne not thine hand ho thy servants: come vp to vs quickly, and saue vs, and helpe vs: for all the Kings of the Amorites which dwel in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgál, he, and all the people of warre with him, and all the men of might.

8 And the Lord said vnto Ioshua, c Feare them not: for I haue giuen them into thine hand: none of them shal stand against thee.

9 Ioshua therefore came vnto them sodenly: for he went vp from Gilgál all y night.

10 And the Lord discomfited them before Israel, & slewe them with a great slaughter at Gibeón, and chased them along the way that goeth vp to Beth-horón, and smote them to Azekáh and to Makkedáh.

11 And as thei fled fro before Israel, were in the going downe to Beth-horón, y Lord cast downe great stones from heaue vpo

them, vntil Azekáh, & thei dyed: thei were more that dyed with the d haylesto-nes, then they whome the children of Israel slewe with the sworde.

12 Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, * Sunne, state thou in Gibeón, and thou moons, in the valley of Atalón.

13 And the sunne abode, & the moone stode

stil, vntil the people auenged them selues vpo their enemies: (Is not this written in the booke of a Iasher) so the sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord f foughe for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgál:

16 But the fiue Kings fled and were hid in a caue at Makkedáh.

17 And it was tolde Ioshua, saying, The fiue Kings are foude hyd in a caue at Makkedáh.

18 Then Ioshua said, Roule great stones vpon the mouthe of the caue, and set men by it for to kepe them.

19 But stand ye not stil: followe after your enemies, and "smite all the hindemost, suffre them not to enter into their cities: for the Lord your God has the giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter til they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the cape, to Ioshua at Makkedáh in a peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouthe of the caue, & bring out these fiue Kings vnto me for the of the caue.

23 And thei did so, and broght out those fiue Kings vnto him for the of the caue, even the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachiñ, and the King of Eglón.

24 And when thei had broght out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chief of y men of warre, which went with him, Come nere, set your

sete vpo the h neckes of these Kings: & thei came nere and set their sete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be saint hearted, but be strong and of a good courage: for thus wil the Lord do to all your enemies, against whome ye sight.

26 So then Ioshua smote them, and slewe them, and hanged them on fiue trees, and thei hanged stil vpon the trees vntil the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that thei shulde take * them downe of the trees, & cast them into the caue (wherein thei had bene hid) and thei layed great stones vpo the caues mouthe, which remains vntil that day.

c Some read, in the boke of the righteous, meaning Moses The Chalde rests to death in y boke of the Laws, but it is like y it was a boke then named, y is now lost. f By taking away y enemies hearies & destroying them with halestones.

"The cut of all their sinners in style.

8 Or, in fastele to that none gaue them as much as an o ul worde.

h Signifying what shulde become of the rest of Gods enemies, feing y kings them selues were not spared.

Deut 21,22. chap. 1,29.

Citiestaken.

Ioshua.

Ioshua teck 28 And that fame day Ioshua toke | Makkedah and fmote it with the edge of the fowde, & the King thereof deftoyed he with them, and all the foules that were therein, he let none remayne: for he did to the Kig of Makkedah as he had done vnto the King of Iericho. 29 Then Ioshua went from Makkedah, and all Ifrael with him vnto Libnah, & fought against Libnah. 30 And the Lord gaue | it also & the King thereof into the had of Ifrael: & he fmote it with the edge of the fowde, & all the foules y were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho. 31 And Ioshua departed from Libnah, & all Ifrael with him vnto Lachish, and befieged it, and affalted it. 32 And the Lord gaue | Lachish into y hand of Ifrael, which toke it the feconde day, and fmote it with the edge of the fowde, and all the foules that were therein, according to all as he had done to Libnah. 33 Then Horam King of | Gezer came vp to helpe Lachish: but Ioshua fmote him and his people, vntil none of his remained. 34 And from Lachish, Ioshua departed vnto | Eglon, and all Ifrael with him, and the befieged it, and affalted it, 35 And they toke it the fame day, & fmote it with the edge of the fowde, and all the foules y were therein he vtterly defroyed the fame day, according to all that he had done to Lachish. 36 Then Ioshua went vp from Eglon, and all Ifrael with him vnto Hebron, & they fought against it. 37 And when they had take | it, they fmote it with the edge of the fowde, and the King thereof, and all the cities thereof, & all

the foules that were therein: he left none remaining, according to all as he had done to Eglon: for he defroyed it vtterly, and all the foules that were therein. 38 So Ioshua returned, and all Ifrael with him to Debir, and fought against it. 39 And when he had taken | it, & the King thereof, and all the cities thereof, they fmote them with the edge of the fowde, & vtterly defroyed all the foules y were therein, he let none remaine: as he did to Hebron, fo he did to Debir, & to the King thereof, as he had also done to Libnah, & to the King thereof. 40 So Ioshua fmote all the hyl coifereis, and the Southcountress, and the valleis, and the hil fides, & all their Kings, & let none remaine, but vtterly defroyed euery foule, as the Lord God of Ifrael had commanded. 41 And Ioshua fmote them from Kadeh-

bainea euen vnto Azzah, and all the country of Goshén, euen vnto Gibeón.

42 And all thefe Kings, and their land did Ioshua take at one time, becaufe the Lord God of Ifrael fought for Ifrael.

43 Afterwarde, Ioshua and all Ifrael with him returned vnto the campe in Gil-gál.

CHAP. XI.

Diners Kings and cities, and countrite overcome by Ioshua. 15 Ioshua did all that Moshe had commanded him to God

hardaneth the enemies bearers that they might be defroyed.

1 And when Iabin King of Hazor had heard this, then he sent to Iobab King of Madon, and to the King of Shimron, and to the King of Achshaph,

2 And vnto the Kings that were by the North in the mountaines, and plaines towarde the Southside of Cinneroth, and in the valleis, and in the borders of Dos Westwarde,

3 And vnto the Canaanites, bohe by Eaft, and by West, and vnto the Amorites, and Hittites, and Peizzates, and Ichufites in the mountaines, and vnto the Hinites vnder Hermon in the land of Mizpeh.

4 And they came out and all their hofes with them, many people as the fand that is on the feafho, e for multitufe, with hofes and charets exceeding many.

5 So all thefe Kings met together, & came and pitched together at the waters of M-róm, for to fight against Ifrael.

6 The the Lord fand vnto Ioshua, Be not afraid for them: for to morowe about this time wil Ideluer them all flayne befoe Ifaelt thou shalt bough their hores, & burne their charets with fire.

7 Then came Ioshua and all the men of warte with him against them by the waters of Merom fodenly, and fel vpon them.

8 And the Lord gaue them into the hand of Ifaelt: and they fmote them, and chafed them vnto great Zidon, and vnto Mifrephothmaim, and vnto the valley of Mizpeh Eaftwarde, & fmote them vntil then had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: he houghed their hores, and burnt their charets with fire.

10 At that time also Ioshua turned backe, and toke Hazor, and fmote the King thereof with the fowde: for Hazor beforetime was the head of all thofe kingdomes.

11 Moreover they fmote all the perfones that were therein with the edge of the fowde, vtterly defroying all, leaving none alue, and he burnt Hazor with fire.

12 So all the cities of thofe Kings, and all the Kings of them did Ioshua take, and fmote the with the edge of the fowde, cy

k In one bat-tel

l Where | Ar-le was, thre to gue thiles for th it vic-tories.

a The more | Gods power appeareth, the more | wicked rage agueath is.

b Which the Evangelites call the loke of Geuererith, or Tiberias

c Which was meant Iohua, as Dutt. 4.4.8.

d That neither the Iohua fere-no to the vfe of warte, nor the
Ifraelites fudde put thir truth in them.

e Which figni-fieh, but a n-ters, or accor-ding to fume, heine
pitees.

f Bothe men word & chid-dren.

vtterly

One & thirtie Kings.

Iosthúa.

IO 209/1224

Nam 33, 12. vtterly destroyed them, as Moses the ser- deu 7,2.
uant of the Lord had commanded.

13 But Israel burnt none of the cities that stode still in their
strength, save Hazor onely, that Ioshua burnt.

14 And all the spoyle of these cities and the cartel the children
of Israel toke for their praye, but they smote euerte man with
the edge of y swode vntil they had destroyed them, not leauing
one a hue.

15 As the Lord had commanded Moses his seruati, so did
Moses comande Ioshua, & so did Ioshua he left nothing

vndone of all that the Lord had commanded Moses.

16 So Ioshua toke all this land of the mo- untaines, and all the South, and all the lad of Goshen and the lowe country, and the plaine, & the mountains of Israel, and the lowe country of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in y valley of Lebanon, vnder mount Hermon: and all their Kings he toke, and smote them, and slewe them.

18 Ioshua made warre long time with all those Kings,

19 Nether was there any citie that made peace with the children of Israel, save those Hiiutes that inhabited Gibcon: all other they toke by battel.

20 For it came of the Lord, to harden their heartes that they shulde come a- gainst Israel in battel to the intent that they shulde destroy them vtterly, and she- we them no mercy, but that they shulde bring them to noght: as the Lord had commanded Moses.

21 And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the moun- taines of Judah, and out of all the moun- taines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Az- zah, in Gath, and in Ashdod were they left.

23 So Ioshua toke the whole land, accor- ding to all that the Lord had said vnto Moses and Ioshua gaue it for an inheri- tance vnto Israel according to their por- cians through their tribes: then the land was at rest without warre.

CHAP. XII. 2. 7. What Kings Ioshua and the children of Israel led on both sides of Iordn, 24 Which were in number thirties and one. 2 And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Iordn toward y rising of the sunne, from the river Amon, vnto mout Hermon,

and all the plaine Eastward.

2 *Sithon King of the Amorites, that dwelt in Heshion, hauing dominion from A- roer, which is beside the river of Amon, and from the middle of the river, & from halfe Gilead vnto the river Iabbok, in the border of the children of Ammon.

3 And f.o the plaine vnto the sea of Cin- neroth Eastward, and vnto the Sea of the plaine, eue the salt Sea Eastward, the way to Bethieshimoth, & from the South vnder the springs of Pisgah.

4 They conquered also the coast of Og King of Bashan of the remnant of the gyates, & dwelt at Ashtaroth, & at Edrei, And

reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the bor- der of the Gethurites, and the Maacha- thites, & halfe Gilead, euen the border of Sithon King of Heshion.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the bor- der of the Gethurites, and the Maacha- thites, & halfe Gilead, euen the border of Sithon King of Heshion.

6 Moses the seruant of the Lord, and the children of Israel smote them: Moses al- so the seruatur of the Lord gaue their land for a possessio vnto y Reubenites, & vnto the Gauites, and to halfe y tribe of Manasseh.

7 These also are the Kings of the coun- trey, w Ioshua and the children of Israel smote on this side Iordn, Westward, fro Baal- gad in y valley of Lebanon, eue vn- to y mount Halak y goeth vp to Seir, & Ioshua gaue it vnto y tribes of Israel for a possession, according to their porcions:

8 In the mountaines, and in the valleys, & in the plaines, & in the hillsides, & in the wilderness, & in the South, where we the Hittites, the Amorites, and the Canaanites, y Perizzites, y Hivites, & y Iubinites.

9 The King of Ierichowas one: the King of Ai which is beside Beth-el, one.

10 The King of Ierusalem, one: the King of Hebron, one:

- 11 The King of Iarmuth, one: the King of Lachish, one:
- 12 The King of Eglon, one: the King of Gezer, one:
- 13 The King of Debir, one: the King of Geder, one:
- 14 The King of Hormah, one: the King of Arad, one.
- 15 The King of Libnah, one: the King of Adullam, one:
- 16 The King of Makkedah, one: the King of Beth-el, one:
- 17 The King of Tappuah, one: the King of Hepher, one:
- 18 The King of Aphek, one: the King of Lasharon; one:
- 19 The King of Madon, one: the King of Hazor, one:
- 20 The King of Shmron meron, one: the King of Achshaph,
one:
- 21 The King of Taanach, one: the King of Megiddo, one:

C.ii.

The porcion of Reubén,

Ioshúa.

Gad & Manaffeh.

We, were vnt Carmé.

Gen. 14.2.

22 The King of Kedéfh, one: the King of Iokneam of "Carmé",
one:

23 The King of Doc, in the countrey of Doc, one: the King of
the nations of Gil- gil, one:

24 The King of Tirzáh, one: all the Kings were thirty and one.

CHAP. XIII.

3 The borders and coaxes of the land of Canáen 2 The
possessors of the Reubenites, Gadites, and of halfe the tribe of
Manaffeh 14 The Lord is the inheritance of Leu. 22 'Balaam
was flame.

a Belg almeftē an bádreth & ten y ent olde. "the common love
yere.

b After that enemies are overcome

"Or, borders. "The, the "the vye: the face of Egypt.

Vllr. 20.2.

10. the place of God

a Read Chap. 20.8

Num. 32, 33. dem. 3.13. chap. 22.4.

Or, valley.

Dem. 3.15. chap. 22.4.

Now when Ioshúa was olde, & stri- ken in yeres, the Lord faid vnto him, Thou art olde & "growen in age, & the- re remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the legions of the Philsftims, & all Gefhuri,

3 From "Nílus which is "in Egypt, eue vn- to the borders of Ekrón Northward: this is counted of the Canaanites, euen fue lordchippes of the Philsftims, the Azzi- thites, and the Afhdodites, the Eshkeloni- tes, the Gittites, and the Ekronites, and 4 Auites:

4 From the Sourbe, all the land of the Ca- naanites, and the "caue that is beside the Sidonians, vnto Aphék, and to the borders of the Amorites:

5 And the land of the Gibites, and all Le- banón, towarde the funne rífing from Ba- hal-gád vnder mount Hermón, vntil one come to Hamáth.

6 All the inhabitants of the mountaines fró Lebanon vnto: Mifrephothmáim, & all the Sidonians, I wil cast them out fró before the children of Ifraél: onely deu- de thou it by lot vnto the Ifraelites, to inherit, as I haue commanded thee.

7 Now there fore deuide this land to inhe- rit, vnto the nine tribes, and to the halfe tribe of Manaffeh.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritá- ce, which Mofes gaue them beyond Ior- dén Eaftward, euen as Mofes the feruant of the Lord had giuen them,

9 From Aroér that is on the brinke of the riuer Arnón, and from the citie that is in the middes of the riuer, and all the plaine of Medebá vnto Dibón,

10 And all the cities of Sihón King of the Amorites, which reigned in Hefhbón, vn- to the borders of the childré of Ammón,

11 And Gileád, & the borders of the Gefhu rues & of the Maachathites, & all mount Hermón, with all Balhán vnto Salcáh:

12 All the kingdome of Og in Balhán, & reigned in Afhtaróth and in Edrés: (who remained of the "reft of the gyantes") for thefe did Mofes fmite, and caft them out.

13 But the childré of Ifraél 4 expelled not Gólhurites nor the Maachathites: but Gólhurites & Maachathites dwel amóg the Ifraelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrefices of the Lord God of Ifraél are his inheritance, as he faid vnto him.

15 Mofes then gaue vnto the tribe of the children of Reubén inheritance, according to their families.

16 And their coalt was from Aroér, that is on the brinke of the riuier Arnón, & fró the citie that is in the middes of the riuier, & all the plaine which is by Medebá:

17 Hefhbón with all the cities thereof, that are in the plaine: Dibón and Bamoth-bá- al, and Beth-baal-meón:

18 And Iahazáh, & Kedemóth and Mephá- ath:

19 Kiriatháim álfo, & Sibmáh, & Zereth- fhahár in the mount of 'Emek:

20 And Beth-peór, & Afhdoth pífgáh, & Beth-ielhumóth:

21 And all the cities of the plaine: and all the kingdome of Sihón King of the A- morites, which reigned in Hefhbón, whome Mofes smote with the Princes of Mi- dián, Eui, and Rekém, and Zur, and Hur, and Réba, the dukes of Sihón, dwelling in the countrey.

22 And 'Balaám the fonne of Beór y fouth- fayer did the children of Ifraél flaye with the fworde, among them that were flaine.

23 And the border of the children of Reu- bén was Iordén with the coaxes. this was the inheritance of the children of Reu- bén according to their families, with the cities and their villages.

24 Alfo Mofes gaue inheritance vnto the tribe of Gad, euen vnto the children of Gád according to their families.

25 And their coaxes were Iazér, and all the cities of Gileád and halfe the land of the children of Ammón vnto Aroér, which is before Rabbáh:

26 And from Hefhbón vnto Ramóth, Mizpéh, and Betonim and from Mahaná- im vnto the borders of Debír.

27 And in the valley Beth-atám, and Beth- nimráh, and Succóth, and Zaphón, the reft of the kingdome of Sihón King of Hefhbón, vnto Iordén and the borders e- uen vnto the Sea coalt of Cinéreth, & be- yonde Iordén Eaftward.

28 This is the inheritance of the children of Gad, after their families, with the ci- ties and their villages.

29 Alfo Mofes gaue inheritance vnto the halfe tribe of Manaffeh: and this belon- ged to the halfe tribe of the children of Manaffeh according to their families.

30 And

On, his place of Baal.

Or, the valley. Dem. 3.17.

Num. 32.8

So that both they, & abeted wicked coun- fel & the wic- hed counfeller perished by inft mfe creft of God.

That is, in kind of Man.

Caléb.

Iosthúa. Iudahs porcion. 103

10 And their border was from Mahanáim, euen all Baſhán, to wit, all the kingdoms of Og King of Baſhán, and all the townes of Iair which are in Baſhán, therefore ci- ties,

11 And halfe Gileád, & Aſhtaróth, & Edréi, cities of the kingdoms of Og in Baſhán, *were gueen vnto the b children of Machír the fonne of Manaſſéh, to halfe of the chil- dren of Machír after their families.

12 Theſe are the heritages, which Mo- ſes did diftribute in the plaine of Moáb beyonde Iordén, towarde Ierichó Eft- warde.

Chap 11,7. 13 *But vnto the tribe of Leui Moſes gaue none inheritance for the Lord God of If- raél is their inheritance, * as he faid vnto them.

CHAP. XVIII.

a The land of Canáan was deuided among the nine tri- bes and the halfe. 6 Caléb requereth the heritage that was promised him. 13 Hebrón was gween him.

1 Hele also are the places which the children of Ifraél inherited in the lád of Canáan, which Eleazár the Prift, and Iosthúa the sonne of Nun and the chief fathers of the tribes of the children of Ifraél, diftributed to them,

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Mofes, to giue to the nine tribes, and the halfe tribe.

3 For Mofes had riuen inh ritage vnto two tribes and an halfe tribe, beyonde Iordén: but vnto the Leuites he gaue no- ne inheritance among them.

4 For the children of Ioséph were two tribes, Manaşşéh and Ephráim: therefore they gaue no paite vnto the Leuites in the lád, faue cities to dwel in, with the fubur- bes of the fame for their beastes and their fubftance.

5 *As the Lord had commanded Mofes, fo the children of Ifraél did whe they deui- ded the land.

6 Then the children of Iudáh came vn- to Iosthúa in Gilgál: and Caléb the sonne of Iephúnéh the Kenezite laid vnto him, Thou knowest what the Lord laid vnto Mofes the man of God, concerning me and thee in Kadelh-bainéa.

7 Fourty yere olde was I, when Mofes the feruant of the Lord
fent me from Ka- defh-bainéa to efpy the land, & I broght him
worde againe, as I fingle in mine heart.

8 But my brethren that went vp with me, discouraged the heart
of the people: yet I follow: d ftill the Lord my God.

9 Wherefore Mofes fware the fame day, faying, Certicnly the
land whereon thy fete ha te troden, ftall be thine inheritan- ce,
and thy childrens for euer, becaufe

thou haft followed conftantly the Lord my God.

10 Therefore beholde now, the Lord hafhe kept me aliuie, as he
promifed: this is the fourty and fift yere fince the Lord fpake
this thing vnto Mofes, while the children of Ifraél wandred in
the wildernes: and now lo, I am this day fourfcore and fiue
yere olde:

11 And yet am as *ftiong at this time, as I was whe Mofes fent
me: as ftiong as I was then, fo ftiong am I now, ether for
warre, or for gouernement.*

12 Now therefore giue me this mountaine whereof the Lord
fpake in y day (for thou heardft in that daie, how the Anakíms
were there, and the cities great and walled) * if fo be the Lord
will be with me, that I may driue them out, as the Lord faid.

13 Then Iosthúa bleffed him, and gaue vn- to Caléb the fonne of Iephúnéh, Hebrón for an inheritance.

14 *Hebrón therefore became y inheritá- ce of Caléb the fonne of Iephúnnéh the Kenezite, vnto this day: becaufe he followed coftantly the Lord God of Ifraél.

15 And the name of *Hebrón was before- time, Kiriath-arba: which Arba was a f great man among the Anakíms: thus the land ceafed from warre.

CHAP. XV.

1 The late of the children of Iudáh, and the names of the cities and villages of the fame. 13 Caléb's portion. 12 The request of Acháh.

1 This then was the lot of the tribe of the children of Iudáh by their fam- lies: euen * to the border of Edóm and the wildernes of * Zin, Southward on the Southcoaft.

2 And their Southborder was the falt Sea coift, from * the point that loketh South- ward.

3 And it went out on the Southfide toward Maalet-akrabbim, and went along to Zin, and afcended vp on the Southfide vnto Kadefh-bainéa, and went along to Hezrón, and went vp to Adár, and fet a compaffe to Karkáa.

4 From thence went it a long to Azmón, & reached vnto the
ruer of Egypt, and the end of that coaft was on the Weffide:
this fhallbe your Southcoaft.

5 Alfo the Effhborder fhallbe the falt Sea, vnto the b end of
Iordén: and the border on the North quarter from the point of
the Sea, and from the end of Iordén.

6 And this border goeth vp to Beth hoglá, and goeth along by
the Northfide of Beth-arabeh: fo the border from thence goeth
vp to the c fonne of Bohán the fon- ne of Reubén.

7 Againe this border goeth vp to Debir fró the valley of Achór,
& Northwarde, C.iii.

Ecde. 46,11.

*Rie is queen, and come to.

10, gyne.

a This he fpake of modelle & not of dou- ting

1. Mac. 2,16.

Chap 11,13.

f Ether for life point or per- sons.

Nymb. 34,5. Nymb. 33,6.

a The Ebrewn worde figni- fech tongue, whatchy re- ment,
ether the arme of the Sea that com- mech into the Lord, or a
rea- le or capetha goeth into the Ien.

b Meaning the mouth of the ruer where a rumeth into y falt
Sea.

c Which was a mirke in parte their co- mercy.

Iudahs porcion.

Ioshua.

| turning toward Gilgal, that lych before the going vp to
Adummim, which is on y Southside of the ruer: also this bo
der goeth vp to the waters of En-shemesh, & endeh at En-
rogel. | of Edom Southward were Kabzeel, and Eder, and
Lagur, | | --- | --- | | Then this border goeth vp to the valley of
the sonne of Hinnom, on the Southside of the Iebufites, the
same is Icruallem, also this border goeth vp to the top of the
mountaine that heth before the valley of Hinnom Westward,
which is by the end of the valley of the gyates Northward. |
And Kinah, and Dimonah, & Adadah, | | So this bo der
compaifeth from the top of the mountaine vnto the founteine
of y water of Niphtoh, and goeth out to the cities of mount
Ephron, and this border draweth to Baalah, which is Kiriath-
ie- arim. | And Kedeh, and Hazor, and Ithnán, | | Then this
border compaifeth from Baa- lh Westward vnto mount Sei, &
goeth along vnto the side of mount Iearm, which is Chefalon
on the Northside: so it commeth downe to Beth-shemesh, and
goeth to Tinnah. | Ziph, and Telem, and Bealoth, | | Also this bo
der goeth out vnto the side of Ekron Northward: and this
border draweth to Shicron, and goeth along to mount Baalah,
& threcheth vnto Iabn: el: & the endes of this coast are to the
Sea. | And Hazor, Hadattah, & Kerioh, Hef- ron (which is
Hazor) | | And the Westborder is to the great Sea: so this border
shalbe the bondes of the childre of Iudah round about,
according to their families. | Amam, and Shema, and Moladah,
| | And vnto Caleb the sonne of Lephunh did Ioshua giue a

parte amog the childre of Iudah, as the Lord commanded him,
eurn Kiriath-arba of the father of Anak, which is Hebron. | And
Hazar, Gaddah, & Hefhmon, and Bctn-palet, || And Caleb
droue thence thre sonnes of Anak, Shefhai, and Ahiman, and
Tal- mai, the sonnes of Anak. | And Hafar-shuai, and
Beersheba, and Biziothiah, || And he went vp thence to the
inhabitats of Debi: and the name of Debit before time w
Kiriath-sopher. | Baatah, and Iim, and Azem, || The Caleb said,
He y fmiteth Kiriath- fepher, & taketh it, eue to him wil I giue
Achfah my daughter to wife. | And Eitolad, & Chefil, and
Hormah, || And Othniel, the sonne of Kenaz, the brother of
Caleb toke it: and he gaue him Achfah his daughter to wife. |
And Ziklag, and Madmanná, and San- fannah, || And as she
wet in tohum, she moued him, to aake of her father a field: &
she lighted of her aase, & Caleb said vnto her, What wilt thou.
| And Lebaoth, and Shilhim, and Ain, & Rimmon: all these
cities are twenty & nine with their villages. || The she
answered, 'Giue me a bleffing: for thou hast giue me the South
coitre: giue me also sprigs of water. And he gaue her y springs
above & the sprigs benethe. | In the lowe countrey were
Ehtaol, and Zorcah, and Afhnah, || This shalbe the inheritance
of the tribe of y children of Iudah according to their families. |
And Zanoah, & En-gannim, Tappuah, and Enam, || And the
vmost cities of the tribe of y children of Iudah, toward the
coates | Iarmuth, & Adullam, Socoh, & Azekah, || | And
Sharaim, & Aditham, & Gederah, and Gedeotham: fourtene

cities with their villages. ||| Zenam, & Hadaffah, and Migdal-
 gad, ||| And Dilcam, and Mizpeh, and Iolth, el, ||| Lachifh,
 and Bozkath, and Eglon, ||| And Cabbon, & Lahmam, &
 Kitblifh, ||| And Gederoth, Beth-dagon, and Nua- mah, and
 Makkedah: fixtene cities with their villages. ||| Lebnah, and
 Ether, and Afhan, ||| And Iiphtah, and Afhnah, and Nezib, |||
 And Keilah, and Aczib, and Marefah: nine cities with their
 villages. ||| Ekron with her 'townes & her villages, 'Ela,
 daughter' ||| From Ekron, eurn vnto the Sea, all that heth
 about Afhdod with their villages. ||| Ashdod with her townes
 and her villa- ges: Azzah with her townes and her vil- lages,
 vnto the riner of Egypt, and the great sea was their coast. |||
 And in the mountains were Shamir, and Iartir, and Socoh, |||
 And Dannah, and Kiriath-fannath, & Which Is also called Ra-
 riah-sopher, verif. ||| And Anab, and Afitemoh, and Anim, |||
 And Gofhen, and Holon, & Giloh: ele- uen cities with their
 villages. ||| Arab, and Dumah, and Ethean, ||| And Lunam,
 and Beth-tappuah, and A- phekah, ||| And Humtah, and
 Kiriath-arba (which Chap. 24, 25 is Hebron) & Zior: nine
 cities with their villages. ||| Maon, Carmel, and Ziph, and
 Iuttah, ||| And Izreel, and Iokdeam, and Zanoah, ||| Kain,
 Gibeah, and Tinnah: ten cities with their villages. ||| Halhul,
 Beth-mur, and Gedor, |

Ephraims porcion.

Ioshua. Manashehs porcion.

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59 And Maarah, and Beth-anoth, and Eltekon six cities with their villages.

60 Kiriath-baal, which is Kiriath-earim, & Rabbah. two cities with their villages.

61 In the wilderness w.r.t Beth-arabah, Middin, and Secach,

6: And Nibshan, and the 1 city of salt, and En-gedi six cities with their villages.

6j Neuertheles, the Lebuistes that were the inhabitants of Ierufalem, colde not the children of Iudah cast = out, but the Lebuistes dwell with the children of Iudah at Ierufalem vnto this day.

CHAP. XVI.

The lot or parts of Ephraim. 10 The Cananite dwelled among them.

And the lot fell to the 1 children of Ioseph fro Iorden by Ierichó vnto the water of Ierichó Eastwarde, & to the

wilderness that goeth vp from Ierichó by the mount Beth-el.

2 And goeth out from Beth-el to Luz, and runneth alog vnto the borders of Archistaroth,

3 And goeth downe Westward to the coaste of Iphletj, vnto the coast of Ben-honon the nither, and to Gezer: and the ends 1 thereof are at the Sea.

4 So the children of Ioshua, Manasseh and Ephraim 1 roke that in the

5 Also the borders of the children of Ephraim according to their families, on the borders of their inner race on y East-side w.r.t. A: oth add, vnto Beth-honon the upper.

6 An 1 this border goeth out to the Sea vnto Michmichah on the Northside, & this border returneth Eastwarne vnto Taanah shri, 6, and passeth it on the Eastside vnto Iano'iah,

7 And goeth downe from Iano'iah to A-tanoth, and Naa'ah, and coareth to Ierichó, 4 and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the ends thereof are at the Searths in the inheritance of the tribe of the children of Ephraim by their families.

9 And the 1 separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the

cities with their villages.

10 And they cast not out the Cananite that dwelt in Gezer, but the Cananite dwelleth among the Ephraimites vnto this day, and serue vnder tribute.

CHAP. XVII.

The portion of the half of the of Manasseh. 1 The daughters of Zelophehad 12 The Cananites are become tributaries 14 Manasseh and Ephraim require a greater portion of heritage.

1 This was also the lot of the tribe of Manasseh: so he was the 1 first borne of Ioseph, to wit, of Machar y first borne of

Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also 1 of the 1 rest of the sonnes of Manasseh by their families, even of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hépher, and of the sonnes of Shemidah: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 But Zelophehad the sonne of Hépher, the sonne of Gilead, the sonne of Machir, & 27, and the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Malhah, and Noah, Hoglah, Milchah and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to give vs an inheritance among our 1 brethren: therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten porcions to 1 Manasseh, beside the land of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 So the borders of Manasseh were from Aishar to Micmethah y lieth before Shechem, & this border goeth on y right had, even vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but 4 Tappuah beside the border of Manasseh belonged to the sonnes of Ephraim.

9 Also this border goeth down vnto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh on the Northside of the river, and the ends of it are at the 1 Sea,

10 The South pertemeth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in 1 Aishar Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Aishar, Beth-shean & her townes, & Ibleam, & her townes, & the inhabitants of Dor with the townes thereof, and the inhabitants of En-dó: with the townes thereof, & the inhabitants of Thaanach with her townes, & the inhabitants of Megiddo w the townes of the same, on other cofacts.

12 Yet the children of Manasseh 1 colde not destroy those cities, but the Cananites dwelled from that land.

13 Now there, when the children of Israel were strong, they put the Cananites under tribute, but cast the not out wholly.

C.iii.

Shilóh.

Ioshúa.

Beniamins porcion.

h According to my father Ioshúa pro-phasic, Genes. 48,19.

i If this moot be not large enough, why don't not the 1 get more by de Brozing Gods enemies, as he hoths of mandrel?

h So that thou shalt enlarge thy portion thereby.

o For they had now re- mended in from Gilgál and set in up in Shilóh

b As bleazár, Ioshúa & the herides of the tribes had done to Iudáh, Ephráim and Balfe of Manaşséh.

o That is, in- to feuen por- cions, to enter tribe one.

d For these had these in- heritance al- ready appou- ted.

e Before the Arabs of the Lord.

f That is, the sacrifices and offings, Chap. 3,14.

14 Then the children of Ioşsph spake vnto Ioshúa, saying, Why hast thou giuen me but one lot, and one porcion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hetherto?

15 Ioshúa then answered them, If thou be much people, get thee vp to the wood, & cut trees for thy selfe there in the land of the Perizzites, and of the gyáts, if moot Ephráim be tonarowe for thee.

16 Then the children of Ioşsph said, The mountaine wil not be ynough for vs: and all the Canaanites that dwel in the lowe countrey haue charets of yron, as wel they in Beth-sheán, and in the townes of the fame, as they in the valley of Izreél.

17 And Ioshúa spake vnto the house of Ioşsph, to Ephráim, & to Manaşséh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, & thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

1 The Tabernacle sat in Shiloh 4 Cartaine are sent to deude the land to the other feuen tribes. 2 The lot of the children of Benaamin.

3 And the whole Congregation of the children of Israél came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

4 Now there remained among the children of Israél feuen tribes, to whome they had not deuided their inheritance.

5 Therefore Ioshúa said vnto the children of Israél, How long are ye so slacke to entre and possesse the land which the Lord God of your fathers hath be giuen you?

6 Giue from among you for enerte tribe thre men, that I may send them, and that they may rise, and walke through the lad, and distribute it according to their inheritance, and returne to me.

7 And that they may deude it vnto them into feuen partes, (Iudáh shal abide in his coast at the South, and the house of

Ioſſph ſhal ſtand in their coaſtes at the North)

8 Ye ſhal deſcribe the land therefore into feuen partes, & ſhal bring them hether to me, & I wil caſt lottes for you here before the Lord our God.

9 But the Leuites ſhal haue no part among you: for the Priethode of the Lord is their inheritance: alſo Gad and Reuben & halfe the tribe of Manaſſéh haue recei- ued their inheritance bey ode Iordén Eaſt- ward, which Moſes the ſeuaz of the Lord gaue them.

1 Then the men aroſe, and went their way: and Ioſhúa changed them that went to deſcribe the land, ſaying, Departe, and go through the land, and a deſcribe it, and returne to me, that I may here caſt lots for you before the Lord in Shilóh.

9 So the men departed, and paſſed through the land, and deſcribed it by cities into fe- uen partes in a boke, and returned to Ioſhúa into the camps at Shilóh.

10 Then Ioſhúa caſt lots for them in Shilóh before the Lord, and there Ioſhúa deuided the lad vnto the children of Iſra- él, according to their porcions:

11 And the lot of the tribe of the children of Beniamín came for the according to their families, and the coaſt of their lot lay between the children of Iudáh, and the children of Ioſſph.

12 And their coast on the Northside was from Io. dén, and the border went vp to the side of Lerichó on the Northpate, & went vp through the mountaines West- ward, and the ends thereof are in the wil- dernes of Beth-auén:

13 And this border goeth along from the- ce to Luz, even to the Southside of Luz (the fame is Beth-él) and this border descendeth to Atroth-addár, nere the moot, that lieth on the Southside of Beth- horón the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the moot that lieth before Beth-horón Southward: and the ends thereof are at Kiriath- baal (which is Kiriath-earím) a citie of the children of Iudáh: this is the West- quarter.

15 And the Southquarter is from the end of Kiriath-earím, and this border goeth our Westward, and cometh to the foun- teine of waters of Nephtóah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Bé-hinnóm, which is in the valley of the gyantes Northward, & descé- deth into the valley of Hinnóm by the si- de of Iebufi Southward, and goeth do- wne to En-rogél,

17 And compasseth from the North, and goeth for the to En-shemesh, & stretcheth to Gelilóth, which is toward the going

vp vnto Adummim, and goeth downe to the stone of Bóhan the sonne of Reuben.

18 So it goeth alog to the side ouer agamst the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the si- de of Beth-hogláh Northward: & the ends thereof, that is, of the border, reache to the point of the salt Sea Northward, and to the end of Iordén Southward: this is the Southcoast.

g By writing the names of enerte country and citie.

h That cures one shalde be comet & Gods appouement.

i Their inhe- rance borde- red upon Iu- dah and lo- seph.

k Which was in the tribe of Ephráim and- ther Beth-él was in the tri- be of Bena- min.

Or to the salt.

Or, Rephilim.

Or, Ierufal ion.

1 Which is in the tribe of Ephráim.

Chap. 22,4.

m To the ver- ry dress, wha- re the river rometh into salt Sea.

20 Also

The porcions of

Iofhúa

the tribes.

a Which was not wholly in the trib. of Benjamin, but part of it was also in § tribe of Iudáh.

a According to Iofhúa, p- pote, that he shulde be fear cited among § other tribes, Gin 4,17.

10.2.1.1

b But this lar- ge porción was given, with by loods promid- ter, to declare their increase in time inco- me

c Meaning, to trade the great sea.

20 Also Iodén is the border of it on the Eaflúde : this is the inheritance of the children of Benjamin by the coastes thereof round about according to their fa- milies.

21 Now the cities of the tribe of the chil- dren of Benjamin according to their fa- milies, are Ierichó, and Beth-hogláh, and the valley of Keziz,

22 And Beth-arabah, and Zemaráim, and Beth-él,

23 And Auím, and Paráh, and Ophráh,

24 And Chephái, Ammonái, and Ophní, & Gabá:welue cities with their villages.

25 Gib.ón, and Ramáh, and Beeróth,

26 And Mizpéh, and Chephiráh, and Mo- záh,

27 And Rékem, and Irpeél, and Taraláh,

28 And Zelá, Eléph, and Icbuí, (which is a Ierufalém) Gibcáth, and Kirtáth: four- tene cities with their villages : this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 The porcion of Simeón, 10 Of Zebulún, 17 Of Iffachár, 24 Of Áfher, 32 Of Aaphéah, 40 Of Dan 49 The possession of I-fhúa.

2 And the feconde lot came out to Si- meón, even for the tribe of the chil- dren of Simeón according to their fami- lies: and their inheritance was in the a mid- des of the inheritance of the children of Iudáh.

3 Now thei had in their inheritance, Beer- shéba, & Shéba, and Moladáh,

4 And Hazar-fhuál, and Baláh, and Azem,

5 And E'tolád, and Bethúl, and Hoimah,

6 And Ziklág, and Beth-matcabóth, and Hazar fufáh,

7 And Beth-lebaóth, and Sharuhén : thir- tene cities with their villages.

8 Ain, Remmón, and Ether, & Afhán: foure cities with their villages.

9 And all the villages that were round about these cities, vnto Baalathbeér, and f Ráma'h Southwarde. this is the inheritance of the tribe of the children of Si-meón according to their families.

10 Out of the porcion of the children of Iudáh came the inheritance of the childré of Simeón : for the parte of the children of Iudáh was to b muche for them: the- before the children of Simeón had their inheritance within their inheritance.

11 Also the third lot arose for the children of Zebulún according to their families: and the coastes of their inheritance came to Saríd,

12 And their border goeth vp a Weftwarde, euen to Maraláh, and reacheth to Dabbá- fheth, & meteth with the ruler that lyth before Iokneám,

13 And tuineth from Saríd Eaflwarde

towarde the funne rifing vnto the border of Chiflóth tabór, & goeth out to Dab- ráth, and afcendeth to Iaphía,

14 And from thence goeth along Eaflwarde towarde the funne rifing to Girtáh hé- pher to Ittáh kazín, and goeth forthe to

Rimmón, and tuineth to Ncáh.

15 And this border compafleth it on the Northside to Hannathón, and the ends thereof are in the valley of Iiphtah-él,

16 And Karráth, and Nahallál, and Shim- ión, and Idaláh, and a Beth-léhem:welue cities with their villages.

17 This is the inheritance of the children of Zebulún according to their families: that is, these cities and their villages.

18 The fourthe lot came out to Iffachár, euen for the children of Iffachár accor- ding to their families.

19 And their coast was Izeélah, and Che- fullóth, and Shuném,

20 And Hapharáim, and Shión, and Anaha- ráth,

21 And Hanabbíth, & Kifhión, and Abez, 22 And Reméth, and a En-ganním, and En haddáh, and Beth-pazzéz.

23 And this coast reacheth to Tabór, and Shahazimáth, and Beth-fhémeffh, and the ends of their coast reache to Iordén : fix- tene cities with their villages.

24 This is the inheritance of the tribe of the childré of Iffachár according to their families: that is, the cities, and their vil- lages.

25 Also the fifte lot came out for the tri- be of the children of Áfher according to their families.

26 And their coast was Halcáth, and Halí, and Beren, and Achsháph,

27 And Alammélech, and Amád, & Mífhe- ál, and came to Carmél Weftwarde, and to Shihó, libnáth,

28 And tuineth towarde the funne rífing to Bero-dagón, and commeth to f Zebu- lún, and to the valley of Iiphtah él, towarde the Northside of Beth-emék, and Neiél, and goeth out on the left side of Cabúl,

29 And to Ebrón, and Rehób, and Ham- món, and Kanáh vnto great Zidón.

30 Then the coast tuineth to Ramáh & to the strong cite of a Zor, and this bor- der tuineth to Hofáh, and the cries the- teof are at the Sea from Hebél to Ach- záh,

31 Vmmáh also and Aphék, and Rehób: two and twentie cities with their villa- ges.

32 This is the inheritance of the tribe of the children of Áfher according to their families : that is, these cities and their villages.

33 The fixt lot came out to the childré of D.1.

d There was another Beth- lehem in the tribe of Iudáh

e There was another citre of this name in the tribe of Iudáh for
we- der divers cri- ber. certain cities had all one name, and
were difunc- ted by the tri- be costly.

f Insineth to f tribe of Zebu- lún, wh en lay more Iak- warde

g Which was to run a strong cite in § 304.

Dans porcion.

Ioshua.

Cities of refuge. 216/1224

Naphtali, even to the children of Naphtali according to their
families. b These cities were in the country of Zaanannim. And
their coast was from b Heleph, and from Allon in Zaanannim,
and Adami nekeb, and Iabneel, even to Lakum, & the ends
thereof are at Iordén.

34 So this coast turneth Westwarde to Aznoctabór, and goeth
out from thence to Hukkók, and reacheth to Zebulún on the
Southside, & goeth to Ather on the Westside, and to Iudáh by
Iordén to wande the sunne rising.

35 And the strong cities are Ziddim, Zer, & Hammáth,
Rakkáth, and c Cinnéreth, 36 And Adamáh, & Ramáh, and
Hazór, 37 And Kédeh, and Edréi, and En-hazór,

38 And Irón, and Migdal-él, Horém, and Beth-anáh, and Beth-shémeh: nineteen cities with their villages.

39 This is the inheritance of the tribe of y childré of Naphtali according to their families: that is, the cities & their villages.

40 The feuéth lot came out for the tribe of the children of Dan acco. ding to their families.

41 And the coast of their inheritance was, Zoiah, and Eshtaól, and Ir-shémeh.

42 And Shaalabbín, and Aialón, & Ithláh, 43 And Elón, and Temnáthah, and Ek- ión,

44 And Eitekéh, & Gibbethón, & Baaláh, 45 And Iehúd, and Bene-berák, and Gath-rimmón,

46 And Me-iarkón, and Rakkón, with the border that lyeth before Iápho.

47 But the coastes of the children of Dan fel out to lide for them: therefore the children of Dan went up to fight against Lé-shem, and toke it, and fmote it with the edge of the fworde, and pollesed it, and dwelt therein, and called Lé-shem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.

49 When thei had made an end of deui-ding the land by the coastes thereof, then the children of Ifraél gaue an inheritance vnto Ioshúa y sonne of Nun among the.

50 According to the worde of the Lord thei gaue him the citie which he asked, and * Timnath-feráh in mount Ephráim: and he buylt the citie and dwelt therein.

51 *These are the heritages which Eleazár the Priest, and Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Ifraél deuided by lot in Shilóh before the Lord at the dore of y Ta-bernacle of the Cógregació: so thei made an end of deui-ding the country.

CHAP. XX.

a The Lord commandeth Ioshúa to appoint cities of refuge. 3
The use thereof, 7 And their names.

1 The Lord also spake vnto Ioshúa, saying,

2 Speake to the children of Ifraél, and say, *Appoint you cities of refuge, whereof I spake vnto you by the hand of Mofés,

3 That the slayer y killeth any persone by ignorance, and vnwittingly, may flee the-ther, & thei shal be your refuge from the auenger of blood.

4 And he that doeth flee vnto one of tho-se cities, shal stand at the entrang of the gate of the citie, and shal shewe his cause

"to the Elders of the citie: and thei shal receive him into the citie vnto them, and giue him a place, y he may dwel w them.

5 And if the a auenger of blood purfue after him, thei shal not delhue the slayer into his hand because he fmote his neighbour ignorantly, nether hated he him be-foretime:

6 But he shal dwel in y citie vntil he stand before the Congregacion in iudgement, or vntil the death of the hye Priest that shalbe in those daies: then shal the slayer returne, and come vnto his owne citie, and vnto his owne house, even vnto the citie from whence he fled.

7 Then thei appointed Kédeh in Galil in mount Naphtalí, & Sheché in mount Ephráim, and Kiriath-arbá, (which is Hebrón) in the mountaine of Iudáh.

8 And on the other side Iordén towarde Ie-richó Eastwarde, thei appointed *Bézer in the wilderness vpon the plaine, out of y tribe of Reubén, & Ramóth in Gilrád, out of the tribe of Gad, and Golán in Ba-shán, out of the a tribe of Manasseh.

9 These were the cities appointed for all the children of Ifraél, and for the stranger that soourned among them, that whofoeuer killed any persone ignorantly, might flee thether, & not dye by the hand of the auenger of blood, vntil he stode before the a Congregacion.

CHAP. XXI.

41 The cities given to the Leuites, in number eight & four-tye.

44 The Lord according to his promise gave the children of Ifraél rest.

1 The came the principal fathers of the Leuites vnto Eleazár the Priest, and vnto Ioshúa the sonne of Nun, and vnto the chief fathers of the tribes of the chil-dren of Ifraél,

2 And spake vnto the at Shilóh in the land of Canáá, sayig,
*The Lord comáded by the had of Mofés, to giue vs cities to dwel in, w the suburbs thereof for our cartel.

3 So the children of Ifraél gaue vnto the Leuites, out of their inheritance at the co-mandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the a Kohathites: & the childré of Aarón the Priest, which were of the Leuites, had

Exod. 21, 18. numb 11, 9. deut 19, 6. 1 At vnnrs. & bearing him no grudge.

2 The, in the care of the El- ders.

b That is, the nerest kind of of him that is slayne.

c Til his em- se were pro- wed Numb. 21, 22.

or, Galil.

Deut. 4, 43. chap. 10, 9.

d Out of the hall tribe of Manasseh be- yonde Iordén.

e Before the Judges.

Or, the chief of the fathers.

Numb. 21, 2. a By Mofés, by which mi- nisterie Gad shewed his power.

b He meaneth the that were Priests for so- me were but Leuites.

by

Cities giuento

Iofhúa.

the Leuites. 106

e Vurrie tribe gane mo or le- wer cities ac- cording to their 17- yrith- ce was grc 2 or lieli, Rom. 3:8.

by lot, out of the tribe of Iudáh, and out of the tribe of Simcón, and out of the tri- be of Benjamin e thirtene cities.

And the rest of the children of Koháth had by lot out of the families of the tribe of Ephráim, and out of the tribe of Dan,

and out of the halfe tribe of Manafféh, ten cities.

6 Also the children of Gerfhón had by lot out of the families of the tribe of Iffá- chár, and out of the tribe of Afhér, and out of the tribe of Naphtalí, and out of the halfe tribe of Manafféh in Bañán, thirté- ne cities.

7 The children of Merarí according to their families had out of the tribe of Reu- bén, and out of the tribe of Gad, and out of the tribe of Zebulún, twelve cities.

8 So the childré of Ifraél gaue by lot vnto the Leuites these cities with their fubur- bes, as the Lord had commanded by the hand of Mofes.

9 ¶ And they gaue out of y tribe of y childré of Iudáh, & out of the tribe of the childré of Simcón, these cities w are here named.

10 And they were the childrens of d Aarón being of the families of the Kohathites, or of the fennes of Leuí, (for theirs was the first lot)

11 So they gaue the Kiriath-arba of the fa- the of Anók (which is Heb.ón) in the mountaine of Iudáh, with the fuburbes of the fame round about it.

12 (But the land of the citie, and the villa- ges thereof, gaue they to Caléb the fon- ne of Iep' annéh to be his poffeffion)

13 ¶ Thus they gave to the children of Aaron the Priest, a city of refuge for the slayer, even Hebron with her suburbs, & Libnah with her suburbs,

14 And Iatir with her suburbs, and Eshemodah and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shean with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gave Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron Priests, were thirte cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the settlements of their lot were out of the tribe of Ephraim)

21 They gave them the city of refuge for the slayer, Heshkemon with her suburbs in mount Ephraim, and Gezer with her

fuburbes,

22 And Kibzáim with her fuburbes, & Beth- horón with her fuburbes: foure cities.

23 And out of y tribe of Dan, Eltekéh with her fuburbes, Gibethón w her fuburbes,

24 Analón with her fuburbes, Gath-rim- món with her fuburbes: foure cities.

25 And out of the halfe tribe of Manafféh, i Which Tanách with her fuburbes, & Gath-rim- món with her fuburbes: two cities. d which dwrit in Ga- nán.

26 All the cities for the other families of the children of Koháth were ten with their fuburbes.

27 ¶ Alfo vnto the children of Gerfhón of the families of the Leuites, they gaue out of y halfe tribe of Manafféh, the citie of re- fuge for y flayer, a Golán in Bañán with her fuburbes, & Beethieráh with her fub- urbes: two cities.

28 And out of the tribe of Iffáchár, Kifhón with her fuburbes, Daberéh with her fub- urbes,

29 Iarmúth with her fuburbes, En-ganním with her fuburbes: foure cities.

30 And out of the tribe of Afhér, Mifhál w her fuburbes,
Abdón with her fuburbes,

31 Helkáh with her fuburbes, and Rehób with her fuburbes:
foure cities.

32 And out of y tribe of Naphtalí, the citie of refuge for the
flayer, Kedefh in Galil with her fuburbes, & Hammoth-dór
with her fuburbes, and Kartán with her fubur- bes: the cities.

33 All the cities of the Gershomites accor- ding to their
families, were thirtene ci- ties with their fuburbes.

34 ¶ Alfo vnto the families of the children of Merarí the rest of
the Leuites, they gaue out of y tribe of Zebulún, Iokneam with
her fuburbes, and Kartáh with her fuburbes,

35 Dimnah with her fuburbes, Nahalál with her fuburbes: four
cities.

36 And out of y tribe of Reubén, m Bézer w her fuburbes, and
Iahazáh w her fuburbes,

37 Kedemóth with her fuburbes, and Ma- pháath with her
fuburbes: foure cities.

38 And out of the tribe of Gad, they gaue for a citie of refuge
for the flayer, Ramóth in Gileád with her fuburbes, and
Mahanáim with her fuburbes,

39 Hefhbón with her fuburbes, and Iazér with her fuburbes:
foure cities in all.

40 So all the cities of the children of Merarí according to
their families (which were the rest of the families of the Leui-
tes) were by their lot, twelve cities.

41 And all the cities of the Levites within the possession of
the children of Israel were eight and fourty with their fub-
urbes.

42 These cities lay euery one feuerailly with their fuburbes
iounde about them. fo

1 Which dwrit in Galiláan.

2 Bethgalán and Réoeh were the cities of refuge vnto the
Gershomites.

3 Gen. 35, 16.

4 They are here called the rest, because at last no shred,
and Merarí was yong, it brother, Genof. 4:11 in Bézer and
Pamóth were the cities of refuge, vnto the Meraríes and be-
vonde Lord, r, Chap. 20,8.

5 Thus according to Iazkóbí prophe- cit, they were feuerled
then ghoare y collet, which Gad efed to this end, that list people
might be re-firsted in the true religion

d For Aarón came of Ro- háth, and therefore the Priests office remained in y familie.

Chap. 14, 16. 2 chro 6, 18.

e That is, the Priest of the familie of the Kohathites, of whome Aaron was chief.

f The fubur- bes were a troufand cu- bines from the wall of y site "onne abom. No. 5, 6.

g That were our Priests.

h Hebrón and Shechém were the two cities of refuge in- der the Koba- la. 107

D.11.

Reubén & Gad

Iofhúa.

buylt an altar.

we·e all these cities.

47 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there lode not a man

of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Chap 23,15.

45 ¶ There failed nothing of all the good things, which the Lord had said vnto the house of Israel, but all came to pass.

CHAP. XXII.

1 Reubin, Gad, and the halfe tribe of Manasseh are sent against to their possessions. 2 They buyld an altar for a memorial. 3 The Israelites reprime the. 4 Their answer for defense of the same.

a After that Israelites conveyed the land of Canán.

b Which was to go armed before their brother, Nom. 12,29.

1 ¶ Hen. Iofhúa called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto the, Ye haue kept all that Moses the seruant of the Lord commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not foi taken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hathe giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your teres, to the land of your possession, which Moses the seruant of the Lord hathe giuen you beyond Iordén.

Nom 32,33. chap 13,6.

Deut 15,12. c He sheweth wherein com- selfeth the ful- filing of the Laws.

d He commu- ded the to God & prayed for them.

5 But take diligent hede, to do the commandement and Lawe, which Moses the seruant of the Lord commanded you: that is, that ye loue the Lord your God, and walke in all his wayes, and kepe his commandements, and elcaue vnto him, and serue him with all your heart and with all your soule.

6 So Iofhúa blessed them and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashán and vnto the other halfe thereof gaue Iofhúa among their brethren on this side Iordén Westward: therefore whe Iofhúa sent them away vnto their teres, and blessed them,

8 Thus he spake vnto the, saying, Returne with muche riches vnto your tentes, and with a great multitude of cartel, with

silver and with gold, with brass and with yron, and with great abundance of raimets: deuide the spoyle of your enemies with your brethren.

e Which re- mitted at ho- ne and were not to the war- re, Nom 16,27. e Iwo 19,24.

9 ¶ So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the chil-

dren of Israel from Shiloh (which is in the land of Canán) to go vnto the country of Gilead to the land of their possession, which they had obtained, according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordén (we are in the land of Canán) then the children of Reuben, and the children of Gad, & the halfe tribe of Manasseh, buylt there an altar by Iordén, a great altar to se to.

11 ¶ Whe the children of Israel heard saie, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue buylt an altar in the forefront of the land of Canán vpo the borders of Iordén at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together

at Shiloh to go vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinchas the sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israel, fo: eue. ie one was chief of their fathers housholde among the thousand des of Israel.

15 ¶ So they wec vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith by whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue buylt you an altar for to rebel this day against the Lord:

17 Haue we to lute for the wickedness of Peor, whereof we are not clensed vnto this day, thogha plague came vpon the Congregation of the Lord:

18 Ye also are turned away this day from the Lord: & feing ye rebel to day against the Lord, euen tomorowe he wilbe wrath with all the Congregation of Israel.

19 Notwithstanding if the lad of your possession be unclean,
come ye over unto the land of the possession of the Lord,
wherein the Lord's Tabernacle dwelleth, and take possession
among vs: but rebel not against the Lord, nor rebel not against
vs in building you an altar, beside the altar of the Lord our
God.

20 Did not Achán the sonne of Zérah trespass grievously in the
execrable thing, & wrath set on all the Congregation of

Israel

Elia Gallich, wash to they also was called Candan, because the
American Canada, there were called Can- anae

f. Thus is, be- yonde Iordén: for some time the whole co-
marry on ho- the side of Iordén: vnto by Canán.

g. Suche new is their rea- le, that they welde rather lose their
li- ner, then suffer the true rela- gio to be cha- ged or compa-
ted.

or, melisade.

h. Not only of y prince, but also of the co- marre people.

Nom. 21,4.

i. Meaning, God is not full ly possessed, for as sinche as no
punishme one ch be indictive for sinche a se- kednes & see-

latrie

k. In ve e indigent

l. To vse vne other senate then God ha- the appeared, at to
rebel a- gainst God, e. Sam 15,32.

Chap 7,4.

The Reubenites answer.

Ioshua. Ioshuas exhortacion. 219/1224

or Signifying, that it must afford for one more cause, for the
taste of manie all sbal- de infre

a Let him po- cialis vi.

o Or, to mine backe for the scat God.

Gen. 31, 42. Gen. 24, 27.

They sign- ile a wonder- ful care that they have to- ward their
politics, that they might li- ne in the true service of God

- Elie is not good in their fact.
- Be prefer- ning vs & go- turning vs.

Israel and this man alone = perished not in his wickedness.

Then the children of Reuben and the children of Gad, & halfe the tribe of Ma- nasse answered, and said vnto the heades ouer the thousandes of Israel,

The Lord God of gods, & Lord God of gods, he knoweth, and Israel him selfe shal knowe if by rebellió, or by transgression against the Lord we haue done is, faue thou vs not this day.

If we haue buylt vs an altar to returne away from the Lord, ether to offer thereó burnt offering, or meat offering, or to offer peace offerings thereon, let & Lord • him selfe require it:

And if we haue not rather done it for sea- re of this thing, saying, In time to come your children might say vnto our childré, What haue ye to do with the Lord God of Israel?

For & Lord hath made Iordén a border betwene vs and you, ye children of Reu- bén, & of Gad: therefore ye haue no parte in the Lord: so shal your children make our children • cease from fearing the Lord.

Therefore we said, We wil now go a- bout to make vs an altar, not for burnt of- fring, nor for sacrifice,

But for a • witnes betwene vs and you, and betwene our generations after vs, to execute the service of the Lord before him in our burnt offerings, and in our fa- crifices, and in our peace offerings, and that your children shulde not say to our children in time to come, Ye haue no par- te in the Lord.

Therefore said we, If so be that they shulde so say to vs or to our • generations in time to come, the wil we answer, Scholde the facion of the altar of the Lord, which our fathers made, not for burnt of- fring nor for sacrifice, but it is a witnes betwene vs and you.

God so bid, that we shulde rebel against the Lord, and turne this day away from the Lord to buyld an altar for burnt of- fring, or for meat offering, or for sacrifice, faue the altar of the Lord our God, that is before his Tabernacle.

And when Phinehas the Priest, and the princes of the Congregation and heades ouer the thoufandes of Israel which were with him, heard the wordes, that the chil- dren of Reuben, and children of Gad, and the children of Manasseh spake, " they were wel content.

And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to & children of Gad, & to the childré of Manasseh, This day we perceiue, that & Lord is among vs, because ye haue not

done this trespas against the Lord: now ye haue deluered the children of Israel out of the hand of the Lord.

Then Phinehas the sonne of Eleazar the Priest with the princes returned from the childré of Reuben, and from the chil- dren of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and broght them answer.

And the saying pleased the children of Israel: and the children of Israel blessed God, and "minded not to go against the in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

Then the children of Reuben, and the children of Gad called the altar 'Edi: for it shalbe a witnes betwene vs, that the Lord is God.

CHAP. XXIII.

Ioshua exhorteth the people, that they sayne not th' sel- ues to the Gentiles, 7 That they name not their idoles. 24 The promise of they feare God, 25 And threatening, of they forsake him.

And along season after that & Lord had giuen rest vnto Israel from all their enemies round about, & Ioshua was olde, and "stricken in age,

Then Ioshua called all Israel, their El- ders, and their heades, and their judges, and their officers, and said vnto them, I am olde, & stricken in age.

Also ye haue fene all that the Lord your God hathe done vnto all these nacions before you, how the Lord your God him selfe hathe fought for you.

Be holde, I haue 'deuided vnto you by lot these nacions that iemaune, to be an inhe- ritace according to your tribes, from

Ior- dén, with all the nacions that I haue de- stroyed, eue vnto
& great Sea "Westwa, d.

And the Lord your God shal exp 1b the before you, & cast
them out of your fight, and ye shal possesse then land, as the
Lord your God hathe said vnto you.

Be ye therefore of a valiant courage, to obserue and do all that
is written in the boke of the Lawe of Moses, "that ye tur- ne
not therefrom to the right hand nor to the left,

7 Nether company with these nacions: that is, with them which
are left with you, ne- ther make "mencion of the name of their
gods, nor cause to sweare by them, nether se me them not
bowe vnto them

8 But sticke fast vnto the Lord your God, as ye haue done vnto
this day.

9 For the Lord hathe cast out before you great nacions and
mighty, and no man hath, stand before your face hetherto.

10 "On: man of you shal chase a thousand: for the Lord your
God, he fighteth for you, as he hathe promised you.

11 Take good hede therefore vnto your Dain.

• Whome of ye had off, a- don, he a olde haue pur, said with
you

"Or, praesid "Sir said.

"Or, witness

"Elo, chuen in to yours.

- Your eyes hearing win- nes

"Or, merth rea these nacions.

"Elo as the faue set b Which yet remine & are not overcome,
as Chap 11, x

"Deut 1, 32. & 12, 4.

e And one yet sub-ince Tful. 16, 4. d Let not the judges adome
anot, and shal swane by their idoles

Lou 16, 2. den 32, 3m

Ioshua exhortacion.

Ioshua.

"His. foules.

Or, he of their afforces the have return fate: with this.

Exod 23,33 num 33,11. dent 7,15.

e. Meaning, they shall be a criminal grief veto you, and so the cause of your death alone. f. I dye accor- ding in your fe of nature g. Moite cer- teiny. Chap 21,41.

Or, promise.

Or, threat- ship.

h. He sheweth that no evil of come veto man, except he afford God by disobedience.

a. That is, the non tribes & the halls

b. Before the Arbe, which was brought to Shechem, whf they went to bury Iosaphi bones Gen 11,31. Jud 5,6. c. Euphrates in M. Supra- non, Gen 11,16.

Gen. 21,2. & 21,26.

Gen. 36,8. Gen. 46,6.

Exod 3,10.

Exod. 21,37.

"felues, that ye love the Lord your God.

13. Els, if ye go backe, and cleave vnto the rest of these nacions: that is, of them that remaine with you, and shal 'make ma:ia- ges with them, and 'go vnto them, & they to you,
14. Knowe ye for certeine, that the Lord your God wil cast out no more of these nacions from before you: 'but they shal be a share and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntil ye perish out of this good land, which the Lord your God hathe gi- uen you.
15. And beholde, this day do I 'entre into the way of all the world, and ye knowe in all your e heartes and in all your soules, that 'nothing hathe failed of all the good things which the Lord your God promi- sed you, but all are come to passe vnto you: nothing hathe failed thereof.
16. Therefore as all good things are come vpon you, which the Lord your God pro- mised you, so shal the Lord bring vpon you euerie 'euil thing, vntil he haue de- stroyed you out of this good land, which the Lord your God hathe giuen you.
17. When ye shal 'transgress the couen- nt of the Lord your God, which he co- manded you, and shal go, and serue other gods, and bowe your selues to them, then shal the wrath of y Lord waxe hote against you, and ye shal perish quickly out of the good land which he hathe giuen you.

CHAP. XXIII.

2. Ioshua rehearseth Gods benefites, 14. And exhorteth the people to feare God. 25. The league remead berwe- ne God and the people. 29. Ioshua dysth. 30. The be- fore of Iosaph are buried 33. Cleaz, gr dysth.

And Ioshua assembled agame all the tribes of Israel to Shechem, & cal- led the Elders of Israel, and their beades, and their judges, and their officers, & they presented them selues before 'God.

2. Then Ioshua said vnto all the people, Thus faith: the Lord God of Israel, 'Your fathers dwelt beyond the flood in olde time, enen Torah the father of Abraham, and the father of Nachor, and serued o- thet gods.
3. And I toke your father Abraham from beyode the flood, & brought him through all the land of Canaan, and multiplied his sede, and 'gaue him Izhak.
4. An I gaue vnto Izhak, Iaakob & Esau: and I gaue vnto Esau mount Seir, to pof- sesse it: but 'Iaakob and his children wet downe into Egypt.
5. 'If not Moses also and Aaron, and I pla- gued Egypt. & who I had so done among them, I brought you out.

6. So I brought your fathers out of Egypt, & ye came vnto the Sea, & the Egyptias

pursued after your fathers with charrets and hoisemen vnto 'the red Sea.

7. Then they cried vnto the Lord, and he put 'a darcknes betwene you & the Egyp- tians, and brought the Sea vpon them, and couered them: so your eyes haue sene what I haue done in Egypt: also ye dwelt in the wilderness 'a long season.

8. After I brought you into the land of the Amorites, which dwelt beyond Iordén, 'and they fought with you: but I gaue the into your hand, and ye possessed their co- unt, ey, and I destroyed them out of your fight.

9. 'Also Balak the sonne of Zippor King of Moab a: of: and warred against Israel, and sent to call Balaam the sonne of Be- ór for to curse you,

10. But I wolde not heare Balaam: therefo- re he blessed you, and I deluuered you out of his hand.

11. And ye went over Iordén, and came vn- to Ierichó, and the me of Ierichó fought against you, the Amorites, & the Perizzi- tes, & y Canaanites, and the Hittites and the Gingashites, the Huitites and the Ie- buistes, and I deluuered them into your hand.

12. And I sent 'homets before you, which cast them out before you, enen the two Kings of the Amorites, & no: with thy sworde, nor with thy bowe.
13. And I haue giuen you a land, wherein ye did not labour, and cities which ye buyit not, & ye dwel in them, & eat of the vineyardes and olive trees, which ye plan- ted not.
14. Now therefore feare the Lord, & ser- ue him in vprightenes and in trueth, and put away the gods, which your fathers ser- ued beyond the flood and in Egypt, and serue ye the Lord.
15. And 'if it sene euil vnto you to serue the Lord, chuse you this day' whome ye wil serue, whether y gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwel: but I and mine house wil serue the Lord.
16. Then the people answered and said, God foibid, that we shalde forsake the Lord, to seue other gods.
17. For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and pre- secuted vs in all the way that we went, and among all the people through whome we came.

18. And the Lord did cast out before vs all the people, eue the Amorites which dwelt in the land: therefore wil we also serue the Lord, for he is our God.

Exod. 24,9.

Or, a clade.

d. Exon fouris yces.

Rom. 21,29.

Rom. 22,5. deut. 23,4.

e. Because n to the chief cities, vnder it be conremeth all the com- mency, els they of the exist fought not, Chap. 3,14.

Exod. 23,28. deut. 7,20. chap. 11,20.

f. This is the true vice of Gods benefi- tes, to learn thereby to feare & serue him with an vpright con- ference "Es if it be euil to your fight.

g. This rea- creeth vs y of all y worde wolde go no God, yet not- ne one of vs particularly is bonde to clu- ne vnto him.

h. How unclio more are we bonds to ser- ue God in Christ, by whom we ha- ne recrued y redemperen of our foules?

29. And

Ioshuaes exhortacion.

Ioshua.

Ioshua dych. 108

19 And Ioshua said vnto the people, Ye can not serue § Lord: for he is an holy God: he is a zeious God: he wil not pardo your iniquite nor your sinnes.

Chap 23, 15.

20 If ye forsake the Lord and serue strange gods, the he wil returne & bring euil vpo you, and consume you, after that he hathe done you good.

21 And the people said vnto Ioshua, Nay, but we wil serue the Lord.

If you do § curarise, your own mouthes shall condemn you.

22 And Ioshua said vnto the people, Ye are witnees: against your selues, that ye haue chosen you the Lord, to serue him: & they said, We are witnees.

k Out of your hearers and otherwise.

23 Then put away now, said he, the strange gods which are among you, & bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God wil we serue, and his voyce wil we obey.

1 By iorning God and the people together: also he repeated the promises and theatres and of § Law.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

26 And Ioshua wrote these words in the boke of the Lawe of God, and soke a great stone, and pitched it there under an oke that was in the Sanctuarie of the Lord.

27 And Ioshua said vnto all the people, Beholde, this stone shalbe a witnes vnto vs:

for it in hathe heard all the words of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.

28 The Ioshua let the people departe, euerie man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord dyed, being an huxdeth and ten yeres olde.

30 And they buryed him in § border of his inheritance in Timnath -festa, which is in mount Ephraim, on the Northside of mount Gaath.

31 And Israel serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, & which had known all the works of the Lord that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Iaskob bought of the sonnes of Hamor the father of Shechem, for an hundred pieces of silues, and the children of Joseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron dyed, whome they buried in the hil of Phinehas his sonne, which was giuen him in mount Ephraim.

THE BOKE OF IVDGES.

THE ARGUMENT.

A Lheit there is nothing that more provoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and heinous that can turne back Gods love from his Church. For now when the Israelites were entred vnto the land of Candan, and sawe the trueth of Gods promes performed, in stead of acknowledging his great benefices and giving thanks for the same, they fell to moske horrible obliuon of Gods graces, contrarie to their sol: mne promes made vnto Ioshua, and so provoked his vengeance (as much as in them stode) to their utter destruction. Whereof as they had moske evident signes by the mutabilitie of their state: for he suffered them to be moske cruelly vexed and tormented by tyrants: he pulled them from liberate, and cast them into } }(a) us the intent they might

feel their owne miseries and so call vnto him and be delivered. Yet to shewe that his mercies endure for ever, he raised vp from time to time suche as shulde deliuer them and assure them of his favour and grace, if they wolde turne to him by true repentance. And these deliurers the Scripture calleth Judges, because they were executors of Gods judgements, not chosen of the people nor by succession, but raised vp, as it semed best to God, for the governance of his people. They were twelve in number besides Ioshua, and governed from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the tyme of Saul ruled 336 yeres. In this boke are manie notable points declared, but two especially: first, the battel that the Church of God hathe for the maintenance of true religion against idolatrie and superstition: next, what great danger that commune wealth is in, when as God giueth not a magistrate to retinue his people in the purones of religion and his true service.

D.iiii.

Iudah is preferred.

Judges.

CHAP. 2

1. After Iosua was dead, Iudah wasquite in a capuaine. 6.
Adon-bézek is také. 14 The request of Ashish. 15 The
children of Kim. 19 The Canaanites are made tributaries,
but not destroyed.

a by the ind-gement of V-timeread Exo. 23, 10, 6000-17, 21.1
f.m. 23, 6. b Who shall be our Capuaine

f Fier y Ioshua was dead, y chidré of Israel asked the Lord
saying: Who shal go vp for vs against the Canaanites, to fight
his against them?

2. And the Lord said, Iudah shal go vp: beholde, I haue guen
the land into his hand.

c For the tri-be of Simeon had meet in h trice with in y tribe of
Iudah, Iosh. 19, 1.

3 And Iudah said vnto Simeón his brother, Come, vp with me
into my lot, that we may fight against the Canaanites: and I
likewise wil go with thee into thy lot: So Simeón went with
him.

c On the lord of Bèzek.

4 Then Iudah went vp, and the Lord deli-hered the Canaanites
and the Perizzites into their hands, and they flcwe of them in
Bézek ten thousand men.

d This was Gods will ind-gement, as the tyrant him fel fe
confesseth, y as he had done, so did he receive, Imit. 24, 19.

5 And they foude Adoni-bézek in Bézek: and they fought
against him, and flcwe the Canaanites, and the Perizzites.

6 But Adoni-bézek fled, and they pursued after him, and
caught him, and cut of the thumbes of his hands and of his
fere.

e Which was after ward bo-ght against, & possed by y
Iebusites, 2 Sam 5, 6.

7 And Adoni-bézek said, Seuenie Kings hauing the thumbes of
their hands and of their fete cut of, gathered bread vnder my
table: as I haue done, so God hathe rewarded me, so they
brought him to Ierusalém, and there he dyed.

Is 11, 14.

8 (Now the children of Iudah had fought against Ierusalém,
and had také it & fmit-ten it with the edge of the sword, and
had fct the citie on fire)

f These thre were gyats, & the children of Anik.

9 Afterwarde also the children of Iudah went downe to fight
against the Canaanites, that dwelt in y mountaine, and toward
the South, and in the lowe country.

10 And Iudah wét against the Canaanites, that dwelt in Hebrón, which Hebrón be-foretime was called Kiriath-arba: and they flcwe Shefhai, and Ahimán & Tal-más.

g Read Iosh. 9, 15.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-fepher.

12 And Caléb said, He y fmireth Kiriath-fepher, & taketh it, euen to him wil I gue Achśáh my daughter to wife.

13 And Othniel the fonne of Kenáz Ca-lebs yonger brother toke it, to whome he gaue Achśáh his daughter to wife.

14 And whe flc came to him, flc moued him to aske of her father a field, s and flc light-ed of her aske, and Caléb said vnto her, What wilt thou?

15 And flc answered him, Giue me a blef-fing: for thou hast giueme a South con-

trey, giueme also springs of water: and Caléb gaue her the springs abue and the springs beneath.

16 And the children of b Kení Mofés fa- h This was one of the va- thes in lawe went vp out of the citie of the palmetrees with the children of Iu- dáh, into the wildernes of Iudáh, that lieth in the South of Ará, and went and dwelt among the people.

17 But Iudáh went with Simeón his brother, and they flew the Canaanites that inhabited Zephách, and utterly destroyed it, and called the name of the citie Hor- Nam. 21, 2

18 Also Iudáh took Azzáh with the coasts thereof, & Askelón with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudáh, and he possessed the mountains: for he could not drive out the inhabitants of the valleys, because they had chariots of iron.

20 And they gave Hebrón unto Caléb, as Moses had said, and he expelled thence the three sons of Anak.

21 But the children of Beniamín did not cast out the Jebusites, that inhabited Jerusalem: therefore the Jebusites dwell with the children of Beniamín in Jerusalem unto this day.

22 They also that were of the house of Joseph, went up to Beth-él, and the Lord was with them,

23 And the house of Joseph caused to dwell at Beth-él (and the name of the citie beforetime was Luz)

24 And the spies saw a man come out of the citie, & they said unto him, Shew us, we pray thee, the way into the citie, and we will fly thee mercie.

25 And when he had flown them the way into the citie, they smote the citie with the edge of the sword, but they let the man

& all his housholde departe.

26 Then the man went into the land of the Hittites, and buyit a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 Nether did Manasseh destroy Beth- Ioh. 17, 21. sheán with her townes, nor Taanách with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of I- bleám with her townes, nether the inha- bitants of Megidó with her townes: but the Canaanites dwelled fill in that land.

28 Neuertheles when Israel was strog, they put the Canaanites to tribute, and expel- led them not wholly.

29 Likewise Ephráim expelled not the Canaanites that dwelt in Gézer, but the Canaanites dwelt in Gézer among them.

30 Nether did Zebulún expel the inha- bitants of Kitrón, nor the inhabitants of

The rebellion of

Iudges.

the people. 109

of Nahalōl, but the Canaanites dwelt among them, and became tributaries. 31 ¶ Nether did Affer call out the inhabitants of Acchō, nor the inhabitants of Zidōn, nor of Ahlāb, nor of Achrib, nor of Helbāb, nor of Aphik, nor of Rehōb, 32 But the Afferites dwelt among the Canaanites the inhabitants of the land: for thei did not drive them a out. 33 ¶ Nether did Naphtali drive out the inhabitants of Beth-fhēmefh, nor the inhabitants of Beth-anāth, but dwelt among the Canaanites the inhabitants of the lid: neuertheles the inhabitants of Beth-fhēmefh, and of Beth-anāth became tributaries vnto them. 34 And the Amorites 'droue the children of Dan into the mountains: so that thei suffred them not to come downe to the valley. 35 And the Amorites 'dwelt ftill in mount Hēres in Analōn, and in Shaalbim, and when the a hand of Ifsephs familie pre-uailed, thei became tributaries: 36 And the coalt of the Amorites was from Maaleh-akrabbim, even from a Sēlah and vpwarde. CHAP. 11. 37 The Angel rebuketh the people, because thei had made peace with the Canaanites. 38 The

Iffractites fell to idolatrie after Iffhua death. 39 This are
deftuered into the enemies hands. 40 God deftuereth them by
Iudges 41 Why God fuffred idolaters to remain among them.
38 And an a Angel of the Lord came vp from Gilgāl to
Bochim, & laid, I made you to go vp out of Egypt, & haue
brought you vnto the land which I had fwoine vnto your
fathers, and laid, I wil neuer break my couenant with you. 2 a
Ye alfo fhall make no couenant with the inhabitants of this land,
a but fhall break downe their altars: but ye haue not obeyed my
voyce. Why haue ye done this? 3 Wherefore, I laid alfo, I wil
not caft the out before you, but thei fhall be a as thornes vnto
your fides, and their gods fhall be 'your deftruction. 4 And when
the Angel of the Lord fpake thefe wordes vnto all the children
of Ifraél, the people lift vp their voyce, and wept. 5 Therefore
thei called the name of that place, 'Bochim, and offred
facrifices there vnto the Lord. 6 ¶ Now when Iffhūa had a fent
the people away, the children of Ifraél went euerie mā into his
inheritance to poffeffe the land. 7 And the people had ferued
the Lord all the daies of Iffhūa, and all the daies of the Elders
that outlyued Iffhūa, which had fene all the great c workes of
the Lord that he did for Ifraél. 8 But Iffhūa the fonne of Nun
the ftruāt of the Lord dyed, when he was an hūdreth and ten
yeres olde: 9 And thei buiyed him in the coaftes of his
inheritance, in a Timmath-hēres in mount Ephraim, on the
Northfide of mount Galh. 10 And fo all that generacion was
gathered vnto their fathers, and an other generacion arofe after

them, which nether knew the Lord, nor yet the workes, which he had done for Ifraél. 11 ¶ The the children of Ifraél did wickedly in the fight of the Lord, and ferued a Baalim. 12 And forfoke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, eue the gods of the people that were round about them, and bowed vnto them, & prouoked the Lord to angre. 13 So thei forfoke the Lord, & ferued Baal and a Afftarōth. 14 And the wrath of the Lord was hote against Ifraél, and he deftuered them into the hāds of spoilers, that spoiled them, & he a folde them into the hands of their enemies roūl about the, so that thei colde no longer stand before their enemies. 15 a Whether focuer thei went out, the b had of the Lord was fote against them, as the Lord had laid, & as the Lord had fwoine vnto them: so he punshed them fore. 16 ¶ Notwithstanding, the Lord raifed vp Iudges, which 'destuered them out of the hands of their oppreffers. 17 But yet thei wolde not obey their Iudges: for thei went a whoring after other gods, and worhipped them, & turned quickly out of the a way, wherein their fathers walked, obeying the commandements of the Lord: thei did not so. 18 And when the Lord had raifed them vp Iudges, the Lord was with the Iudge, and deftuered them out of the hand of their enemies all the daies of the Iudge (for the Lord 'had compaffion of their gronings, a because of them that oppreffed them & to mented them) 19 Yet a whe the Iudge was dead, thei returned, and 'did worfe then their fathers, in following other gods to fcue them and worhip them: thei

ceafed not from their owne inuencions, nor from their
 rebellious way. 20 Wherefore the wrath of the Lord was
 kindled against Ifraél, & he laid, Because this people haine
 tranſgreſſed my couenant, which I commanded their fathers, &
 hahe not obeyed my voyce, 21 Therefo e wil I no more caſt out
 before them any of the a nacions, which Iſſhūa left when he
 dyed, E.1. d Hēres by turning the letters backward to Serfh. as
 Iſſh. 24, 30. e Thee 15. 23. master of 109. f Theſe we're idoles,
 which had the forms of an ewe of ſhope among the ſidomans.
 'Pfal 44. 25. no longer ſtand before their enemies. g To all their
 enterpriſes b The verge- and the wrogs- and the ſtend.
 Manning, fch 11. true reft. Manning, fch 12. true reft. Manning,
 fch 13. true reft. Manning, fch 14. true reft. Manning, fch 15.
 true reft. Manning, fch 16. true reft. Manning, fch 17. true reft.
 Manning, fch 18. true reft. Manning, fch 19. true reft.
 Manning, fch 20. true reft. Manning, fch 21. true reft.
 Manning, fch 22. true reft. Manning, fch 23. true reft.
 Manning, fch 24. true reft. Manning, fch 25. true reft.
 Manning, fch 26. true reft. Manning, fch 27. true reft.
 Manning, fch 28. true reft. Manning, fch 29. true reft.
 Manning, fch 30. true reft. Manning, fch 31. true reft.
 Manning, fch 32. true reft. Manning, fch 33. true reft.
 Manning, fch 34. true reft. Manning, fch 35. true reft.
 Manning, fch 36. true reft. Manning, fch 37. true reft.
 Manning, fch 38. true reft. Manning, fch 39. true reft.
 Manning, fch 40. true reft. Manning, fch 41. true reft.

Manning, fch 42. true reft. Manning, fch 43. true reft.
Manning, fch 44. true reft. Manning, fch 45. true reft.
Manning, fch 46. true reft. Manning, fch 47. true reft.
Manning, fch 48. true reft. Manning, fch 49. true reft.
Manning, fch 50. true reft. Manning, fch 51. true reft.
Manning, fch 52. true reft. Manning, fch 53. true reft.
Manning, fch 54. true reft. Manning, fch 55. true reft.
Manning, fch 56. true reft. Manning, fch 57. true reft.
Manning, fch 58. true reft. Manning, fch 59. true reft.
Manning, fch 60. true reft. Manning, fch 61. true reft.
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Manning, fch 68. true reft. Manning, fch 69. true reft.
Manning, fch 70. true reft. Manning, fch 71. true reft.
Manning, fch 72. true reft. Manning, fch 73. true reft.
Manning, fch 74. true reft. Manning, fch 75. true reft.
Manning, fch 76. true reft. Manning, fch 77. true reft.
Manning, fch 78. true reft. Manning, fch 79. true reft.
Manning, fch 80. true reft. Manning, fch 81. true reft.
Manning, fch 82. true reft. Manning, fch 83. true reft.
Manning, fch 84. true reft. Manning, fch 85. true reft.
Manning, fch 86. true reft. Manning, fch 87. true reft.
Manning, fch 88. true reft. Manning, fch 89. true reft.
Manning, fch 90. true reft. Manning, fch 91. true reft.
Manning, fch 92. true reft. Manning, fch 93. true reft.

Manning, fch 94. true reft. Manning, fch 95. true reft.

Manning, fch 96. true reft. Manning, fch 97. true reft.

Manning, fch 98. true reft. Manning, fch 99. true reft.

Manning, fch 100. true reft.

Othniel.

Iudges.

Ehúd.

so I both outwards en- ures and false. Prophets are but a tryal
to prove a listen. Bull. 1:1

That through them I may = proue If- rael, whether they wil
kepe the way of the Lord, to walke therein, as their fa- thers
kept it, or not.

So the Lord left those nations, & droue them not out
immediately, nether deli- ered them into the hand of Iofhúa.

CHAP. III.

1 The Canaanites were left to try Ifrael. 2 Othniel de- liuereth
Ifrael. 3 Ehúd killeth King Eglón. 4 Sham- gor killeth the
Philistims.

2 These now are the nations which the Lord left, that he might
proue Ifrael by them (men as many of Ifrael as had not known

all the 3 warres of Canán,

4 Which were achieved by 3 hand of God, and not by the power of man.

5 For this tru- hed in God & he fought for 3 them.

2 Onely to make the generations of the children of Ifrael to know, and to teache them warre, which douteles their predef- feitors knowe 6 not)

3 Fine princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Báal hermón vnto one come to Hamath.

4 And these remained to proue Ifrael by them, to wit, whether they wolde obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Ifrael dwelt among the Canaanites, the Hitrites, & the Amo- rites, and the Perizzites, and the Hiuites, and the Iebuistes,

6 And they toke 7 their daughters to be their wives, and gave their daughters to their sonnes, and ferued their gods.

7 So 8 children of Ifrael did wickedly in the sight of the Lord, & forgave the Lord their God, & ferued Baalim, and 9 Athe- róth.

8 Therefore the wrath of the Lord was kindled against Ifrael, and he solde them into the had of Chushán rishatháim King of 'Arám-naharáim, & the childré of If- rael ferued Chushán rishatháim eight ye- res.

9 And when the children of Ifrael cryed vnto the Lord, the Lord stirred vp a faut- our to the children of Ifrael, and he faued them, enen Othniél the sonne of Kenáz, Caleb yonger brother.

10 And the 11 Spirit of the Lord came vpó him, and he iudged Ifrael, and went out to warre: & the Lord deliuered Chushán ri- shatháim King of 'Arám into his hand, and his hand preuailed against Chushán rishatháim.

11 So the land had rest 12 fourtie yeres, and Othniél the sonne of Kenáz dyed.

13 The children of Ifrael againe co- mitted wickednes in 14 sight of the Lord: & the Lord 15 strengthened Eglón King of Moab against Ifrael, because ther had

committed wickednes before the Lord.

13 And he gathered vnto him the children of Ammón, and Amalek, and went and smore Ifrael, and they possessed the citic of palmetrees.

14 So the children of Ifrael ferued Eglón King of Moab eightyne yeres.

15 But when the children of Ifrael cryed vnto the Lord, the Lord stirred them vp a fauiour, Ehúd the sonne of Gerá the sonne of 'Temin, a man lame of his right hand: and the children of Ifrael sent a present by him vnto Eglón King of Moab.

16 And Ehúd made him a dagger with two edges of a cubite length, and he did girde it vnder his raymet vpon his right thigh,

17 And he presented the gift vnto Eglón King of Moab (and Eglón was a very fat man)

18 And whé he had now presented the pre- sent, he sent away the people that bare the present,

19 But he turned againe from the 20 quarries, that were by Gilgál, and faid, I haue a se- cret errand vnto thee, ó King. Who faid, Kepe 21 silence: and all that stode about him, went out from him.

20 Then Ehúd came vnto him, (& he fate alone in a somer parler, which he had) & Ehúd faid, I haue a message vnto thee frá God. Then he arose out of his throne,

21 And Ehúd put forth his left hand, and toke the dagger from his right thigh, and thrust it into his belly,

22 So that the hafte went in after the bladet and the fat closed about the blade, so that he colde not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehúd gate him out into the por- che, and shut the dores of the parler vpon him, and locked them.

24 And when he was gone out, his seruants came: who seing that 25 dores of the parler were locked, they faid, 26 Surely he doeth his castm. nt in his somer chambre.

25 And they tarved til they were ashamed: and seing he opened not the dores of the parler, they toke the keye, and opened the, and beholde, their lord was fallen dead on the earth.

26 So Ehúd escaped (while they tarved) and was passed the quarris, and escaped vnto Suráth.

27 And when he came home, 28 he blewe a trumpet in mount Ephráim, and the children of Ifrael went downe with him from the mountaine, and he went before them.

29 Then faid he vnto them, Follow me: for the Lord hathe deliuered your ene- mies, enen Moab into your hand. So they went downe after him, and toke the paf-

10r, Reolamla, Or, soft hadra.

10r, could a dagger ever made.

h Or, as some man, from the places of ido- les

11 all he departed.

Or, hand.

12h, her com- mit his fore.

13r, could the trumpet in he blown, Kumb, toke.

fages

a Contrary to 6 Gods commit- dement, Deut. 7:1

d Trees or woods arec- ted to: idola- me.

Or, Misfynia- gia.

a He was his ren vp by the Spirit of the Lord.

Or, Syria.

f That is, 12, vnder Iofhus. If. 8. vnder Othniél. g to 1 the em-
mies of Gods people have no power over them, but by Gods
appoin- ment.

Shamgár. Deborah.

Iudges. Deborah's victorie. No 25/1224

Goth, 1, and big bold

'His humbled & Meaning, the Abrahams

I So that is in one the nobler, not 9 means y God regis- eth,
when he will get the vi- flor.

"The added, or continued to do well.

a There was another Iabin, whom Iishin killed & mine has cut
Ha- sh, Ioth is it. b I have it, in a wood, or frog place.

e By 5 Spirit of prophetic, refulusing of controversies, &
declaring 5 wil of God.

d And entel- led unto me by 5 Spirit of pro- plete.

Pfad, 2, 10. His, will

e Pearing his owne weak- ness & his e- nemies power, he
disfrcth 5 Prophetess to go with him to assure him of Goes wil
from time to- time

Or, he led of- to him 10000 men.

Or, pffrct. Kym 10, ap "Efe 1st 2000

fages of Iodén toward Moáb, and suf- fied not a man to pafle
ouer.

29 And they flew of the Moabites the fame time about ten
thousand me, all fed men, and all were waitiours, and there

escaped not a man.

30 So Moáb was "fubdued that day, vnder the hand of Ifraél:
and the land had tell four f ore yeres.

31 ¶ And after him was Shamgát the fonne of Anath, which
fkwe of the Philitims fixe hundreth men with an oxe¹ goade, &
he alfo deliuered Ifraél.

CHAP. III.

Ifraél fume and are gmd into the hands of Iabin. De- borah
rudgeth Ifraél and exhorreth Barák to deliuer the people to
before fleteh. 17 And is hyllled by Iail

And the children of Ifraél began a- gaine to do wickedly in the
fight of the Lord when Ehúd was dead.

2 And the Lord folde them into the hand of ¹ Iabin King of
Canaan, that teigned in Hazór, whoft chief captaine was called
Siferá, which dwelt in ² Harofshoth of the Gentiles.

Then the children of Ifraél ceyed vnto the Lord: (for he had
nine hundreth cha- rets of yron, and twenrie yeres he had ve-
xed the children of Ifraél very fore)

4 ¶ And at that time Deborah a Prophe- tesse the wife of
Lapidóth ¹ judged If- raél.

5 And this Deborah dwelt vnder a palme tre, betwene Ramáh and Beth-él in moút Ephráim, & the children of Ifraél came vp to her for judgement.

6 Then she fent and called Barák the fon- ne of Abinóam out of Kédefh of Naph- tali, and faid vnto him, Hathé not 9 Lord God of Ifraél ¹ commanded, feying, Go, and drawe toward mount Tabór, & take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I wil drawe vnto thee to the ¹ iouer Kifhón Siferá, the captaine of Iabins ar- mie with his chaets, and his multitude, & wil deliuer him into thine hand.

8 And Barák faid vnto her, ¹ If thou wilt go with me, I wil go: but if thou wilt not go with me, I wil not go.

9 Then she answered, I wil surely go with thee, but this is ourney that thou takeft, fhal not be for thine honour: for 9 Lord fhal fel Sifera into 9 had of awomá. And De- borah a: ofe and went 9 Barák to Kédefh.

10 ¶ And Barák called Zebulun and Naph- tali to Kédefh, & ¹ he went vp on his fere with ten thousand men, and Deborah wét vp with him.

11 (Now Hebet the Kenite, which was of the ¹ children of ¹ Hobáb the father in law of Moës, was departed from the ¹ Keni-

tes, and pitched his tent ¹ vntil the plaine of Zaanam, which is by Kédefh)

12 Thé they fhewed Siferá, 9 Barák 9 fonne of Abinóa was gone vp to mou't Tabór.

13 And Siferá called for all is chaets, even nine hundreth chaets of yron, & all the people that were with him to ¹ Harofheth of the Gentiles, vnto the iouer Kifhón.

14 Then Deborah faid vnto Barák, 1 Vp: for this is 9 day that the Lord hathc deli- uered Sifera into thine hand. Is not the Lord gone out before thee fo Barák went downe from mount Tabór, and ten thou- fand men after him.

15 And the Lord destroyed Siferá and all his chaets, & all his hofte with the edge of the fwoide, before Barák, fo that Siferá lighted downe of his chaet, and fled away on his fete.

16 But ¹ Barák purfued after the chaets, & after the hofte vnto Harofheth of the Gétiles: & all 9 holt of Sifera fel vpon 9 edge of 9 fwoide: thcte was not a má leit.

17 Howbeit, Sifera fled away on his fete to the tent of Iaél the wife of ¹ Hebet the Kenite: (for peace was betw: ne Iabin the King of Hazór, and betwene the houfe of Hebet the Kenite)

18 And Iaél wét out to mete Siferá, & faid vnto him, Turne in, my Lord, turne into me: feare not. And when he had turned in

vnto her into het tent, she couered him with a ¹ mantel.

19 And he faid vnto her, Giue me, I pray thee, a fittle water to drike: for I am thulify. And she opened ¹ a bottle of milke & ga- ue him drinke, and couered him.

20 Againe he faid vnto her, Stande in the dore of the tent, and when anie man do- eth come and enquire of thee, faying, Is ¹ anie man her: thou fhak fay, Nay.

21 Then Iaél Hebers wife toke a: nayle of the tent, and toke an hammer in her hand, and went fsoftly vnto him, and fmote the naile into his temples, and fattened it into the grounde, (fo: he was falt a flope, and wearse) and fo he dyed.

22 And beholde, as Barák purfued after Si- ferá, Iaél came out to mete him, and faid vnto him, Come, and I wil fhewet thee the má, whome thou fk kept: and whé he came into het ten beholde, Sifrá lay ¹ dead, and the naile in his temples.

23 So God broght downe Iabin the King of Canaan that day before the children of Ifraél.

24 And the hand of the children of Ifraél "prospereft", and preuailed against Iabin the King of Canaan, vntil they had de- fstroyed Iabin King of Canaan.

CHAP. V.

1 The sing and thanksfguing of Deborah and Barák after the
victorie

f Meaning, 9 he poss: f a gre is parte of that country.

g She fl en courgeth hi to this unre- prise by affi- ring him of
God: fasonr & aide.

h Whofe and ters were fld ger, but w or- shped 5 time God, &
there- fore were my- ned 5 Ifraél.

Or, if wept.

Chap 2, 10.

1 To wit, Sif- ra 2 That is, the prone of fake, 3 which is was
fattened to the grode.

1 So he fow 9 a woman had the honour, as Deborah pro-
pected

He went and was fld.

E.ii.

The song of Deborah. Iudges.

a To wit, the two tribes of Zebulun and Naphtali.

Deu. 4,11.

Deu 2,1.

Psal 97,2.

Exud. 19,18.

Chap 3,31. Chap 4,18. b For fears of the enemies.

e Miraculously stirred vp of God to pinc them & deliver them

4 They had no heart to re-fist their enemies.

e Yegouers ners f As to digter of your enemies

g For now you may draw water without fears of your enemies

h To wit, the j kept thy people in captu- itie.

i Iothas fir fought against Amalek, and Smithshood him.

h Even j fear- ned did help to fight, I find j whole tribe

m They mer- uctled, j they came not our Iordén to hel- pe them

n She repro- neeth all them that came not to helpe their

brethren in their necesi- tle o Either by bearing of the fla, or by

m- ning

1 Then fang Deborah, and Barák the sonne of Abinóam the
fame day, fay- ing,

2 Praise ye the Lord for the auenging of Israel, & for the
people that offred the selues willingly.

3 Heare, ye Kings, hearken ye princes: I, e- uen I wil sing vnto
j Lord: I wil sing prai- se vnto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst
out of the field of Edóm, the earth trembled, & the heaués
rained, the cloudes also dropped water.

5 The mountaines melted before j Lord, was did that Siná
before the Lord God of Israel.

6 In the dayes of Shamgár the sonne of Anáth, in j dayes of
Iaél the hye wayes were vnoccupied, and the trauelers wal-
ked through bywayes.

7 The townes were not inhabited: they de- cayed, I say, in
Israel, vntil I Deborah ca- me vp, which rose vp a mother in
Israel.

8 They chose newe gods: then was warte in the gates. Was
there a shilde of speate fene among fourtie thousand of Israel?

9 Mine heart is for on the gouerners of Is- rael, & on them that
are willing among j people: praise ye the Lord.

10 Speake ye that ride on white asses, ye j dwel by Middin,
and that walke by the waye.

11 For the noyse of the archers appaifid a- móg the drawers of
water: there shal tnei rehearse righteousness of the Lord, his

righteousness of his townes in Israel: then did the people of the Lord go downe to the gates.

12 Vp Deborah, vp, arise, & sing a song: a- rise Barák, & lead by captuutie captuit, thou sonne of Abinóam.

13 For they that remaine, haue dominió o- uer the mightie of the people: the Lord hathe gincim me dominion ouer the strong.

14 Of Ephráim their toote arose against A- malék & after thee, Ben-amir shal fight a- gainst thy people & Amalek of Machir ca- me rulers, and of Zebulún they that han- dle the penne of the water.

15 And the Princes of Islachás were with Deborah, & Islachár, and also Barák: he was set on his fete in the valley: for the diuisions of Reubén were great thoughts of heart.

16 Why abodeit thou among the shepefol des, to hear the bleatings of the flockes for the diuisions of Reubén were great thoughts of heart.

17 Gilcád abode beyond Iordén: & why doeth Dan remaine in shippes? Ashér fa- re on the seafore, and taried in his decayed places.

18 But the people of Zebulún and Naphta-

lí haue ieoparde their liues vnto the death in the hye places of the field.

19 The Kings came & fought: the fought the Kings of Canáan in Taanách by the waters of Megiddó: they received no gáí- ne of money.

20 They fought from heauen, even the star- tes in their courtes fought against Si- será.

21 The riuer Kishón swept them away, that ancient riuer the riuer Kishón. & my soule, thou hast marched valiantly.

22 Then were the horsehouses broken with the oft beating together of their mighty men.

23 Curse ye Meróze: said the Angel of the Lord) curse the inhabitants thereof, be- cause they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iaél the wife of Hebér the Kenite shal be blessed above when women: blessed shal she be above women dwelling in tents.

25 He asked water, & she gaue him mil- ke: she brought forth butter in a loudly dish.

26 She put her hand to the naile, and her right hand to the workmans hammer: with the hammer smote she Siserá: she

smote of his head, after she had wounded, & pearled his temples.

27 He bowed him downe at her fete, he fell downe, & lay shi:
at her fete he bowed him downe, an ifel: and when he had
sonke downe, he lay there dead.

28 The mother of Siserá looked out at a windowe, and cryed
through the lattesse, Why is his charet so long a coming? why
tay the wheles of his charets?

29 Her wife ladves answered her, Yea. She answered her selfe
with her owne wor- des,

30 Haue they not gotten, & they deuide the spoyle: euerie man
hathe a maide or two. Siserá hathe a praye of diuers cou- lour:
ed garments, a pray of son: hy coulours made of nedle work:
of diuers coulours of nedle work on boehe sides, for the chief
of the spoyle.

31 So let all thine enemies perish, & Lord: but they that loue
him, shal be as the sun- ne when he iseth in his might, and the
lad had rest for tie yeces.

p They wane nothing, but lost all

q As a befo- me doeth fl- j of j bonis.

r to was a ci- tie nare Ta- bor, where the foughs

f Some read, churned millio in a great cup.

"Sir destroyed.

"Sir, see r That is, she conducted her selfe.

u Because he was chief of j armie

x Shal grove daily more & more in Gods favour

CHAP. VI.

1 Israel is oppressed of the Midianites for their wicked- ness.

14 Gideon is sent to be their deliverer. 17 He of keth a figure.

2 A Forward the children of Israel com- mitted wickesses in the sight of the Lord, and the Lord gaue the into the han- des of Midian feun ye es.

3 And the hand of Midian prevailed a- gainst Israel, & because of the Midiani- tes the children of Israel made them de-

a For fears of Midianites th died into j demes of the mountains

MCE

Gideón.

Iudges.

Baals altar.

III

¶ 1. of Iudim

b Eues almost I whole con- crey

e This is the end of Gods punishments, to call his to
repudiance if they may see for help of him.

2 King. 19, 36 let. 10,2.

10.10 prepare his fight

2 This came not of distrust, but of wack- ness of faith, & is in
y noose perf. & for no man in this li- fi can have a perf. &
faith, but the chil- dren of God have a true faith, whereby they
be to- said

e That is, Christ oppi- ring in visible forme f Which I ha- ne
given thee.

Ord. 1000.

dennes in the mountains, and canes, and strong holdes.

3 When Israel had fowen, then came vp the Midianites, the
Amalekites, and they of the East, and came vpon them,

4 And camped by them, and destroyed the frute of the earth,
euen til thou come vnto Azzah, & left no foode for Israel,
nether shepe, nor oxe, nor asse.

5 For they wet vp, and their cattel, and came with their tentes as greshoppers in multitude: so that they and their camels were without numbers: and they came in- to the land to destroye it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of the Midianites, The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus sayeth the Lord God of Israel, I haue brought you vp fro Egypt & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the had of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * for e not the gods of the Amotites in whose land you dwell: but you haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, and sate vnder the oke: which was in Ophrah, that pertained vnto Isaiah the father of the Exites, and his sonne Gideón threshed wheat by the win: presse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideón answered, 4 Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hathe forsaken vs, and deliuered vs in- to the hand of the Midianites.

14 And the Lord looked vpon him, and said. Go in this thy might, & thou shalt saue. Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shal I saue Israel? beholde, my father is poore in Manasseh, and I am the least in my father's house.

16 Then the Lord said vnto him, I will be- refore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue foode fauour in thy sight, then shewe

me a sign, that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, & lay it before thee. And he said, I wil tary vntil thou come againe.

19 ¶ Then Gideón went in, & made ready a kid, & vnleauened bread of an Ephah of sioue, and put the flesh in a basket, and

put the broth in a pot, and broght it out vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ The the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh & the vnleauened bread: and there arose vp fire out of the stone, and consumed the flesh & the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideón perceiued that it was an Angel of the Lord, Gideón then said, Alas, my Lord God: * for because I haue sene an Angel of the Lord face to face, I shal dye.

23 And the Lord said vnto him, Peace be vnto thee: seare not, thou shalt not dye.

24 Then Gideón made an altar there vnto the Lord, and called it. Iehouah shalom: vnto this day it is in Ophrah, of the father of the Exites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, & another bullocke of feuen yeres olde, and destroy the altar of Baal that thy father haue, and cut downe the groue that is by it,

26 And buyde an altar vnto the Lord thy God vpo the top of this rock, in a plaine place: and take the feconde bullocke, and offer a burnt offspring with the wood of the groue, which thou shalt cut downe.

27 Then Gideón toke ten men of his seruants, and did as the Lord bade him: but because he feared to do it by day for his fathers housholde and the men of the cite, he did it by night.

28 ¶ And when the men of the cite arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the feconde bullocke officid vpon the altar that was made.

29 Therefore they said one to another, Who hathe done this thing? & when they inquired and asked, they said, Gideón the sonne of Isaiah hathe done this thing.

30 Then the men of the cite said vnto Ioash, Bring out thy sonne, that he may dye: for he hathe destroyed the altar of Baal, & the also cut down: the groue that was by it.

31 And Isaiah said vnto all that stode by E.iii.

g So that we & how the flesh is encirc vnto Gods vocati, which can not be persuaded without signet

h Of Ephah read Eude 16,16.

i By f power of God only, as in f facie- see of Helios, i King
16,18.

Eund 21,20, chop 11,20.

Or, the Lord of yeast.

k That is, as the Chalde exti wretch, I'd touen ye- res.

l Which growed about Baals altar

m Meaning f f at owl, which was kept to be offred vnto Baal.

Gideons fleece.

Judges. The Midianites dream.

n Thus we aght to insti- fi tica, that vis aelons of Code cuise,
though all the multitude be against vs

"The of id Gi- dent Nym 10,3. chap 3,17. o The familie of
Abierce, whereof he was.

p This requir proceeded out of a. did, litse, but y his might be
confirmed in his vocatio

Gen. 18, 32.

q Whereby he was afflicted y it was a mur- cle of God.

Chap. 2, 37.

"Sle. Re-berid.

"Sle. Hammi- ph.

a God will not that cause creature deprive him of his glorious
Deu. 10, 7. and 6, 5, 16.

him, Wil ye pleade Baals cause or wil ye faue him? he that wil
con: and for hi, let him dye or the morning. If he be God, let
him pleade for him selfe against him that hathe cast downe his
altar.

12 And in that day was Gideon called Ierubaal, y is, Let Baal
plead for him selfe because he hathe broken downe his altar.

11 Then all the Midianites & the Amalekites and they of the
East, were gathered together, and went & pitched in the valley
of Izreul.

34 But the Spirit of the Lord "came vpon Gideon," & he blew
a trumpet, & "Abiezzer was ioyned with him.

35 And he sent messengers through out all Manasseh, which
also was ioyned with hi, and he sent messengers vnto Aethiopia,
and to Zebulun and to Naphtali, and they came vp to mete
them.

36 Then Gideon said vnto God, "If thou wilt faue Israel by mine had, as thou hast said,

37 Beholde, I wil put a fleece of wolfe in y the fishing place: if the dewe come on the fleece onely, and it be diye vpon all the earth, then shal I be sure, that y wilt faue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on y motowe, & thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe Gideon said vnto God, Be not angry with me, that "I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be diye o- nely vpon the fleece, and let dewe be vpo all the grounde.

40 And God did so that same night: for it was 3drye vpon the fleece onely and there was dewe on all the grounde.

CHAP. VII.

2 The Lord commandeth Gideon to send a may a great parte of his company so The Midianites are discom- plated by a wondrous fort. 3 Orob and Zeah are Maine.

1 Then "Ierubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside" the well of

Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of "Moteh.

1 And y Lord said vnto Gideon, The people that are with thee, are too many for me to give the Midianites into their hands, lest Israel make their "vanne against me, and say, Mine hand hath faued me.

3 Now therefore proclaim in the audience of the people, & say, "Who is timorous or fearful, let him returne, and departe early from mount Gilead And they returned of the people which were at mount Gilead, two and twentie thousand. so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many bring the downe vnto the water, and I will trye them for thee there: and of whome I say vnto thee, This man shall go with thee, the same shall go with thee, and of whome forer I say vnto thee, This man shall not go with thee, the same shall not go.

5 So he brought downe the people vnto the water. And y Lord said vnto Gideon, As many as lapped the water with their tongues as a dog lappeth, them put by themselves, & euery one that shall bowe downe his knees to "drinke, put asure.

6 And the number of them that lapped by putting their hands to their mouths. were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 Then the Lord said vnto Gideon, By these thre hundred men that lapped, wil I faue you, and deluer the Midianites in- to thine hand, and let all the other d people go euerie man vnto his place.

8 So the people toke vitales "with the, and their trumpets: and he sent all the rest of Israel, euerie man vnto his tent, " & retained the thre hundred men: and the ho- ste of Midian was beneth him in a valley.

9 And the same night the Lord said vnto him, Arise, "get thee downe vnto the ho- ste: for I haue deluered it into thine had.

10 But if thou feare to go downe, then go thou, & Phurah thy seruant downe to the hoste,

11 And thou shalt hearken, what they say, and so shal thine hands be strong to go downe vnto y hoste. The went he downe and Phurah his seruat vnto the outside of the souldias that were in the hoste.

12 And the Midianites, and the Amalek- ites and all they of the East, lay in the val- ley like grasshoppers in multitude, & their camels were without nombei, as the sand which is by the seaside for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, & lo, a cake of barley bread tumbled from aboue into

the hoste of Midian, and came vnto a tent, and fmete it that it fell, and o- uerturned it, that the tent fell downe.

14 And his fellowe answered, and said, This is nothing els faue the sworde of Gideon the sonne of Loaf a man of Israel, for into his had hathe God deluered Midian and all the hoste.

15 When Gideon heard the dreame tol- de, and the interpretation of the same, he r v or shipped, and returned vnto the ho- ste of Israel, & said, Vp: for the Lord hathe deluered into your had y hoste of Midia.

16 And he dedued the thre hundred men

b I wil put thee a proof, to fume the, that shal go with thee.

c Let the de- parte, in some- to, for this con- terpence.

d Thre in the one and thirze thousand, and "the "the, in their hands. "the, averaged.

e Thre y Lord he downe men ne, don't bring then him that he sent out in so great an en- terpence.

Chap 6. 32.

f Some read a trending not- se of barley bread meaning to it one or no reputation shalde make their great re- ma to treble.

g Or, gme 0 of thilker, as it is in the Chalde text

into

Oréb & Zeeb

Iudges. Succóth & Penuél. 229/1324

By the land. A. The land is the means God's food, to signify that whose vichrist caused him

I. That is the vichrist shall be the Lord and Gideon his furnace

k. That destroy the enemies.

We, for ye their army.

Ifa. 9.4. 1. The Lord caused the Midianites to kill one another.

m. Meaning, & passages or the honours, that they should not escape.

Pfad. 21.12. ifa. 10.26.

n. These places had their names of the ages that were done there.

o. They began to crush, become to be had the gloria of the vichrist. b. Which have fame two pris- ces, Oréb and Zeeb. c. This last act of the whole tribe is more tamens, then the whole ex- treprist of one man of one fa- mille

into the bandes, and gaut euerie man a trumpet in his had with emptie pitchers, and 'lampes' within the pitchers.

17 And he said vnto them, Loke on me, and do likewise, whc I come to the side of the hofte: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euerie side of the hofte, and fay, For the Lord, and for Gideón.

19 So Gideón and the hundreth men that wete with him, came vnto the outside of the hofte in the beginning of the middle watche, and they raised vp the watcheme, and they blewe with their trumpets, and brake the pitchers that wete in their hads.

20 And the thre companies blewe with trumpets and brake the pitchers, and held the lampes in their left hands, and the trü-pets in their right hands to blowe withall: and they cryed, The 's' wode of the Lord and of Gideón.

21 And they flode, euerie man in his place tounde about the hofte: and all the hofte 'ranne, and cryed, and fled.

22 And the thre hudreth blewe with trum- pets, & the Lord set euerie mans sworde vpon his 'neighbour, and vpon all the hofte: so the hofte fled to Beth-hafnuth in Zeteráh, and to the border of Abel meholáh vnto Tabbáh.

23 Then the men of Israel being gathered together out of Naphtali, & out of Athi, and out of all Manasseh pursued after the Midianites.

24 And Gideón sent messengers vnto all mount Ephraim, faying, Come downe a- gainst the Midianites, and take before the the 'waters vnto Beth-baráh, and Ioi- dén. Then all the men of Ephraim gather- ed together and toke the waters vnto Beth-baráh, and Ioi-dén.

25 And they toke two 'princes of the Mi- dianites, Oréb and Zeeb, and slewe Oreb vpon the tocke Oréb, and slewe Zeeb at the winepresse of Zeeb, and pursued the Midianites, and broght the heads of O- léb & Zeeb to Gideón beyonde Ioi-dén.

CHAP. VIII.

1 Ephraim murmureth against Gideón, 2 Who appea- seth them. 4 He passeth the Iordén to the reuengeth him selfe on them of Succóth and 'Penuél' 27 He ma- keeth an Ephéd which was the cause of idolatry. 30 Of Gideón's sonne and of his death

Then the men of Ephraim said vnto him, 'Why hast thou served vs thus that thou calledest vs not, when thou wen- test to fight with the Midianites? and they chode with him shapely.

2 To whome he said, 'What have I now done in comparison of 'you' is not the gleaning of grapes of Ephraim better, the the vintage of Abiezer?

3 God hath deliucted into your hands the

princes of Midián, Oréb and Zeéb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 And Gideón came to Iordén to pass out, he, and the thre hundreth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succóth, Giue, I pray you, 'mosfels of bread vn- to the people' that follow me (for they be weary) that I may follow after Zebah, & Zalmunna Kings of Midián.

6 And the princes of Succóth said, Are the hands of Zebah and Zalmunna now in thine hads, that we should give bread vn- to thine armies?

7 Gideón then said, Therefore when the Lord hath deliuered Zebah & Zalmun- na into mine hand, I will 'teare your flesh with thornes of the wilderness and with breers.

8 And he went vp thence to Penuél, and spake vnto them likewise, and the men of Penuél answered him, as the men of Succóth answered.

9 And he said also vnto the men of Pe- nuél, When I come against 'in peace, I will break down this towar.

10 Now Zebah and Zalmunna were 'in Karkor, and their hoftes with them, about fiftene thousand, all that were left of all

hofte of them of the East: for there was stayne an hundreth and twente thousand men, that diewe swodes.

11 And Gideón went through them that dwelt in 'tabernacles on the Eastside of Nobah & Iogbehah, and smote the hofte: for the hofte was castles.

12 And when Zebah and Zalmunna fled, he followed after them, & toke the two Kings of Midián, Zebah and Zalmunna, and dis- comfited all the hofte.

13 So Gideón's sonne of Iofah returned from battel, 'the sunne being y: the,

14 And toke a servant of the men of Suc- coth, and inquired of him: and he 'wrote to him the princes of Succóth & the Elders thereof, saw seuenie and seuemen.

15 And he came vnto the men of Succóth, and said, Beholde Zebah and Zalmunna, by whome ye vphraided me, faying, Are hands of Zebah & Zalmunna already in thine hads, that we should give bread vn- to thy weary men?

16 Then he toke the Elders of the citic, & thornes of the wilderness & breers, & 'did teare the men of Succóth with them.

17 Also he brake downe the towie of 'Pe- nuél, and slewe the men of the citic.

18 Then said he vnto Zebah & Zalmun- na, What maner of me were they, whome ye slew at Tabó: and they answered, 'As thou art, so were they: euerne one was like

d Or, some female porcel. "She that are as my free.

e. Because the had overcome an handful, thinketh them to have our- come 'wholes.

"She, have the priests.

f. Hening got- ren the vichrist g. A citic Lofta ward beyonde Iordén.

h. He went by the wilderness where the Arabias dwelt in service.

i. Some read, before 'sinne tole vp Or, de, vii, di.

"She heave in priests, as we suretheth one- "

or, they were they your shee,

E.iiii.

Gideons Ephód.

Iudges.

Abimélech. 330/1224

b We came all out of onbel- ly; therefore I will be reum- ged.

I Menafig, that they would be ten out of the- fe paine as on- re,
or els to have a valiane man to put the to death. Or, allers

m That is, thy polterate

n His intrus was to shew him foile chi- keful for this victorie
by re- foring of reli- gio, which, be- cause it was not according
as God had co mided, turned to their de- fraction.

Or, fures hal- ber.

n That is, fo- the things as perceived to y vse of the ta- beratic.

"She which ca- ne out of her thigh.

p Which ei- ter belonged to the familie of the Earites.

q That is Baal- to whome they had bod- de them felur- by
covenant.

the children of a King.

19 And he said, They were my brethren, euen my. 2 mothers
children: as the Lo.d liueth, if ye had faued their liues, I wolde
not slay you.

20 Then he said vnto Iether his first bor- ne fonne, Vp, and
slay them: but the boy drew not his fwoide: for he feared, be-
cause he was yet yong.

21 Then Zébah and Zalmunná said, Rife thou, and fall vpon vs for 1 as the man is, so is his strength. And Gideón arose and flewe Zébah and Zalmunná, & toke away the 2 ornaments, that were on their camels neckes.

22 ¶ Then the men of Ifraél said vnto Gi- deón, Reigne thou ouer vs, bothe thou, & thy fonne, & thy 2 sonnes fonne: for thou haft deliuered vs out of y hád of Midián.

23 And Gideón said vnto them, I wil not reigne ouer you, nether shal my childe reigne ouer you, but the Lord shal 2 reigne ouer you.

24 Againe Gideón said vnto them, I wolde defite a request of you, that you wolde giue me euerie man the earrings of his praye (fot they had golden earrings because they were Ifsnacites)

25 And they answered, We wil giue them. And they spread a garmet, & did cast the- rein euerie man the earrings of his praye.

26 And the weight of the golden earrings that he required, was a thousand and seven hundreth shekels of golde, beside colliers, "and jewels, and purple raiment that was on the Kings of Midián, and beside the cheines, that were about their camels neckes.

27 And Gideón made an 2 Ephód thereof, and put it in Ophrah his citie: & all Ifra-él wét a whoring there after it, which was the destruction of Gideón and his house.

28 Thus was Midián brought lowe before y childré of Ifraél, so that they lift vp their heads nomore: and the countrey was in quietnes forty yees in the dayes of Gi- deón.

29 ¶ The Ierubbáal the fonne of Ioásh wét, and dwelt in his owne house.

30 And Gideón had feuentie sonnes "be- gotré of his body: for he had manie wiues.

31 And his concubine that was in Shechém, bare him a fonne also, whose name he cal- led Abimélech.

32 So Gideón the fonne of Ioásh dyed in a good age, and was butyed in the fepulchre of Ioásh his father in Ophrah, of the 2 fa- ther of the Earites.

33 But when Gideón was dead, the children of Ifraél turned away and wét a whoring after Baalím, and made 2 Baal-berith their god.

34 And the children of Ifraél remembered

not the Lord their God, which had deli- uered them out of the hands of all their enemies on euerie fide.

35 Nether 2 shewed they mercie on the house of Ierubbáal, or Gideón according to all the goodnes which he had shewed vnto Ifraél.

CHAP. IX.

2 Abimélech vs lřcpeth the kingdom, and putteth his brethren to death 7 Iothám propseeth a parable. 23 Hatred between Abimélech & the Shechemites. 26 Gaál conspireth against him, and is exerceme. 27 Abimélech is wounded to death by a woman.

1 Then Abimélech the fonne of Ierub- báal went to Shechém vnto his 2 mo- thers brethren, and cómuned with them, and with all the familie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechém, whether is better for you, that all y sonnes of Ierubbáal, which are feuentie persones, reigne ouer you, other that one reigne ouer you? Remem- ber also, that I am your 2 bone, and your fifth.

3 Then his mothers brethren spake of him in the audience of all the men of Shechém, all these wordes: and their hearers were moued to followe Abimélech. for said they, He is our brother.

4 And they gaue him feuentie pieces of fil- uer out of the house of Baal-berith, whe- rewith Abimélech hired 2 vaine and light fellowes which followed him.

5 And he went vnto his fathers house at O- phráh, and 2 flewe his brethren, the son- nes of Ierubbáal, about feenty persones vpon one stone: yet Iothám the yongest sonne of Ierubbáal was left: for he hid him selfe.

6 ¶ And all the men of Shechém gathered together with all the house of 2 Milló, and came and made Abimélech King in the plaine, where the stone was erected in She- chém.

7 And when they tolde it to Iothám, he went and stode in the top of mount Geri- zim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechém, that God may hearken vnto you.

8 2 The trees wét forthe to anointe a King ouer them, and said vnto the oliue tre, Reigne thou ouer vs.

9 But the oliue tre said vnto them, Shulde I leaue my faenes, wherewith by me they honour God and man, and go to auance me aboute the trees?

10 Then the trees said to the fig tre, Come thou, and be King ouer vs.

11 But the fig tre answered them, Shulde I forfake my
fweenes, and my good frute, and go to auance me aboue the
trees?

They were vommdéful of God, and vn- tynd, to vard him, by
whome they had reerysed fo great a buso- lie.

a To practise with his kiné- folkes for the attending of y
kingouier.

b Of your kus- red by my mo- thers side.

Or, idle folroue and valabide.

c Thus tyrres to chabidice their vtorped power spare not the
inno- cent blood, 1 King 10, 7. 1. chro 24, 4.

d Which was as the towne house or comb- hal, which he
cafleth the towne of She- chém veef 494

e By this par- able he de- clareth, that those that are not
ambitious, are modiewer- thy of honour, and that the ambrious
ab- nie their ho- nour bothe to their owne de- fraction and
others.

12 Then

Abimélech.

Iudges.

11 Then said the trees vnto the vine, Come thou be King ouer vs. 12 But the vine said vnto them, Shulde I leue my wine, whereby I cheare God and man, and go to auance me above the trees 13 The said all the trees vnto the bramble, Come thou and reigne ouer vs. 14 And the bramble said vnto the trees, If ye wil in dede anoint me King ouer you, come, & put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the cedres of Lebanon. 15 Now therefore, if ye do truely and vncorruptly to make Abimélech King, & if ye haue dealt wel with Ierubbáal & with his house, & haue done vnto him according to the deferuing of his hands, 16 Now therefore, if ye do truely and vncorruptly to make Abimélech King, & if ye haue dealt wel with Ierubbáal & with his house, & haue done vnto him according to the deferuing of his hands, 17 (For my father fought for you, and "ad-uentured his life, & deliuered you out of the hands of Midián. 18 And ye are risen vp against my fathers house this day, and haue slayne his children, about seuento per sones vpon one stone, & haue made Abimélech the sonne of his maideferuant, King ouer the men of Shechem, because he is your brother) 19 If ye then haue delt truely and purely with Ierubbáal, and with his house this day, then a reioyce ye with Abimélech, and let him reioyce with you. 20 But if not, let a fire come out from Abimélech, and consume the men of Shechém and the house of Milló: also let a fire come for the fro the men of Shechém, & from the

house of Milló, and consume Abimélech. 21 And Iothám ranne away, and fled, & wét to Beér and dwelt there for seare of Abimélech his brother. 22 So Abimélech reigned thre yere ouer Israel. 23 But God sent an euil spirit betwene Abimélech, and the men of Shechém: and the me of Shechém brake their promes to Abimélech, 24 That the crueltie towarde the seunte sonnes of Ierubbáal & their blood might come and be laide vpon Abimélech their brother, which had slayne them, and vpon y men of Shechém, which had aided him to kill his brethren. 25 So y men of Shechém set men in waite for him in the tops of the mountaines: who robbed all that passed that way by them: and it was tolde Abimélech. 26 Then Gáal the sonne of Ebéd came with his brethren, and then went to Shechém: and the men of Shechém put their confidence in him. 27 Therefore thei went out into the field, & gathered in their grapes & troade them, and made merry, and went into the house of their gods, and did eat & drinke, and cursed Abimélech.

28 The Gáal the sonne of Ebéd said, Who is Abimélech? and who is Shechém, that we shulde ferue him? Is he not the sonne of Ierubbáal? & Zebúl is his officer? Serue rather the men of Hamór the father of Shechém: for why shulde we ferue him?

29 Now wolde God this people were vnder mine had: then wolde I put away Abimélech. And he said to Abimélech, Increase thine armie, and come out.

30 ¶ And when Zebúl the ruler of the citie heard the wordes of Gáal the sonne of E-béd, his wrath was kindled.

31 Therefore he sent messengers vnto Abimélech "pruely, saying, Beholde, Gáal the sonne of Ebéd and his brethren be come to Shechém, and beholde, the fortifie the citie against thee.

32 Now therefore arise by night, thou and y people that is with thee, & lie in wayte in the field.

33 And rise early in the morning as soon as the sonne is vp, and assalt the citie: and when he and the people that is with him, shall come out against thee, do to him "what thou canst.

34 ¶ So Abimélech rose vp, & all the people that were with him by night: and they laie in waite against Shechém in foure bandes.

35 Then Gáal the sonne of Ebéd went out and stode in the entring of the gate of the citie: and Abimélech rose vp, and the folke that were with him, fro lying in waite.

36 And when Gáal sawe the people, he said to Zebúl, Beholde, there come people downe from the tops of the mountaines: and Zebúl said vnto him, The shadow of the mountaines some men vnto thee.

37 And Gáal spake againe, & said, Se, there come folke downe
"by the middle of the land, & an other band cometh by the way
of the plaine of Meonenim.

38 Then said Zebúl vnto him, Where is now thy mouth, that
said, Who is Abimélech, that we shulde ferue him? Is not this
the people that thou hast despised: Go out now, I pray thee,
and fight with them.

39 And Gáal went out before the men of Shechém, and fought
with Abimélech.

40 But Abimélech pursued him, & he fled before him, and
many were ouerthrown and wounded, euen vnto the entring of
the gate.

41 And Abimélech dwelt at Arumáh: and Zebúl thrust out Gáal
and his brethren that they shulde not dwel in Shechém.

42 ¶ And on the morowe, the people went out into the field:
which was tolde Abimélech.

43 And he toke the people, and deuided them into the bandes,
and laid waite in F.i.

b Braggingly as though he had bene pro-fene, or to his
captaine Ze-búl.

"Sir, craftily."

"Sir, what sh- or h. d. can fi de"

I Thou are a-frayed of a shadowe

"Sir by the "usual "Sir, charmere."

m As these captaine.

n Which were of his compa-nce.

F.i.

Abimélech is flaine.

Iudges.

Tolá. Iair.

a That is stul- de he volute- ful and never ferve to any vie. p
That is, of Baal-berith, as Chap. 7.43.

q Menting f all were de- troyed, alwel ther in f towen as the
other.

a Sam. 11.21.

r Thus God by in the mi- terable death taketh vinge- ance on
tvrats own in this life.

f For making a tyrant their king.

the fields, and loked, & beholde, the peo- ple were come out of
the citie, & he rofe vp againft them, and fmote them.

44 And Abimélech, and the bandes that were with him,
tuffthd forward, & ftode in the entring of the gate of f citie:
and f two other bades ranne vpon all the peo- ple that were in
the field and flewe them.

45 And whé Abimélech had fought againft the citie all that day,
he toke the citie, and flewe the people that was therein, & def-
troyed the citie and fowed a falt in it.

46 ¶ And when all the men of the towere of Shechéme heard it,
thei entred into an holde of the houfe of the god v Berith.

47 And it was tolde Abimélech, that all the men of the towere of Shechém were gather- ed together.

48 And Abimélech gate him vp to mount Zalmón, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his fhulder, and laid vnto the folke that were with him, What ye haue fene me do, make hafte, and do like me.

49 Thé all the people alfo cut downe euery man his bough, and followed Abimélech, & put them to the holde, and fet the holde on fire w them: fo all the men of the towere of Shechém dyed alfo, about a thoufand men and women.

50 ¶ Then went Abimélech to Tebéz, and befieged Tebéz, and toke it.

51 But there was a ftreng towere within the citie, and thether fled all the men and women, and all the chief of the citie, and fhut it to them, and went vp to the top of the towere.

52 And Abimélech came vnto the towere & fought againft it, and went hard vnto the dore of the towere to fet it on fire.

53 But a certaine woman * caft a piece of a millftone vpon Abimelechs head, & brake his braine pan.

54 Thé Abimélech called haftely his page that bare his harnes, and laid vnto him, Drawe thy fworde & flay me, that mé fay

not of me, A woman flewe him. And his page * thruft him through, and he dyed.

55 And when the men of Ifraél fawe that Abimélech was dead, thei departed euery man vnto his owne place.

56 Thus God tendred the wickednes of A- bimélech, which he did vnto his father, in flaying his feuecy brethren.

57 Alfo all the wickednes of the mé of She- chém did God bring vpon their heades. So vpon thé came the * curfe of Iothám the fonne of Ierubbaál.

CHAP. X.

a Tolá dych. 1 Iair alfo dych. 17 The Ifraelites are purified for their finnes. 20 Thus crye vnto God, 16 And he haftie pafes on them.

A Fter Abimélech there arofe to de- fend Ifraél, Tolá, the fonne of Pu- áh, the fonne of * Dodó, a man of If- fachár which dwelt in Shamir in mount Ephráim.

2 And he * iudged Ifraél thre and twentie yere and dyed, & was buryed in Shamir.

3 ¶ And after him arofe Iair a Gileadite, & iudged Ifraél two and twente yere.

4 And he had thirtie tonnes that * rode on thirty affecoltes, & thei had thirty cittes, which are called * Hauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair dyed, & was buried in Kamón.

6 ¶ And the childré of Ifraél wrought wic- kesnes againe in the fight of the Lord, & serued Baalím and * Alftaróth, and the gods of * Arám, and the gods of Zidón, and the gods of Moáb, and the gods of the children of Ammón, and the gods of the Philistims, and forfoke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Ifraél, and * he folde them into the hands of the Philistims, and into the hands of the children of Ammón:

8 Who from that yere vexed and oppref- fed the children of Ifraél eighteene yeres, been all the children of Ifraél that were beyonde Iordén, in the land of the Am- rites, which is in Gileád.

9 Mortouer the children of Ammón went ouer Iordén to fight against Iudáh, and a- gainst Benjamin, and against the house of Ephraím: so y Ifraél was fore to mented.

10 Then the children of Ifraél c cryed vn- to the Lord, saying, We haue sinned a- gainst thee, eue becaufe we haue forsaken our owne God, and haue serued Baalím.

11 And the Lord d faid vnto the children of Ifraél, did not I deliuer you from the E- gyptiás & fró the Amotites, fró the chil- dren of Ammón & from the Philiftims?

12 The Zidonians alfo, and the Amaleki- tes, and the Maobites did opprefse you, & ye cryed to me and I faued you out of their hands.

13 Yet ye * haue forfaken me, and ferued o- ther gods: wherefore I wil deliuer you nomore.

14 Go, and crye vnto the gods which ye haue chofen. let them faue you in the ti- me of your tribulacion.

15 And the children of Ifraél faid vnto the Lord, We haue finned: do thou vnto vs what foecur please thee: onely we pray thee to deliuer vs a this day.

16 Then they put away y ftrange gods fró among thé & i ferued y Lord. & his fou- le was grieued for the miferie of Ifraél.

17 Then the childré of Ammón gathered the felues together, & pieched in Gileád: and the children of Ifraél affembled them felues,

40, his vade.

40, givred.

a fignifying, then were men of minoritie.

40, the toware of Iair, in Dia. 3.14.

Chap. 2.11. & 3.7. & 4.1. & 6.1. & 13.1. Chap. 2.13. 40, 2y.14.

40, delivered.

b As the Reu- bonites, Godi- tes, & hell the tribe of Ma-
naffch.

c The prayed to the Lord & concefed their finner.

d By Birring this in vp fome Pr. pher. as Chap. 6.8.

Deut. 32.13. serem. 2.13.

e That is, fró this prefent danger.

f This is true reptuance to put away the cuif, & to fer- ue God
a- right.

Iphtáh.

Judges.

114

Chap. 22, 3.

felves, and pitched in Mizpéh.

And the people and princes of Gileád said one to an other,
Whofoeuer wil begin the battel against the childré of Ammón,
the fame fhall be *head ouer all the inhabitants of Gileád.

CHAP. XI.

2 Iphtáh being chafed away by his brethren, was after made capitaine ouer Ifraél. 30 He maketh a raфра veine. 31 He vasraquífhath the Ammonites. 32 And faarifhath his daughter according to his veine.

Ele. a man of majour fore,
on, vlasiter.

1 Then Gileád begate Iphtáh, & Iphtáh the Gileadite was "a vaant man, but the fonne of an' harlot.

a That is of an harlot, as ver. 1

2 And Gileads wife bare him fonnes, and when y womás childré were come to age, they thrust out Iphtáh, and faid vnto him, Thou fhalt not inherit in our fathers houfe: for thou arr y fonne of a 3 ftráge womá.

b Where the generour of the country was called Tob.

3 Then Iphtáh fled from his brethren, and dwelt in the land of 4 Tob: and there gathered ydle fellowes to Iphtáh, and 5 went out with him.

c Joyned with him, as fome thunke, against his brethren.

4 And in proceffe of time the children of Ammón made warre with Ifraél.

d Or, amba-fadours, fine for that por-pole.

5 And whe the children of Ammón fought with Ifraél, 6 the Elders of Gileád went to fet Iphtáh out of the land of Tob.

c Men oft el-mes are con-8rained to di-fore helpe of them, whome before they have refused. f Off tymes thofe taips, & me reift, God chofeth to do great encr-prises by.

6 And they faid vnto Iphtáh, 7 Come and be our captaine, that we may fight with the children of Ammón.

7 Iphtáh then anfwered the Elders of Gi-leád, Did not ye hate me, and 8 expel me out of my fathers houfe - how then come you vnto me now in time of your tribu-lacion?

*Ele. be the bearer.

8 Then the Elders of Gileád faid vnto Iphtáh, Therefore we turne againe to thee now, that thou maieft go with vs, & fight against the children of Ammón, & be our head ouer all the inhabitants of Gileád.

9 And Iphtáh faid vnto the Elders of Gi-leád, If ye bring me home againe to fight against y children of Ammón, if the Lord giue them before me, fhal I be your head?

10 And y Elders of Gileád faid to Iphtáh, The Lord "be wines betwene vs, if we do not according to thy wordes.

Kamb. 21, 23.

11 Then Iphtáh went with the Elders of Gileád, and the people made him head and captaine ouer them: and Iphtáh rehearfed all his wordes before the Lord in Mizpéh.

12 Then Iphtáh fent meffengers vnto the King of the children of Ammón, faying, What haft thou to do with me, that thou art come against me to fight in my land?

*Ele. to peace.

13 And the King of the children of Am-món anfwered vnto the meffengers of Iphtáh, *Because Ifraél toke my Iád, whe they came vp fró Egypt, from Arnón vn-to Iabbók, and vnto Iordén: now therefo-re refloze thofe Linds" quietly.

14 Yet Iphtáh fent meffengers againe vn-to the King of the children of Ammón,

15 And faid vnto him, Thus faith Iphtáh, *Ifraél toke not the land of Moáb, nor the Deut. 2, 3. land of the children of Ammón.

16 But when Ifraél came vp from Egypt, and walked through the wilderness vnto the red Sea, then they came to Kadéfh.

17 *And Ifraél fent meffengers vnto the King of Edóm, faying, Let me, I pray thee, go through thy Iád: but the King of Edóm

would not content: and also they went unto the King of Moab,
but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the
land of Edom, and the land of Moab, and came by the East side
of the Iard Moab, and pitched on the other side of Arnón, *and
came not within the coast of Moab: for Arnón was the border of
Moab. 6 22, 24.

19 Also Israel sent messengers unto Sihón, Deut. 2, 26. King of
the Amorites, the King of Heshbón, & Israel said unto him,
Let us pass, we pray thee, by thy Iard unto our place. 7

20 But Sihón refused not to Israel, that he should go
through his coast: but Sihón gathered all his people together,
and was against Israel. 8 Heshbón country. 9 country. 10 was in Iahaz, and
fought with Israel.

11 And the Lord God of Israel gave Sihón and all his people into
the hands of Israel, and they smote them: for Israel possessed all
the land of the Amorites, the inhabitants of that country:

12 And they possessed all the coast of the Amorites, from
Arnón unto Iabbok, and from the wilderness even unto Jordan.

13 Now therefore the Lord God of Israel hath cast out the
Amorites before his people Israel, & shouldst thou possess it?

14 Woldeft not thou poffeffe that which Chemófh thy god giueh thee to poffeffe? So whomefoeuer the 15 Lord our God dri- ueth out before vs, them wil we poffeffe.

15 *And art thou now farrebetret then Ba-lák the fonne of Zippor King of Moáb: did he not ftrue with Ifraél and fight a- 16 For we oght more to bite- ueth out before vs, them wil we poffeffe. 17 God, the thou- 18 thine idolat. 19 Idle the fonne of Zippor King of Moáb: 20 Nato. 22, 23. did he not ftrue with Ifraél and fight a- 21, 24, 25. 22nft 24, 26.

26 When Ifraél dwelt in Hefhbón and in her townes, and in Aroér & in her townes, and in all the cities that are by the coafths of Arnón, thre hundreth yeres: why did ye not then recour 27 them in that space?

28 Wherefore, I haue not offeded thee: but thou doeft me wrog to war e against me. 29 Weening The Lord the Indge 30 be indge this day 31 To punifhe between the children of Ifraél, and the the ounder, children of Ammón.

32 Howebeit the King of the children of Ammón hearkened not vnto the wordes of Iphtáh, which he had fent him.

33 Then the 1 Spirit of the Lord came 1. That is, the vpon Iphtáh, & he paffed ouer to Gileád 2. The spirit of the church and to Manafféh, and came to Míapéh in 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44.

45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61.
62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78.
79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95.
96. 97. 98. 99. 100.

Iphtáh voweth.

Iudges.

Ibzán. Elón. Abdón.

n As the A poetic commé- dech Ipháh for his worthy entreprise
to delivering the people, for it, to by his came vowe & wicked
perfor master of the same, his vis- ue was defa- ceat and here
we see that the finnes of the godly do not veterly exten- guish
their faith.

Writs plaines

n According to the maner after the vi- dence.

o Being mer- come & blin- de teelee, and not confide- ring
whether the vowe was lawful or no.

p For it was counted as a shame in Ifra- él, andye with, not
children, and therefore they resuyed to be maryed.

Gileád, and from Mizpéh in Gileád he went vnto the children
of Ammón.

And Iphtáh m vowe a vowe vnto the, Lord, and faid, If thou shalt deliuer the children of Ammón in to mine hands,

Thé that thing that commeth out of the dores of mine houfe to mete me, when I come home in peace from the children of Ammón, shal be the Lords, and I wil of- fer it for a burnt offering.

And fo Iphtáh went vnto the children of Ammón to fight againt chem, and the Lord deliuered them into his hands.

And he fmote them from Aroér eue til y come to Minnith, twentie cities, and fo forthe to' Abél of the vineyardes, with an exceeding great slaughter. Thus the chil- dré of Ammón were humbled before the children of Ifraél.

Now whe Iphtáh came to Mizpéh vn- to his houfe, beholde, his daughter came out to mete him with a timbrels and dances, which was his onely childethe had none other fonne, nor daughter.

And when he fawe her, he o rent his clo- thes, and faid, Alas my daughter, thou haft brought me low, & art of thé that trouble me: for I haue opened: my mouthe vnto the Lord, and can not go backe.

And the faid vnto him, My father, if thou haft opened thy mouthe vnto the Lord, do with me as thou haft promifed, feing

that the Lord hathe auenged thee of thine enemies the children of Ammón.

Alfo the faid vnto her father, Do thus muche for me: fuffre me two monethes, that I may go to the moftannes, and p. be- waile my virginitie, I and my fellowes.

And he faid, Go: and he fent her away two monethes: fo the went with her com- pmons, and lamented her virginitie vpo the mountannes.

And after the end of two monethes, the turned againe vnto her father, who did with her according to his vowe which he had vowed, and the had knowen no man, and it was a cuftome in Ifraél.

The daughters of Ifraél went yere by yere to lament the daughter of Iphtáh the Gileadite, foure dayes in a yere.

CHAP. XII.

6 Iphtáh killeth two & fortie thoufand Ephraimites. 2 After Iphtáh fuccedeeth Ibzán, 21 Elón, 13 And Abdón.

And the men of Ephráim gathered the felues together, and went a Nor- thward and faid vnto Iphtáh, Wherefore wenteth thou to fight againft the children of Ammón, and dideft not call b vs to go with thee: we wil therefore burne thine houfe vpon thee with fire.

And Iphtáh faid vnto the, I and my peo- ple were at great fttife with the children

of Ammón, and when I called you, ye de- liuered me not out of their hands.

So when I fawe y ye deliuered me not, I put my life in mine hâds, & went vpon the children of Ammón: fo y Lord deliuered them into mine hands. Wherefore the art ye come vpo me now to fight againft me.

Then Iphtáh gathered all the men of Gileád, and fought with Ephráim: & the men of Gileád fmote Ephráim, becaufe they faid, Ye Giliadites ate runagates of Ephráim d among the Ephraimites, and among the Manaflites.

Alfo the Giliadites toke the paffages of Iordén before the Ephraimites, and when the Ephraimites that were escaped, faid, Let me paffe, then the men of Gileád faid vnto him; Art thou an Ephraimite: If he faid, Nay,

6 The faid they vnto him, Say now: Shib- bóleth: and he faid, Sibbóleth: for he col- de not fo pronounce: then they toke him, and flewe him at the paffages of Iordén: and there fel at that time of the Ephrat- mites two and forty thoufand.

And Iphtáh iudged Ifraél fix yere: then dyed Iphtáh the Giliadite, and was bu- ryed in one of the cities of Gileád.

8 After him: Ibzán of Beth-léhem iud- ged Ifraél,

9 Who had thirtie fonnes and thirtie dau- ghters, which he fent out, and toke in thir- tie daughters from abroad for his fonnes, and he iudged Ifraél feuen yere.

10 Then Ibzán dyed, and was buryed at Beth-léhem.

And after him iudged Ifraél Elón, a Zebulonite, and he iudged Ifraél ten yere.

11 Then Elón the Zebulonite dyed, & was buryed in Ailalón in the countrey of Ze- bulún.

And after him Abdón y fonne of Hil- lél the Pirathonite iudged Ifraél.

And he had fortie fonnes & thirtie "ne- uews that rode on feuentie" affecoltes: and he iudged Ifraél eight yeres.

Then dyed Abdón the fonne of Hillél y Pirathonite, and was buryed in Pirathón, in the land of Ephráim, in the mount of the Amalekites.

CHAP. XIII.

1 Ifraél for their wickednes is oppressed of the Phili- flims. 2 The Angel appeareth to Mamalio wife. 13 The Angel

commandeth him to facrifice vnto the Lord. 14 The birth of Samfán.

1 Vt the children of Ifraél continued to commit w wickednes in the fight Chap. 2, 11, & 3, 7, & 4, 1, & 6, 1 & 10, 6. of the Lord, and the Lord deliuered them into the hands of the Philiflims fortie yere.

2 Then there was a man in Zoráh of the familie of the Danites, named Manóah, whofe wife was a baren, and bare not.

3 And

c That is, I ventured my life, and when mâthe ye fay- led, I put my truff only in God.

d Ye can fch vs, and chpfe Gileád, & now in repult of vs, ye are no- thing.

e Which signi- fieth, the fall of waters, or an cure of cor- ne.

f Some chinte that this was Boaz y hom- band of Rum.

He, foure fume. Or, bisfecol- tes.

Chap. 2, 11, & 3, 7, & 4, 1, & 6, 1 & 10, 6.

a Signify my y their deliuered. ce came onely of God & one by mât power.

Samsón.

Judges.

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3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Beholde now, thou art baren, and bearest not: but thou shalt conceiue, and beare a fonne. 4 And now therefore beware that thou dinke no wine, nor ftrong drinke, nether eat anie vncleane thing. 5 For lo, thou shalt conceiue and beare a fonne, & no tafor shal * come on his head: for the childe shalbe a * Nazarite vnto God from his birth: and he shal begin to faue Ifrael out of the hands of the Philistims. 6 Then the wife came, & tolde her houfband, faying, A man of God came vnto me, and the facion of him was like the facion of y Angel of God exceeding fearful, but I asked him not whence he was, nether tolde he me his name, But he said vnto me, Beholde, thou shalt conceiue, and beare a fonne, and now thou shalt drinke no wine, nor ftrong drinke, nether eat anie vncleane thing: for the childe shal be a Nazarite to God from his byrth to the day of his death. Then Manóah prayed to the Lord and said, I pray thee, my Lord, let the man of God, whome thou fenteft, come againe now vnto vs, and teache vs what we shal do vnto the childe when he is borne. And God heard the voyce of Manóah, & the Angel of God came againe vnto the wife, as the fate in the field, but Manóah her houf band was not with her. And the wife made haste & ranne, and shewed her houf band and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me to day. And Manóah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that fpakest vnto the

woman? and he said, Yea. Then Manóah said, Now let thy faying come to paffe: but how shal we ordre the childe, and do vnto him? And y Angel of the Lord said vnto Manóah, The woman must beware of all that I said vnto her. She may eat of nothing that cometh of the vinetre: the shal not drinke wine nor ftrong drinke, nor eat anie s vncleane thing: let her obfe: ue all that I haue commanded her. Manóah then said vnto the Angel of the Lord, I pray thee, let vs reteine thee, vntil we haue made ready a kid for thee. And the Angel of the Lord said vnto Manóah, Thogh thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manóah knewe not that it was an Angel of the Lord.
17 Againe Manóah said vnto y Angel of y

Lord, What is thy name, y whe thy faying is come to paffe, we may honour thee?

18 And y Angel of the Lord said vnto him, Why afkeft y thuf after my name, which is fecret?

19 Then Manóah toke a kid with a meat of fring, and offred it vpon a fione vnto the Lord: and the Angel did wonderoufly, whiles Manóah and his wife loked on.

20 For when the flame came vp towarde heauen from the altar, the Angel of the Lord afcended vp in the flame of the altar, and Manóah and his wife beheld it, & fel on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manóah and his wife) The Manóah knewe that it was an Angel of y Lord.

22 And Manóah said vnto his wife, We shal furely dye, becaufe we haue fene God.

23 But his wife said vnto him, If the Lord wolde kil vs, he wolde not haue receiued a k burnt offing, and a meat offing of our hands, nether wolde he haue shewed vs all thefe things, nor wolde now haue tolde vs anie fiche.

24 And the wife bare a fonne, and called his name Samsón: and the childe grewe, & the Lord bleffed him.

25 And the Spirit of y Lord began to ftrégthe him in the hoste of Dan, betwene Zoráh, and Efhtaól.

1. 2017年1月1日

i God sent fire from heaue to continue their facifike, to confirm their faith in his promes.

Exod 13,26 chap 6,22.

k Thefe gra- ces y we haue received of God & his ac- cepting of our obedience, are fore tokens of hisloue tow- ard vs, fo y nothing can hurt vs "Do, to some vph him at diners times."

CHAP. XIII.

2 Samsón defreth to haue a wife of the Philistims. 6 He killeth a lyon. 12 He propoundeth a riddle. 19 He kylleth thirtse. 20 His wife forfaketh him and taketh another.

1 Now Samsón went downe to Timnáth, and fawe a woman in Timnáth of the daughters of the Philistims,

2 And he came vp and tolde his father and his mother, and said, I haue fene a woman in Timnáth of the daughters of the Philistims: now therefore "giue me her to wife."

3 The his father and his mother said vnto him, Is there «neuer a wife amóg y daughters of thy brethren, and among all my people, that thou misft go to take a wife of the vncircúiled Philistims? And Samsón said vnto his father, Giue me her, for she pleafeth me wel.

4 But his father and his mother knewe not that it came of the Lord, that he shulde foke an occafion againft the Philistims: for at that time the Philistims reigned ouer Ifrael.

5 Then went Samsón and his father and his mother downe to Timnáth, and came to y vineyardes at Timnáth: & beholde, a yong lyon roared vpon him.

6 And the Spirit of the Lord came vpon him, and he tare him, as on: shulde haue rent a kid, and had nothing in his hand, ne-

"Ble rate her for me to wife.

a Thogh his perfea did in- fully reproun him, yet it ap- peareth
y thir was y fecret worke of the Lord, veef. 4

b To fight a- gainft the for the defuerden of Ifrael.

c Whereby he had fit engraft boldness.

F.iii.

Samfons ridle.

Iudges.

The foxes.

Or, to save her to his wife.

ther tolde he his father nor his mother what he had done.

7 And he went down, and talked with the woman which was
beautiful in the eyes of Samfon.

8 ¶ And within a few days, where he returned to receive her,
he went aside to & the carke is of the lyon; and beholde, there
was a swarme of bees, and honey in the body of the lyon.

9 And he toke therof, as his hands, and went eating, and came
to his father and to his mother, and gave vnto them, and they
did eat: but he tolde not them, that he had taken the honey out
of the bodie of y lyon.

10 So his father went down vnto the woman, and Samfon made there a d feaft: for fo vfed the yong men to do.

11 And when e they fawe him, they brought thirtie companions to be with him.

12 Then Samfon faid vnto them, I wil now put for the a ridle vnto you: & if you can declare it me within feuen dayes of the feaft, and finde it out, I wil giue you thirtie fhetes, and thirtie f change of garmets.

13 But if you cānot declare it me, then fhāl ye giue me, thirtie fhetes and thirtie change of garments. And they answered him, Put for the thy ridle, that we may heare it.

14 And he faid vnto them, Out of the eater came meat, and out of the ftrong came fwetenes: & they colde not in thre dayes expounde the ridle.

15 And when the feuenth day was e come, they faid vnto Samfons wife, Entife thyne houfband, that he may declare vs the ridle, left we bu ne thee and thy fathers houle with hite. Haue ye called vs, to poffeffe vs is it not fo?

16 And Samfons wife wept before him, and faid, Surely thou hateft me and loueft me not: for thou haft put for the a ridle vnto the h children of my people, and haft not tolle it me. And he faid vnto her, Beholde, I haue not tolde it my father, not my mother, and fhāl I tel it thee?

17 Then Samfons wife wept before him feuen dayes, while their feaft lafted: and when the feuenth day came, he tolde her, becaufe ſhe was importunate vpon him: fo ſhe tolde the ridle to the children of her people.

18 And the men of the citie laid vnto him the feuenth day before the ſonne went down, What is ſwearer, then bonie? and what is ſtronger then a lyon? Then ſaid he vnto them, h If ye had not plowed w my heiffer, ye had not founde out my ridle.

19 And the Spirit of the Lord came vpon him, and he went down to Aſhkelon, and ſlewe thirtie men of them & ſpoiled the, and gaue change of garments vnto them, which expounded the ridle: & his wrath.

was kindled, and he went vp to his fathers houſe.

20 The Samfons wife was giuen to his companion, whome he had vſed as his friend.

CHAP. XV.

4 Samfon tieth firebrādes to the foxe taile. a The Philiffims burnt his father in lawe & his wife. 12 With the lawefons of an aſe he billed a thouſand man. 13 Out of a great to them the lawe God gaue him water.

1 B Vt within a while after, in the time of wheat harueſt, Saffon viſited his wife with a kid, ſaying, I wil g go into my wife into

the chāber: but her father wolde not suffre him to go in.

2 And her father said, I thought that thou haddest hated her: therefore gaue I her to thy companion. Is not her yonger sifter fairer then she take her, I pray thee, in stead of the other.

3 The Samson said vnto them, Now am I more blameles then the Philistines: therefore wil I do them displeasure.

4 ¶ And Samson went out, & toke three hundred foxes, and toke firebrands, & turned them taile to taile, and put a firebrand in the middes between two tails.

5 And when he had set the brandes on fire, he sent them out into the standing corne of the Philistines, and burnt vp bothe the crickets & the standing corne with the vineyardes & oliues.

6 Then the Philistines said, Who hath done this? And they answered, Samson the sonne in lawe of the Dalmite, because he had taken his wife, & giuen her to his companion. Then the Philistines came vp and caught burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil cease.

8 So he smote them hippe and thigh with a mighty plague: then he went and dwelt in the toppe of the rocke Etain.

9 ¶ Then the Philistines came vp, & pitched in Iudāh, & were spread abroad in Lēhi. 10 And the men of Iudāh said, Why are

ye come vp vnto vs? And they answered, To binde Samfon are we come vp, and todo to him as he hathe done to vs.

11 Then thre thousand men of Iudāh wēt to the toppe of the rocke Etain, and laid to Saffon, Knowest thou not that y Philiffims are rulers ouer vs? Wherefore then haft y done thus vnto vs? And he answered the, As they did vnto me, fo haue I done vnto the.

12 Againe they laid vnto hi, We are come to binde theg, and to deliuer thee into the hand of the Philiffims. And Samfon laid vnto them, Sweare vnto me, that ye wil not fall vpon me your felues.

13 And they answered him, laying, No, but we wil binde thee and h deliuer thee vnto their hand, but we wil not kil thee.

a That in wil vse her as my wife.

b For through his father in lawe occasion, he was mooted agame to take vengeance of y Philiffims.

c Or, that was reaped & gathered.

d Or, y citie of Timnath.

e So y wicked panish not vice for love of liftice, but for feare of diger, & eh might come to them. Or, hofemi & fermen.

Or, camped.

f And fo befeg, our prifoner, to quailhe hi.

g Suche was their groffe ignorace, that they judged God's great
he order to be a plague vnto them.

h Thus they had rather be- tray there bro- ther, then via y
meanes that God had gnd for their deli- uarance.

d Meaning, when he was marred. e That is, her parents or fri-
ndes.

f To weare as feaftes or fo- lemne dayes.

Or, drew neterior it was y fourthe day

Or, in impure wife vs.

h Vnto them, which are of my notion.

i Or, to the feuenth d.y, begynning at the fourthe.

h If ye had not vfed the hippe of my wife.

1 Which was one of the fi- ne chief cities of the Phili- fims.

And

Delilah.

Iudges.

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1 That is, of an affe lately flas- ne.

Or, the lifting up of the same. 2 Whereby any peareth, y he did the fe thigs in faith, & to w a true zeal to glorific God & deliuer his country.

Or, the fidual- ne of win that preyed.

e One of f.5. 1 chief exists of y Philistims. Or, consider. b That is, he lodged w her.

Or, in the light of the morning.

Or, please.

e Of y value of a thicket read Gan. 25, 25

And they bound him with two newe cor- des, and broght him from the rocke.

14 When he came to Léhi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes lofed from his hands.

15 And he found a 1 newe iawebone of an affe, and put forthe his hand, and caught it, and flewe a thousand men therewith.

16 Then Samfon faid, With the iawe of an affe are heapes vpon heapes: 1 the iawe of an affe haue I flayned a thoufaid men.

17 And when he had left speaking, he cast away the iawebone out of his hand, & cal- led that place, Ramath-Léhi.

18 And he was fore a thrift, and 2 called on the Lord, and faid, Thou hast gueen this great deliuerance into the hand of thy feruant: and now fhal I dye for thrift, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tothe, that was in the iawe, and water came thereout: and when he had dronke, his Spirit came againe, and he was reuued: wherefore the name thereof is called, En-hakkoré, 1 is in Léhi vnto this day.

20 And he iudged Ifiael in the dayes of y Philistims twentie yeres.

CHAP. XVI.

9 Samfon curieth away the gutes of Azzah. 10 He was descued by Delilah. 11 He polieth drume the house vpon the Philistims, and dyeto with them.

1 Hen went Samfon to Azzah, & fawe there an harlot, & 2 went in vnto her.

2 And it was tolde to the Azzathites, Sam- fon is come hether. And they went about, & layed wait for him all night in the gate of the citre, and were quiet all the night, faying, Abide til the morning earely, and we fhal kil him.

3 And Samfon flept til midnight, & arose at midnight, and toke the dores of the ga- tes of the citre, and the two poftes and lift them away with the barres, and put them vpon his fhulders, and carted them vp to the top of the mountaine that is before Hebron.

4 And after this he loued a woman by y 1 tuer of Sorék, whose name was Delilah:

5 Vnto whome came the princes of y Phi- listims, and faid vnto her, Entife him, and fe wherein his great ftrength lieth, and by what meane we may ouercome him, that we may binde him, and punifhe him, and euerie one of vs fhall giue thee eleuen hun- dred 2 fhhekels of fluer.

6 And Delilah faid to Samfon, Tel me, I pray thee, wherein thy great ftrength lieth, and wherewith thou mightest be bounde, to do the hurt.

7 Samfon then answered vnto her, If they

binde me with feuen greene cordes that were neuer dried, the fhall I be weake, and be as an other man.

8 And the princes of y Philistims brought her feue greene cordes that were not drye, and the bound him therewith.

9 (And the had 4 men lying in wayte 1 her in y chaber) Then the faid vnto him, The Philistims be vpon thee, Samfon. And

he brake the cordes, as a thread of towe is broken, when it
feleth fire: fo his ftrégth was not knownen.

10 After Delilah faid vnto Samfon, Se, y haft mocked me and
tolde me lies. I pray thee now, 1 tel me wherewith y mightest
be bound.

11 Then he answered her, If they binde me with newe ropes y
neuer were occupied, then fhall I be weake, and be as another
man.

12 Delilah therefore toke newe ropes, and bound him
therewith, and faid vnto him, The Philistims be vpon thee,
Samfon: (& men lay in wait in the chaber) & he brake them
from his armes, as a thread.

13 Afterward Delilah faid to Samfon, He- therto thou haft
beguiled me, and tolde me lies: tel me how thou mightest be
bo- und. 14 And he faid vnto her, If thou plat- tedst feuen
lockes of mine head with the threades of the woufe.

14 And the fastened it with a pinne, & faid vnto him, The
Philistims be vpon thee, Samfon. And he awoke out of his
flepe, and went away with the pinne of y webbe and the
woufe.

15 Againe the faid vnto him, How canst thou fay, 1 I loue thee,
when thine heart is not with me 2 thou haft mocked me thefe

thre times, and haft not tolde me wherein thy great ftrengh
lieth.

16 And becaufe the was importunate vpon him with her
wordes cotinually, and vex- ed him, his foule was peined vnto
y death.

17 Therefore he tolde her all his heart, & faid vnto her, There
neuer came rafor vpon mine head: for I am a Nazarite vnto
God fro my mothers wombe: therefore if I be fhauen, my
ftrengh wil go from me, & I fhall be weake, & be like all other
men.

18 And whe Delilah fawe that he had tolde her all his heart,
the fent, & called for the Princes of y Philistims, faying, Come
vp once againe: for he hathe fhewed me all his heart. Then the
princes of the Philistims came vp vnto her, and brought the
money in their hands.

19 And the made him flepe vpo her knees, & the called a man,
& made him to fhaue of y feuen lockes of his head, & the begu
to vexe hi, & his ftrengh was gone fro hi.

20 Then the faid, The Philistims be vpo thee, Safon. And he
awoke out of his flepe,

Or, we wide.

d Certeine Phil- listims in a fe- cert chamber.

e Whe fire ca. with oere it.

f Thogh her falfchood ten- ded to make him, lofe his life, ye t
his of fethion fo blm ded him y he colde not bea ware.

g It is imposin bleaf we gina place to our wicked affe- dious,
but at legth we fhal be deftroued.

Or, he came.

h For that 12. fion vfed to faye, I loue thee.

i Thus his im- modance affe- dsion towards awicked: and
caufe him to lofe Gods ex- cellent gifts, & become fhaue vnto
the, who- me he foulde haue ruled.

k Not for the lofe of his heces, but for y contempt of y
ordinance of God, 1 was y caufe y God departed from him.

F.iii.

Samffons death.

Iudges.

Michahs idōfē. 228/1224

l Yet had he not his sirgh against, til he had called vp- on God,
and reconciled his felle.

m Thus by Gods rufi ind- grances any are made he- nes to
imidels, which neglect their vocacion in defending the faithful,

He was mended

"His, take art vergreen, a According to my voca- tion, which is to execute Gods maga- ments upon the wicked.

o He ſpeaketh not this of dif- parse, but hi- blang his ſelfe for neglecting his office & y offence there- by given.

and thought, I wil go out now as at other times, & ſhake my ſelfe, but he knew not that the Lord was departed from him.

21 Therefore the Philiftims toke him, and put out his eies, and broght him downe to Azzāh, and bound him with fetters: and he did grinde in the priſon houſe.

22 And the heere of his head begā to ſgrowe againe after that it was ſhauen.

23 Then the princes of the Philiftims ga- thered them together for to offer a great ſacrifice vnto Dagon their god, and to re- ioyce: for they ſaid, Our god hathe deli- uered Samſon our enemy into our hāds.

24 Alſo when the people ſaw him, they prai ſed their god: for they ſaid, Our god hath deliuered into our hands our enemy and deſtroier of our countrey, & hathe ſlaine manie of vs.

25 And when their heartes were mery, they ſaid, Call Samſon, that he may make vs paſtime. So they called Samſon out of the

prison house, and he was a laughing stock vnto them, and they
fet him be- twene the pillars.

26 Then Samson said vnto the seruant that led him by the hand,
Lead me, that I may touche the pillars that the house standeth
vpon, and that I may leane to them.

27 (Now the house was full of men & wo- men, and there were
all the princes of the Philistines: also vpon the roofe were about
three thousand men & women that behelde while Samson
played)

28 Then Samson called vnto the Lord, and said, fo Lord God, I
pray thee, thinke vpon me: fo God, I beseeche thee, strengthen
me at this time onely, that I maye be at once avenge of the
Philistines for my two eyes.

29 And Samson layed holde on the two middle pillars whereup
fo the house stood, and on which it was borne vp: on the one
with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistines:
and he bowed him & all his might, and the house fel vpon the
princes, and vpon all the people that were therein. fo the dead
which he slue at his death were more then they which he had
slayne in his life.

31 Then his brethren, and all the house of his father came
downe and toke him, and brought him vp & buried him

betwene Zo- zāh and Elhtāōl, in the sepulchre of Ma- nōah his father: now he had iudged Ifraél twentie yeres.

CHAP. XVII.

2 Michahs mother according to her vne made her fame two idoles. He made his fame a Prift for his idoles, so And after he hired a Leuite.

1 Here was a man of mount Ephraim, whose name was Michah,

2 And he laid vnto his mother, The eleuen hundreth shekels of filuer that were taken from thee, for the which thou curfcēft, & fpakedft it, euē in mine hearing, beholde, the filuer it with me, I toke it. Then his mother laid, Bleffed be my fonne of the Lord.

3 And when he had reftored the eleuen hū- creth shekels of filuer to his mother, his mother laid, I had dedicate y filuer to y Lord of mine hand for my fonne, to make a grauen and molten image. Now therefo- re I wil giue it thee againe.

4 And whē he had reftored the money vn- to his mother, his mother toke two hundreth shekels of filuer, and gaue them to the founder, which made thereof a graue and molten image, and it was in the houle of Michāh.

5 And this man Michāh had an houle of gods, & made an Ephōd, & Teraphim, and "confecrated one of his fonnes, who was his Prift.

6 In thofe daies there was no King in If- raél, but euerie man did that, which was good in his owne eies.

7 There was alfo a yong mā out of Beth- lehem Iudāh, of the familie of Iudāh, who was a Leuite, and fouourned there.

8 And the man departed out of the citte, and out of Beth-lehem Iudāh, to dwel where he colde finde a place: and as he iourneied, he came to mount Ephraim to the houle of Michāh.

9 And Michāh laid vnto him, Whence co- meft thou: And the Leuite answered him, I come from Beth-lehem Iudāh, and go to dwel where I may finde a place.

10 Then Michāh laid vnto him, Dwel w me, and be vnto me a father and a Prift, and I wil giue thee ten shekels of filuer by yere, and a fute of apparel, & thy meat and drinke. So the Leuite went in.

11 And the Leuite was content to dwel w the man, and the yong man was vnto him as one of his owne fonnes.

12 And Michāh confecrated the Leuite, & the yong man was his Prift, and was in the houle of Michāh.

13 Then said Michāh, Now I knowe that y Lord wil be a good vnto me, feing I haue a Leuite to my Priſt.

CHAP. XVIII.

2 The children of Dan fend men to ſcarche the land, 11 Then come the fix hundredth & take the gods, and the Priſt of Michāh amade. 27 They deſtrey Laffs. 28 They bupld it againe, ſo And fix vp idolatres.

1 IN thoſe dayes there was no King in Ifraél, and at the ſame time the tribe of Dan foght them an inheritāce to dwel in:

a Some thlſe this hulturis was in y time of Ochneil, or as Iolſhus wrench, ſome dially after Iolſhā.

b Contrary to the common- dement of God and true reli- gion preſtified under Iolſhā, they forſtoke y Lord and fel to idolatres.

Chap. 8.27. c Me woke ſome boſha God & idoles. Gen. 31.2.9. eft. 3.4. "His filled the hand of me. d For where there is no magistrat fea- ring God, me re can be no true religion, nor order e Which Beth- lehem was in the tribe of Iudāh.

f For in thoſe dayes y ſeruante of God was corrupt in all eſtures and the Leuites were not loked vn- to.

g Not chfide- ting that he forftoke y true worshipping of God for
to maintene his owne belly.

h Thus y ido- latres perfon- de the folues of Gods fo- nuor.
when we deede he do- eth deftft the.

a Meaning no ordinaria Ma- gistrat, to pu- nifhe was ac-
cording to Gods wode.

for

Dan.Michah.

Iudges.

Laifh.

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b For the pos- ence of Iudhus gave them, was not sufficient for
all their tribe.

c Thei knew him by his speache that he was a sta- ger there.

d Thus God grazen the adolators to- met me their requests to
their de- lie in errors.

"Sir made this opposed."

e Lose ye that good occasion through your faithfulness?

of the source of Dan.

f Because that before had had good suc- cess, this wol- de y
their bre- thré shulde be encouraged by hearing y in- sectiding.

for vnto that time all their inheirtace had not fallen vnto them
among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, sue men
out of their coa- sts, even men expert in warre, out of Zo- rah
& Efhtal, to vewe the land and fear- che it out, and said vnto
them, b Go, and fearche out the land. Then thei came to mount
Ephraim to the house of Michah and lodged there.

3 When thei were in the house of Michah, thei knew the c
voyce of the yong man the Leuite: and being turned in thether,
thei said vnto him, Who broght thee he- theror what makest
thou in this place? & what hast thou to do here?

4 And he answered them, Thus and thus dealeth Michah with
me, and hathe hired me, and I am his Priest.

5 Againe thei said vnto him, Aske counsel now of god, that we
may know whether the way which we go, shall be prosperous.

6 And the Priest said vnto them, d Go in peace for y Lord
guideth your way which ye go.

7 Then the sue men departed and came to Laifh, and sawe the
people that were therein, which dwelt careles, after the ma- ner
of the Zidonians, quiet and sure, be- cause no man "made any

trouble in the land, or vsurped any dominion: also they were far from the Zidonians, and had no business with other men.

8 So thei came againe vnto their brethré to Zorah and Efhtal: and their brethren said vnto them, What haue ye done?

9 And thei answered, Arife, that we may go vp against them: for we haue sene the land, and surely it is very good, and e do ye sit still be not slouthful to go and enter to possess the land.

10 (If ye wil go, ye shal come vnto a care- les people, and the countrey in large) for God hathe guen it into your hand. It is a place which doeth lacke nothing that is in the worlde.

11 Then there departed thence of the familie of the Danites, from Zorah and from Efhtal, six hudreth men appointed with instruments of warre.

12 And thei went vp, & pitched in Kiriath iearim in Iudah: wherefore they called that place, "Mahanch-Dan vnto this day: and it is behince Kiriath iearim.

13 And thei went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the sue men, that wet to spie out the countrey of Laish, and said vnto their brethren, f Knowe ye not, that there is in these houses an Ephod, & Teraphim, and a grauen and a molten

image? Now therefore consider what ye haue to do.

15 And thei turned thetherwarde and came to the house of the yong man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the six hundreth men appointed with their weapons of warre, which were of the children of Dan, stode by the entering of the gate.

17 Then the sue men that went to spie out the land, went in thether, and toke the a grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stode in the entering of the gate with the six hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house and set the grauen image, the Ephod, and the Teraphim, and the molten image. Then said the Priest vnto them, What do ye?

19 And thei answered him, Holde thy peace: laye thine hand vpon thy mouth, and come with vs to be out father and Priest. Whether is it better that thou shuldest be a Priest vnto the house of one man, or that thou shuldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests iear was glad, and he toke the Ephod and the Teraphim, and the grauen image, and went among the b people.

21 And they turned and departed, and put the children and the cattel, and the substi- ce before them.

22 When thei were farce of fro the hou- se of Michah, the men that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Mi- chah, What ayleth thee, that thou makest an outcrye?

24 And he said, Ye haue taken away my b gods, which I made, and the Priest, and go your waies: & what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, it is "angry fellowes runne vpon thee, & thou lose thy life with the liues of thine houf- holde.

26 So the children of Dan went their waies: and when Michah sawe that they were to strong for him, he turned, & went backe vnto his house.

27 And the toke the i things which Mi- chah had made, and the Priest which he had, and came vnto Laifh, vnto a quiet people and without mistrust, and smote the with the edge of the sworle. & burnt

g So superhi- ron blinded them, that thei thought Gods power was in these idoles, & y that shulde have good suc- cess by them, thought by vio- lence & rob- hery they did take them away.

b With the six hundreth men.

i Suspecting them their and pursue them.

k This decla- reeth what op- mon the ido- lators haue of their idoles.

"Sir who have these hears away"

l Meaning, the idoles, as vns.

G.i.

The Leuites

Iudges.

and his wife.

the citic with fire:

18. And there was none to 'helpe, becaufe m Which af- ter was called Cefeter Phi- lipps. = Laifh was farre from Zidón, and they had no bufines with other men: alfo it was in the valley that lyeth by Beth-rebob. After, they buylt the citic, & dwelt the- rein,

19. *And called the name of the citic Dan, after the name of Dan their father which was borne vnto Ifraél: howbeit the name of the citic was Laifh at the beginning.

20 Then the children of Dan fet them vp the * grauen image: and Ionathan the fonne of Gerfhóm, the fonne of Manaf- fen and his fonnes were the Priests in the tribe of the Danites vntil the day of the * captiuitie of the land.

21 So they fet them vp the grauen image, which Micháh had made, all the while the houfe of God was in Shilóh.

CHAP. XIX.

1 A Leuites wife being an harlot, forfog her houfhand, and he toky her againe. 2) At Gibeah, fto was moffe wilennufty

abused to the death. 3) The Leuits cutteth her in pieces and fendeth her to the twelne tribes.

Chap. 17.4. 1 A Lfo in thofe daies, * when there 4 was no King in Ifraél, a certaine Leuite oweit on the fide of mount Ephrá- im, and toke to wife a * concubine out of Beth-léhem Iudáh,

2 And his concubine played the whore "there, and went away' from him vnto her fathers houfe to Beth-léhem Iudáh, and there coined the fpace of foure mo- neths.

3 And her houfhand arofe and went after her, to fpeake "friendly vnto her, and to bring her againe: he had alfo his feruant with him, and a couple of affes: and fhe broght him vnto her fathers houfe, and whin the yong womans father fawe him, he retoyced' of his comming.

4 And his father in lawe, the yong womans father reteined him: and he abode with him thie daies: fo they did eat & drinke, and lodged there.

5 ¶ And when the fourth day came, thei a- rofe early in the morning, & "he prepared to departe: then the yong womans father faid vnto his fonne in lawe, 'Comforte thine heart with a morfel of bread, and then go your way.

6 So they fate downe, & did eat and drin- ke bothe of them together. And the yóg womans father faid vnto the man, Be

content, I pray thee, and tary all night, & let thine heart be mety.

7 And when the má rofe vp to departe, his father in lawe 'was earnest: therefore he returned, and lodged there.

8 And he arofe vp early the fifte day to departe, & the yong womans father faid, & Comforte thine heart, I pray thee: and they taryed vntil after midday, and they bothe did eat.

9 Afterwarde when the man arofe to de- parte with his concubine and his feruant, his father in lawe, the yong womans fa- ther faid vnto him, Beholde now, the day "draweth towarde euen: I pray you, tary all night: beholde the funne goeth to reft: lodge here, that thine heart may be me- ry, & tomorowe get you early vpon your way, and go to thy * tent.

10 But the man wolde not tary, but arofe and departed, & came ouer againit Iebús, (which is Ieuifalém) and his two affes laden, and his concubine were with him.

11 When they were nere to Iebús, the day 'was fore fpent, and the feruant faid vnto his mafter, Come, I pray thee, & let vs tur- ne into this citic of the Iebufites, & lodge all night the.e.

12 And his mafter answered him, 4 Wewil not turne into the citic of frangers that are not of the children of Ifraél, but we wil go forthe to Gibeah.

13 And he faid vnto his feruant, Come, and let vs drawe nere to one of thefe places, that we may lodge in Gibeáh or in Ramáh.

14 So they went forward vpon their way, and the funne went downe vpo them nere to Gibeáh, which is in Beniamin.

15 ¶ Then they turned thether to go in and lodge in Gibeáh: and when he came, he fate him downe in a ftrete of the citic: for there was no man that' toke them into his houfe to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephráim, but dwelt in Gibeáh: and the men of the place were the children of * Iemini.

17 'And when he had lift vp his eyes, he fawe a 'wayfaring má in the ftrete of the citic: then this olde 'man faid, Whether goeft thou, and whence cameft thou

18 And he answered him, We came from Beth-léhem Iudáh, vnto the fide of moût Ephráim: from thence am I: and I went to Beth-léhem Iudáh, and go now to the 'houfe of the Lord: and no man recei- ueth me to houfe,

19 Although we haue ftrawe and prouandre for our affes, and alfo bread and wine for me and thine handmayd, and for the boy that is with thy feruant: we lacke nothing.

20 And the olde man faid, 'Peace be with thee: as for all that
thou lackeft, ftralt thou finde with me: onely abide not in the
ftrete all night.

21 ¶ So he broght him into his houfe, and gaue foddre vnto the
affes: & they wafted their fete, & did eat and drinke.

22 And as they were making their hearts mery,

"Eir, a worke, "Or, the day indgeth.

e To wro, to ¶ towne or citic where he dwelt.

'Or, wit dwnt.

d Thogh in thefe daies there were moft horrible corruptio, yet
v, ry occufite colde not. co- pel the to ha- ne to do with them
that pro- feffed not the true God.

'Or, gabred torn.

e That is, of ¶ tribe of Beni- min. 'Or, a man walking.

f To Shilóh or Mispíh, where the Ar- ke was.

'Or, he of god confess.

The Leuites

Iudges. complainte.

The men of Be fial: that is 30- we is all wic- bed, or g To the meft they might breade it.

Gen 15.2.

b That is, ab- uf them.

1 She fell do- wne dead, as vert 27 Be, longhead

Be, fall in.

b Meaning, bome vnto mount Ephra- lin

1 For this was like the fin of Sodn, for the God rat- ned down;

8. re & brimbone from beaun

Ofse 10.4.

a That is, all with one con- sent b To aike co- nofel "Sir countr

c Meaning me able to handle their weapon

d To the Le- uites.

mery, beholde, the men of the citie, "wie- ked men befet the houfe round about, and s fmore at the dore, and fpake to this olde man the mafter of the houfe, faying, Bring forth the man that came into thine houfe that we may knowe him.

21 And * this man the mafter of the houfe, went out vnto them, and faid vnto them, Naye my brethren, do not fo wickedly, I

pray you: feing that this man is come in- to mine houfe, do not this vilanie.

24 Beholde, here is my daughter, a virgine, and his concubine: them wil I bring out now, and humble them, and do with the what femeth you good: but to this man do not this vilanie.

25 But the men wolde not hearken to him: therefore the man toke his concubine, and brought her out vnto them: and they knewe her and abufed her all the night vnto the morning: & whe the day began to fpring, they let her go.

26 So y woman came in the dawning of the day, & fel downe at the dore of the ma houfe where her lord was, ril the light day.

27 And her lord arofe in the morning, & opened the dores of the houfe, and went out to go his way, and beholde, the woman his concubine was dead at the dore of the houfe and her hands lay vpon the threfholde.

28 And he faid vnto her, Vp and let vs go: but the answered not. Then he toke her vp vpon the affe, and the man rofe vp, and went vnto his place.

29 And when he was come to his houfe, he toke a knife, and laid hand on his concu- bine, and deuded her in pieces with her bones into twelue partes, and fent her through all quarters of Ifraél.

30 And all that fawé it, faid, There was no fuche thing done or fene fince the time that the children of Ifraél came vp from the land of Egypt vnto this day: confidre the matter, confult and giue fentence.

CHAP. XX.

1 The Ifraelites affemble in Mix pch, to whome the Le- uite declareth his wrong - 13 They fent for them that did the vilanie. 15 The Ifraelites are twife ouersome. 46 And at length get the villouse

2 Then* all the childr é of Ifraél wêt out and the Congregation was gathered together as one man, f om Dan to Bcêt fheba, with the land of Gilead, vnto the Lord in Mizpéh.

3 And the "chief of all the people and all the tribes of Ifraél affembled in the Con- gregaciô of the people of God foure hû- dreth thoufand fotemen y c diewe fword. (Now the children of Benjamin heard that the childr é of Ifraél w te gone vp to Mizpéh) Then the children of Ifraél fau, How is this wickednes committed?

4 And the fame Leuite, the womans houf- band that was flaine, anfwered and faid, I came vnto Gibeah that is in Benjamin with my concubine to lodge.

5 And the 'me of Gibeah arofe againft me, and befet the houfe round about vpon me by night, thinking to haue flaine me, and haue forced my cocubine that fhe is dead.

6 Then I toke my concubine, and cut her in pieces, and fent her through out all the countrey of the inheritance of Ifraél: for they haue committed abomination and vilenie in Ifraél.

7 Beholde, ye are all children of Ifraél: gi- ue your adufe, and counfel herein.

8 Thé all y people arofe as one ma, faying, There fhal not a man of vs go to his tent, nether anie turne into his houfe.

9 But now this is that thing which we wil do to Gibeah: we wil go vp by lot agaift it,

10 And we wil take ten men of the hûdreth throughout all the tribes of Ifraél, and an hunderth of the thoufand, and a thoufand of ten thoufand to bring s vitaille for the people that they may do (when they come to Gibeah of Benjamin) accor- ding to all the vilenie, that it hache done in Ifraél.

11 So all the men of Ifraél were gathered againft the citie, knit together, as one ma.

12 An the tribes of Ifraél fent me through all the tribe of Benjamin, faying, What wickednes is this y is cômited amôg you:

13 Now therefore deliuer vs thofe wicked men which are in Gibeah, that we may put them to dearth, and put away euil from Ifraél: but the children of Benjamin wolde not obey the voyce of their bre- thren the children of Ifraél.

14 But the children of Benjamin gathered them felues together out of the cities vnto Gibeah, to come out and fight againft the children of Ifraél.

15 And the children of Benjamin were nombred at that time out of the cities fix and twentie thoufand men that diewe fworde, befide the inhabitants of Gibeah, which were nombred feuen hunderth cho- fen men.

16 Of all this people were feuen hunderth chofen men, being left handed: all che- fe colde fling ftones at an heere breadth, and not faile.

17 Alfo y men of Ifraél, befide Beiamin, were nôbred foure hunderth thoufand me that diewe fworde, euen all men of wa te.

18 And the children of Ifraél arofe, & wêt vp to the houfe of God, & afketed of God, fayig. Which of vs fhall go vp firft to fight againft the children of Benjamin? And the Lord faid, Iudah fhaffe firft.

19 Then the childr é of Ifraél arofe vp eai- ly and camped againft Gibeah.

a The chief, or lode.

e That is, her pieces, to cup- rie tribe a pft- ce, Chap. 19.2.

f Before we have reacoged this wicked- ness.

g Thefe onefy thulde haue y charge to pro- uid, for v to- le for the reft.

h That is con- rie fae the of the tribe.

i Because they wilde not for- fre the wicked tob: punfhed, thee declared them felues to maintain the in their euil, & therefore we re all fully punfhed.

Chap 3.15.

k That is, to y Arke, which is in Shiloh: fome thinks, in Mizpéh, as verft.

G.ii.

The battel with

Iudges.

Beniamin. 242/1224

This God permitted, be- cause the Ifra- elites partly trusted to mu- che in their strength, and partly God wolds by this meant

pinish their times.

"She all they downing the words."

m To win, in Shiloh.

n Or, served in the Priest's office at their dates: for the lewes
were, that he lived the hundred years.

o By the po- lence of the children of If- rael.

p Meaning, cruise ways or, paths to dimes places.

20 And the men of Ifrael went out to bat- tel against Beniamin,
and the men of If- rael put the selues in array to fight against
them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, & slewe
downe to the grounds of the Israelites that day two and twen-
tie thousand men.

22 And the people, the men of Israel pluc- ked vp their hearts,
and set their battel a- gaine in array in the place where they put
them in array the first day.

23 (For the children of Israel had gone vp and wept before the
Lord vnto y euening, and had asked of the Lord, saying, Shal I
go againe to battel against the children of Beniamin my
brethren & the Lord said, Go vp against them)

24 Then the children of Israel came nere against the children of Benjamin the se- conde day.

25 Also the seconde day Benjamin came forthe to mete the out of Gibeah, & slewe downe to the groside of the children of Ifrael againe eighteen thousand men: " all they colde handle the swords.

26 Then all the children of Israel went vp & all the people came also vnto the house of God, & wept and sate there before the Lord & fasted that day vnto the euening, and offered burnt offrings & peace offrings before the Lord.

27 And the children of Israel asked the Lord (for m there was the Aike of the co- uenant of God in those dayes,

28 And Phinchas the sonne of Eleazar, the sonne of Aaron m stole before it at that time) saying, Shal I yet go ante more to battel against the children of Benjamin my brethren, or shal I cease: And the Lord said, Go vp: for tomorrow I wil deliuer them into your hand.

29 And Israel set men to lye in wait round about Gibeah.

30 And the children of Israel went vp a- gainst the children of Benjamin the third day, and put them selues in array against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, even by the wayes in the field (whereof one goeth up to the house of God, & the other to Gibeah) upon a thirtie men of Israel.

32 (For the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us flee & plucke them away from the citie unto the high places)

33 And all the men of Israel rose up out of their place, & put themselves in array at Baal tamar: and the men that lay in wait

of the Israelites came forth of their place, even out of the meadows of Gibeah,

34 And they came over against Gibeah, ten thousand chosen men of all Israel, & the battell was fore: for they knewe not that the ambush was nere them.

35 ¶ And y Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day hue and twentieth thousand and an hundredth men: all they could handle the swords.

36 So the children of Benjamin sawe that they were stricken downe: for the men of Israel gave place to the Beniamites,

because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in waite hasted, and brake forth towarde Gibeah, and the embuismene 'drew them selues along, and smote all the citie with the edge of the swords.

38 Also the men of Israel had appointed a certaine time with the embuismets, that they shulde make a great flame, and smoke rise vp out of the citie.

39 And whe the men of Israel retired in the battel, Benjamin began to smite and kil of the men of Israel about thirtie persones: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Ben- iamites looked backe, and beholde, the flame of the citie began to ascende vp to heauen.

41 Then y men of Israel turned ' againe, and the men of Benjamin were astunted: for they saw that euil was nere vnto the.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battel ouertoke them: also they which came out of the cities, slewe them " among them.

43 Thus they compassed the Beniamites about, and chased them ' at ease, and ouer- ran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin ei- gheene thousand men, which were all men of warre.

45 And they turned and fled to the wilder- nes vnto the rocke of Rimmón: and the Israelites ' glained of them by the way si- ue thousand me, & pursued after the vnto Gidom, & slewe two thousand me of the.

46 So that all that were slaine that day of Benjamin, were y hue and twentie thou- sand men that drew swords, which were all men of warre:

47 But six hundredth men turned & fled to the wilderness, vnto the rocke of Rimmón and abode in the rocke of Rimmón foure moneths.

q They knewe but, that Gods indigne was at hand to de- strive them,

r Retired, to draw them after.

r Or, made affg shulde with a tramples.

f For they were waken hardly by the two former vultories.

g And wish- shulde their e- beuses.

u For they were chpassed in on ouerto side Or, drove th a few
their vge.

x They slewe them by one & out, as they were scattered
abroad

y Besides ele- men hundredth that had been flame in the
former bat- celice.

48 Then

Wiues

Iudges. for Beniamín. 119

7 If they be- anged to the Beniamites

48 Then the men of Ifraél returned vnto the children of
Beniamín, and fmote the with the edge of the fworde fió the
mé of the citie vnto the bealts, and all that came to hand: alfo
they fet on fire all the 1 ci- ties that they colde come by.

CHAP. XXI.

1 The Ifraelites fweare that they wil not marry their daughters
to the Beniamites. 10 They flay them of Iabéfh Gileád, and
giue their wargines to the Beni- amites 11 The Beniamites take
the daughters of Shilóh.

a This othe came of raffie- nes and not of indgement for after they bra- ke it in fhew- ing fectely the means to marry with certain of their daugh- ters.

M O reouer the men of Ifraél fware in Mizpéh, faying, None of vs fhall gi- ue his daughter vnto the Beniamites to wife.

2 And the people came vnto the houle of God & abode there til euen before God, and lift vp their voices, and wept with great lamentation,

3 And faid, ó Lord God of Ifraél, why is this come to paffe in Ifraél, that this day one tribe of Ifraél fhulde want?

4 ¶ And on the morowe the people rofe vp and made there an altar, and offred buinfte offrings and peace offrings.

5 Then the children of Ifraél faid, Who is he amóg all y tribe of Ifraél, that came not vp with the Congregacion vnto the Lord: for they had made a great othe con- cerning him that came not vp to the Lord to Mizpéh, faying, Let him dye the death.

b According to their caho- me, when they wolde confite with the Lord.

c Or, revented that they had defstroy all the thee, as to pareth verf 15.

d Cfdemning tild to be fan- ters of vice, which wolde not put their hand to purifh in.

11 The children of ftrough.

6 And the children of Ifraél were forie for Beniamín their brother, & laid, The- re is one tribe cut of from Ifraél this day.

7 How fhall we do for wines to them that remaine, feing we haue fworne by y Lord, that we wil not giue them of our daugh- ters to wines?

8 Also they laid, Is there anie of the tribes of Ifraél that 1 came not vp to Mizpéh to the Lord and beholde, theie came none of Iabéfh Gileád vnto the hofte and to the Congregation.

9 For when the people were vewed, behol- de, none of the inhabitants of Iabéfh Gi- leád were there.

10 Therefore the Congregation fent the- ther twelue thoufand men of the "moſte valiant, and commanded them, faying, Go, and fmite the inhabitants of Iabéfh Gileád with the edge of the fworde, bothe women and children.

11 ¶ And this is it that ye fhall do: ye fhall vterly deftroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitants of Iabéfh Gileád foure hundredh maidens, virgins that had knowen no man by lying

with anie male: and they broght them vn- to the hofte to Shilóh, which is in the land of Canáan.

13 ¶ The the whole Congregation 1 sent & spake with the children of Beniamín that were in the rocke of Rimmón, and cal- led 'peaceably vnto them:

14 And Beniamín came againe at y time, & they gaue them wines which they had faued aliue of the women of Iabéfh Gileád: but they had not fo ynough for the.

15 And the people were fory for Beniamín, because the Lord had made a breache in the tribes of Ifraél.

16 Therefore the filders of the Congrega- cion laid, How fhall we do for wines to the temnant 2 for the women of Beniamín are deftroyed.

17 And they laid, There muft be an 1 inheri- tance for them that be efaped of Benia- min, that a tribe be not deftroyed out of Ifraél.

18 Howbeit we may not giue them wines of our daughters : for the children of Ifraél had fworne, faying, Curfed be he, that giueeth a wife to Beniamín.

19 Therefore they laid, Beholde, there is a feaft of the Lord euerie yere in Shilóh in a place, which is on the 1 Northfide of Beth-él, and on the Eaftfide of the way that goeth vp from Beth-él to Shechém, and on the South of Lebonáh.

20 Therefore thei commanded the childré of Beniamín, faying,
Go, and lye in waite in the vineyardes.

21 And when ye fe that the daughters of Shilóh come out to
dance in dances, then come ye out of the vineyardes, and
catche you euery man a wife of the daughters of Shilóh, & go
into the land of Beniamín.

22 And 1 when their fathers or their bre- thren come vnto vs to
complaine, we wil lay vnto them, Haue pitie on the for our
fakes, becaufe we refeued not to eche ma his wife in the warre,
and becaufe ye haue not giuen vnto them hetheto, ye haue
finned.

23 And the children of Beniamín did fo, and toke wines of
them that dāced accor- ding to their 1 number: which they
toke, and went away, and returned to their in- heritance, and
repaired the cities & dwelt in them.

24 So the childré of Ifraél departed thece at that time, euery
man to his tribe, and to his familie, and went out from thence
e- uerie man to his inheritance.

25 1 In thofe dayes thei e was no King in If- raél, but euerie
man did that which was good in his eyes.

2 Tōwit, abode four monothēa after y difcom feure, Chap. 20,
47 40, ftiredly

f For there la- ked two him- dreth

g Beniamín muft be refe- ued to him: y twile portu in y in
fentle- ce of Iankhe.

h He deffefi- bent the place where the maides vfed yuzely to
dan- ce, as y maner then v. & to fying Pialmes and fongs of
Gods workes cunnags them.

i Thoſh they thoſh hezeby to perfiade m. n that they & pr their
o th. yet before God it was broken

k Memning, two hidæten.

Chap. 27, 4. & 18, 1. 40 19, 6.

G.iii.

THE BOKE OF RVTH.

THE ARGUMENT.

This booke is entituled after the name of Ruth: which is the principal persone spoken of in this treatise. Whereas also figuratively is set for the state of the Church which is subject to manifold afflictions, and yet at length God growth good and royal issue teaching us to abide with patience till God deliver us out of troubles. Herein also is ascribed howe Iesus Christi, who according to the flesh ought to come of David, proceeded of Ruth, of whome the Lord Iesus did vouchsime to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto us thereby that the Gentiles shulde be sanctified by him and vnyed with his people, and that there shulde be but one sheepfolds, and one shepherds. And it semeth that this hisioe apperteineth to the time of the Judges.

CHAP. I.

1 Elimilech goeth with his wife and children into the lidd of Moab. 2 He and his sonnes dye. 3 Naomi and Ruth come to Beth-lehem.

"Ble. Judged.

a In the land of Canjan, b in Scribe of Judah, which was also called Beth-lehe Ephrathah, because there was another time so called in the tribe of Zebulon.

By this wonderful providence of God Ruth became one of Gods households, of whome Christ came.

4 By finding them plentiful agents.

e Hereby is appertained that Naomi by dwelling among idolaters was wont to be cold in Scribe, e- the of God, & rather hath respect to the case of Schoody than in Schoone, a sort of Schoone.

N the time that the judges ruled, there was a dearth in the land, and a man of Beth-lehem in Judah went forth to sojourn in the coitres of Moab, he, and his wife, and

his two sons.

And the name of the man was Elimilech, and the name of his wife, Naomi: and the names of his two sons, Mahlon, & Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

Then Elimilech the husband of Naomi died, & she remained with her two sons, 4 Which took them wives of the Moabites: the one name was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion dyed also bothe twaine: so the woman was left destitute of her two sonnes, & of her houshad.

6 Then she arose with her daughters in lawe, and returned from the country of Moab: for she had heard say in the countries of Moab, that the Lord had visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 The Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: y Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, ether of you in the house of her housband. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will you go with me: are there ante mo sonnes in my wom-

be, that they may be your housbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an houshad, if I shulde faie, I haue hope, or if I had an housband this night: yea, if I had borne sonnes,

13 Wolde ye tary for them, til they were of age: wolde ye be differred for them from taking of housbands: nay my daughters: for it gricueeth me "muche for your fales y the had of y Lord is gone out against me.

14 Then they lift vp their voyce, and wept againe, and Orpah kissed her mother in lawe, but Ruth abode still with her.

15 And Naomi said, Beholde, thy sister in lawe is gone backe vnto her people & vnto her gods: returne y after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to departe from thee: for whither thou goest, I wil go: and where thou dwelled, I wil dwel: thy people shalde my people, and thy God my God.

17 Where y dyest, wil I dye, and there wil I be buried, the Lord do so to me & more also, if oght but death departe thee & me.

18 When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went bothe vneil they came to Beth-lehem, it was b
noised of them through all the citte, and they said, Is not this
Naomi?

20 And she answered the, Call me not 'Naomi, but call me'
Maria: for the Almighty he has the given me muche bitternes.

21 I wet out ful, & y Lord hathe caused me to returne empty:
why call ye me Naomi, seing the Lord hath hibbed me, & the
Almighty hathe broght me vnto adue: stite.

22 So Naomi returned and Roth y Moabiteffe her daughter in
law with her, when she came out of the countries of Moab: &
they came to Beth-lehem in the beginning of barly harueft.

CHAP. II.

3 Ruth gathereth come in the fields of Boaz. 4 The g- tions of
Boaz reward her.

1 H-n Naomis housband had a kinf- man, one of great power
of the fa- milie of Elimilech, & his name was Boaz.

7 "Or, now then yea.

f When she take leave & departed.

g No per- to- sons can pre- utcie to move eke bacee tré God
whome he hashe chas- sin to be him

h Whereby ap- peterch y she was of a great familie & of good
reputa- tion. 4 Or, beautiful. 4 Or, future.

i which was mthe moueh Nifon, that co- treneis port of March
& parte of April.

And

Bóaz.

Ruth.

Naomi. 120

b This her be malate deela- rech her great affection to- ward
her mo- ther in la ve, for as mache as the fpareth no painful
dili gence to get bothe their li- mings.

Or, certain hand-faile.

e That is, Ya- he hade in what field they do reape

d Even of the Moabites, & are enemies to Gods peo- ple.

f Signifying f the inai never wantance this if the put her truth
in God & line vnder his prot. did.

f Which the brought home to her mother to lawe

2 And Ruth f Moabitesse said vnto Naomi, I pray thee, let me
go to f field, & gather eares of corne after hi, in whose fight I
hno fauour. And she said vnto her, Go my daughter.

3 And she went, & came & gleaned in f field after the reapers,
& it came to paille, that she met w the portion of the field of
Bóaz, who was of f familie of Elimelech.

4 And beholde, Bóaz came from Beth-léhem, and said vnto the
reapers, The Lord be with you: & thei answered him, The Lord
blesse thee.

5 The said Bóaz vnto his seruat f was appointed oue: f reapers,
Whose maid is this:

6 And the seruant that was appointed ouer the reapers,
answered, and said, It is the Moabitish mayd, that came with
Naomi out of the country of Móab:

7 And she said vnto vs, I pray you, let me gleane and gather
after the reapers' amog the sheauees: so she came, and hathe
continued from that time in the morning vnto now, saue f she
tared a litle in the house.

8 Then said Bóaz vnto Ruth, Hearest thou, my daughter: go to
none other field to gather, nethe: go from hence: but abide here
by my maidens.

9 Let thine eyes be on the field that they do reape, and go thou
after the maide. Haue I not charged the seruants, that they
touche thee not: Moreover when thou art a thirst, go vnto the
vessels and blinke of that which the seruants haue diawen.

10 Then she fel on her face, and bowed her self to the ground.
& said vnto him, How haue I found fauour in thine eyes, that I
shuldest knowe me, seing I am a stranger:

11 And Bóaz answered, and said vnto her, All is tolde and
shewed me that I hast done vnto thy mother in law, since the
death of thine houshold, and how thou hast left thy father and
thy mother, and the land where thou wast borne, and art come
vnto a people where thou knewest not in time past.

12 The Lord recompence thy woike and a full reward be giuen
thee of the Lord God of Israel, vnder whose wings thou art
come to trust.

13 Then she said, Let me finde fauour in thy sight, my lord: for
I hast comforted me, and spoken comfortably vnto thy maid,
though I be not like to one of thy maids.

14 And Bóaz said vnto her, At the meale time come thou hither,
and eat of the bread, & dip thy morsel in the vinegre. And she
sat beside the reapers, and he reached her parched corne: and
she did eat, and was sufficed, and left thereof.

15 And when she arose to glean, Bóaz commanded his seruants,
saying, Let her gather among the sheaves, and do not rebuke
her.

16 Also let fall some of the sheaves for her,

& let it lie, that she may gather it vp, and rebuke her not.

17 So she gleaned in the field vntil euening, and she threshed that she had gathered, and it was about an Ephah of barley.

18 And she toke it vp, & went into the citie, and her mother in lawe sawe what she had gathered: also she s toke forthe, and gaue to her that which she had reserued, when she was suffised.

19 Then her mother in lawe said vnto her, Where hast thou gleaned to day & where wrogteth thou blessed be he, that knewe thee. And she shewed her mother in lawe, with whome she had wrogt, & said, The mans name with whome I wrogt to day, is Bóaz.

20 And Naomi said vnto her daughter in lawe, Blessed be he of the Lord: for he ceafeth not to do good to the liuing and to the dead. Againe Naomi said vnto her, The ma is nere vnto vs, & of our affinitie.

21 And Ruth the Moabitesse said, He said also certainly vnto me, Thou shalt be w my seruats, vntil they haue ended all mine haueest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maids, that they mete thee not in another field.

23 The she kept her by the maids of Bóaz, to gather vnto the end of baily haueest, & of wheat haueest, and 'dwelt with her mother in lawe.

End. 11. 21.

g To wit, of her baggage is in the Chalde teate.

h To my heart hand & chil- dred, whd they were alive, & now to vs

Or, fall vpm ther.

Or, returned to her mother to lawe.

CHAP. III.

1 Naomi glueth Ruth counsel a She slepeth at Bóaz fete. 12 He acknowledged him selfe to be her kinseman.

A Fterward Naomi her mother in law said vnto her, My daughter, shal not I seke rest for thee, that f maieest profiteer:

2 Now also is not Bóaz our kinsman, with whose maids f wast beholde, he winoweth barly to night in the floore.

3 Wash thy selfe therefore, & anoint thee, & put thy raiment vpo thee, and get thee downe to f floore: let not f b ma knowe of thee, vntil he haue left eating & drinking.

4 And when he shal slepe, maike the place where he layeth him downe, & go, & vncover the place of his fete, and lay thee downe, & he shal tel thee what f shalt do.

5 And she answered her, All that thou biddest me, I wil do.

6 So she went downe vnto the floore, & did according to all f her mother in lawe bade her.

7 And when Bóaz had eaten, and dronke, & cheared his heart, he went to lie downe at the end of the heape of corne, & she came softeiy, & vncoueted the place of his fete, & lay downe.

8 And at midnight the man was afi aied & caught holde: & lo, a womá lay at his fete.

a Meaning, f the wolde pro nide her of an houe band, w whome the might line quietly. Or, as the here be Bóaz, nor yet anie other

c That is, he'd reti: lived him selfe amog his seruants

Or, turned him selfe from our fali to another.

G.iii.

Bóaz.

Ruth.

Obéd. Ifhai.

d Thou Shew. ell thy life fro time to ti- me more ver- tuous.

e If he wil take time to be his wife by y title of affini- ble,
according to Gods law, Deu.25.5.

Or, maint.

f Deceiving by her co- ming home, that he had not taken her
so his wife, she was afflicted.

a Which was y place of aid gemeat.

b The Ebrews here vis two words which have no pro- pre figu-
fication, but if the to note a cer- saine person as we say, ho,
fyrry, or ho, fiche one.

Or, subablii.

9 Then he said, Who art thou? And she an- swered, I am Ruth
thine hadmaide: spread therefore the wing of thy garment ouer
thine hadmaid: for thou art the kinfeman.

10 Then said he, Blessed be thou of the Lord, my daughter: y
hast shewed more goodnes in the latter end, then at the be-
ginning, in as much as thou folowedst not yong men, were
they poore or riche.

11 And now, my daughter, feare not: I wil do to thee all that
thou requirest for all the citie of my people doeth knowe, that
thou art a vertuous woman.

12 And now, it is true that I am thy kinf- man, how best there is a kinfeman nearer then I.

13 Taly to night, & when morning is come, if he wil do the duette of a kinfeman vn- to thee, wel, let him do the kinfmans due- tie: but if he wil not do the kinfmans parte, then wil I do the duette of a kinfma, as y Lord lueeth: flepe vntil the morning.

14 And she lay at his fete vntil the mor- ning: & she arose before one colde knowe another: for he said, Let no man knowe, that a woman came in to the floore.

15 Also he said, bring the f there that thou hast vpon thee, and holde it. And when she holde it, he measured six measures of barley, and laied them on her, & went in- to the citie.

16 And whe she came to her mother in law, she said, 'Who art y, my daughter? And she tolde her all y the ma had done to her,

17 And said, These six measures of barley gaue he me: for he said to me, Thou shalt not come empty vnto thy mother in lawe.

18 Then said she, My daughter, fit stil, vn- til thou knowe how the thing wil fall: for the man wil not be in rest, vntil he hathe finished the matter this fame day.

CHAP. III.

2 Bóaz, Haukeh to Ruth next kinfeman touching her marriage.
7 The ancient costume in Ifraél. 10 Bóaz, ma- ryeth Ruth, of
whom he begateth Obéd. 18 The gene- ration of Phárez.

1 Then went Bóaz vp to the gate, and fate there, and beholde,
the kinfeman, of whom Bóaz had spoken, came by: and he
said, 'Ho, fuche one, come, fit downe here. And he turned, and
fate downe.

2 Then he toke ten men of the Elders of y citie, & said, Sit ye
downe here. And they fate downe.

3 And he said vnto y kinfman, Naomi, that is come againe out
of y couties of Moab, wil fel a parcel of lad, which was our
bro- ther Elimélechs.

4 And I thought to aduertise thee, saying, Bye it before the
afiistans, and before the Elders of my people. If thou wilt
redeme it, redeme it: but if thou wilt not redeme it, tel me: for
I knowe that there is no-

ne besides thee to redeme it, & I am af- ter thee. Then he
answered, I wil rede- me it.

5 Then said Bóaz, What day thou byest y field of the hand of
Naomi, thou must also bye it of Ruth y Moabiteffe the wife of

the dead, to sterre vp the name of the dead, vpon his inheritance.

6 And the kinfman answered, I can not redeme it, lest I destroy mine owne inheritance: redeme my right to thee, for I can not redeme it.

7 Now this was the maner before time in Ifraél, concerning redeming and chaging, for to stablish all things: a man did plucke of his shooe, and gaue it his neighbour, and this was a sure witnes in Ifraél.

8 Therefore the kinfman said to Bóaz, Buye it for thee: and he drue of his shooe.

9 And Bóaz said vnto the Elders and vnto all the people, Ye are witnesse this day, that I haue bought all y was Elimélechs, and all that was Chilións & Mahlóns, of the hand of Naomi.

10 And moreover, Ruth the Moabiteffe the wife of Mahlón, haue I bought to be my wife, to sterre vp the name of y dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesse this day.

11 And all the people that were in the gate, & the Elders said, We are witnesse: the Lord make the wife that cometh into thine house, like Rahél and like Leáh, which twaine did buyld the

houfe of Ifraél: and that thou maiest do worthely in Ephrathah, and be famous in Beth-léhem,

12 And that thine houfe be like y houfe of Phárez ("whome Thamár bare vnto Iu- dáh) of the fede which the Lord shal giue thee of this yong woman.

13 So Bóaz toke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

14 And the women said vnto Naomi, Bles- sed be y Lord, which hathe not left thee this day without a kinfman, & his name shalbe continued in Ifraél.

15 And this shal bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hathe borne vn- to him, and she is better to thee then fe- uen sonnes.

16 And Naomi toke the childe, and lay- ed it in her lap, and became nounce vn- to it.

17 And the women her neighbours gaue it a name, saying, There is a childe bor- ne to Naomi, and called the name thereof Obéd: the fame was the father of Ifhaí, the father of Dauid.

e For thou art the next of y kame.

d Thur his the ritance aught feare his na- me that is de- ed.

e Thur he had resigned his right, Deut. 25.9.

f Or, of y clere where he re- mained.

g Ephrátkoh & Beth-léhem are bothe con-

Gen. 31.2.9.

h He shal leu- ue a continual perfectie.

i Mennag, manie fonomi

18 ¶ Thefe

I. Samuél.

121 247/1224

2. Chro 2,4. met.1,3

3. This gener- logic is brought into the David by the cristi6
came of the house of Judith.

18 ¶ These now are the generations of * 2 Phárez: Phárez
begate Hezrón, 19 And Hezrón begate Ram, & Ram be- gate
Amminadáb, 20 And Amminadáb begate Nahshón, and

Nahshón begate Salmáh, 21 And Salmón begate Bóaz, and
Bóaz be- gate Obéd, 22 And Obéd begate Ithái, and Ithái be-
gate Daud.

THE FIRST BOKE OF

Samuél.

THE ARGUMENT.

According as God had ordained Deut. 17,24, that when the Israelites should be in the land of Candan, he would appoint them a King: so here in the first boke of Samuel is declared the state of this people under their first King Saul, who not content with that ordre, which God had for a time appointed for the government of his Church, demanded a King, to the intent that might be as other nations in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safe side of him, which did represent Jesus Christ the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might leave, that the person of a King is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punisheth the ingratitude of his people & sendeth the continual warren before at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy towards him, but rather disobeyed the words of God and was not zealous of his glories, he was by the voice of God put down from his state, and Daud the true figure of Messiah placed in his stead, whose patience,

modestie, constance, persecution by open enemies, fanned friends, and dissembling flatterers are left to the Church and to every member of the same, as a paterne and example to beholde their state ad vocacion.

CHAP. I.

1 The genealogies of Elkanáh father of Samuél 2 His two wives. 3 Hannah was barren and prayed to the Lord. 4 Her answer to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

2 There were two Ramaths, so that in this cete in mount Ephráim were Zophim: that in the learned man and Prophes.

Here was a man of one of the two Ramathaim Zophim, of moût Ephráim, whose name was Elkanáh the sonne of Iero- hám, the sonne of Elihú, the sonne of Tóhu, the sonne of Zuph, an Ephrathite:

2 And he had two wives: the name of one was Hannah, and the name of the other Peninnáh: and Peninnáh had childré, but Hannáh had no children.

Deut.16,16.

For the Ark was there at that time.

4 Some read a portion with an heavy cher.

3 * And this man went up out of his citie every yere, to worship & to sacrifice vnto the Lord of hostes in Shilóh, where were the two sonnes of Elí, Hophní and Phinehás Priests of the Lord.

4 And on a day, whé Elkanáh sacrificed, he gave to Peninnáh his wife and to all her sonnes and daughters portions,

5 But vnto Hánáh he gave a worthy portion: for he loued Hannah, and the Lord had made her baron.

6 ¶ And her aduersáie vexed her sore, for asmuch as she upbraided her, because the Lord had made her baron.

7 (And so did he yere by yere) & as oft as she wét up to the house of Lord, thus she

vexed her, that she wept and did not eat.

8 Then said Elkanáh her housbád to her, Hannáh, why wepest thou? and why eateft thou not? & why is thine heart troubled? am not I better to thee then ten sonnes?

9 So Hannah rose up after that they had eaten and dronke in Shilóh (and Elí the Priest fate up a stole by one of y poftes of the Temple of the Lord)

10 And she was troubled in her minde, and praed vnto the Lord, and wept soie:

11 Also she vowed a vowe, & said, O Lord of hostes, if thou wilt loke on the trouble of thine handmayd, and reméber me, and not forget thine handmayd, but giue vnto thine handmayd a manchilde, then I wil giue him vnto the Lord all the daies of his life, * and there shal no rafer come vpon his head.

12 And as she continued praying before the Lord, Elí marked her mouth.

13 For Hánáh spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Elí thought she had bene dronken:

14 And Elí said vnto her, How long wilt thou be dronké? Put away "thy dronkènes "the thy wom. from thee.

15 Then Hannah answered and said, Nay my lord, but I am a woman" troubled in spirit: I haue dróke nethei wine nor ft: óg drónke, but haue* powred out my foule before the Lord.

d Let this fa- fore thee, that I leue thee no lefe, then if y hadch many children.

e That is, of y house, where the Arke was.

Homb 6,7. indg.1,1,2.

"the thy wom.

"the thy wom.

P.51,42,43

H.i.

The birth of Samuel.

I. Samuel.

The song of Hannah.

"His for a daughter of Belief.

16 Count not thine handmaid "for a wicked woman: for of the abundance of my complaint and my grief haue I spoken hitherto.

17 Then Eli answered, and said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmayd tinde f grace in thy fight: so the woman went her way, and did eat, and loked no more sad.

19 ¶ Then they rose vp early, and worshiped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord re remembered her.

20 For in process of time Hannah conceived, and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.

21 ¶ So the man h Elkanah & all his house went vp to offer vnto y Lord the yelelie sacrifice, and his vowe:

22 But Hannah went not vp: for she said vnto her housband, I will vary vntil the childe be weined, then I wil bring him that he may appeare before the Lord, & there abide for euer.

23 And Elkanah her housband said vnto her, Do what semeth thee best: rary vntil thou hast weined him: onely the Lord

accomplish his i worde. So the woman abode, and gaue her sonne sucke vntil she weined him.

24 ¶ And whc she had weined him, she toke him with her with thre bullockes and an Ephah of floure and a bottle of wine, and broght him vnto the house of the Lord in Shiloh, and the childe was "yong.

25 And the slewe a bullocke, and broght the childe to Eli.

26 And she said, Oh my lord, as thy k soule liueh, my lord, I am the womá that lode with thee here praying vnto the Lord.

27 I pried for this childe, and the Lord hathe giuen me my desire which I asked of him.

28 Therefore also I haue "giuen him vnto the Lord: as long as he liueh he shalbe giuen vnto the Lord: and he I worshiped the Lord there.

CHAP. II.

1 The song of Hannah 12 The sonnes of Eli, wicked. 13 The newe custom of the Priests 14 Samuel, monsfreth before the Lord 20 Eli blesseth Elkanah and his wife 21 Eli reproveeth his sonnes 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

And Hannah a pried, & said, Mine heart reioyceeth in the Lord, mine h horne is exalted in y Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluacion.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no God like our God.

3 Speake d no more presumptuously: let not arrogance come out of your mouth: for the Lord u a God of knowledge, and by him enterprises are established. d In that ye condemne my harcenes, ye shewe your pride against God.

4 The bowe & the mightne men are broken, and the weake haue girde them selues with strength.

5 Thei that were ful, are hited forthe for bread, & the hongre are no more lured, so that the baren hathe borne 'seuen: and she that had many children, is feble. e Thei sel there labours for necessities, fade 'Or, may

6 * The Lord killeth and maketh aliue: 'Deut 32, 39a bringeth downe to the graue and rai- wifid 16, 13. Seth vp.

7 The Lord maketh poore and maketh riche: bringeth lowe, and exalteth.

8 *He resfeth vp the poore out of the duft, and lifeth vp the begger from the donghil, to set them among f princes, and to

make them inherit the seat of glorie: for the pillers of the earth are the s Lords, and he hathe set the woldle vp on them. f He prefer- reth to honour and puteth downe accor- ding to his owne wil, thogth manu judgement be contrary.

9 He wil kepe the fete of his Saintes, and the wicked shal kepe silence in darckenes: for in his owne might shal no man be strong. g Therefore he may dispo- se all things according to his wil

10 The Lords aduersaries shal be destroyed, and out of heauen shal he * thunder vpon them: the Lord shal iudge the ends of the woldle, and shal giue power vnto his h King, and exalte the horne of his Anointed. h She gruided her prayer on Iesus Christ & was to come.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest. i In all y Eli comided him.

12 ¶ Now the sonnes of Eli were wicked men & k knewe not the Lord. k That is, she neglected his ordinance.

13 For the Priests custome toward the people was thus: when any ma off eel sacrifice, the Priests' boy came, while the flesh was fching and a fleshoke with thre teth in his hand, 'Or, since,

14 And thus it into the kettle, or into the caldren, or into the pan, or into y pot: all that y fleshoke broght vp, the Priest toke

for him self: thus thei did vnto all the Israelites, that came
thether to Shiloh. l Trifgressing the o dre appointed in the
Laws, Less 7, 11, for their bel lies take.

15 Yea, before they burnt the m fat, the Priests boy came and
said to the man that offied, Giue me flesh to 10ft for y Priest:
for he wil not haue sodden flesh of thee, but rawe. m Which
was demanded first to haue bene offered to God.

16 And if any man said vnto him, Let them burnt the fat
according to the 'custome, then take as mucche as thine heart a
desi- rth: then he woldle answer, No, but thou shalt giue it
now: and if thou wilt not, I wil take it by force. 'Or, Love u
Not passing for their owne profete to that God might be icrued
a- cight.

17 Therefore the sinne of the yong me was very

f That is, pray vnto the Lord for me

g According to her petition

h Thus Elks nsh was a Le- uire, s Chro 6, 27, and as fo- me a
tine, once a yere that ac- cuformed to appeare befo- re the
Lord & their families.

i Because her prayer toke ef- teth, therefore it was called y
Lords pro- iues.

Fund.16,36.

"She a childe.

k That is, mo- As certainly.

"She lease.

l Meaning. Eli gave ths- hos to God for her.

a After that the had obte- ned a sonne by prayer, she ge- us
thanks h I haue reco- uered strength & glorie by y benefice of
the Lord c I can answer them, than re- proue my ba- seance.

very

God threatneth Eli.

I. Samuél. Samuél is called. 122 49/1224

o Scing & hor- rible abuse thereof.

Eond. 18, 4.

e Or for the thing that the battle is, see the Lord's sight Samuel.

g Which was (as the Ebre- was wrote) after their ti- ral, when
they came to be po- rized, read Exod. 18, 8, Leu 11, 6

Because they cinemate their ducts to God, verily

r So that to obey good ad- monitions is Gods mercer, & to
disobey them, is his soft sungement for fines.

f To wit, Aa- ron

Leu. 10, 14.

g Why have you clenched my sacrifices, and is it were tried
them va- des fate.

n Gods pro- mises are one- ly of, shall to suche as he ga- neth
confan- ce vote, to feare and obey him 2 Thy power and
notoriety.

very great before the Lord: for men o ab- horred the offering of
the Lord.

18 ¶ Now Samuél being a young childe mi- nistered before the
Lord, girded with a lin- nen * Ephód.

19 And his mother made him a little coate, and brought it to
him from yere to yere, when she came vp with her housband,
to offer the yerely sacrifice.

20 And Eli blessed Elkanáh and his wife, & said, The Lord
giue thee fede of this wo- man, for the petition that she asked
of the Lord: and they departed vnto their place.

21 And the Lord visited Hannáh, so that she conceived, and
bare thre sonnes, and two daughters. And the childe Samuél
grewe before the Lord.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto
all Ifraél, & how they laye with the women that p assembled at
the doore of the Tabernacle of the Con- gregation.

23 And he said vnto the, Why do ye suche things? for of all this people I heare cuil repoties of you.

24 Do no more, my sonnes: for it is no good reporte that I heate, which is, that ye make the Lords people to trespasse.

25 If one man sinne against an other, the judge shal judge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstaiding the: obeyed not the voice of their father, because y Lord wolde flaye them.

26 ¶ (Now the childe Samuél profited and grewe and was in fauour bothe with the Lord, and also with men)

27 And there came a man of God vnto Eli and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto y house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Ifraél to be my Priest, to offer vpon mine altar, and to burne incense, and to wear an Ephód before me, and I gaue vnto the house of thy father all the offrings made by fire of the children of Ifraél.

29 Wherefore haue you liked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honoured thy children about me, to make your selves fat of the firstfruits of all the offrings of Ifraél my people?

30 Wherefore y Lord God of Ifraél sayth, I faid, y thine houle
& the houle of thy fa- ther fhulde walke before me for euer:
but nowe the Lord faith, a It fhall not be fo: for them that
honour me. I wil honour, and they that despfie me, fhall be
despfed.

31 Beholde, the dayes come, that I wil cut of thine a arme, and
the arme of thy fathers

houfe, that there fhall not be an olde man in thine houle.

32 And thou y shalt fe thine enemy in the habitation of the
Lord in all things where- with God fhall bleffe Ifraél, and there
shall not be an olde man in thine houle for euer.

33 Neuertheles, I wil not deftroy euery one of thine fro mine
altar, to make thine eyes to faile, & to make thine heart
forowful: and all the multitude of thine houle fhall dye when
they be men.

34 And this fhall be a figne vnto thee, that fhall come vpon thy
two fonnes Hophni and Phinehas: in one day they fhall dye
bothe.

35 And I wil fterre me vp a faithful Prift, that fhall do according
to mine heart and according to my minde: and I wil buylde
him a fure houle, and he fhall walke before mine Anointed for
euer.

36 And all that are left in thine house, shall come and bowe downe to him for a piece of silver and a morfel of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morfel of bread.

CHAP. III.

1 There was no manifest signe in the time of Eli. 4 The Lord calleth Samuél three times, 11 And sheweth what shall come vpon Eli and his house. 12 The same declareth Samuél to Eli.

1 Now the childe Samuél ministered vnto the Lord a before Eli: and the worde of the Lord was but precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli laye in his chamber, his eyes began to waxe dimme that he coulde not see.

3 And yet the light of God went out, Samuél slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuél: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuél. And Samuél arose, and went to Eli, & said, I am here: for thou didst call

me. And he answered, I called the not, my son- ne: go againe and flepe.

7 Thus did Samuél, before he knewe f the Lord, and before the worde of the Lord was reueiled vnto him.

8 And the Lord called Samuél againe the third time: and he arose, and went to Eli and said, I am here: for thou hast called me. Then Eli g perceived that the Lord had called the childe.

9 Therefore Eli said vnto Samuél, Go and flepe: and if he call thee, then say, Speake

H.ii.

y Thy potiel- lie fhal & the glorie of the chief Priest translated to another, who- me they fhal enute, 2 Lang. 2,27.

aOr, Where they come to make age

aMeaning, Za- dah, who sac- ceded Abiz- this, and was the figure of Christ

a That is, fhal I be inferior to to him

a The Chalde teer reedech, whiles Eli li- ued

bBecause the- re were very fewe Prophe- tes to declare it

c In the court next to the Tabernacle d That is, the lampes which burne in the might

e Tofephus witieth that Samuél was twelve yere olde, when y
Lord appeared to him

f By vision.

g Suche was the corruptio of chofe times that the chief Prift
was be- come did and might not voderfaid the Lords appea-
ring

Ifraél is ouercome.

I. Samuél.

The Arke is taken.

b God de la- retis wunt fo- den fear: shal come vnoo me who
they shal bears that the Arke is taken and also fo E- lis house
de- froyed.

i Meaning, that his pofferitie shulde neure envoye y chief
Priests office

k God punishe thee after this and this fort, except thou cel me
truerh, Rush 1,47.

l The Lord as complished what is on the had said.

Or that Samu- él was the for- chful Prayers of the Lord

"Ele by the wrote of the Lord.

From the de- parture of the Israelian out of Egypt vnto the time of Sa- muél are a bout 190 vrs On some of hal- pr. chap. 7,12.

a For it may fome that this were was vi- dertaken by Samuels com- mandement

Lord, for thy seruant heareth. So Samuél went, and slept in his place.

10 ¶ And the Lord came, & stode, and cal- led as at other times, Samuél, Samuél. The Samuél answered, Speake, for thy seruant heareth.

11 ¶ The Lord said to Samuél, Beholde, I wil do a thing in Israël, whereof whofo- euer shal heare, his two cares shal hingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickedness of Elis house, shal not be purged with sacrifice nor offering 1 for euer.

15 Afterwarde Samuél slept vntil the mor- ning, and opened the doores of the house of the Lord, and Samuél feared to shewe Eli the vision.

16 ¶ Then Eli called Samuél, and said, Sa- muél my sonne. And he answered, Here I am.

17 The he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God 1 do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

18 So Samuél tolde him euerie whit, & hid nothing from him. Then he said, It is the Lord: let him do what semeth him good.

19 ¶ And Samuél grewe, and the Lord was with him, and let none of his wordes 1 fall to the ground.

20 And all Israél from Dan to Ben sheba knewe 2 that faithful Samuél was the Lords Prophet.

21 And the Lord appeared againe in Shi- lóh: for the Lord reueiled him selfe to Sa- muél in Shilóh by "his worde.

CHAP. III.

1 Israél is ouercome by the Philistims. 4 They do set the Arke, wherefore the Philistims do feare 10 The Arke of the Lord is taken 11: Is and his children dye. 12 The death of the wife of Phinehas the sonne of Eli.

A Nd Samuél spake vnto all Israël: & Ifraél went out against y Philistims to battel and pitched beside 1 Ebén eze: and the Philistims pitched in Aphék.

2 And y Philistims put them selues in ar- ray against Israël: and when they ioyned the battel, Israël was smitten downe befo- re the Philistims: who slewe of the armie in the field about foure thousand men.

So when the people were come into the campe, the Elders of Israël said, 3 Whe- refore hathe the Lord smitten vs this day before the Philistims: let vs bring y Arke

of the couenant of the Lord out of Shilóh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 The the people sent to Shilóh, & broght from thence the Arke of the couenant of the Lord of hostes, who b dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophní, & Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenát of the Lord came into the hoste, all Israël show- ted a mihgty showte, so that the earth rag againe.

6 And when the Philistims heard the noi- se of the showte, they said, What meaneth the sounde of this mighty showte in

the hoste of the Ebrewes? & they vnderstode, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said thei, c Wo vnto vs: for it hathe not bene so heretofore.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods: these are the Gods that smote the Egyptians with all the plagues in the 4 wildness.

9 Be strong and play the men, o Philistims, that ye be not seruáts vnto the Ebrewes, " as they haue serued you: be valiant the- refore, and fight.

10 And the Philistims fought, and Israél was smitten downe, and fled euerie man into his tent: and there was an exceeding great slaughter: for there fel of Israél " thirtie thousand sotemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophní and Phinehas dyed.

12 And there ran a man of Benjamin out of the armie, and came to Shilóh the same day with his clothes f rent, and earth vpon his head.

13 And when he came, lo, Eli sate vpon a seate by the wayside, waiting: for his heart 8 feared for the Arke of God:

and when the man came into the citte to tel it, all the citte
cryed out.

14 And when Eli heard the noise of the crying, he said, What
meaneth this noise of the tumult: and the ma came in hastely,
and tolde Eli.

15 (Now Eli was fourescore and eightene yere oloe, and his
eyes were dimme that he colde not se)

16 And the man said vnto Eli, I came from the armie, and I
fled this day out of the hoste: and he said, What thing is done,
my sonne?

17 Then the messenger answered and said, Israel is fled before
the Philistims, and there hathe bene also a great slaughter
among

b For he visd to appear to the Israelites between the Cherubims
u- ner the Arke of the coue- nant, And the verf 47

c Before we fought against men and now God is come to fight
a ga- inst vs

d For in the red Sea in y wilderness the Egyptians we- re
destroyed, which was y last of all his plagues Ibid. 13,2.

e David affa- ding to this place Psal 77, 64 (aetn they were
chismed with Breimea- ning they we- re iodenly de- froyed

f In token of sorrow and mourning

g Left it shal- de be taken of the enemies.

Chap. 3,20

Elí.Dagón.Emerods.

I. Samuél.

Sothfaiers. 123

h. According, as God had afore said.

Or, in crye one

Or, in crye one

i. And forled her body tow- ard her trauel

Or. No choice, or, where is the glorie

k. She uttered her creas for- tune by repe- ting her wor- ner.

6 Which was one of the fine principi- ties of the Phi- listims b.

Which was their chief i- dole, & as fo- me wrote, from y. and
down- ward was li- ke a filhe, and upward like a man

c. Thus in Bra- de of achnow- ledging y. true God by this
moracle, they fall to a far- ther supersti- ction Pfai 78,66.

among the people: and moreover thy two fennes, Hophni and
Phinehás are dead, and the Arke of God is taken.

18 ¶ And whê he had made mencion of the Arke of God, &li fel from his feate back- warde by the fide of the gate, & his necke was bioken, and he dyed: for he was an ol- de má and heauye: and he had iudged If- raél fortie yeres.

19 And his daughter in lawe Phinehás wife was with childe mre her trauel: and when she heard the report that the Arke of God was taken, and that her father in lawe & her houf band were dead, she bowed her felfe, and traueled: for her paines came vpon her.

20 And about the time of her death, the wo- men that flode about her, faid vnto her, Feare not: for thou hast boine a fonne: but she answered not, nor regarded it.

21 And she named the childe Ichabód, faying, The glorie is departed from Ifra- él, becaufe the A ke of God was taken, & becaufe of her father in lawe and her houf band.

22 She faid againe, The glorie is depar- ted fió Ifraél: for the Arke of God is také.

CHAP. V.

3 The Philistims bring the Arke into the houfe of Dagón, which idole fel de mre before it 6 The men of Afhdód are plagued. 8 The Arke is carued into Gath and after to kyin.

1 ¶ Hen the Philistims toke the Arke of God and carved it from
Ebén ézer vnto Afhdód,

2 Euen the Philistims toke the Arke of God, and broght it into
the houfe of Dagón, and fet it by Dagón.

3 And when they of Afhdód rofe the next day in the morning,
beholde, Dagón was fallen vpon his face on the grounde befo-
re the Arke of the Lord, and they toke vp Dagón, and fet him
in his place againe.

4 Alfo they rofe vp early in the morning the next day, &
beholde, Dagón was falle vpon his face on the grounde before
the Arke of the Lord, and the head of Dagón and the two
palmes of his hands were cut of vpon the threfholde: onely the
flumpe of Dagón was left to him.

5 Therefore the Priests of Dagón, and all that come into
Dagons houfe treade not on the threfholde of Dagón in Afh-
dód, vnto this day.

6 But the hand of the Lord was heauy vpo them of Afhdód,
and deftroied them, and fmote them with emerods, bolhe
Afhdód, and the coaftes thereof.

7 And whê the men of Afhdód fawe this, they faid, Let not the
Arke of the God of Ifraél abide with vs: for his hand is fore
vpon vs and vpon Dagón our god.

8 They fent the: efore and gathered all the

princtes of the Philistims vnto them, and faid, What fhall we do with the Arke of the God of Ifraél: And they answered, Let the Arke of the God of Ifraél be caried about vnto Gath: & thei caried the Arke of the God of Ifraél about.

9 And when they had caried it about, the hand of the Lord was againft the ci- tie with a very great deftruction, and he fmote the men of the citie boche fmall and great, & they had emerods in their fe- cret pattes.

10 ¶ Therefore they fent the Arke of God to Ekrón: and aflone as the Arke of God came to Ekrón, the Ekronites cryed out, faying, They haue broght the A.ke of y God of Ifraél to vs to flay vs and our people.

11 Therefore they fent, and gathered toge- ther all the princes of the Philistims and faid, Send away the Arke of the God of Ifraél, and let it renurne to his owne place, that it flay vs not and our people: for there was a deftruction death through out all the citie, the hād of God was very fore there.

12 And the men that dyed not, were fmitte with the emerods: and the crye of the ci- tie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they
fent againe with a gyfr 12 it commeth to Beth-fhimafh. 17 The
Philistims offer golden eme- rods 19 The men of Beth-fhimafh
are ftrcken for laking into the Arke.

2 So the Aike of the Lord was in y coun- trey of the Philistims
e feuen moue- thes.

3 And the Philistims called the Priestes & the fothfayers,
faying, What fhall we do w the Aike of the Lord tel vs
wherewith we fhall fend it home againe?

4 And they faid, If you fend away the A-ke of y God of Ifraél,
 fend it not away emp- tie, but giue vnto it b a finne offering:
 then fhall ye be healed, and it fhall be known to you, why his
 hand departeth not from you.

5 Then faid they, What fhall be the finne offering, which we fhall
 giue vnto it? And they answered, Fiue golden emerods and fiue
 golden mice, accouing to the nom- ber of y Princes of the
 Philistims: for one plague was on you all, & on your princes.

6 Wherefore ye shall make the fimilitudes of your emerods, and
 the fimilitudes of your mice that defthoye the lād: fo ye shall
 giue glorie vnto the God of Ifraél, that he may take his hād
 from you, and from your gods, and from your land.

6 Wherefore then fshulde ye harden your heartes, as the
 Egyptians and Pharaóh hardened their heartes, when he wrogt

H.iii.

d. Though cheif had felt Gods power & were affraed there- of,
yet they wolde farther true hl, which thing God our ned to their
de- fruction & her glorie.

e. The wicked, when they fe- le the hand of God, grudge &
triche him, where y godly humble them felues & crye for
mercie

a. Thei fheth by contouace of time y pla- gue wolde ha- ue
crafed and fo wolde ha- ue kept y Ake he fill

b. The idola- ters coofeffe there is a true God who po- nifheth
finne mftely.

c. This is Gods indge- ment vpo the molater, what knowing the
true God shei wrothip him not anght.

The Arke returneth.

I. Samuél.

Ifraél repenteth.

Exod. 12, 31.

wonderfully among them, "did they not let them go, and they departed?"

7 Now therefore make a newe carte, and take two melche kine, on whome there hath come no yoke: & tye the kine to the carte, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the carte, and put the 4 iewels of golde which ye giue it for a sinne offering in a coffer by the fide thereof, and send it away, that it may go.

9 And take hede, if it go vp by the way of his owne coaft to Beth-shemesh, it is the that did vs this great euil: but if not, we shal knowe then, that it is not his had that fmote vs, but it was a chance that happened vs.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calves at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path and lowed as they went, & turned nether to the

right hand nor to the left: also the princes of the Philistims went after s the, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat haruett in the valley, & they list vp their eyes, and spyed the Arke, and rejoyced when they sawe it.

14 And the carte came into the fiele of Ioshua a Bethshemite, & stode still there. there was also a great stone, and they claued the wood of the carte and offred the kine for a burnt offering vnto the Lord.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beth-shemesh offred burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the flue princes of the Philistims had fene it, they returned to Ekron the same day.

17 So these are the golde emerods, which the Philistims gaue for a sinne offering to the Lord: for Afshdod one, for Gaza one, for Afkelon one, for Gath one, & for Ekron one,

18 And golde mice, according to the number of all the cities of the Philistims, belonging to the flue princes, bothe of walled townes and of townes vnwalled, vnto the great stone of Abel,

whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

19 And he fmote of the men of Beth-shemesh, because they had loked in the Arke of the Lord: he slewe euch among the people fiftie thousand men and thre score and ten men, and the people lamented, because the Lord had slaine y people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue bought againe the Arke of the Lord: come ye downe & take it vp to you.

b For it was not lawful to and; other to-ence or to it, fanc onely to Aarónh his fonnees. Nom. 4, 17 & 20.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuél exhortheth the people to forsake their sinns and turne to the Lord. 10 The Philistims fight against Ifraél & are euroome 16 Samuél iudgeth Ifraél.

1 Then the men of Kiriath-iearim came, and toke vp the Arke of the Lord, and brought it into the house of Abi nadab in the

hill: and they sanctified Eleazat his sonne, to kepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twetic yeres) and all the house of Ifraél lamented after the Lord.

3 The Samuél spake vnto all the house of Ifraél, saying, If ye be come againe vnto the Lord with all your hearts, "put away the strange gods fro among you, & "Ashtaroth, and direct your hearts vnto the Lord, and ferue him" onely, and he shal deliuer you out of the hand of the Philistims.

4 Then the children of Ifraél did put away "Baalim and Ashtaroth, and ferued the Lord onely.

5 And Samuél said, Gather all Ifraél to "Mizpeh, and I wil pray for you vnto y Lord.

6 And they gathered together to Mizpeh, and 4 drewe water and powred it out before the Lord, and fasted the same day, & said there, We haue finned against the Lord And Samuél iudged the children of Ifraél in Mizpeh.

7 When the Philistims heard that the children of Ifraél were gathered together to Mizpeh, the princes of the Philistims wet vp against Ifraél: and when the children of Ifraél heard that, they were afraid of the Philistims.

8 And the children of Ifraél said to Samuél, Cease not to crye vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuél toke a fucking lambe, and offred it all together for a burnt offering

a A citie in y tribe of Iudah, called also niniuch bial, Iosh. 15, 69.

b Lamented for their sinnes & followed the Lord.

Iosh 24, 11 Iudg 2, 13.

Deut. 6, 4. mat. 4, 10.

Iudg. 2, 12.

c For Shiloh was now defolere, because the Philistims had takth thence the Arke. d The Chalde test hashe, y that drewe water out of their hearts: that it, wept abidily for their sinnes.

e Signifying y in the prayers of the godles there eght to be a vehemth scale.

vnto

4 Meaning y golde emerods and the golden mice.

e The God of Ifraél.

f The wicked attribute almost all chight to fortune and chance,
whereas in dede there is nothing done without God's
providence & decree.

g For the trial of the master

h To wit, the men of Beth-shemesh, w were Ifraeli-

i These were the flue principal cities of the Philistims which
were not all chquered vnto the time of David.

10. the plains, or lamuative.

wonderfully among them, "did they not let them go, and they
departed?"

7 Now therefore make a newe carte, and take two melche kine,
on whome there hathe come no yoke: & tye the kine to the
carte, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the carte, and
put the 4 iewels of golde which ye giue it for a sinne offering in
a coffer by the fide thereof, and send it away, that it may go.

9 And take hede, if it go vp by the way of his owne coaft to
Beth-shemesh, it is the that did vs this great euil: but if not, we
shal knowe then, that it is not his had that fmote vs, but it was
a chance that happened vs.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calues at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path and lowed as they went, & turned nether to the right hand nor to the left: also the princes of the Philistims went after s the, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat haruett in the valley, & they list vp their eyes, and spyed the Arke, and rejoyced when they sawe it.

14 And the carte came into the fielde of Ioshua a Bethshemite, & stode still there. there was also a great stone, and they claue the wood of the carte and offred the kine for a burnt offering vnto the Lord.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beth-shemesh offred burnt offering, and sacrificed sacrifices that same day vnto the Lord.

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18 And golde mice, according to the number of all the cities of the Philistims, belonging to the flue princes, bothe of walled townes and of townes vnwalled, vnto the great stone of Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

Thei require a King.

I. Samuél.

124

f According to the prophets of Hamáh Sa muél mother, Chap 2,10.

g Which was a great rocio over again Mizpéh.

h Meaning, § Philistims.

i Which was not clear to the Laws: for as yet a cerise ne place was unappointed

a Because he was not able to heave the charge b Who was also called Vathai, c Coro 6,28

Deut 16, 19.

c For there his house was, Chap 7,17

Of 13,10. all 25,21.

d Because the were not con- tent of the or- der § God had approved, but wold be go- tered as we re § Gentiles.

vnto the Lord, and Samuél cryed vnto the Lord for Ifraél, and the Lord heard him.

10 And as Samuél offred the burnt offering, the Philistims came to fight against Ifra- él: but the Lord ¹ thundred with a great thundre that day vpon the Philistims, & scared them: so they were flame before If- raél.

11 And the men of Ifraél went from Miz- péh and pursued the Philistims, and smote them vntit they came vnder Beth-car.

12 Then Samuél toke a stone and pitched it between Mizpéh and s Shen, and called § name thereof, Ebén ézer, and he said, Hi- therto hatne the Lord holpen vs.

13 ¶ So § Philistims were broght vnder, & they came nomore againe into the coastes of Ifraél: and the hand of the Lord was a- gainst the Philistims all the dayes of Sa- muél.

14 Also the cities which the Philistims had taken from Ifraél, were restored to Ifra- él, from Eknón euen to Gath: & Ifraél

de- liuered the coastes of the same out of the hands of the Philistims: & there was pea- ce between Ifraél & the h Amorites.

15 And Samuél judged Ifraél all the dayes of his life,

16 And went about yere by yere to Beth- él, and Gilgal and Mizpéh, and judged If- raél in all those places.

17 Afterward he returned to Ramáh: for there was his house, & there he judged If- raél: also he buylt an 'altar there vnto the Lord.

CHAP. VIII.

1 Samuél maketh he sones judges ouer Ifraél, who follow not his Heppes: The Ifraelites as he a King is Samu- él declareth in what state they shulde be vnder the King: 19 Narmishifanding they as he one Nil, & the Lord willeth Samuél to grant vnto them.

1 WH: Samuél was now become old, he a made his sonnes judges ouer Ifraél.

2 (And the name of his eldest sonne was b Ioél, and the name of the seconde Abiah) euen judges in Beer-fhéba.

3 And his sonnes walked not in his waies but turned aside after lucre and a toke re- wardes, and peruerted the judgement.

4 ¶ Wherefore all the Elders of Ifraél gathered them together,
& came to Samuél vnto a Ramah,

5 And said vnto him, Beholde, thou art old, and thy sonnes
walke not in thy waies: a make vs now a King to judge vs like
all nacions.

6 But the thing d difpleafed Samuél, when they said, Giue vs a
King to judge vs: and Samuél prayed vnto the Lord.

7 And the Lord said vnto Samuél, Heare the voice of the
people in all that they shal

fay vnto thee: for they haue not cast thee away, but they haue
cast me away, that I shulde not reigne ouer them.

8 As they haue euer done since I broght the out of Egypt euen
vnto this day, (and ha- ue forsaken me, and ferued other gods)
e- uen so do they vnto thee.

9 Now therefore hearké vnto their voyce: howbeit yet e testifie
vnto them & shewe the the maner of the King that shal reigne
ouer them.

10 ¶ So Samuél tolde all the wordes of the Lord vnto the
people that asked a King of him.

11 And he said, This shalbe the maner of the King that shal
reigne ouer you: he wil take your sonnes, and appoint them to

his charets, and to be his hostmen, and some shal iume before his charet.

12 Also he wil make them his captaines o- uerthousandes and captaines ouer fifties, and to eare his grounde, and to reape his haruest, & to make instruments of waire, and the things that ferue for his cha- rets.

13 He wil also take your daughters and make them apoticaries, and cookes and bakers.

14 And he wil take your fieldes, and your vineyardes, and your best oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your fede, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

16 And he wil take your men seruants and your maid seruants, and the chief of your yong men, and your asfes, and put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye haue choen you, and the Lord wil not sheare you at that day.

19 But § people wolde not heare the voyce of Samuél, but did fay, Nay, but there shalbe a King ouer vs.

20 And we also wil be like all other naciós, and our King shal iudge vs, & go out be- fore vs, and fight our barrels.

21 Therefoe when Samuél heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuél, 'Hear- ken vnto their voyce, and make them a King And Samuél said vnto the men of Ifraél, Go euerre man vnto his citie.

CHAP. IX.

3 Said seking his fathers asfes, by the counsel of his seruans goeth to Samuél. 9 The 'Prophets called Seers. 11 The Lord reuellet to Samuél Sauls com- ming commanding him to amount him King. 12 Sa- muél bringeth Said to the feaill.

c To prove if they wil tur- sake their was k: d purpoise.

f Not § Kings have this once risse by their office, but that suche as re- gue in Gods wrath shulde v serpe this o- ner their bre- heten eherary to the Law, Deu 17,20

Or, chief off- cees.

g Because ye repose not for your sonnes, but because ye sina: for your allistions, whom ye cast your isl- ues willingly.

H.iiii.

Saúl feketh the affes.

I. Samuél. Saúl reueiled to Samuél

a That is, be- the valiant & richs Chap 14, 51. 1. chre. 4, 33.

b So that is might some God approved their reps & is appointing our foeche a perfions.

c All chefs cir candices were means to fer- ne vno Gods goodice, whe- reby Saúl (though not ap gued of God) was made King.

d Where was Ramath-Zo- phim & citie of Samuél.

Re, pleaille.

e Which is a- bout fine pen- er, read Gen 24, 15

f So called, he came he fore- sawe things to come.

g. That is, a fout after the offring, which fualde he kept in an fireplace of & citie ap- pointed for & vfe. h. That is, gi- ne chakes, & difribute the most accordig to their cultu- me.

There was now a man of Beniamín mightie in power named Kifh the fonne of Abiél, the fonne of Zerór, & fon- ne of Bechotách, the fonne of Aphiáh, the fonne of a man of Iemíní.

And he had a fône called Saúl, a b goodly yong man and a faiiie: fo that among the children of Ifraél there was none goodlier then he: from the fhulders vpward he was hier then anie of the people.

And the affes of Kifh Saúles father were loft: therefore Kifh faid to Saúl his fonne, Take now one of the feruants with thee, and arife, go, and feke the affes.

So he paffed through mount Ephráim & went through the land of Shalifháb, but they found them not. Then they went through the land of Shalím, and there they were not: he went also through the land of Iemíní, but they found them not.

When they came to the land of 4 Zuph, Saúl faid vnto his feruant that was with him, Come and let vs returne, left my father leaue the care of affes, and take thoght for vs.

And he faid vnto him, Beholde now, in this citie is a man of God, and he is an ho- norable man: all that he faieth commeth to paffe: let vs now go thither, if fo be that he can fhewe vs what way we may go.

Then faid Saúl to his feruant, Wel then, let vs go: but what fhall we bring vnto the man? For the bread is fpent in our vefi la, and there is no prefent to bring to the ma of God: what haue we?

And the feruant answered Saúl againe, & faid, Beholde, I haue found about me the fourth parte of a fhi:kle of filuer: that wil I giue the man of God, to tel vs our way.

(Beforetime in Ifraél when a man went to fike an anfwer of God, thus he fpake, Come, & let vs go to the fSeer: for he that is called now a Prophet, was in f olde time called a Seer.)

The faid Saúl to his feruant, Wel faid, come, let vs go: fo they went into the ci- tie where the man of God was.

And as thei were going vp the hie way to the citie, they founde maydes that ca- me out to drawe water, and faid vnto thé, Is there here a Seer?

And they answered them, and faid, Year lo, he is before you. make hafte now, for he came this day to the citie: for there is an s offering of the people this day in the hie place.

When ye fhal come into the citie, ye fhal finde him ffreight way yer he come vp to the hie place to eat: for the people wil not eat vnill he come, becaufe he wil blelfe f facrifice: and then eat: they that be biddin to the feaft: now therefore go vp: for eue now fhal ye finde him.

Then they went vp into the citie, and when they were come into the middes of the citie, Samuél came out againft them, to go vp to the hie place.

But the Lord had reueiled to Samuél "fecretly (a day before Saúl came) fay- ing,

Tomorowe about this time I wil fend thee a man out of the land of Beniamín: him fhalt thou anoint to be gouernour o- uer my people Ifraél, & he may faue my people out of the hands of the Philiflims: for I haue looked vpon my people, & their crye is come vnto me.

When Samuél therefore fawe Saúl, the Lord answered him, Se, this is the man whome I fpake to thee of, he fhall rule my people.

Then went Saúl to Samuél in the mid- des of the gate, and faid, Tel me, I pray thee, where the Seers houfe is.

And Samuél answered Saúl, and faid, I am the Seer: go vp before me vnto the hie place: for ye fhall eat with me to-day, and tomorowe I wil let thee go, & wil tel thee all that is in thine bheart.

And as for thine affes f were loft thre dayes ago, care not for them: for they are founde, and on whome ufe all the defi: e of Ifraél is it not vpon thee and on all thy fathers houfe?

But Saúl answered, and faid, Am not I the fonne of Iemíní of the fmaleft tribe of Ifraél & my familie is the leaft of all the families of f tribe of Beniamín. Where- fore then fpeakeft thou fo to me?

And Samuél toke Saúl and his feruant, and broght them into the m chamber, and made them fit in the chifft place among them that were hidden: which were about thirtie perfoncs.

And Samuél faid vnto the cooke, Bring fo: the the portion which I gaue thee, e whereof I faid vnto thee, Kepe it with thee.

And the cooke toke vp the fhoulder, & that w was vpon it, & fet it before Saúl. And Samuél faid, Beholde, that which is left, fet it before thee e eat: for hitherto hathe it bene kept for thee, faying, Alfo I v haue called the people. So Saúl did eat with Samuél that day.

And whe they were comedowne fró the hie place into f citie, he communed with Saúl vpon the top of the houfe:

And whe they arofe early about f spring of f day, Samuél called Saúl to the top of the houfe, faying Vp, that I may fend thee away. And Saúl arofe, and they went out, bothe he, and Samuél.

And when they were comedowne to the end of the citie, Samuél faid to Saúl, Bid the feruant go before vs, (and he went)

Chap 15, 2. all 13, 21. "his to his care.

I Not with fld- ding their wte he does, yet God was euer
mindful of his takeritance

b Mending all that f defireft to knowe.

I Whome do- eth I eul de- fire to be thei Big but thee.

m Where the fault was.

n That is, the fhoulder w fbreeft, & the Yisift had for his
familie in all peace of- frings, Ien 10, 14. n That boe he by f aff
bling. of the people, & by f meet prepared for thee, f might
vndr hie f) hoowe of thy comming. n To fpeake w him
fecrea- ly: for f hoo- fe were flat about.

but

Saúl prophecieth.

I. Samuél.

Saúl chofen.

q Gods com- mandement us concerning thee.

but stand thou still now, that I may shewe thee a the worde of
God.

CHAP. X.

6 Saúl is anointed King by Samuél. 9 God changeth Sauls
hears and he prophecieth. 17 Samuél assemblaeth the people,
and sheweth them their sinnes. 21 Saúl is chofen King by lot.
23 Samuél writeth the Kings of fice.

8 In the Laws this anointing signified the guilt of holy God,
which were necessa- ble for them sholde rule.

Gen 37,20.

b Samuél con- fermeth him by these signes y God hath
appointed him King

Br. 11p.

The of peace

6 Which was an his place in the citre Kiri- ash-icatin, where
the Ar- ke was, Chap. 7ii.

Chap. 23,8.

The shoulder

d He gave him such a verines as were mete for a King.

Or forg praife

Chap. 19,24.

1 Then Samuél toke a viole of a oyle and powred it vpon his head, & kif- sed him, and said, Hath not the Lord an- ointed thee to be gouernour ouer his in- heritance?

2 When thou shalt departe from me this day, thou shalt finde two men by a Rabels sepulchre in the border of Beniamin, cité at Zelzáh, & thei wil say vnto thee, The b asses which y wenteft to feke, are foude: & lo, thy father hath left the care of the asses, and foroweth for you, saying, What shal I do for my sonne?

3 Then shalt thou go forthe from thence and shalt come to the plaine of Tabór, and there shal mete thee thre me going vp to God to Beth-el: one caryig thre kiddes, & another carying thre loaues of bread, and another carying a bottle of wine:

4 And thei wil aske thee "if all be wel, and wil giue thee the two loaues of bread, which thou shalt receiue of their hands.

5 Aftet that shalt thou come to the e hil of God, where is the garisons of the Philistims: and when thou art come the- ther to the citre, thou shalt mete a compa- nue of Prophets comming

downe from the hye place with a viole, and atymbiel, and a pipe, and an harpe before them, and thei shal prophecie.

6 Then the Spirit of the Lord wil come vpon thee, and thou shalt prophecie with the, & shalt be turned into another man.

7 Therefore when these signes shal come vnto thee, do as occafion shal ferue: for God is with thee.

8 And thou shalt go downe before me to Gilgál: and I also wil come downe vnto thee to offer burnt offings, & to sacrifice sacrifices of peace. a Taiy for me feuen dares, til I come to thee and shewe thee what thou shalt do.

9 And whe he had turned his "backe to go from Samuél, God gaue him another 4 heart: & all those tokens came to passe that same day.

10 And whe thei came thether to the hil, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, and he prophecied among them.

11 Therefore all the people that knewe him before, when thei sawe that he prophecied among the Prophets, said eche to other? What is come vnto the sonne of Kifsh? is Saúl also among the Prophets?

12 And one of the same place answered, and said, But who is their a father? Therefore it was a prouerbe, Is Saúl also among

the Prophets?

13 And when he had made an end of prophesying, he came to the his place.

14 And Sauls vncle said vnto him, and to his feuuât, Whether went ye? And he said, To feke the asses: and when we sawe that thei were no where, we came to Samuél.

15 And Sauls vncle said, Tel me, I pray thee, what Samuél said vnto you.

16 Then Saúl said to his vncle, He tolde vs plainly that the asses were founde: but concerning the kingdome whereof Samuél spake, tolde he him nor.

17 And Samuél assembled the people vnto the Lord in Mizpéh,

18 And he said vnto the children of Ifraél, Thus faith the Lord God of Ifraél, I ha- ue broght Ifraél out of Egypt, and deli- uered you out of the hand of the Egypti- ans, & out of the hands of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliueteth you out of all your aduerities and tribulacions: and ye said vnto him, No, but appoint a Kig ouer vs. Now therefore stand ye before the Lord according to your tribes and accor- ding to your thoufands.

20 And when Samuél had gathered together all the tribes of Ifraél, the tribe of Benjamin was b taken.

21 Afterwarde he assembled the tribe of Benjamin according to their families, & the familie of Marri was taken. So Saúl the sonne of Kifsh was taken, and when thei foght him, he colde not be founde.

22 Therefore thei asked the Lord againe, if that man shulde yet come thether. And the Lord answered, Beholde, he a harhe hid him selfe among the stuffe.

23 And thei ianne, and broght him thence: and when he stode among the people, he was hier then any of the people from the shoulders vpwa: de.

24 And Samuél said to all the people, Se ye not him, whome the Lord harhe chofen, that there is none like him among all the people? And all the people showted and said, "God saue the King.

25 Then Samuél tolde the people b the duetie of the kingdome, and wrote it in a boke, and layed it vp before the Lord, & Samuél sent all the people away euery man to his houfe.

26 Saúl also went home to Gibeah, & there followed him a band of men, whose heart God had touched,

27 But the wicked men said, How shal he saue vs? So thei despised him, and broght him no presentes: but he held his rogue.

e Menaſg, that prophecie ch- meth not by sacrificion, but is guen, to whome it plea feth God f Neiting the nbs him that from lowe de- gee commeth fodely to be- neue.

g Brehe to de- clare vnto the their faue in assing a King, & also to shew Gods foremen therem.

b That is, by eating of ion.

1 As thoght he were vnoe- ly and vnto ling.

"Eie hie the King line b As it is wri- ten in D. use- roonde Chap. 17,25.

I.i.

Nahásh difcomfited.

I. Samuél.

Samuél's vprightnes.

CHAP. XI.

2 Nahásh the Ammonite warreth againf Iabésh Gileád, who afketh helpe of the Ifraelites a Saul promfeth helpe 11 The

Ammonites are fayne. 14 The kingdoms is remud.

a After that Saul was chosen King: for fleets of whom they afked a King, as Chap 11, 12.

1 Hen Nahásh the Ammonite came vp, and befieged Iabésh Gileád: and all the men of Iabésh faid vnto Nahásh, Make a couenant with vs, and we wil be thy ftruant.

b This declareth, that the more sure that tyrants are to their defrothion, the more cruel that are.

3 And Nahásh the Ammonite answered them, On this condicion wil I make a couenant with you, that I may thruffe out all your v right eyes, & bring that fhaume vpon all Ifraél.

To whome y Elders of Iabésh faid, Giue vs feuen daies refpet, that we may fend meffengers vnto all the coaftes of Ifraél: & then if no man deliuer vs, we wil come out to thee.

4 Then came the meffengers to Gibeáh of Saúl, & tolde thefe tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saúl came following the cartel out of the field, & Saúl faid, What ayleth this people, y thei wipe? And thei tolde him thetidings of the mé of Iabésh.

6 God gave him the spirit of strength & courage to go against this tyrant.

7 Then the Spirit of God came vpon Saúl, when he heard thofe tidings, and he was exceeding angry.

d He addeh Samuél, becafe Saúl was not yet apprued of all.

"He is a r m2.

7 And tooke a yoke of oxen, and hewed them in pieces, and fent them throughout all the coaftes of Ifiaél by the hands of meffengers, faying, Whofoeuer commeth not forthe after Saúl, and aft: 4 Samuél, fo fhal his oxé be ferued. And the feate of the Lord fel on the people, and thei came out "with one confent.

9 Manning, Saúl & Samuél.

8 And when he nombred them in Bezék, the children of Ifiaél were thre hundreth thoufand men: and the men of Iudáh thirty thoufand.

f That is to Ammonites, diffiding that that had hope of aide.

9 Then thei faid vnto the meffengers that came, So fay vnto the men of Iabésh Gileád, Tomorowe by then the funni be hote, ye fhal haue helpe And the meffengers came and fltewed it to the men of Iabésh, which were glad.

10 Therefore the men of Iabésh faid, Tomorowe we wil come out vnto you, & ye fhal do with vs all that pleafeth you.

11 And when the morowe was come, Saúl put the people in thre hands, & thei came in vpó the hofte in the morning watch, & flewe the Ammonites vntil the heate of the day: and thei that remained, were fcartered, fo that two of them were not left together.

g By this victorie the Lord when y hearts of the people to Saúl

12 Then the people faid vnto Samuél, Who is he that faid, Shal Saúl reigne ouer vs bring thofe mé that we may flaye them.

13 But Saúl faid, There fhal no man h dye this day: for to day the Lord harhe faued Ifraél.

14 Then faid Samuél vnto the people, Come, that we may go to Gilgál, & renue the kingdome there.

15 So all the people went to Gilgál, and made Saul King there before the Lord in Gilgál: and there thei offied peace of fiings before the Lord: and there Saúl & all the mé of Ifiaél reioyced exceedingly.

CHAP. XII.

1 Samuél declaring to the people his integrisle, reproveeth their ingratitude. 19 God by miracle canfeth the people to confetti their fians. 20 Samuél exhorteth the people to folerme the Lord.

2 Amuél then faid vnto all Ifiaél, Beholde, I haue hearkened vnto you a voyce in all that ye faid vnto me, & haue appointed a King ouer you.

3 Now therefore beholde, your King walketh before you, and I am olde & giaye fleaded, and beholde, my fonnes are with you: and I haue walked before you from my childehode vnto this day.

4 Beholde, here I am: beate recorde of me before the Lord and before his Anointed.

5 Whofe oxe haue I taken or whofe afle haue I taken or whome haue I done wróg to of whome haue I hurt: or of whofe hand haue I recetued any bribe, to blinde mine eies therwith, & I wil reflore it you

6 Then thei faid, Thou haft done vs no wrong, nor haft hurt vs, nether haft thou taktn oght of any mans hand.

7 And he faid vnto them, The Lord is witnes againft you, and his Anointed is witnes this day, that ye haue fou le noght in mine hands. And they anfwered, He is witnes

8 Then Samuél faid vnto the people, It is the Lord that ma le Mofés and Aarón, & that bioght your fathers out of the land of Egypt.

9 Now therefore ftand ftill, that I may rea-fon with you before the Lord according to all y 'righteoufnes of the Lord, which he fhewed to you and to your fathers.

10 After y Iaakób was come into Egypt, and your fathers ciyed vnto the Lord, th'n y Lord's fem Mofés and Aarón which bioght your fathers out of Egypt, and made them dwel in this place.

11 And when thei forgate the Lord their God, he folde them into the hand of Si-ferá captaine of the hofte of Hazór and into the hand of the Philitíms, and into the hand of the King of Moáb, and they foght againft them.

12 And thei cryed vnto the Lord, and faid, We haue finned, becaufe we haue fo faké the Lord, and haue ferued Baalim & Aft-taróth. Now therefore deliuer vs out of the

h By fhewing wareth he thought to o-terrome their malice.

1 In figue of thanks' gming for y vithom.

a I have grum red your yeth eion

b To goteere you to ymetch warre

c God wolde that this con-fefation fholde be a neerrte for all them y are any one ge er office.

d Foes King, 1 b is anoin-ted by the efr-standement of the Lord.

Or, rualed.

Or, fendure.

Gen. 46, 51

Exod 4, 56.

Indg. 4, 5.

Captains of labens hofte Rig of Hazót.

the

Samuels exhortacion.

I. Samuél. Sauls presumption. 258/1224

the hands of our enemies, and we wil fer- ue thee.

f That is Sam- fon, Indg 11,25 Indg 7,32. Indg 11,1. Chap 4,1.

gLeasing God to like hi:pe of man, Chap 8,1.

h Ye shal be pretened as they f follow the Lords wil

i Meaning, the gouvenants.

k In that ye have forsaken him, who hath all power in his hands, for a morose man

l Not only at other times, but now chre- fully

m He sheweth that there is no finne fo great, but it shal be
forg- unt, if the fin- ner turne agai- ne to God,

n Of his fre- werce, & not of your mer- ter, and there- fore he
wil not for take you.

o Vafamedly and without opportune.

11 Therefore the Lord fent Ierubbáal f & Bedan & Iphráh, &
Samuél, & deliuered you out of the hands of your enemies on
euerie fide, and ye dwelled fafe.

12 Notwithstanding when you fawe, that Naháth the King of
the children of Am- món came against you, ye faid vnto me,
No, but a King shal reigne ouer vs: whé yet the Lord your God
was your King.

13 Now therefore beholde f King whome ye haue chofn and
whome ye haue defi- red: lo therefore, f Lord hathe fet a King
ouer you.

14 If ye wil feare the Lord and ferue him, and heare his voyce,
and not difobey the worde of the Lord, bothe ye, & the King
that reigneth ouer you, shal h followe the Lord your God.

15 But if ye wil not obey the voyce of the Lord, but difobey
the Lords mouth, then shal the hand of the Lord be vpon you,
& on your i fathers.

16 Now also stand and see this great thing which the Lord will do before your eyes.

17 Is it not now wheat harvest? I will call unto the Lord, and he shall send thunder and rain, that ye may perceive and see, how that your wickedness is his great, which ye have done in the fight of the Lord in making you a King.

18 Then Samuel called unto the Lord, and the Lord sent thunder and rain the same day: and all the people feared the Lord & Samuel exceedingly.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have sinned in making us a King, beside all our other iniquities.

20 And Samuel said unto the people, Fear not. (ye have indeed done all this wickedness, but yet depart not from following the Lord, but serve the Lord with all your heart,

21 Neither turne ye backe: for that shoulde be after vaine things which can not profit you, nor deliver you, for they are but vanity)

22 For the Lord will not forsake his people for his great Name's sake: because it hath pleased the Lord to make you a his people.

23 Moreover God forbid, that I should be against the Lord, and cease praying for you, but I will show you the good and

right way.

24 Therefore feare you the Lord, and fer- ue him in the trueth with all your e hearts, and confider how great things he hathe done for you.

25 But if ye do wickedly, ye shal perifh, bothe ye, and your King.

CHAP. XIII.

3 The Philistims are fmitt of Saul & Ionathán. 13 Saul being disobedient to Gods commandement is formed of Samuel that he shal not reign. 14 The great faneries, wherein the Philistims kept the Israelites.

x Saul now had bene King a one yere, & The reigned b two yeres ouer Ifraél.

2 Then Saul chofe him thre thoufand of Ifraél: & two thoufand were with Saul in Michmáth, and in mount Beth-él, and a thoufand were with Ionathán in Gibeáh of Benjamin: and the reft of the people he fent euerie one to his tent.

3 And Ionathán fmote the garifon of the Philistims, that was in the c hili: and it ca- me to the Philistims eares: and Saul blewe the d trumpet throughout all the land, faying, Heare, & ye Ebrewes.

4 And all Ifraél heard fay, Saul hathe de- ftroyed a garifon of the Philistims: whe- refore Ifraél was had in abominació with the Philistims: and the people gathered together after Saul to Gilgál.

5 The Philistims alfo gathered them fel- ues together to fight with Ifraél, thirrie thoufand charets and fix thoufand horfe- mé: for the people was like the fand which is by the feas fide in multitude, and came vp, and pitched in Michmáth Eaftwarde from a Beth-áuen.

6 And whé the men of Ifraél fawe that they were in a ftrante (for the people were in diftref- fe) the people hid the felues in caues, & in holdes, & in rockes, & towres, & in pires.

7 And fome of the Ebrewes went ouer Ioi- dén vnto the land of Gad & Gileád: and Saúl was yet in Gilgál, and all the people for feare followed him.

8 And he taried feus dayes, according vn- to the time that Samuél had appointed: but Samuél came not to Gilgál, therefore the people were s fcar: ed f: om him.

9 And Saúl faid, Bring a burnt offering to me and peace offerings: and he offied a burnt offering.

10 And afone as he had made an end of offring the burnt offering, beholde, Samuél came. and Saúl went for the to mete him, to "falute him.

11 And Samuél faid, What haft thou done? Then Saúl faid,
Becaufe I fawe that the people was h fcarred from me, and that
thou cameft not within the dayes appoin- ted, and that the
Philistims gathered the felues together to Michmáth,

12 Therefore faid I, The Philistims wil come downe now vpon
me to Gilgál, and I haue not made fpplication vnto the Lord. I
was bolde therefore and offred a burnt offering

13 And Samuél faid to Saúl, Thou haft do- ne foolifhly: thou
haft not kept the com- mandement of the Lord thy God, which
a Whiles thefe things were done b Before he toke vpon him the
ftate of a king.

c Of Kiriech- rearise, where the Arne was, Chap 10,5 d That
euerie one fshulde pre pare them fel- ues to warre.

e Which was alfo called Beth-él, in the trioe of Ben- tamin.

f Where the two tribes & the halfe re- minued.

g Thinking f the biene of f Prophet was a right, that they
fshulde love the vaho- ce

"Bár, hiffi him

h I hugh thefe e: nife feme luffetme in mat ne fgenc't yet
becaufe they hie one the worde of God, they me- ned to his de
ftrution.

i Who willed the to obey him and teft vpon the wor- des
fpohen by hit Prophet.

I.ii.

Saúl is refused.

I. Samuél.

Ionathán & his man.

8. That is, Da- uid.

And went to his cute Ra- máh.

We, the defend- er is not, the expense came we with the bande

So that to manstodgemet theft the ar- port would ha- ne
oueranne the whole co- jorrey.

To declare that the vifte- rie only ca- ne of God & not by their
force.

a By this cal- ple God would declare to If- rael that the vifteere
did not consist in multitude or armour, but o- nely come of his
grace.

Chap. 4.25.

he commâded thee: for the Lord had now stablished thy
kingdoms vpon Israel for euer.

14 But now thy kingdoms shal not continue: the Lord hathe fought him a man after his owne heart, and y Lord hathe commanded him to be gouvernour ouer his people, becaufe thou hast not kept that which the Lord had commanded thee.

15 And Samuél arofe, and gate him vp fró Gilgál in Gibeáh of Beniamín: & Saúl nomb:ed the people that were foude with him, about fix hundred men.

16 And Saúl and Ionathán his sonne, & the people that were founde with them, had their abiding in Gibeáh of Beniamín: but the Philistims pitched in Michmáth.

17 And there came out of the hofte of the Philistims' thre bádes to deftroy, one bá- de turned vnto the way of Ophráh vnto the land of Shuál,

18 And another bande turned toward the way to Beth-borón, and the thride bá- de turned toward the way of the coaft that loketh toward the valley of Zeboim, toward the wilderness.

19 Théthere was no smith founde through out all the land of Israel: for the Philistims faid, Left the Ebrewes make them swordes or speares.

20 Wherefore all the Israelites wét downe to the Philistims, to sharpen euerie man his share, his mattocke, & his axe and his wedding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, & for the axes and for to sharpen the goades.

22 So when the day of battel was come, the- re was nether s swords nor speare founde in the hands of anie of the people that were with Saúl & with Ionathán: but onely with Saúl and Ionathán his fonne was there founde.

23 And the garison of the Philistims came out to the passage of Michmáth.

CHAP. XIII.

24 Ionathán and his armour bearer put the Philistims to flight.

25 Saúl bindeth the people by an othe, not to out its evening.

26 The people eat with the blood. 27 Saúl wulds put Ionathán to death. 28 The people deliver him.

1 Then on a day Ionathán the fonne of Saúl faid vnto the yong man that ba- re his armour, a Come and let vs go ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saúl taryed in the border of Gi- beáh vndt a pomegranate tre, which was in Migrón, and the people that were with him, were about fix hundred men.

3 And Ahián the fonne of Ahirúb, Ichabods brother, the fonne of Phinehás, the

fonne of Elí, was the Lords Priest in Shi- lóh, and ware an Ephód: and the people knewe not that Ionathán was gone.

4 Now in the way whereby Ionathán foght to go ouer to y Philistims garison, the: e was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozéz, & the name of the other Séneh.

5 The one rocke stretched fró the North toward Michmáth, & the other was from the South toward Gibeáh.

6 And Ionathán faid to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of thefe v uncircumci- fed: it may be that the Lord wil worke with vs: for it is not hard to the Lord to faue with manie, or with fewe.

7 And he that bare his armour, faid vnto him, do all that is in thine heart: go where it pleafeth thee: beholde, I am with thee as thine heart desireth.

8 Then faid Ionathán, Beholde, we go ouer vnto thofe men, and wil shewe our selues vnto them.

9 If they fay on this wife to vs, Tarie vn- til we come to you, then we wil stand stil in our place, and not go vp to them.

10 But if they fay, Come vp vnto vs, then we wil go vp: for the Lord hathe deliuer- red them into our hand: and this shalbe a signe vnto vs.

11 So they bothe shewed them selues vnto the garison of the Philistims: and the Phi- listims faid, Se, the Ebrewes come out of y holes wherein they had hid the selues.

12 And the men of the garison answered Ionathán, & his armour bearer, and faid, Come vp to vs: for we wil shewe you a thing. Then Ionathán faid vnto his ar- mour bearer, Come vp after me: for the Lord hathe deliuered them into the hand of Israel.

13 So Ionathán went vp vpon his hands and vpon his fete, and his armour bearer after him: and some fel before Ionathán, & his armour bearer slewe others after him.

14 So the first slaughter which Ionathán and his armour bearer made, was about twentie mé within that cópaffe, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hofte, and in the field, and amóg all the people: the ga- rison also, and they that went out to spoi- le, were afsayed them selues: and the earth trembled: for it was stricken with feare by God.

16 The the watchmen of Saúl in Gibeáh of Beniamín fawe: and beholde, the multi- tude was discomfired, and smitten as

they went.

17 Therefore faid Saúl vnto the people that

We, like a sin- the.

b. To wit, the Philistims

We, none can (to the Lord

a Chro. 14.25.

c I wil follow that whether fearer than goest.

d This he spo- ke by the spo- ter of prophe- cia, forefomche as
hereby God gave him af- ficence of the vifteere s. Mat. 4.30.

e That they spake chemo- reously, and by decision.

f That it, he crept vp, or went vp with all half

g The swords was whé they slewe our ano- ther, and the third
when y Israelites cha- fed them.

h In that the infensible cre- thers tremble for feare of Gods
ridge- ment, is decla- reth how ter- sible his ven- gance shalbe
against lan- nemics.

Ionat. tafteth hony.

I. Samuél. The people faueth him. 259/1224

I. Let the E-phiid alone: for I haue no leufure nowe to affie coun-fal of God, fcouple 27,31. Indg 7,21. 2 chre,20,23

2. Though be-fore for feare of the Phili-ftims they de-clared them felues at ene-wies to their brethren.

3. Such was his hypocrisie & arrogance, y he thought to attribute to his police y, which God had fame by the hand of Ionathán "Sir bread"

4. That is, the punishment, if they beake their othe

5. Which were dimme before for wearines and hunger.

6. Or, wearic.

7. By making this cruel laws.

that were with him, Search now & fe, who is gone from vs.
And whé they had nom-bred, beholde, Ionathán and his armour bearer were not there.

8. And Saúl laid vnto Ahiáh, Bring hither the Arke of God
(for y Arke of God was at that time with the children of Ifraél)

9. ¶ And while Saúl talked vnto the Priéft, the noife, that was
in the hofte of the Phi-liftims, fpred farther abroad, &

encrea-fed: therefore Saúl laid vnto the Priéft, 'Withdraw the hand.

10. And Saúl was affembled with all the people that were with him, and they came to the battel: & beholde, "euerie mans fworde was againft his fellowe, and there was a very great difcomfite.

11. Moreouer y Eblewes that were with the Philiftims before time, & were come with them into all partes of the hofte, eue they alfo turned to be with the 'Ifraelites that were with Saúl and Ionathán.

12. Also all the men of Ifraél which had hid them felues in mount Ephráim when they heard, that the Philiftims were fled, they followed after them in the battel.

13. And fo the Lord faued Ifraél that day: and the battel continued vnto Beth-áuen.

14. ¶ And at that time the men of Ifraél we-re preffed with hunger: for Saúl charged the people with an othe, faying, 'Curfed be the man y eateth "foode til nyght, that I may be auenged of mine enemies: fo none of the people tafted and fufenance.

15. And all they of the Iad came to a wood, where hony lay vpon the ground.

16. And the people came into the wood, & beholde, the hony dropped, and no man moued his had to his mouth: for the peo-ple feared the = othe.
17. But Ionathán heard not when his father charged the people with the othe: where-fore he put forth the end of the rod that was in his had, and dipt it in an hony co-be, and put his hand to his mouth, and his "eyes receyued sight.
18. Then answered one of the people, and said, Thy father made y people to sweare, saying, Cursed be the man that eateth his fellow this day: and the people were 'faint.
19. Then said Ionathán, My father hathe "troubled the land: fe now how mine eyes are made cleare, because I haue tasted a little of this hony:
20. How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not been now a greater slaughter among the Philistims?
21. ¶ And they smote y Philistims that day, from Michmáth to Aiálon: and the peo-ple were exceeding faint.
22. So the people turned to the spoyle, and
- toke shepe, & oxen, and calves, & flew them on the ground, and the people did eat them with the blood.

23. Then men told Saúl, faying, Beholde, the people finne againft the Lord, in that thei eat with the blood. And he laid, Ye haue trespaffed: roule a great ftone vnto me this day.
24. Againe Saúl laid, Go abroade among y people, & bid them bring me euerie man his ox, and euery ma his fhepe, and flaye them here, and eate and finne not againft the Lord in eating with the blood. And the people broght euery man his ox in his hand that night and flewe them there.
25. Then Saúl made an altar vnto the Lord, & that was the firft altar that he made vnto the Lord.
26. ¶ And Saúl laid, Let vs go downe after the Philiftims by night, and fpoyle them vntil the morning fhine, and let vs not lea-ue a ma of them. And they laid, Do what-foeur thou thinkeft beft. Then laid the Priéft, Let vs fdraw nete hither vnto God.
27. So Saúl afked of God, faying, Shal I go downe after the Philiftims: wilt thou de-liuer them into the hands of Ifraél? But he answered him not at that time.
28. ¶ And Saúl laid, "All" ye chief of y peo-ple, come ye hither, and knowe, and fe by whome this finne is done this day.

29. For as the Lord liueth, which faueth If-raél, thogh it be done by Ionathán my sonne, he shal dye the death. But none of all the people answered him.
30. Then he said vnto all Ifraél, Be ye on one side, & I and Ionathán my sonne wil be on the other side. And the people said vnto Saúl, Do what thou thinkest best.
31. Then Saúl said vnto the Lord God of Ifraél, Giue: a perfectat. And Ionathán & Saúl were taken, but the people escaped.
32. And Saúl said, Cast la betwene me and Ionathán my sonne. And Ionathán was taken.
33. Then Saúl said to Ionathán, Tel me what thou hast done. And Ionathán told him, and said, I tasted a litle hony with y end of the rod, that was in mine hand, & lo, I must dye.
34. Againe Saúl answered, God do so and more also, vnles y dye y death, Ionathán.
35. And the people said vnto Saúl, 'Shal Ionathán dye, who hath so mightely de-liuered Ifraél? God forbid. As y Lord li-ueth there shal not one heere of his head fall to the ground: for he hath wrought y God this day. So the people deliuered Io-nathán that he dyed not.

36. The Saúl came vp from the Philiftims: & the Philiftims wét
to their owne place.

37. ¶ So Saúl helde the kingdome ouer If-raél, and foght
againft all his enemies on

Lau. 7, 21. & 19, 26. Aen. 12, 16.

8. That the blood of the beaks y fhall be fame, may be preffed
out vpon it.

9. Or, of that ftone began be to fayde an al-

10. To affie co-uefel of him.

Indg. 20, 2. "Sir, weare,

11. Canfe y Iue to fall on him y hathe broke the othe: but he
doth not confider his prefumpit in commanding the fame
othe.

12. The people thought their duette to re-fcue him, who of
ignorance, had but bro-ken a raihe ftone, and by whome
they had recented fo great a be-uefite.

Liii.

Amalék deftroyed.

I. Samuél.

Saúl rebuked. 260/1224

• Or, mercesse them.

1 As the Lord had commis- ded, Deu, 24, 17.

u Called also Ahmadák, Chap 14, 2.

2 Which was the wife of Daud, Chap 18, 17.

y Whome Io- ab the captai- ne of Daud fave, 2 Sam. 1, 17

a As Samuél had forewar- ned Chap 2, 12.

Chap 9, 16.

a Becans he hashe prefer- red thee to this honour, thou art boid
to obey him. Exod. 17, 14. 2006. 24, 26.

b That this might be an example of Gods vengeance a- gainth
the that male cruelly with his peo- ple.

• Or, youre their number by the damber, which they brought •
Or, fight in the valley.

a Which were the puterine of Iseheb Mo- fis father in lawe d
For Iseheb came to visit them and go- on them go-a c omiel,
Exod. 38, 39.

euerie fide, against Moáb, and against the children of Ammón,
and against Edóm, and against ý Kings of Zobáh, & against

the Philistims: & whetherfocuer he went, he 'handled them as wicked men.

48 He gathered also an hofte & fmote ¹ A- malék, & defiuered Ifraél out of the hács of them that fpoiled them.

49 Now the fonnes of Saúl were Iona- thán, ¹ and Ifhui, and Malchishúa: and the names of his two daughters, the elder was called Meráb, and the yonger was na- med ² Michál.

50 And ý name of Sauls wife was Ahinoam the daughter of Ahimáaz: and the name of his chief captaine was ³ Abnér the fon- ne of Ner, Sauls vnclé.

51 And Kifh was Sauls father: and Ner the father of Abnér was the fonne of Abnél.

52 And there was fore warre against the Philistims all the dayes of Saúl: & ¹ who- mefocuer Saul fawe to be a fhong man, & mere for the warre, he toke him vnto him.

CHAP. XV.

3 Saúl is commanded to flay Amalék. 9 He fpareth Agág & the heft things. 19 Samuél repreoueth hom. 22 Saúl is recieffed of the Lord, and his kingdome gi- mente another. 23 Samuél heweth Agág in pieces.

1 A Frenarde Samuél faid vnto Saúl, ² The Lord fent me to anoint thee King ouer his people ouer Ifraél: nowe therefore ³

obey the voyce of the wordes of the Lord.

2 Thus faith the Lord of hostes, I remember what Amalék did to Ifraél, ⁴ how they layed was for them in the way, as they came vp from Egypt.

3 Nowe therefore go, and fmite Amalék, & deftroye ye all that pertaineth vnto them, and haue no cópaffion on them, but ⁵ flay bothe man and woman, bothe infant and fuckeling, bothe oxe, and fhepe, bothe camel, and affe.

4 ¶ And Saúl affembled the people, and 'nombred them in Telaim, two hundreth thoufand fotemen, and ten thoufand men of Iudáh.

5 And Saúl came to a citie of Amalék, ⁶ and fet watch at the riuer.

6 And Saúl faid vnto the ⁷ Kenites, Go, departe, and get you downe from among the Amalekites, lest I deftroy you with them: for ye fhewed ⁸ mercy to all the children of Ifraél, when they came vp fró Egypt: and the Kenites departed from among the Amalekites.

7 So Saúl fmote the Amalekites from Ha- uiláh as thou comdest to Shur; that is before Egypt,

8 And toke Agág the King of the Amalekites aliue, and deftroyed all the people with the edge of the fwoird.

9 But Saúl and the people fpared Agág, & the better fhepe, and the oxen, and the far

beaftes, and the lambes, and all that was good, & they wolde not deftroie the: but every thing that was vile & noght worthe, that they deftroyed.

10 ¶ The came the worde of the Lord vn- to Samuél, faying,

11 It ² repenteth me that I haue made Saúl King: for he is tuine d fó me, & hathe not perfo: med my commandments. And Samuél was moued, & cryed vnto the Lord all night.

12 And whé Samuél arofe early to mete Sa- úl in the morning, one tolde Samuél, fay- ing. Saul is gone to Carmél: and beholde, he hathe made him there a place, from whence he returned, and departed, and is gone downe to Gilgál.

13 ¶ The Samuél came to Saúl, & Saúl faid vnto him, Bleffed be ý of the Lord, I haue fulfilled the ² comandement of the Lord.

14 But Samuél faid, What meaneth then ý bleating of the fhepe in mine eares, & the lowing of the oxen which I heare?

15 And Saúl afwered, Thei haue broght the from the Amalekites: for the people fpa- red the beft of the fhepe, and of the oxen to facrifice them vnto the Lord thy God, and the zemnant haue we deftroyed.

16 Againe Samuél faid to Saúl, Let me teft thee what the Lord hathe faid to me this night. And he faid vnto him, Say on.

17 Then Samuél faid, When thou waft ¹ li- tle in thine owne fight, waft ý nor made the head of the tribes of Ifraél ² for the Lord anointed thee King ouer Ifraél.

18 And the Lord fent thee on a ioutney, & faid, Go, and deftroye thofe fmners the A- malekites, and fight against them, vntil thou deftroye them.

19 Now wherefore haft thou not obeyed ý voyce of the Lord, but haft turned to the praye, and haft done wickedly in the fight of the Lord?

20 And Saúl faid vnto Samuél, Yea, I ¹ haue obeyd ý voyce of the Lord, & haue gone ý way which the Lord fent me, and haue broght Agág the King of Amalék, & haue deftroyed the Amalekites.

21 But ý people toke of the fpoyle, fhepe, & oxen, & the chiefeft of the things which fluidde haue bene deftroyed, to offer vnto the Lord thy God in Gilgál.

22 And Samuél faid, Hâthe ý Lord as great pleafure in burnt offerings & facritices, as whé the voyce of ý Lord is obeied: behol- de, ³ to obey is better then facrifice, and to hearken is better then the fat of rammes.

23 For ¹ rebellion is as the finne of witch- craft, and transgression is wickednes and idolatrie. Becaufe thou haft caft away the worde of the Lord, therefore he hathe caft away thee from being King.

24 Then Saúl faid vnto Samuél, I haue fin ned

e God in his eternal coulsil neuer chidgech not repenteth, as vct. 29, though he fa- meth to vs to ripure, when ante thing go- eth contrary to his tempo- ral election.

f This is ý na- ture of hypo- crites, ¹ to be impodér ageift the truth, to condemne o- thers & infti- fit the idiot.

g Meaning of bafte chómih, as Chap 3, 24.

h He flindeft moft lipdély in his owne de fnefe bothe a- gainth God & his owne ef- ficence.

Enclef 4, 17. ofe 6, 7. mat 9, 13. & 22, 7.

1 God hateth nothing more then the difo- bedience of his comande- mine, though ý letme feme ef- ter fo good to man

Agág flayne:

I. Samuél. Daudid anointed. 128

k This was not true rep- ence, but dif- finuation, fea ring y
leffe of his king dome

I That is, to Daud in Meaning God, who maſteeth & preſeeth
this.

Mr. Is leader- a He ſuppoſed nothing leſſe then death, or as
ſome write, he paſſed not for death Exud 17,21. metab 24, 45

o Where his house was

y Thogh Saúl came where Samuel was, Chap 19,25. q As
ver.11

q Signifying, y we ought not to ſhowe our ſelves more pictual
than God, nor to la mle the, who- me he caſſeth of.

"She is their hand b That is, to make a peace offering, which
might be done clogh y Arke was not there.

ned: for I haue tranſpreſſed the comande- ment of the Lord, &
thy wordes, becauſe I feared the people, & obried their voyce.

25 Now therefore, I pray thee, take away my y linne, and turne
again with me, that I may worſhip the Lord.

26 But Samuél ſaid vnto Saúl, I wil not re- turne with thee: ſot
thou haſt caſt awaye the worde of the Lord, & the Lord haſhe
caſt away thee, that thou ſhaſt not be Kig ouer Iſhaél.

27 And as Samuél turned him felfe to go away, he caught y lap of his coat, & it reft.

28 Then Samuél faid vnto him, The Lord hafhe rent the kingdome of Ifhaél from thee this day, & hafhe giuen it to thy neighboun, that is better then thou.

29 For in dede the m ftiength of Ifhaél wil not lie nor repent: fot he is not a man that he fhulde repent.

30 Then he faid, I haue finned: but honour me, I pray thee, before the Elders of my people, & before Ifhaél, & turne againe w me, that I may worfhip the Lord thy God.

31 So Samuél turned againe, and followed Saúl: and Saúl worfhiped the Lord.

32 The faid Samuél, Bring ye hither to me Agág y King of the Amalekites: & Agág came vnto him pleafanily, and Agág faid, Truely the a bitterines of death is paffed.

33 And Samuél faid, a At thy fwoid: hafhe made womn childeles, fo fhall thy mother be childeles among other wome. And Sa- muél hewed Agág in pieces before the Lord in Gilgál.

34 So Samuél departed to a Ramáh, and Saúl went vp to his houfe to Gibtah of Saúl.

35 And Samuél came nomore to r fe Saúl vntil y day of his death: but Samuél mour ned for Saúl, and the Lord a repented

that he made Saúl King ouer Ifhaél.

CHAP. XVI.

1 Samuél is reprinted of God, & is sent to amine Dauíd. 2 God regardeth the heart 13 The Spirit of the Lord commeth vpon Dauíd. 14. The wicked Spirit is sent vpon Saúl. 15 Saúl fendeth for Dauíd.

1 The Lord the faid vnto Samuél, How long wilt y mourne for Saúl, a feing I haue caft him away from reigning ouer Ifhaél: fil thine horne with oyle and come, I wil find thee to Ifhál the Bethlehemite: for I haue prouided me a King among his fonnes.

2 And Samuél faid, How can I go for if Saúl fhall heare it, he wil kil me. Then the Lord answered, Take an heifer "w thee, & fay, I am come to do facrifice to y Lord.

3 And call I fhál to the facrifice, and I wil fhewe thee what y fhalt do, & y fhalt anoit vnto me him whome I name vnto thee.

4 So Samuél did y the Lord bade him, & came to Beth-léhem, and the Elders of the

towne were a aftonied at his comming, & faid, Commett thou peaceably?

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your sel- ues, & come with me to the sacrifice. And he sanctified Ifhál and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliáb, and said, Surely the Lords anointed is before him.

7 But the Lord said vnto Samuél, Look not on his countenance, nor on the height of his stature, because I have refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ifhál called Abinadáb, & made him come before Samuél. And he said, Neither hath the Lord chosen this.

9 The Ifhál made Shámáh come. And he said, Neither yet hath the Lord chosen him.

10 Again Ifhál made his seven sonnes to come before Samuél: & Samuél said vnto Ifhál, The Lord hath chosen none of these.

11 Finally Samuél said vnto Ifhál, "Are there no more children but these? And he said, There remaineth yet a little one behind, y kepe the shepe. Then Samuél said vnto Ifhál, a Send and fetch him: for we will not sit downe, till he be come hither.

12 And he sent, and brought him in: and he was ruddy, and of a good countenance, & comely visage. And the Lord said, Arise, or

anoint him: for this is he.

13 Then Samuél toke the horne of oyle, & anointed him in the middles of his bre- thren. And the Spirit of the Lord came vpon Dauid, from that day forward: the Samuél tofe vp, and went to Ramáh.

14 But the Spirit of the Lord departed from Saúl, and an euil fpirit sent of the Lord vexed him.

15 And Sauls feruáts faid vnto hi, Beholde now, y euil fpirit of God vexeth thee.

16 Let our lord therefore commande thy feruants, that are before thee, to feke a man, that is a conning player vpon the harpe: that when the euil fpirit of God commeth vpon thee, he may playe with his hand, & thou maleft be eafed.

17 Saúl then faid vnto his feruáts, Prouide me a man, I pray you, that can play wel, & bring him to me.

18 Then answered one of his feruants, and faid, Beholde, I hauefene a fonne of Ifhál, a Bethlehemite, that can playe, & is fit fog, valiát & a má of warte & wife in matres, & a comely pei fone, & y Lord is with hi.

19 Wherefore Saúl fin meffengers vnto Ifhál, & faid, Senc me Dauid thy fonne, which is with the fhepe.

20 And Ifhál toke an affe laden with bread & a flagon of wine
& a kid, & fent the by Liii.

c Fearing, left fome grievous criminalized, be- cause y Pro-
ther was not wome to come thelher.

d Thinking, y Eliáb had be- ne appointed of God to be made
King

1 Chro 21,29. & 11,20. & 17,10. & 20,12. Psal. 7,10c

"Be are the children ended

2 Sam. 7,8. Psal 18,21. & 19,22.

All 7,48. & 13,22 "Disgripped.

e The wicked Spirits are at Gods common doient to ex- ecute
his wil against y wie- hed.

f Thogh Da- uid was now anointed King by y Pro- ph. 1, yet
God wilde exact fe him in fon- ary forces be- fore he had the
vie of his kingdome.

Goliáth defieth Ifraél.

I. Samuél.

the hand of Daudid his fonne vnto Saúl. 21 And Daudid came to
Saúl, and 'stode be- fore him: and he loued him very wel, and
he was his armour bearer. 22 And Saúl fenc to Ifnáí, faying,

Let Da- uid now remaine with me: for he hathe founde fauour
in my fight. 23 And fo when the euil spirit of God ca- me vpon
Saúl, Daid toke an harpe and plaied with his hand, & Saúl
was e refre- fhed, & was eafed: for the euil spirit depar- ted
from him.

CHAP. XVII.

C. to Ephre dammim.

C. of the 1st.

a. Between the two camps.

On, most of place.

b. That is, of the 4 oner- ber halfe an once the the- hal & don
the- helt weight enometh to all lib; qua- ters Congress.

v. The first one.

v. All with

Chap. 18, 2.

The Philiflims make marre again! Ifraél. 10 Goliáth defieth
Ifraél. 17 Daid is fanc to his brethren. 14 The strength and
boldness of Daid. 47 The Lord faneeth me by fowde nor
fpaere. 10 Daid killeth Goliáth and the Philiflims flee.

1 Now the Philiflims gathered their armies to battel, and came together to Shochóh, which is in Iudáh, & pitched between Shochóh and Azckáh, 'in the co- aft of Dammim.

2 And Saúl, and the men of Ifraél' affem- bled, and pitched in the valley of Eláh, & put them felues in battel array to mete the Philiflims.

3 And the Philiflims fto de on a mountaine on the one fide, and Ifraél fto de on a mo- untaine on the other fide: fo a valley was between them.

4 Then came a má between them: bothe out of the tences of the Philiflims, na- med Goliáth of Gath: his height was fix cubits and an hand breadth,

5 And had an helmet of brafle vpó his he- ad, and a brigandine vpon him: and the weight of his brigandine was fiue thou- fand fhekels of brafle.

6 And he had 'bootes of brafle vpó his leg- ges, & a fhilde of brafle vpó his fhoulders.

7 And the fhafte of his fpeare was like a weauers beame: and his fpeare head weyed fix hundreth fhekels of yron: and one bea- ring a fhilde went before him.

8 And he fto de, and cryed againft the hofte of Ifraél, and faid vnto them, Why are ye come to fet your battel in array: am nor

I a Philiflim, and you feruáts to Saúl: chofe you a má for you,
& let him come downe to me.

9 If he be able to fight with me, and 'kil me, then wil we be
your feruants: but if I ouercome him, and kil him, then fhall ye
be our feruants, and ferue vs.

10 Alfo the Philiflim faid, I defie the hofte of Ifraél this day:
giue me a man, that we may fight together.

11 When Saúl and all Ifraél heard thofe wordes of the
Philiflim, they were dif- couraged, and greatly afrayed.

12 Now this Daudid was the fonne of an Ephrathite of Beth-
léhem Iudáh, named

Ifnáí, which had eight fonnes: and this má was taken for an
olde man in the dayes of Saúl.

13 And the thie eldeft fonnes of Ifnáí went and followed Saúl
to the battel: and the names of his thre fonnes that wér to bat-
tel, were Eliáb the eldeft, & the next Abi- nadáb, and the third
Shammáh.

14 So Daudid was the leaft: and the thre eldeft went after Saúl.

15 Daudid alfo went, but he returned from Saúl to fede his
fathers fhepe in Beth-lé- hem.

16 And the Philiflim drewe nere in y mor- ning, and euening,
and continued fourtie dayes.

17 And Ifnái faid vnto Dauid his fonne, 18 Take now for thy
brethren an Epláh of this parched corne, and thefe ten cakes,
and runne to the hofte to thy brethren.

19 Alfo cary thefe ten frefh chefes vnto the captaine, and loke
how thy brethren fare, and receiue their pledge.

20 (Then Saúl and they, and all the men of Ifraél were in the
valley of Eláh, figh- ting with the Philiflims)

21 So Dauid rofe vp early in the mornig, and left the fhepe
with a keper, and toke and went as Ifnái had commanded him,
& came within the compaffe of the hofte: & the hofte went out
in array, and show- ted in the battel.

22 For Ifraél and the Philiflims had put them felues in array,
armie againft ar- mie.

23 And Dauid left the things, which he bare, vnder the hands
of the keper of the "carriage, and ran into the hofte, & came,
and affed his brethren "how they did.

24 And as he talked with them, beholde, the man that was
between the two armies, ca- me vp, (whofe name was Goliáth
the Phi- liflim of Gath) out of the 'armie of the Philiflims, and
fpake f fuche wordes, & Dauid heard them.

25 And all the men of Ifraél, when they faw the man, ran away from him, & were fore afrayed.

26 For euery man of Ifraél faid, Sawe ye not this man that cometh vp: euen to re- uile Ifraél is he come vp: and to him that killeth hi, wil the King giue gieat riches, and wil giue him his daughter, yea, and make his fathers houfe s fre in Ifraél.

27 Then Daud fpake to the men that ftode with him, and faid, What fhalbedo- ne to the man that killeth this Philiflim, and taketh away the f flame from Ifraél: for who is this vncircumcised Philiflim, that he fhulde reuile the hofte of the li- uing God:

28 And the people answered him after this maner, faying, Thus fhall it be done to

the, he was aff- ted among the that have effect.

e To ferne Sa- úl, as chap 18, ver. 19.

d Thogh Ifnái ment one thig, yet Go de pro- indence dran- fed Daud to another end.

e If they have laied anethig to gage for shirt nereftu- ne, redeem in out:

the, veffid the of peare

on, valley, As are shawl rehearled ver- ly, 9.

Inf. 27, 28

g From 12 to 14 & payments.

b This diffe- neer f be do- eth to Ifraél,

the

Dauids faith.

I. Samuël. Goliáth flayne. 129

the man that killeth him.

28 And Eliáb his eldest brother heard whé he spake vnto the men, & Eliáb was very angry with Daud, and said, Why camest thou downe hethert and with whome haft y left those ft we shepe in the wildernes I knowe thy pride and the malice of thine hear, that thou art come downe to se the battel.

29 Then Daud said, What haue I now done? Is there not a cause?

30 And he departed from him into the prefence of another, and spake of the same maner, and the people answered him according to the form: it wordes.

31 ¶ And the that heard the wordes which Daud spake, rehearfed them before Saúl, which caused him to be broght.

32 So Dauid said to Saúl, Let no mans heart faile him, because of him: thy seruant wil go, and fight with this Philístim.

33 And Saúl said to Dauid, Thou art not a able to go against this Philístim to fight with him: for thou art a boye, and he is a man of warre from his youth.

34 And Dauid answered vnto Saúl, Thy seruant kept his fathers shepe, and there came a lyon and likewife a beare, and toke a shepe out of the flocke,

35 And I went out after him & smote him, & toke it out of his mouth: and when he arose against me, I caught him by the bearde, and smote him, an I slewe him.

36 So thy seruant slewe bothe the lyon, and the beare: therefore this vncircumcised Philístim shalbe as one of them, feing he hath railed on y hosite of the liung God.

37 ¶ Moreou: Dauid said, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philístim. Then Saúl said vnto Dauid, = Go, and the Lord be with thee.

38 And Saúl put his rayment vpon Dauid, and put an helmet of brasse vpo his head, and put a brigandine vpon him.

39 The girded Dauid his sworde vpon his rayment, and began to go: for he neuer proued it: and Dauid said vnto Saúl, I can

not go with thefe: for I am not accuftomed, wherefore Daud
put them of him.

40 Then toke he his a ftale in his hand, and chofe him fue
fmothe ftones out of a brooke, and put them in his fhepherdes
bag or fkrippe, & his fling was in his hafd, and he drewne here
to the Philiftim.

41 ¶ And the Philiftim came & drewne here vnto Daud, and
the man that bare the fhield went before him.

42 Now when the Philiftim loked about and fawe Daud, he
difdeined him: for he was but yong, ruddy & of a comely face.

43 And the Philiftim laid vnto Daud, Am

I a dog, that thou commeft to me with ftawe? And the Philiftim
* curfed Daud by his gods.

o He fware by his gods that he wilde defcruye him.

44 And y Philiftim laid to Daud, Come to me, and I wil giue
thy flefh vnto the foules of the heauen, and to the beaftes of the
field.

45 ¶ The laid Daud to y Philiftim, Thou commeft to me with a
fworde, and with a fpeare, and with a fhield; but I come to thee
in the Name of the Lord of hoftes, the God of the hoſte of
Ifraél, whome thou haft railed vpon.

46 This p day fhall the Lord clofe thee in mine hand, and I fhall
fmire thee, and take thine head from thee, and I wil giue the
carkrles of the hofte of the Philíftims this day vnto the foules
of the heauen, & to the beaftes of the earth, y all the worlde
may knowe that Ifraél harhe a God,

47 And that all this affembly may knowe, that the Lord faueth
not with fworde nor with fpeare (for the battel is the Lords) &
he wil giue you into our hands.

48 And when the Philíftim arofe to come and drawne here vnto
Dauid, Dauid y hafted & ran to fight againft the Philíftim.

49 And Dauid put his hand in his bag, and toke out a ftone, &
flang it and fmote the Philíftim in his forehead, that the ftone
fticked in his forehead, and he fel grout-ling to the earth.

50 So Dauid * ouercame the Philíftim with a fling and with a
ftone, & fmote the Philíftim, & flewe him, when Dauid had no
fworde in his hand.

51 Then Dauid ran, and ftode vpon the Philíftim, and toke his
fworde & drew it out of his fheath, and ftwe him, & cut of his
head therewith. So whé the Philíftims fawe, that their
champion was dead, they fl.d.

52 And the men of Ifraél and Iudáh arofe, and fhowted, and
followed after the Philíftims, vntil the came to the 'valley, and

vnto the gates of Ekión: and the Philíftims fel downe wounded
by the way of Shaaráim, euen to Gath and to Ekión.

53 And the children of Ifraél returned fro put fuing the
Philíftims, and fpoiled their tents.

54 And Daud toke the head of the Philíftim, and broght it to
Ierufalém, and put his armour in his tent.

55 ¶ When Saúl fawe Daud go for the againft the Philíftim, he
faid vnto Abnér the captaine of his hofte, Abnér, * whose fonne
is this yong man and Abné: answered, As thy foule liueth, ó
King, I can not rel.

56 The the King fai?, Enquire thou whose fonne this yong man
is.

57 And when Daud was returned from the Ki.

p Daud being affured bofte of his cant, & of his cfelling,
prophesieth of the deftrue-tion of the Philíftims.

q Refg moved with a feruant eade to be re-merged vpon this
blafphu-mer of God's Name.

Eccl. 47.4. 1.2006.4.20

40. Saúl, the case.

41. Lord's as Beth léhem.

r That is, of what families tribe is he? or elz, he had for-gemen
Dauid, albeit he had weaned fo great a beaftes by him.

b Por his fathers fending was a inffe oc-caſion, & alfo he fole
him fell inwardly mound by God's Spirit.

k Here Satan goeth Dauids faith by the inffeffion of Saul.

l Dauid by the experience y he harhe had in time path of God:
helpe, nothing dou-teth to ouer-come this di-ger, feing he was
zealous for God's Ilo-zeur.

m Por by the-fe examples he ſawe that the power of God was
w him.

40. Affeed

n To y ſome that by theſe weake mean God might only be
knowe to be y anor of this viſto-ate.

Ionathans loue to Dauid. I. Samuél.

Dauids wífdome,

slaughter of ¶ Philíftim, the Abner toke him, & broght him before Saúl with the head of the Philíftim in his hand.

38 And Saúl faid to him, Whofe fonne art thou, thou yong man? And Daud anfwe-red, I am the fonne of thy feruant Iñáil the Bethlehemite.

CHAP. XVIII.

1 The amíste of Ionathán and Daud. 2 Saúl emieth Daud: for the prafe that the womé gaue him 11 Saúl wolde haue flayne Daud 17 He promíeth him Meráb to wífe, but giueth him, Michál 27 Daud deliue-rath to Saúl two hundreth forefkumes of the Philí-ftims. 29 Saúl feareth Daud, feing that the Lord is with him.

a His affliction was fully hune toward him

1 And when he had made an end of speaking vnto Saúl, the a foule of Ionathán was knut with the foule of Da-uid, and Ionathán loued him, as his owne foule.

2 And Saúl toke him that day, and wolde not let him returne to his fathers houfe.

3 Then Ionathán and Daud made a coue-nant: for he loued him as his owne foule.

4 And Ionathán put of the robe that was vpon him, and gaue it Daud, and his gar-ments, euen to his fworde, & to his bowe, and to his girdle.

b That is, he prospered in all his deings.

5 And Daud went out whetherfceuer Saúl fent him, & behaued him felfe b wífely: fo that Saúl fet him ouer the mé of warte, and he was accepted in the fight of all the people, and alfo in the fight of Sauls fer-uants.

c To wit, Go-liáth.

6 ¶ When thei came againe, and Daud re-turned from the slaughter of the a Phili-ftim, the women came out of all cures of Ifraél, finging and dansing to mete King Saúl, with timbrels, with infirmitis of ioye, and with rebeckes.

7 The deferred, playing Chap. 21, 22, & 29, 3 exilif 47, 7.

7 And the women "fang by cours in their playe, & faid," Saúl hatue flavne his thou-fand, and Daud his ten thoufand.

8 Therefore Saúl was exceeding wrath, and the faying difpleafed him, & he faid, Thei haue afcribed vnto Daud ten thoufand, & to me thei haue afcribed but a thoufand, & what can he haue mote faue the kigdome?

d Because he bare him faue & hatred.

9 Wherefore Saúl d had an eye on Daud from that day forwarde.

e That is, fpe-ke as a mi he-fide him felfe: for fo the peo-ple abufed this worde, when thei colde not vnceffand.

10 ¶ And on the morowe, the euil fpirit of God came vpon Saúl, & he e prophecied in the middes of the houfe: and Daud plaied with his hand like as at other times, and there was a fpeare in Sauls hand.

11 And Saúl toke the fpeare, and faid, I wil fmite Daud through to ¶ wall. But Daud auoyded twife out of his prefence.

12 And Saúl was af. aied of Daud, becaufe the Lord was with him, and was departed from Saúl.

13 Therefore Saúl put him from him, and made him a captaine ouer a thoufand, and he went f out and in before the people.

14 And Daud behaued him felfe wífely in all his waies: for the Lord was with him.

15 Wherefore when Saúl fawe that he was vety wífe, he was afraied of him.

16 For all Ifraél and Iudáh loued Daud, becaufe he went out and in before them.

17 ¶ The Saúl faid to Daud, Beholde mine eldct daughter Meráb, her I wil giue thee to wife: onely be a valiant fonne vnto me, and a fight the Lords battels: for Saúl thoght, Mine hand fhall not be vpon him, but the hand of the Philíftims fhall be vp-on him.

18 And Daud answered Saúl, What am I and what is my life, or the familie of my father in Ifraél, that I ffulde be fonne in lawe to the King?

19 Howbeit when Meráb Sauls daughter ffulde haue bene giue to Daud, b fhe was giue vnto Adriel a Meholathite to wife.

20 ¶ Then Michál Sauls daughter loued Daud: and thei fhewed Saúl, & the thing pleafed him.

21 Therefore Saúl faid, I wil giue him her, that the may be a ffniate to him, and that the bad of the Philíftims may be againft hi. Wherefore Saúl faid to Daud, Thou fhalt this day be my fonne in lawe in the one of the twaine.

22 And Saúl comanded his feruants, Speake with Daud fecretly, and fay, Beholde, the King hathe a fauour to thee, and all his feruants loue thee: be now ther: fore the Kings fonne in lawe.

23 And Sauls feruants fpake thefe wordes in the eares of Daud. And Daud faid, k Semeth it to you a light thing to be a Kings

fonne in lawe, feing that I am a poore man and of fmall reputacion?

24 And then Sauls feruants broght him worde againe, faying, Sache wordes fpake Daud.

25 And Saúl faid, This wife fhall ye fay to Daud, The King deifreth no dowrie, but an hūdreth forefkumes of the Philiftims, to be auinged of the Kings enemies: for Saúl thoght to make Daud fall into the hands of the Philiftims.

26 And when his feruáts tolde Daud thefe wordes, it pleafed Daud wel, to be the 1 Kings fonne in lawe: and the dates were not expired.

27 Afterwarde Daud arofe with his men, and went and flewe of the Philiftims two hun treth men: and Daud broght their forefkumes, and m ther gaue them wholly to the King that he might be the Kings fonne in lawe: therefore Saúl gaue him Michál his daughter to wife.

28 Then Saúl fawe, & vnderftode that the Lord was with Daud, & that Michál the daughter of Saúl loued him.

29 The Saúl was more & more a fraied of

g Fight agaiht them y warre againe Gods people

h By whome he had fure fonnes, which Daud put to death at the request of the Gloucinites, 2 Sam 24, 8.

i So his hypocrisie appear-rabtion under presence of fa-ouer he
roght his defraudish.

k Meaning, he was out a-ble to endowe his wife with riches.

l Because he thoght him reliv able to compaffe the Kings
request.

m Meaning, Daud and his soldiers

n To be depri-uid of his kigdome.

f Meaning, he was captaine ouer y people.

Michálfaueth Daud.

I, Samuél. Saúl prophecieth. 130

o That is Da- uid had better face, if again the Philistims then
Saúl me.

Daud, and Saúl became alway Dauds enemy.

And when the princes of the Philistims went forth, at their
going forth the Daud behaved him selfe more wisly then all
theifuates of Saúl, so that his name was muche set by.

CHAP. XIX.

2 Ionathán declareth to 'Daud the wicked purpose of Saúl 11
Michál his wife faueth him 12 Daud commeth to Samuél. 13

The Spirit of prophesia com- meth to Saúl.

1 Then Saúl spake to Ionathán his son- ne, and to all hisifuates, that they shulde kill Daid: but Ionathán Sauls sonne had a great fauour to Daid.

2 And Ionathán tolde Daid, saying, Saúl my father goeth about to flaye thee: now therefore, I pray thee, take hede unto thy selfe unto the morning, and abide in a se- cret place, and hide thy selfe.

3 And I wil go out, and stand by my father in the field where thou art, and wil co- mun: with my father of thee, and I wil se what he saith and wil tel thee.

4 And Ionathán spake good of Daid unto Saúl his father, and said unto him, Let not the King sinne against his fuar, against Daid: for he hath not sinned a- gainst thee, but his wokkes haue bene to thee very good.

5 For he "did" put his life in danger, and flewe the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioyseist: wherefore then wilt thou sinne against innocent blood, & flaye Daid without a caufe?

6 Then Saúl hearkened unto the voyce of Ionathán, and Saúl sware, As the Lord liueth, he shal not dye.

7 So Ionathán called Dáuid, and Iona- thán shewed him all those wordes, & Io- nathán brought Dáuid to Saúl, and he was in his presence as in times past.

8 ¶Againe the warre began, and Dáuid wét out and foght with the Philistims, and flewe them with a great slaughter, & they fled from him.

9 ¶And the euil Spirit of the Lord was vpó Saúl, as he face in his house hauing his spare in his hand, and Dáuid played with his hand.

10 And Saúl entended to smite Dáuid to the wall with the spare: but he turned a- fide out of Sauls presence, and he smote the spare against the wall: but Dáuid fled, and escaped the same night.

11 Siúl also sent messengers unto Dauids house, to watche him, and to flaye him in the morning: & Michál Dauids wife tolde it him, saying, If thou faue not thy self this night, tomorrowe thou shalt be flame. 12 So Michál let Dáuid downe through

a windowe: and he went, and fled, and escaped.

13 Then Michál toke an image and layed it in the bed, and put a pillowe stufied with goates heere vnder the head of it, and co- ueled it with a cloth.

14 And when Saúl sent messengers to take Daid, the said, He is sickes.

15 And Saúl sent the messengers againe to se Daid, saying, Bring him to me in the bed, that I may flaye him.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillowe of goates heere vnder the head of it.

17 And Saúl said unto Michál, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michál answered Saúl, He said unto me, Let me go, or els I wil kill thee.

18 ¶So Daid fled, and escaped, and came to Samuél to Ramáh, and tolde him all that Saúl had done to him: and he and Sa- muél went and dwelt in a Naióth.

19 But one tolde Saúl, saying, Beholde, Da- uid wat Naióth in Ramáh.

20 And Saúl sent messengers to take Da- uid: and when they sawe a companye of Prophets prophecying, and Samuél standing as appointed ouer them, the Spi- rit of God fel vpon the messengers of Saúl, and they also prophecied.

21 And whe it was tolde Saúl, he sent other messengers, and they prophecied likewise: againe Saúl sent the third messengers, and they prophecied also.

22 Then went he him self to Ramáh, and came to a great wel that is in Sechú, and he asked, and said, Where are Samuél and Daid? and one said, Beholde, they be at Naióth in Ramáh.

23 And he went thither, ouen to Naióth in Ramáh, and the Spirit of God came vpon him also, and he went prophecying until he came to Naióth in Ramáh.

24 And he stupt of his clothes, and he prophecied also before Samuél, and fel to downe naked all that day and all that night: therefore they say, "Is Saúl also a- mong the Prophets?"

CHAP. XX.

1 Ionathán comforteth Daid 2 They reune their league 3 Saúl welde haue kissed Ionathán 4 Ion- athán aduerifeth Daid by thro arrows of his fa- ther's fury:

1 And Daid fled from Naióth in a Ramáh, and came and said before Ionathán, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said unto him, God forbid, thou shalt not dye: beholde, my father wil do K.

f Beholde, how? vyrke to accomplish their rage, so- ther regalde othe not feed- ship, God not men.

g Maioth was a fihule whe- te the worde of God was fudged,
oere of Ramáh.

h Bring their chief instru- ther i Chaged their mudes and
praised God.

h With a ado- de to perscen- te them.

i His kingly apparel

m He kissed him selfe as other did Chap 10, 11.

a For Saúl was layed, & pro- phecied a day & a night by Gods
pro- udance, that Dauid might have time so escape

a Before Saúl foght Dauids life secretly, has now his byphrriti
burketh forth to open cruel- ter

b That I may go: thee wor- ning what to do.

wks he put his foals to his head Philg 12, 3. 1 Sam 27, 28. psal
119, 109.

c Whatsoener he pretended outwardly, yet his heart was full of
ma- late

d He plaide on his harpe to mitigate age of the e uil Spirit, as
Chap 16, 15

e Thus God omand both the sinne and daughter of this tyrant
to fauour Dauid against their father.

Ionathans loue.

I. Samuel.

Ionathán is reuiled.

*He reuile is to mor care.

b I am in great danger of death.

"He says.

c At what time there should be a solace sacrifice, Nib. 18, 11
to the if they added peace offings and feasts.

d Read Chap. 1, 21.

Chap. 1, 21. & 22, 24.

e That he were fully determined.

f If thy father do favour me.

g The Lord punishes me more grievous. ity.

h I knowe if thou wered now preferred to a kingdoms, thou
wol- dest not de- stray me, but sheweth thy fel- fe friendly to
my poherence.

nothing great nor finale, but he wil "shew it me: and why
shulde my father hide this thing from me: he wil not do it.

3 And Daud fware againe and faid, Thy father knoweth that I haue founde grace in thine eyes: therefore he thinketh, Ionathán fhál not knoweth, lest he be fory: but in dede, as the Lord liueth, and as thy foule liueth, there is but a, a steppe betwene me and death.

4 Then faid Ionathán vnto Daud, What- foeuer thy foule? requireth, that I wil do vnto thee.

5 And Daud faid vnto Ionathán, Beholde, tomorowe is the first day of the moneth, and I shulde fit with the King at meat: but let me go, that I may hide my felfe in the fields vnto the third day at euen.

6 If thy father make mention of me, then fay, Daud asked leaue of me, y he might go to Beth-dehe to his owne citie: for there is a y verely sacrifice for all that familie.

7 And if he fay thus, It is wel, thy feruant fhál haue peace: but if he be angry, be fure that wickednes is concluded of him.

8 So fhált thou shewe mercy vnto thy feruant: for thou halt ioyned thy feruant into a couenant of the Lord with thee, & if there be in me iniquitie, flaye thou me: for why shuldest thou bring me to thy father?

9 And Ionathán answered, God kepe y from thee: for if I knewe that wickednes were concluded of my father to come vpon thee, wolde not I tel it thee?

10 The faid Daud to Ionathán, Who fhall tel me? how fhall I knowe, if thy father anfwere thee cruelly?

11 And Ionathán faid to Daud, Come and let vs go out into the field: and they twaine went out into the field.

12 Then Ionathán faid to Daud, O Lord God of Ifi ael, when I haue groped my fathers minde tomorowe at this time, or with in this thre dayes, & if it be wel with Daud, and I then fend not vnto thee, and shewe it thee,

13 The Lord do fo & mucche more vnto Ionathán: but if my father haue minde to do thee euil, I wil shewe thee alfo, & fend thee away, that thou mayeft go in peace: and the Lord be with thee as he hathe bene with my father.

14 Likewise I require not whiles I liue: for I dont not but thou wilt shewe me the mercy of the Lord, h that I dye not.

15 But I require that thou cut not of thy mercie from mine houfe for euer: no, not whe the Lord hathe destroyed the enemies of Daud, euerie one from the earth.

16 So Ionathán made a bonde with the houfe of Daud, faying, Let the Lord require it at the hands of Dauds enemies.

17 And againe Ionathán fware vnto Daud, becaufe he loued him (for he loued him as his owne foule)

18 The faid Ionathán to him, Tomorowe is y firft day of the moneth: and thou fhalt 'be looked for, for thy place fhallbe empty.

19 Therefore thou fhalt hide thy felfe thre dayes, then thou fhalt go downe quickly and come to the place where thou drdeft hide thy felfe, when this matter was in hand, & fhalt remaine by the stone "Ezel.

20 And I wil fhoote thre arrowes on the fide thereof, as thogh I fhot at a marke.

21 And after I wil fend a boy, faying, Go, feke the arrowes. If I fay vnto the boy, Sc, y arrowes are on this fide thee, bring them, and come thou: for it is "wel with thee and no hurt, as the Lord liueth.

22 But if I fay thus vnto the boy, Beholde, the arrowes are beyond the thee, go thy way: for the Lord hathe fent thee away.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betwene thee and me for euer.

24 So Daud hid him felfe in the field: & when the firft day of the moneth came, the King fate to eat meat.

25 And the King fate, as at other times vpo his feat, euen vpon his feat by the wall: & Ionathán arofe, and Abner fate by Sauls

fide, but Dauds place was empty.

26 And Saúl faid nothing that day: for he thoght, Some thing hathe befallen him, though he were clean, or als becaufe he was not purified.

27 But on the morow which was the fecod day of the moneth, Dauds place was emptie againe: and Saúl faid vnto Ionathán his fonne, Wherefoe commeth not the fonne of I fhai to meat, nether yesterday nor to day?

28 And Ionathán answered vnto Saúl, Daud required of me, that he might go to Beth-lehem.

29 For he faid, Let me go, I pray thee: for our familie offreth a sacrifice in the citie, and my brother hathe fent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, & fe my brethre: this is the caufe that he cometh not vnto the Kings table.

30 Then was Saúl angry with Ionathán, & faid vnto him, Thou fonne of the wicked rebellious woman, do not I knowe, that thou halt chofen the fonne of I fhai to thy confusion and to the confusion and flame of thy mother?

31 For as long as the fonne of I fhai liueth vpon the earth, thou fhalt not be ftahli-shed, nor thy kingdoms: wherefore now fend and fet him vnto me, for he "fhal furely dye.

32 And Ionathán answered vnto Saúl his father,

Or, mentioned.

"Life of the way, he can't be found as a figure to show the man
to tell that puffed by

"The peace."

3 The Lord is the amount of thy departmen.

k Yet he might haue fume ba-fives to let him.

l Thus he speaketh com-emptorously of Daud.

m That is a peace offing.

n Meaning all his kinffulke.

o Thou are e-uer contrary vnto me as thy mother is.

"Life, flour of death."

Dauid fled.

I. Samuél. The shewbread. 131

p For it were to great tyrâ- nis to put one to death and not to shew y cause why

father, and said vnto him, Wherefore shal he p dye: what hathe he done)

33 And Saúl cast a speare at him to hit him, whereby Ionathán knewe, that it was de- termined of his father to slaye Dauid.

34 So Ionathán arose from the table in a great angre, and did eat no meat the secod day of the moneth: for he was sory for Dauid, and because his father had reui- led him.

q For this was the third day, as it was a- greed vpon, rect s.

35 On the next morning therefore Iona- thán went out into the field, 1 at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Runne now, seke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyonde him.

37 And when the boy was come to the pla- ce where the arrowe was that Ionathán had shot, Ionathán cryed after the boy, & said, Is not the arrowe beyond thee?

r By these wordes he ad- monified Da- uid what he ought to do

38 And Ionathán cryed after the boy, 1 Ma- ke spede, haste and stand not stil: and Io- natháns boy gathered vp the arrowes, and came to his master,

39 But the boy knewe nothing: onely Iona- thán and Dauid knewe the matter.

b Ele. 1.8.2. more.

40 Then Ionathán gaue his "bowe and ar- rowes vnto the boy that was with him, & said vnto him, Go, carie them into the citie.

f Is femeh y he had shot on the Nore side of the stone, let the boy shulde haue espred Dauid

41 Aasone as the boy was gone, Dauid arose out of a place that was towarde the South, and fel on his face to the ground, and bowed him selfe thre times: and they kyffed one an other, and wept bothe twai- ne, til Dauid exceeded.

e Which othe he callich in the eighs ver- se the counel of the Lord.

42 Therefore Ionathán said to Dauid, Go in peace: that which we haue s sworne bothe of vs in the Name of the Lord, saying, The Lord be betwene me & thee, and betwene my seede and betwene thy se- ede, let it stand for euer.

43 And he arose and departed, and Iona- thán went into the citie.

CHAP. XXI.

1 Daud fleeth to Neb to Ahimélech the Priest. 4 He geteth of him the shewbread to satisfie his hun- gye. 7 Dvé^g Saúl feruant was prefene. 10 Daud fleeth to King Achish. 11 And there fameth him selfe mad.

a Where the Arke the was, to slaye coufel of the Lord

1 Hen came Daud to a Nob, to Ahi- mélech the Priest, and Ahimélech was astonyed at the meeting of Daud, and said vnto him, Why art thou alone, and no ma with thee?

b These infi- ments that we se to the faunz of God, eua- che to that no- ne lathe his cultice in him selfe, but re- centeth it of God's murete.

2 And Daud said to Ahimélech the Priest, The b King hathe commanded me a cer- teine thing, and hathe said vnto me, Let no man knowe whereabout I find thee, & what I haue commanded thee, and I haue appointed my feruant to fuche and fuche places.

3 Now therefore if thou hast oght vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Daid, & said, There is no commune bread vnder mine hand, but here is "halowed bread, if y yong men haue kept them selues, at lealt from women.

5 Daid then answered the Priest, and said vnto him, Certainly women haue bene se- parate fro vs these two or the dayes since I came out: and the 4 vessels of y yong men were holy, though the way were pro- phane, & how much more then shal every one be sanctified this day in the vessel?

6 So the Priest gaue him halowed bread: for there was no bread there, faue the shew- bread that was take from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the feruants of Saúl f abiding before the Lord, named Doég the Edomite, the 'chiefest of Sauls herdemen)

8 And Daid said vnto Ahimélech, Is the- re not here vnder thine hand a speare or a sworde? for I haue neither broght my swor- de nor mine haines with me, because the Kings bufines required haste.

9 And y Priest said, The sworde of Goliath the Philistim, whome thou slewest in the valley of Eláh, beholde, it is wrapt in a clothe behinde the s Ephód: if thou wilt take that to thee, take it: for there is none other faue that here, & Daid said, There is none to that, giue it me.

10 And Dauid arose & fled the same day from the b prefence of Saúl, & went to A- chish the King of Gath.

11 And the feruants of Achish said vnto hi, Is not this Dauid the "King of the land? did they not fing vnto him in dances, say- ing, "Saúl hathe slaine his thousand, & Da uid his ten thousand?

12 And Dauid "considered these words, & was fore afraid of Achish the King of Gath.

13 And he chaged his b, haustour before the, and fained him selfe mad in their hands, & scrabled on the do:es of the gate, & let his spetle fall downe vpon his bearde.

14 Then said Achish vnto his feruants, Lo, ye se the ma is besie him selfe, wherefore haue ye broght him to me?

15 Haue I nede of mad man, that ye haue broght this fellowe to play the mad man in my prefence? b shal he come into mine houfe?

CHAP. XXII.

c Dauid hadeth him selfe in a cave. 2 Many that were in trouble came vnto him y Dvég accieth Ahimélech. 13 Saúl causeth the Priests to be slaine or Abrahár escapeth.

Exod 25, 26, lem 24, 5. mat 18, 5. c If they haue you
compassed with their wines.

d That is, their bodies.

e Shal be more careful to ha- ue his vessel holy, when he shal
haue met of this holy food.

f Varying to worship be- fore the Arke. "Or, master of them
that kept Sauls casted.

Chap 17, 2. g behide that place, where y his Priests gar most
lay.

b That is, out of Sauls do- minion

Chap. 17, 3.

Chap 18, 7. & 19, 5. accieth 47, 7. "For put they words to his
bears.

i By making matters and toys.

k Is he more to be in a Kings house?

K.iii.

Doegsvilanie.

I. Samuël.

Sauls crueltie.

a. Which was in the tribe of Iudáh and ne- re in Beth-lé- hem.

Or, reptaie.

b. For there was another so called in Iudáh.

c. For he fea- red the rage of Saúl against his house. d. That is, in Mizpéh, which was a strong holde.

e. That a great house went on him.

f. To that are of my tribe & image.

g. Hereby he wold perina- de the y this elspaacia was make horri- hle, where the fume consp- ined against the father, and the feruant against him master.

h. Which were the remount of the house of Ili, whose house God threatened to a yguille.

2. D. Anid therefore departed thence, and faued him selfeun the cause of A- dullám: and when his brethren and all his fathers house heard it, they went downe thither to him.

3. And there gathered vnto him all mé that were in trouble and all men that were in det, & all those that were vexed in minde, and he was their prince, and there were with him about foure hundred men.

4. And Daudid went thence to Mizpéh in Moáb, and faid vnto the King of Moáb, I pray thee, let my father and my mother

come and abide with you, til I knowe what God wil do for me.

5. And he broght them before the King of Moáb, and they dwelt with him all the while that Dauid kept him selfe in the holde.
6. And the Prophet Gad faid vnto Dauid, Abide not in the holde, but departe & go into the lád of Iudáh. The Dauid depar- ted and came into the forest of Háreth.
7. And Saúl heard that Dauid was dis- coured, and the men that were with him, and Saúl remained in Gibeáh vnder a tre in Ramáh, hauing his speare in his hand, and all his men stode about him.
8. And Saúl faid vnto his feruáts that stode about him, Heare now, ye sonnes of Ie- miní, wil the sonne of Ishái gue euerie one of you fields and vineyardes wil he make you all captaines ouer thoufands, & captaines ouer hundredths?
9. That all ye haue conspired against me, and there is none that telleth me that my son- ne hathe made a couenane with y sonne of Ishái & there is none of you that is fory for me, or sheweth me, that my sonne hathe stirred vp my feruant to lye in wait against me, as appareth this day.
10. The answered Doég the Edomite (who was appointed ouer the feruánes of Saúl) and faid, I fawe the sonne of Ishái

when he came to Nob, to Ahimélech the sonne of Ahitúb.

11. Who asked counfel of the Lord for him & gaue him vtrails, and he gaue him also the sworde of Goliáth the Philistím.
12. Then the King sent to call Ahimélech the Priest the sonne of Ahitúb, and all his fathers house, to wit, the Priests that were in Nob: and they came all to the King.
13. And Saúl faid, Heare now, thou sonne of Ahitúb. And he answered, Here I am, my lord.
14. Then Saúl faid vnto him, Why haue ye conspired against me, thou and the sonne of Ishái, in that thou hast giuen him vitai- le, and a sworde, and hast asked counfel of God for him, that he shulde rise against me, & lye in waite as appeareth this day?
15. And Ahimélech answered the King, & faid, Who is so faithful among all thy fee uáts as Daudid, being also the Kings sonne in lawe, & goeth at thy commandement, and is honorable inchine house?
16. Haue I this day first begon to aske co- unfel of God for himbe it far fro me, let not the King impute any thing vnto his feruant, nor to all the house of my father: for thy feruant knewe nothing of all this, lesfe nor more.
17. Then the King faid, Thou shalt surely dye, Ahimélech, thou, and all thy fathers house.

18. And the King faid vnto the sergens that stode about him,
Turne, & flaye the Priests of the Lord, becaufe their hand
al- so is with Daud, and becaufe they knewe when he fled,
and shewed it not to me. But the feruáts of the King &
wolde not mone their hands to fall vpon the Priests of the
Lord.
19. The the King faid to Doég, Turne thou and fall vpon the
Priests. And Doég the Edomite turned, and ran vpon the
Priests, and slewe that fame day foure score and fue
persones that did weate a linen Ephód.
20. Also Nob the citie of the Priests smote he with the edge of
the sworde, boshe man and woman, bothe childe and suck-
ling, bothe oxe and asse, and shepe with the edge of the
sworde.
21. But one of the sonnes of Ahimélech the sonne of Ahitúb
(whose name was Abia- thár) escaped and fled after Daud.
22. And Abiathár shewed Daud, that Saúl had slaine the Lords
Priests.
23. And Daud faid vnto Abiathár, I knewe it the fame day,
when Doég the Edomite was there, that he wolde tel Saúl. I
am the cause of the death of all the persones of thy fathers
house.

24. Abide thou with me, ye feare not: for he that sheeth my
life, shal fake thy life also: for with me thou shalt be in
faue- garde.

CHAP. XXIII.

25. Daid chafeth the Philistims from Keiláh. 25 Daid
deparreth from Keiláh, and remaineth in the wilder- nes of
Ziph. 26 Ionathán comforteth Daid. 26 Sauls entreprise is
broken in pursuing Daid.

26. Then they tolde Daid, faying, Be- holde, the Philistims
fight against Keiláh, and spoyle the barnes.

27. Therefore Daid asked coisfel of y Lord, faying, Shal I go
and smite these Phili- stims: And the Lord answered Daid,
Go and smite the Philistims, and faue Kei- lálh.

28. And Daid's men faid vnto him, Se, we be afraied here in
Iudáh, how much more if we come to Keiláh against the
hoste of

Haue I have other times al so, whd he had great assures,
consisted of the Lord for time

Or, for were.

For thel has we y this oghe not to obey y wicked clonan
demeat of the hang in thy ig y innocents.

1. This was God: prom- dence, who ac- cording to his promes
preter tied some of the house of Rit, Chap. 1.41.

We, he that ta- lyth thy life, shal take their also

a. Which was a citie in the tribe of Iudáh, Ioth 19. 44

b. That it, my modes of Iudáh, much more whd we come to y
her ders against our cuteness.

the

Dauid in Keilah.

I. Samuél. Dauids deliuerance. 1269/1224

the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord
answered him, and said, Arise, go down to Keilah: for I wil
deliuer the Philistims into thine hand.

5 So Daud and his men went to Keilah, and foght with the
Philistims, and broght away theyr cartel, and fmote them with
a great slaughter: thus Dauid faued the inhabitants of Keilah.

6 (And whe Abiathar the fonne of Ahime lech* fled to Dauid
to Keilah, he broght an Ephód "with him)

7 And it was tolde Saúl that Dauid was come to Keilah, and
Saúl faid, God hathe deliuered him into mine hand: for he is

shut in, feing he is come into a citre that hathe gates and barres.

8 The Saúl called all the people together to warre, for to go down to Keilah, and to besiege Daudid and his men.

9 And Daudid haumg knowledge that Saúl imagined mischief against him, faid to Abiathar the Priest, & Bring the Ephód.

10 Then faid Daudid, O Lord God of Israel, thy feruant hathe heard, that Saúl is about to come to Keilah to destroy the citre for my fake.

11 Wil the lords of Keilah deliuer me vp into his had and wil Saúl come down, as thy feruant hathe heard? O Lord God of Israel, I besieche thee, tel thy feruant. And the Lord faid, He wil come down.

12 The faid Daudid, Wil the lords of Keilah deliuer me vp and the men that are with me, into the hand of Saúl? And the Lord faid, They wil deliuer thee vp.

13 Then Daudid and his men, which were about six hundredth, arose, and departed out of Keilah, and went whither they colde. And it was tolde Saúl, that Daudid was fled from Keilah, and he left of his journey.

14 And Daudid abode in the wilderness in holdes, and remained in a mountaine in the wilderness of Ziph. And Saúl foght him

euerte day, but God deliuered him not into his hand.

15 And Dauid fawe that Saúl was come out for to feke his life
& Dauid was in the wilderness of Ziph in the wood.

16 And Ionathán Sauls fonne arose and went to Dauid into the
wood, and comforted "him in God,

17 And faid vnto him, Feare not: for the had of Saúl my father
fhal not finde thee, and thou fhalt be King ouer Israel, and I
fhal be next vnto thee. and also Saúl my father knoweth it.

18 So they twaine made a couenant before the Lord, and
Dauid did remaine in the wood: but Ionathán went to his
house.

19 Then came vp the Ziphims to Saúl to Gibcah, fayig, Do. th
not Dauid hide him

felse by vs in holdes, in the wood in the hil of Hachilah, which
is on the right side of Ieshimon.

20 Now therefore ô King, come down according to all that
thine heart can desire, & our parte fhalbe to deliuer him into
the Kings hands.

21 Then Saúl faid, & Be ye blessed of the Lord: for ye haue
had compaission on me.

22 Go, I pray you, and prepare ye better: knowe and fe his place where he hanteth, and who hathe fene him there: for it is faid to me, He is fubtile, and crafty.

23 Se therefore, and knowe all the secret places where he hideth him felse, & come ye againe to me with the certente, and I wil go with you: and if he be in the hand. I wil fearche him out throughout all the thousands of Iudah.

24 The they arose and went to Ziph before Saúl, but Dauid and his men were in the wilderness of Maón, in the plaine on the right hand of Ieshimón.

25 Saúl also and his men went to feke him, and they tolde Dauid: wherefore he came down vnto a rocke, and abode in the wilderness of Maón. And when Saúl heard that, he followed after Dauid in y wilderness of Maón.

26 And Saúl and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saúl: for Saúl and his men co passed Dauid & his men round about, to take them.

27 But there came a messenger to Saúl, faying, Haste thee, and come: for the Philistims haue imuaded the land.

28 Wherefore Saúl returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-

hammáhi, koth.

CHAP. XXIII.

1 Daudid hid in a cane Ibareth Saúl to He fbareth to Saúl his
imneisse to Saúl acknowledgeth his faute to He cauleth Daudid
to fmeare vnto him to be fauarable to his.

1 And Daudid went thence, and dwelten holdes at En-gédi.

2 When Saúl was returned from the Philistims, they tolde him,
faying, Beholde, Daudid in the wilderness of En-gédi.

3 Then Saúl toke thee thousand chosen men out of all If ael,
and went to feke Daudid and his men vpon the rokes among the
wilde goates.

4 And he came to the fhepecoates by the way where thire was
a caue and Saúl wet in to do his eafement: and Daudid and his
men fare in the inward partes of the caue.

Or, of the wild dernes.

The Lord re compence thee friendship

She where his fore hath here

In your country of Ziph, & into Iudah

Which was also to, tribe of Iudah, Ioshi-ish.

1 That if Lord co pul back the brid of the tyrants, & deliuer his
one of the laons mouths.

2 That is, the fume of dimison, because there, that de-uded the
felse was one from another.

a That is, in strong places, & were assen- fed by nature.

b a cure of Iudah, Ioshi-ish.

He is more before the fike.

K.iiii.

Chap 22, 23. c By Guds g- ued, are the k- pious was pre-
found & sepe & Daudid the true King "the to be had

To confule the Lord by Wren & Tho- mies

W. gruerence

Or, to be free, having to cer- tence place to go to.

Or, flrig place

c No power nor politic ca pruals, again Go to chided, but when
he appurteeth y time

"She his had.

I Ionathán of fureth Daudid, that God wil accopish his pines &
y his father fumeeth against his on or obfence.

Saúl in the caue.

I. Samuél.

Nabals churlifhnes.

Here we fe how ready we are to hafen Gods promes, if g
occaion ferue neuer fo little.

For sing it was his owne private caule, he repented g he had
tou ched his ene- mie.

Converge to g false reffer of them g said, Daud was Sauls
entone, he prometh hi felfe to be his friend.

For the pro- ber of an ancient man.

"Ble. iudge.

f: Though he was a mode cruel enemy to Daud, yet by his
great gentlemen his con-ence co pelled him to yelde.

5 And the men of Daud said vnto him, Se, the day is come,
whereof the Lord said vnto thee, Beholde, I wil deliuer thine e-
nemy into thine hand, and thou shalt do to him as it shal feme
good to thee. Then Daud arose and cut of the lappe of Sauls
garment priuely.

6 And afterward Daud was touched in his heart, because he had cut of the lappe which was on Sauls garment.

7 And he said vnto his me, The Lord kepe me from doing that thing vnto my malf.r the Lords Anointed, to lay mine hand vp-on him: for he is the Anointed of the Lord.

8 So Daud outcame his feruants w these wordes, & suffred them not to arise against Saul: so Saul rose vp out of the caue & wct away.

9 Daud also arose afterward, & went out of the caue, and cryed after Saul, saying, Omy Lord g King And when Saul looked behind him, Daud inclined his face to the earth, and bowed him selfe.

10 And Daud said to Saul, "Wherefore gi- ueft thou an eare to mes wordes, that say, Beholde, Daud fekeith euil against thee"

11 Beholde, this day thine eyes haue fene, that the Lord had deliuered thee this day into mine hand in the caue, and fome bade me kil thee, but I had compaffi on thee, and faid, I wil not lay mine hand on my mafter: for he is the Lords Anointed.

12 Moreover my father, beholde: beholde, I fay, the lappe of thy garmet in mine had: for whe I cut of the lappe of thy garmet, I killed theenot. Vnderftand and fe, that the: e is nether euil nor wickednes in me, nether haue I finned against thee, yet thou hunt: ft after my foule to take it.

13 The Lord be iudge betwene thee & me, and the Lord
auenge me of thee, and let not mine hand be vpon thee.

14 According as the 'olde prouerbe faith, Wickednes procedeth
from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Ifrael come out: after whome
doeft thou purfue? after a dead dog, go after a flye?

16 The Lord therefore be iudge, & iudge betwene thee and me,
and fe, and pleade my caufe, and "deluer me out of thine hand.

17 When Daud had made an end of ſpea- king these words to
Saúl, Saúl laid, "Is this thy voyce, my ſonne Daud? and Saúl
lift vp his voyce, and wept,

18 And laid to Daud, Thou art more righ- teous then I: for thou
haft rendred me good, and I haue rendred thee euil.

19 And thou haſt ſhewed this day, that thou haſt dealt wel with
me: for almucheas whe the Lord had cloſed me in thine hands,
thou killedſt me not.

20 For who ſhal finde his enemy, and let him departe "fre"
wherefore the Lord ren- dre thee good for that thou haſt done
vnto me this day.

21 For now beholde, Is knowe that g ſhalt e King, and that the
kingdome of Ifrael e ſhalbe ſtabliſhed in thine hand.

22 Swoare now therefore vnto me by the Lord, that g wilt not deftroy my fede af- ter me, and that thou wilt not abolish my name out of my fathers houle.

23 So Daud fwire vnto Saúl, and Saúl wct home: but Daud and his men went vp vn- to the holde.

"He a good way

g Thoe h this ryant law and confeted the fanour of God tow ard Daud, yet he effeth not to perfe- cute him a- gain his owne confcience.

CHAP. XXV.

1 Samuél dyeth. 2 Nabál & Abigáil is The Lord kil- leth Nabál
43 Abigáil & Abaniam Dauds 'mues. 44 Michal is given to
'Phalls.

1 Then Samuél dyed, and all Ifrael af- fembled, and mourned for him, & bu- ryed him in his owne houle at Ramáh. And Daud arose and went downe to the wilderness of Paian.

Chap 18, 3. 6. occifs. 40, 23.

a That is, a- ning his owne kinred

2 Now in Maon was a man, who had his poffeffion in Carmel, and the man was exceeding mighty and had thre thousand

shepe, and a thousand goates: and he was sheping his shepe in Carmel.

b Maon and Carmel were either in g tri- be of Imah. Carmel, mofi teue wab in Galile

3 The name also of the man was Nabál, & the name of his wife Abigáil, and she was a woman of singular wildome, and beautiful, but the man was churlish, and evil conditioned, and was of the familie of Ca- léb.

4 And Daud heard in the wilderness, that Nabál did there his shepe.

5 Therefore Daud sent ten young men, & Daud said vnto the young men, Go vp to Carmel, and go to Nabál, and after him in my name "how he doeth.

6 And thus shal ye say " for salutation, Bothe g, and thine house, and all that thou hast, be in peace, welth, and prosperitie.

7 Beholde, I haue heard, that thou hast she- ters: now thy shepherds were with vs, and we did them no hurt, neither did they mis- se anie thing all the while they were in Carmel.

8 After thy seruants & they wil shewe thee. Wherefore let these young men finde fauour in thine eyes: (for we come in a good sea-

fon) giue, I praye thee, whatfoeuer com- meth to thine hand
vnto thy feruants, & to thy fonne Daud.

9 And when Dauds yong men came, they tolde Nabál all those
words in the name of Daud, and helde their peace.

10 Then Nabál anfwere: ed Dauds feruats, and laid, Who is
Daud? and who is the 'fonne of Ithái? there is manie feruants
now a dayes, that breake awaye euery ma from his mafter.

"Life of peace.

c Some read, so musall ftion line in profpe rize the next yore,
buthe thou, &c "live for life.

d Whatfoeuer g haft ready for vs.

a Thus g emu- cees were they, in ftide of re- fonung g neces-
fitie of Guda children, vefe to reule their perfones: And confue
their caufe.

81 Shal

Nabals foolishnes.

I. Samuël. Abigails wifdome. 273/1224

11 Shal I then take my bread, & my water, & my flesh that I
haue killed for my she- rers, and giue it vnto me, whome I
knowe not whence thei be? 12 ¶ So Dauds feruants turned
their way, and went againe, and came, and tolde him all thofe

things. 13 And Daud faid vnto his men, Girde e- uery man his fworde about him. And they girded euery man his fworde: Daud also girded his fworde. And about foure hundred men went vp after Daud, and two hundred abode by the carriage. 14 Now one of the seruants tolde Abigail Nabals wife, saying, Beholde, Daud hath sent messengers out of the wilderness to salute our master, and he hath rayled on them. 15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neither missed we any thing as long as we were conversant with them, when we were in the fields. 16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheep. 17 Now therefore take heed, and see what thou shalt do: for evil will surely come upon our master, and upon all his familie: for he is so wicked y a man can not speake to him. 18 ¶ Then Abigail made haste, and took two hundred cakes, and two bottles of wine, and five sheep ready dressed, & five measures of parched corn, and an hundred fialles of raisins, and two hundred of figges, and laded them on asses. 19 Then she said vnto her servants, Go ye before me: behold, I will come after you: yet she tolde & not her husband Nabál. 20 And as she rode on her ass, she came downe by a secret place of the mountaine, and beholde, Daud and his men came downe against her, and they met them. 21 And Daud said, In dede I haue kept all in vaine that this fellowe had in the wilderness, so that nothing was missed of all that pertained vnto him: for he hath requited me evil for good. 22 So and more

also do God vnto the enemies of Daud: for surely I wil not
leau of all that he hathe, by the dawning of the day, any that
piffeth againft the wall. 23 And when Abigail fawe Daud, the
ha- fled and lighted of her affe, & fel before Daud on her face,
and bowed her felfe to the gionde, 24 And fel at his fete, &
faid, Oh, my lord, I haue committed the iniquitie, and I pray
thee, let thine handmaid fpeake" to thee, & heare thou the
wordes of thine hadmayd. 25 Let not my lord, I pray thee, rega-
de this wicked man Nabál: for as his name is, fo is he: Nabál is
his name, and foly is

with him: but I thine handmayd fawe not the yong men of my
lord whome y fenteft.

26 Now therefore my lord, as the Lord li- ueth, and as thy
foule liueth (the Lord, I fay, that hathe withholde thee from
com- ming to fhed blood, and that thine hand ffulde not faue
thee) fo now thine enemies fhallbe as Nabál, and thei that
intende to do my lord euil.

27 And now, this blefing which thine handmayd hathe broght
vnto my lord, let it be giuen vnto the yongme, that"fol- lowe
my lord.

28 I pray thee, forgiue the trefpaffe of thi- ne handmayd: for
the Lord wil make my lord a f fure houfe, becaufe my lord
figh- teth the battels of the lord and none euil hathe bene
founde in thee" in all thy life.

29 Yet a man hathe rifen vp to perfecute thee, and to foke thy foule, but the foule of my lord fhall be bounde in the bundel of life with the Lord thy God: and the foule of thine enemies fhall God caft out, as out of the midle of a fling.

30 And when the Lord fhall haue done to my lord all the good that he hathe promi- fed thee, and fhall haue made thee ruler ouer Ifrael,

31 Then fhall it be no grief vnto thee, nor offence of minde vnto my lord, that he hathe not fhed blood caufles, nor that my lord hathe not perfecued him felfe: & whe the Lord fhall haue dealt wel with my lord, remember thine handmayd.

32 Then Daud faid to Abigail, Bleffed be the Lord God of Ifrael, which fent thee this day to mete me.

33 And bleffed be thy counfel, and bleffed be thou, which hafte kept me this day fo comming to fhed blood, and that mine o head verf of hand hathe not faued me.

34 For in dede, as the Lord God of Ifrael liueth, who hathe kept me backe from hurting thee, except thou haddelt hafted and met me, furely there had not bene left vnto Nabál by the dawning of the day, any that piffeth againft the wall.

35 Then Daud receued of her hand that which flie had brought him, & faid to her, Go vp in peace to thine houfe: beholde, I haue heard thy voyce, and haue" granted thy petition.

36 ¶ So Abigail came to Nabál, & beholde, he made a feaft in his houfe, like the feaft of a King, and Nabals heart was mery within him, for he was very drókn: whe- refore the tolde him nothing, nether leffe nor more, vntil the morning arofe.

37 Then in the morning when the wine was gone out of Nabál, his wife tolde him thofe wordes, & his heart dyed with- in him, and he was like a ftoue.

38 And abou ten daies after, the Lord L.i.

1 That is, that thou fhalde not be reefged of thine em- mie.

Or prefere

"The waltz of the ferie.

2 Giffime his kingdom to his pofterine.

"The from thy dares 1 To wit, Saül.

in God fhall prefere thee log in his fer- uce and def- troye thine o- nemies.

n That he hathe not nef- ged him felfe, which things wolde haue tormented his confience.

p He attrib- teth it to the Lord's merce, & not to him felf y he was flared.

"His recieued thy foue.

q For he had no raifou to confide, or gue thaukes for this great
beaufite of de- luetance

r For feare of y great aij.

L.i.

Abigáil Dauids wife.

I. Samuel.

Dauid fpareth Saúl.

My, reneged.

f For he had experience of her great god- lims, widence & humility.

"She, weas as her free.

Inf. 23, 25.

a. Sam. 3, 25.

e Which was a place bor- dering on the country of Moabites.

Chap. 23, 29. "Or, in Gibeáh. Or, the wife deceased.

a That is, of mode skilful and valiant soldiers.

My, as a crest- ive place.

Chap. 14, 10. Or 17, 25.

b Who was a stranger & not an Israelite. c Who alive, warde was Dauids chief captains.

My, solace.

fmote Nabál, that he dyed.

39 ¶ Now when Dauid heard, that Nabál was dead, he said,
Blessed be the Lord that hathe' judged the cause of my rebuke
of the hand of Nabál, & hathe kept his ser- uant from euil: for
the Lord hathe recom- pensed the wickedness of Nabál vpon

his owne head. Also Daud sent to commune with Abigáil to take her to his wife.

40 And when the seruants of Daud were come to Abigáil to Carmél, they spake vnto her, saying, Daud sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, & said, Beholde, let thy handmayd be a seruant to wash the fete of the seruants of my lord.

42 And Abigáil hasted, and arose, and rode vpon an asse, & her hue maids' followed her, and she went after the messengers of Daud, and was his wife.

43 Daud also toke Ahmóam of Izreél, & then were both his wives.

44 Now Saúl had giue' Michál his daugh- ter Dauids wife to Phalri the sonne of Láish, which was of Gallim.

CHAP. XXVI.

Daud was dissuced unto Saúl by the Ziphims. Daud taketh away Sauls speare, and a pot of water that flide at his head. 21 Saúl confesseth his sinne.

1 A Gaine the Ziphims came vnto Sa- úl to Gibeáh, saying, "Doeth not Daud hide him selfe in the hil of Hachi- lán before" Ieshimón?

2 Then Saúl arose, and went downe to the wilderness of Ziph, hauing thire thousand chosen men of Israel with him, for to seke Dauid in the wilderness of Ziph.

3 And Saúl pitched in the hil of Hachiláh, which is before Ieshimón by the waye side. Now Dauid abode in the wilderness, and he sawe that Saúl came after him in- to the wilderness.

4 (For Dauid had sent out spies, & vnder- stude, that Saúl was come in very dede)

5 Then Dauid arose, and came to the place where Saúl had pitched, and when Dauid beheld the place where Saúl lay, & Ab- nér the sonne of Ner which was his chief captains, (for Saúl lay in the forte, and the people pitched round about him)

6 Then spake Dauid, & said to Ahmélech the Hittite, and to Abishái the sonne of Zeruiah, brother to Ioáb, saying, Who wil go downe with me to Saúl to the horse? Then Abishái said, I wil go downe with thee.

7 So Dauid & Abishái came downe to the people by night: and beholde, Saúl laye sleeping within the forte, & his speare did sticke in the grounde at his head: and Abnér and the people lay round about him.

8 ¶ The said Abishái to Dauid, God hathe closed thine enemies into thine hand this day: now therefore, I pray thee, let me

smite him once with a speare to earth, and I wil not smite him again.

9 And Daud said to Abishái, Destroye him not: for who can lay his hand on the Lords anointed, and be gittles

10 Moreover Daud said, As the Lord li- ueth, other the Lord shal smite him, or his day shal come to dye, or he shal descende into battel, and perish.

11 The Lord kepe me from laying mine hand vpo the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Daud toke the speare and the pot of water from Sauls head, & thei gate them away, and no man sawe it, nor marked it, nether did any awake, but thei were all a- slepe: for" the Lord had sent a dead slepe vpon them.

13 Then Daud went into the other side, & stode on toppe of an hil a far of, a great space being between them.

14 And Daud cryed to the people, and to Abnér the sonne of Ner, saying, "Hearest thou not Abnér? Then Abnér answered, and said, Who art thou that cryest to the King?

15 ¶ And Daud said to Abnér, Art not man and who is like thee in Israel wherefore then hast thou not kept thy lord the

King? for there came one of the folke in to destroye the King thy lord.

16 This is not wel done of thee: as the Lord liueth, ye are" worthy to dye, because ye have not kept your master the Lords An- ointed: and now se where the Kings spea- re is, and the pot of water that was at his head.

17 And Saúl knewe Dauids voyce, & said, Is this thy voyce, & my sonne Dauid? And Dauid said, It is my voyce, my lord of King.

18 And he said, Wherefore, doeth my lord thus persecute his seruants for what haue done? or what euil is in mine hand?

19 Now therefore, I beseche thee, let my lord the King hear the words of his ser- uant. If the Lord haue stured thee vp against me, let him smel the sauour of a sacrifice: but if the children of men haue done it, cursed be thei before the Lord: for thei haue cast me out this day fro abiding in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seke a flye, as one wolde hunt a parterche in the mountains.

d Meaning, he wolde make him sure as one stroke. e To wit, in his owne pri- uate cause: for Ishu flew two Kings at Gods appointment, 2. King. 9, 24.

"She, she be any slepe of the Lord was fallen vpo them."

"Sir, mforrift."

f Esteemed mo- de valiant, and mete to lane the King?

"Sir, sonne of death."

g Hereby is oppercth, y the hypocrite persecute Dau- id against
his owne conscien- ce, and conera- ry to his proa- mes.

h Let his an- ger cowarde vs be pacified by a sacrifice.

i As meche as laye in them, they copelled him to idolo- trite,
because they forced his to flee to the isolaters.

21 Then

Dauid fleeth to Achish. I. Samuel.

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Because thou fureth my li- se this day

I Thus he pro- tefieth his in- noeancie to- ward said not
defending his inflict in the fight of God, in which oth- ence
none is righteous. Psal 14,3, and 1304.

m To Gibeth of Benjamin

a David di- fineth Gods prosecution, and therefore fleeth unto
the ido- lators, who were enemies to Gods peo- ple

b Thus God by his proue- dence chigeth the enemies hearts &
ma- leth them to favour his, in their necessi- tie

c Let thine of ficers appouse me a place.

m Be the sides of the day

d These were the wicked Ca- namites, who- one God had
appointed to he destroyed.

21 Then said Saul, I have finned: come a- gaine, my sonne
David: for I wil do thee nomore harme, because my soule was
precious in thine eyes this day: beholde, I have done foolishly,
and have erred ex- cedingly.

22 Then David answered, & said, Beholde the Kings speare,
let one of the yong me come ouer and fet it.

23 And let the Lord rewarde euerie man according to his
righteousness & faith- fulness: for the Lord had deliuered thee
in- to mine hadds this dare, but I wolde not lay mine hand
vpon the Lords anointed.

24 And beholde, like as thy life was muche fet by this day in
mine eyes: so let my life be fet by in the eyes of the Lord, that
he may deliuer me out of all tribulation.

25 Then Saul said to David, Blessed art thou, my sonne David: for thou shalt do great things, and also preuaille. So David went his way, and Saul returned to his place.

CHAP. XXVII.

2 David fleeth to Achish King of Gath, who giueth him Ziklag.
3 David defrayeth certeine of the Philistims. 10 Achish is deceived by David.

1 And David said in his heart, I shal now perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to feke me anie more in all the coastes of Israel, and so escape out of his hand

2 David therefore arose, and he, and the six hundredth men that were with him, wet unto Achish the sonne of Maach King of Gath.

3 And David dwelt with Achish at Gath, he, and his men, euerie man with his household, David with his two wives, Abigail the Israelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that David was fled to Gath: so he foght nomore for him.

5 And David said unto Achish, If I haue now founde grace in thine eyes, let them giue me a place in some other citie of the

country, that I may dwel there: for why shulde thy seruant dwel in the head citre of the kingdome with thee

6 Then Achish gaue him Ziklag that fa- me day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 And the time that David dwelt in the country of the Philiistims, was foure mo- neths and certeine dayes.

8 Then David and his men went vp, and inuaded the 4 Gethurites, and the Girri- tes and the Amalekites: for they inhabi- ted the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And David fmote the land, & left nether man nor woman aliue, and toke fhepe, & oxen, and affes, and camels, and apparel, and returned and came to Achish.

10 And Achish said, "Where haue ye bené a rouing this day? And David answered, Against the Southe of Iudah, and against § Southe of the 4 Ierameelites, & against the Southe of the Kenites.

11 And David saied nether man nor wo- man aliue, to bring them to Gath, saying, Left they shulde tel on vs, and say, So did David, and so wil be his maner all the whi- le that he dwelleth in the country of the Philiistims.

12 And Achish beleued David, saying, "He hathe made his people of Israel utterly to abhorre him: therefore he shaibe my ser- uant for euer.

CHAP. XXVIII.

2 David bathe the chief charge promised about Achish. 3 Saul consulteth with a misbe, and the causeth him to speak with Samuel. 14 Who declareth his rume.

1 Now at that time the Philiistims af- fombed their bandes and armie to fight with Israel: therefore Achish said to David, "Be sure, thou shalt go out with me to the battel, thou, and thy men.

2 And David said to Achish, Surely thou shalt knowe what thy seruant can do. And Achish said to David, Surely I wil make thee keper of mine head for euer.

3 (Samuel was then dead, and all Israel had lamented him, and buried him in Ra- mah his owne citre: and Saul had put away the forcereis, and the fothsfayes out of the land)

4 Then the Philiistims assembled them selues, and came, and pitched in Shunemi and Saul assembled all Israel, & they pitched in Gilboa.

5 And when Saul fowe the hofte of the Phi- listims, he was afrayed, and his heart was fore aftoned.

6 Therefore Saul asked counsel of Lord, & the Lord answered him not, nether by dicames, nor by Vrim, nor yet by Prophetes.

7 Then said Saul vnto his seruants, Seke me a woman that bathe a familiar spirit, that I may go to her, and afke of her. And his seruants said to him, Beholde, there is a woman at Endor that bathe a familiar spirit.

8 Then Saul changed him selfe, and put on other raimene, and he went, and two me with him, and they came to the woman by night: and he said, I pray thee, coniectue vnto me by the familiar spirit, and bring me him vp whome I shal name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hathe done, how he bathe destroyed the forcereis, and the Or, against whome.

e Which were a familie of § tribe of Iudah, 1. Chro 10.

Or, he dwelt furely abhorre his people.

a Albert fowat a great grist to David to fight against § people of God, yet fichte wad his infirmity, he dwelt not dey him

Chap 25,1.

b According to the commi- dence of God, Exod 12,18 & dust
15,10.

c Meaning § the P. 118, Exod 16,20.

d He feketh not to God in histories: but is led by Saul to wile
whi- meant, which in his confid- ce he conium- nech

L.ii.

Saúl with the witch.

I, Samuél.

Dauid suspected.

Or, gaulffeals.

e He fpfeketh according to his grofie eg- nounce, not
conflicting ftate of the faunts after this life, and howe Satan
harbe no po- wer ouer the Or, an encelfift grofine.

f To his ima- genacfi, fifeat fe was Satan, who so blinde her
eyes toke vpon him the forme of Sa- muél as he cfi do of an
Angel of light

“He by the hâd of Prophes

g That is, to Dauid. Chap 17, 28. Or, in a little tie

h Ve fhall be dead, Chap 51, 6

i The wicked, who they he- are Godz sud- gements, trem- ble
and difpat- red, but can not lake for mer- ce by repen- ence.

& I haue ven- nered my life.

fothe fayers our of the land: wherefore the fekest thou to take
me in a fnare to caufe me to dye)

10 And Saúl fware to her by the Lord, faying, As the Lord
liuefh, no harme fhall come to thee for this thing.

11 Then faid the womá, Whome fhall I bring vp vnto thee? And
he answered, Bring me vp a Samuél.

12 And when the woman fawe Samuél, fhe cryed with a loude
voyce, and the woman fpake to Saúl, faying, Why haft thou de-
ceiued me? for thou art Saúl.

13 And the King faid vnto her, Be not a- ftayed: for what
fawest thou? And the wo- man faid vnto Saúl, I fawé gods
afceding vp out of the earth.

14 Then he faid vnto her, What facion is he of? And fhe
answered, An olde man cometh vp lapped in a mantel: and
Saúl knewe that it was a Samuél, and he encli- ned his face to
the ground, & bowed him felfe.

15 And Samuél faid to Saúl, Why haft fifiqueted me, to bring
me vp? Then Saúl answered, I am in great diftreffe: for the
Philiftims make warre againft me, & God is departed frá me,

and anſwereth me no- more, nether “by Prophetes nether by dreames: therefore I haue called thee, that thou mayeſt tel me, what I ſhal do.

16 Then ſaid Samuél, Wherefore the doeſt thou aſſe of me, feing the Lord is gone from thee, and is thine enemye?

17 Euen the Lord hath done to a him, as he ſpake “by mine hand: for the Lord wil rent the king done out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedſt not the voyce of the Lord, nor executedſt his ſearce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord wil deliuer Iſhaél with thee into the háds of the Philiftims: “ and to morowe ſhalt thou and thy ſonnes be with me, & the Lord ſhal giue the hoſte of Iſhaél into the hands of the Philiftims.

20 Then Saúl fel ſtreight way all along on the earth, and was fore aſtrayed becauſe of the wordes of Samuél, ſo that there was no ſtrength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saúl, and ſawe that he was fore troubled, and ſaid vnto him, Se, thine handmayd hath obeyed thy voyce, & I a haue put my foule in mine hand, and haue obeyed thy wor- des which thou ſaideſt vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine hand- maid, and let me fet a morfel of bread before thee, that thou mayest eat & get thee strength, and go on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants and the woman together compelled him, & he obeyed their voyce. so he arose from the earth, and fate on the bed.

24 Now the woman had a fat calfe in the house, and she haisted, and killed it, and toke floure and kneaded it, and baked of it I vnleauened bread.

25 Then she broght them before Saúl, and before his seruants: and when they had eaten, they stode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backy from the battel against Iſhaél, because they distrusted him.

1 O the Philistims were gathered together with all their armies in Aphék: & the Israelites pitched “by the founteine, which is in Istreél.

2 And the “princes of the Philistims were forthe by a hundreths and thoufands, but Dauid and his men came behinde with Achíſh.

3 Then laid the princes of the Philiftims, What do theſe Ebrewes here? And Achíſh laid vnto the princes of the Philiftims, Is not this Daid ſi ſeruant of Saúl the King of Iſhaél, who hath bene with me theſe dayes, or theſe yeres, and I haue foude nothing in him, ſince he “dwelt with me vnto this day?

4 But the princes of the Philiftims were wrothe with him, & the princes of the Philiftims laid vnto him, “Send this fellowe backe, that he may go againe to his place which thou haſt appointed him, & let him not go downe with vs to battel, left that in the battel he be an aduerſarie to vs: for wherewith ſhulde he obtaine the fauour of his maſter? ſhulde it not be with the heads of theſe men?

5 Is not this Daid, of whome they ſang in dances, ſaying, “Saúl flewe his thouſand, and Daid his ten thouſand?

6. The Achíſh called Daid, & laid vnto him, As the Lord liueſh, thou haſt bene vpriſht and good in my fight, when thou wenteſt out and in with me in the hoſte, nether haue I founde euil with thee, ſince y came ſt to me vnto this daye, but “the princes do not fauour thee.

7 Wherefore now returne, and go in pea- ce, that thou diſpleaſe not the princes of the Philiftims.

8 And Daid laid vnto Achíſh, But what haue I done? and what haſt thou founde in thy ſeruant as long as I haue bene with thee

vnto this day, that I may “not go & fight againft the enemies of
my lord the King?

9 Achífh the answered, and laid to Daid, I knowe thou pleafest
me, as an Angel of

I Recaufe it required ha- fte.

“Or, captaeere. a According to their ban- des, or onfi- gues.

b Menologa long cyme, y at foure mono- thes and cer- terne
dayes, Chap 27, 7. “Die feil, ar Or, chap 25, 18. 1 Chm 12, 18.

c Wolde not faúl recemo him to fauour, if he colde be- traye
vs: Chap 18, 7. Or 21, 21.

d That is, was commerfant & me “She then are not good to the
eyes of the prin- ces.

e This dift- molacion can not be exen- fed: for it grie- ued him
to go againft & pen- ple of God.

God:

Ziklág burnt.

I. Samuél. Dauids victorie.

f With them that Bed vnto cance fró faid.

God: but the princes of the Philistims ha- ue faid, Let him not go vp w vs to battel.

so Wherefore now rise vp early in y mor- ning with thy s masters feruants that are come with thee: and when ye be vp early, assone as ye haue light, departe.

11 So Daid and his men rose vp early to departe in the morning, and to returne in- to the land of the Philistims: & the Phi- listims went vp to Izreél.

CHAP. XXX.

The Amalekites burne Ziklág. 1 Dauids two wi- nes are taken prisoners. 2 The people wside flue him. 3 He asyth counsel of the Lord and pursuing his enemies, recoureth the prayer. 4 He deoudeth it equally, 5 And fendeth parte to his friends.

6 Vt when Daid and his men were co- me to Ziklág a the third day, the A- malekites had inuaded vpon the South, euen vnto Ziklág, and had b smitten Zik- lág, and burnt it with fire,

And had taken the women that were the- ren prisoners, boche small and great, and slewe not a man, but caryed them away, and went their wayes.

So Daud and his men came to the ci- tie, and beholde, it was burnt with fire, and their c wiues, and their sonnes, and their daughters were taken prisoners.

Then Daud & the people that was with him, list vp their voyces and wept, vntil they colde were nomore.

Dauids two wiues were taken prisoners also, Ahinóam the Israelite, and Abigail the wife of Nabál the Carmelite.

And Daud was in great solowe: for the people d entended to stone him, because the hearts of all the people were vexed euerie má for his sonnes and for his dau- ghters: but Daud comforted him selfe in the Lord his God.

And Daud said to Abiathár the Priest Ahimelechs sonne, I pray thee, bring me the Ephód. And Abiathár broght the Ephód to Daud.

Then Daud asked counsel at the Lord, saying, Shal I follow after this compa- nte shal I ouertake them: And he answe- red him, Follow: for thou shalt surely ouertake them, and recouer all.

So Daud and the fix hundredth mé that were with him, wét, and came to the river Befór, where a parte of them abode:

But Daud and foure hundredth men fol- lowed (for two hundredth abode behinde, being to wearye to go ouer y river

Befór)

And they founde an Egyptiá in the field, and broght him to Daud, and gaue him bread and he did eat, and they gaue him water to drinke.

Also they gaue him a fewe figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke ante water in

thre dayes, and thre nights.

And Daud said vnto him, To whome belongest thou: and whence art thou: And he said, I am a yong má of Egypt, and fer- uant to an Amalekite: and my master left me thre daies ago, because I felllicke.

We roued vpon the South of Chéreth, & vpon the caft belonging to Iudáh, and vpon the South of Caléb, and we burnt Ziklág with fire.

And Daud said vnto him, Canst thou bring me to this companie: And he said, Sweare vnto me by God, that thou wilt nether kil me, nor deliuer me into the hands of my master, and I wil bring thee to this companie.

And when he had broght him thither, beholde, they lay fcattered abroad vpon all the earth, eating and drinking, &

dan- ling, because of all y great pray that thei had taken out of the land of y Philistims, and out of the land of Iudáh.

And Daid fMOTE them from the twi- light, euen vnto the euening: of the next morowe, so that there escaped not a man of them, faue foure hundredth yong men, which rode vpon camels, and fied.

And Daid recouered all that y Amale- kites had také: also Daid rescued his two wiues.

And thei lacked nothing, fmall or great, some or daughter, or of the spoyle of all that they had taken away: Daid recouered them all.

Daid also toke all the shepe, and the oxé, or they draue them before his cattel, and laid. This is Daid's praye.

And Daid came to the two hundredth mé that were to wearie for to follow Dau- id: whome they had made also to abide at the river Befór: and they came to mete Daid, and to mete the people that were with him: so when Daid came nere to the people, he saluted them.

Then answered all the euil and wicked of the mé that went with Daid, and laid, Because they went not with vs, therefore wil we giue them none of the praye, that we haue recouered, faue to euery man his wife and his children: therefore let them cary them away and departe.

Then faid Dauid, Ye fhall not do fo, my brehten, with that which the Lord hathe giuen vs, who hathe preferued vs, and deli- uered the companie that came againft vs, into our handes.

For who wil obey you in this matter: but as his parte is that goeth downe to the bat- tel, fo fhall his parte be, that taieth by the ftuffe: they fhall parte alike.

So from that day forward hee made it a ftature and a lawe an Ifrael, vntil this day.

g For othes were in all ages had in molte refturen- ce cum andg the heathen

h The wicked in their pipe and pleafion consider not y angement of God, which is the at hand in foute them. i Some reade, & vnto y mo- rowe of y two caretags: that is, thre daies.

k Which the Amalekites had taken of others, & Da- uid from the besides the goods of Zik- lág.

l Under thefe are comprefi- ded the cattel and goods, & appertained to euert man.

m Some refer- re thefe nor- des to Dauid, that he liefg ed an oldren fome & law, as if it were writ, it is boche now and hathe bene ante.

L.iii.

a After that he deprived from Achilfh. b That is de- strayed y
ci- tie.

e For thefe o- nelly remained in the citre, when the mé were
gone to warra.

d Thus we fe, y in troubled adueftite we do not confi- der Gods
pro- undfce, but li- he raging be- ades forged boche our ow- ne
duette and comeſne Gods appointment ouer vs.

e Thogh God ſome to leaue vs for a time, yet if we truſt in him,
we ſhal he ſure to fin- de comforte.

f God by his prouidſce ho- the prouided for the neceſ- fite of
this poore ſtlig, r, and made him a guide to Da- uid to acſcipli-
ſhe his enter- perfe.

Saúl killeth

II. Samuél.

him felfe. 276/1224

a Shewing him felfe min- delok of their benefites to- wards
him.

2. Chro. 20. 2.

Mr. Saúl.

Mr. Saúl him Mr. afraél.

a So we fe that his cruel life he the a defpe- rate end, as is comically fene in them, that perfecute the children of God.

26 ¶ When Daudid thefefore came to Ziklág, he fent of the pray vnto the Elders of Iudáh & to his friends, faying, Se, there is a blefing for you of the fpoyle of the enemies of the Lord. 27 He fent to them of Beth-él, and to them of South Ramóth, and to them of Iartír, 28 And to them of Aroér, and to them of Siphmóth, and to them of Eftitemóa, 29 And to them of Rachál, and to them of the cities of the Ierahmeclites, and to the of the cities of the Kenites, 30 And to them of Hormáh, & to them of Chor-ashán, and to them of Achách, 31 And to them of Hebrón, and to all the places where Daudid and his men had hanted.

CHAP. XXXI.

Saúl killeth him felfe. His children are faine in the battel. The men of Iabéth toke down his body, which was hanged on the wall. 1 Now the Philistims foght against Ifraél, and the men of Ifraél fled away from the Philistims, & then fel down 'wounded in mount Gilbóa. 2 And the Philistims preafled fore vpon Saúl and his fonnes, and flwe Ionathán, and Abinadáb, and Malchishúa Sauls fonnes. 3 And when the battel went fore against Saúl, the archers and bowemen' hit him, and he was fore 'wounded of the archers. 4 Then faid Saúl vnto his armour bearer, 2 Drawe out thy fworde, and thruft me through

therewith, left the vncircumcised come and thruft me through
and moke me: but his armour bearer wolde not, for

he was fore afrayed. Therefore Saúl toke a fworde and fel
vpon it. 5 And when his armour bearer fawe that Saúl was
dead, he fel likewise vpon his fworde, and dyed with him. 6 So
Saúl dyed, and his thre fonnes, and his armour bearer, and all
his men that fame day together. 7 ¶ And when the me of Ifraél
that were on the other side of the valley, and they of the other
side Iordén fawe that the men of Ifraél were put to flight, and
that Saúl and his fonnes were dead, the then left the cities, and
ran away: & the Philistims came and dwelt in them. 8 ¶ And
on the morowe when the Philistims were come to fpoyle them
that were flaine, they founde Saúl and his thre fonnes lying in
mount Gilbóá. 9 And they cut of his head, and stripped him
out of his armour, and fent into the land of the Philistims on
euerie fide, that they fhulde publish it in the temple of their
idoles, and among the people. 10 And they layed vp his
armour in house of Afhratóth, but they haged vp his body on
the wall of Beth-fhan. 11 ¶ When the inhabitants of Iabéth
Gilead heard, what the Philistims had done to Saúl, 12 The
they arofe (as manie as were strong men) & went all night and
toke the body of Saúl, & the hodies of his fonnes, from the
wall of Beth-fhan, & came to Iabéth, and burnt them there, 13
And toke their bones & buryed the vndera tre at Iabéth, &
fafted feuen dayes.

b Nere to Gilbóa. c The tribes of Reubén and God, and halfe the tribe of Manafith

d In token of victors and triumphe.

e Whome he had deflurred from their e- nemes, Chap. 11,12

Ier 34.2. 2 Sam 2.4. f According to the cuñones mourners.

THE SECONDE BOKE

of Samuél.

THE ARGUMENT.

This bofe and the former beare the title of Samuél, becaufe they containe the conception, nativitue and the whole courfe of his life, and alfo the lines and ackes of two Kings, to wit, of Saúl and Daud, whome he anointed and consecrated Kings by the ordinance of God. And as the first bofe containeth thofe things, which God broght to paffe among his people vnder the guernement of Samuél and Saúl: fo this feonde bofe declareth the noble ackes of Daud, afer the death of Saúl, when he began to reigne, vnto the end of his kingdom: and how the fame by him was wonderfully augmented: alfo his great troubles & dangers, which he fustained bothe within his houfe and without: what horrible & dangerous infurrections, vprores, & treasons were wrought against him, pastely by false counfellers, famed friends & flatterers, and partely by some of

his owne children and people and how by Gods affi-ftance he
onercame all diffculues, and enjoyed his kingdome in rest and
peace. In the perfone of Daud the Scripure feuth fo the Christ
Iesus the chief King, who came of Daud according to the
felfe, and was perfecuted on every fide with outward and
inward enemies, afuel in his owne perfone, as in his members,
but at length he ouercometh all his enemies and gmeth his
Church victorie against all power bothe spiritual & temporal:
and fo reigneth with them, Kings for euermore.

CHAP.

*The messenger is slayne. II. Samuél. Daud
lamenteth. 2771224*

CHAP. I.

4 It was told Daud of Sauls death. 15 He causeth him to be
slayne that brought the tydings 19 He lamenteth the death of
Saúl and Ionathán.

2 Sam 30, 17.

Fier the death of Saúl, when Daud was returned from the
slaughter of the Amalekites and had bene two dayes in Ziklág,
a Srmung to la ment y ouer-throwe of the people of Ifa-lal

3 Beholde, a man came the third day out of the hoste from Saúl with his clothes rét, and earth vpon his head: & when he came to Daudid, he fel to the earth, and did obes-fance.

3 Then Daudid faid vnto him, Whence co-meft thou And he faid vnto him, Out of the hoste of Ifraél I am efcaped.

4 And Daudid faid vnto him, What is done? I pray thee, tel me. The he faid, y the people is fled from the battel, and many of y people are ouetthrown, and dead, and al-fo Saúl and Ionathán his fonne are dead.

5 And Daudid faid vnto the yong man, that tolde it him, How knoweft thou that Saul and Ionathán his fonne be dead?

6 Then the yong man that tolde him, an-fwered. 7 As I came to mount Gilbóa, be-holde, Saúl leaned vpon his fpeare, and lo, the charets and horsemen followed hard after him.

7 And whe he loked backe, he fawe me, and called me And I anfwered, Here am I.

8 And he faid vnto me, Who art thou And I anfwered him, I am an Amalekite.

9 Then faid he vnto me, I pray thee, come vpon me, and slaye me: for anguish is come vpon me, becaufe my life is yet whole in me.

10 So "I came vpon him, and flewe him, & becauf. I was fuie that he colde not liue, after that he had fallen, I toke the crowne that was vpon his head, and the bra-celet that was on his arme, and broght the hither vnto my lord.

11 Then Dauid toke holde on his clothes, & rent them, and likewife all the men that were with him.

12 And they mourned and wept, and fafted vntil euen for Saúl and for Ionathán his fonne, and for the people of the Lord, and for the houfe of Ifraél, becaufe they were slayne with the fvorde.

13 Afterward Dauid faid vnto the yong man that tolde it him, Whence art thou And he answered, I am the fonne of a ftrágeran Amalektre.

14 And Dauid faid vnto him, "How waft thou not afraied, to put forth the thine hand to deftroy the Anoynted of the Lord?

15 Then Dauid called one of his yong me, & faid, Go nere, and fall vpo him. And he fmote him that he dyed.

16 The faid Dauid vnto him, 7 Thy blood f Thou art in-fly punished be vpon thine owne head, for thine owne for thy fiue, mouth hath teftified agaift thee, faying, I haue slayne the Lords Anointed.

17 Then Daud mounied with this lamé-tation ouer Saul, and
ouet Ionathán his fonne,

18 (Alfo he bade them teache the children of Iudáhto s fhoote,
as it is written in y boke of Iafhier)

19 O noble Ifraél, he is slayne vpon thy his places: how are the
mighty ouerthro-wen?

20 "Tel it not in Gath, nor publish it in the ftrete of Afkelón,
left the daughters of the Philistims retoyce, left the daugh-ters
of the vncircumcised triumphe.

21 Ye mountaines of Gilbóa, vpon you be nether dewe nor
taine, not the there fields of offrings: for there the shield of the
mightie is cast downe, the shield of Saúl, as though he had not
bene anynted with oyle.

22 The bowe of Ionathán neuer turned backe, nether did the
fvorde of Saúl retur-ne empty from the blood of the slayne,
and from the fat of the mighty.

23 Saúl and Ionathán were louely and pleasant in their liues,
and in their deathes they were not deuded: they were fwifter
the negles, they were fröge then lions.

24 Ye daughters of Ifraél, wepe for Saúl, which clothed you in
fkarlet, with plea-funes, and hanged ornaments of golde vp-on
you appaiel.

25 How were the mighty slayne in the mid-des of the battel?

26 Ionathán, thou waft slayne in thine his places.

26 Wo is me for thee, my brother Iona-thán: very kinde haft thou bene vnto me: thy loue to me was wonderful, pafting y loue of women: how are the mighty ouerthrown, and the weapons of warte de-ft, oyed?

g This they might be able to match their enemies the Philistims in that are Iofh 30, 13. "Mr. epherson. It Meaning Saúl" which 1, 10.

1 Let their fer-tile fiefers be baren, & bring forth no frute to life to the Lord.

k They dyed boake toge-ther in Gil-boa

l As riche gde mens, & coh-ly inwels.

m Ether to-warde their houl bander, or their chil-dren

CHAP. II.

4 Daud is anynted King in Hebrón 9 Abnir maketh Ish-bosheth King ouer Ifraél 11 The battel of the fer-wants of Daud and Ish-bosheth. 12 The buryal of Afabel

1 After this Daud afked counfel of the Lord, faying, Shal I go vp into anie of the cities of Iudáh. And the Lord faid vnto him,

Go vp. And Daud faid, Whither shal I go? He the answered,
Vnto Hebrón.

2 So Daud went vp thither & his two wi-ues alfo, Ahinóam
the Izreelite, and Abi-gail Nabals wife the Caimelite.

3 And Daud broght vp the men that were with him, cueie man
with his hou-sholde, and they dwelt in the cities of Hebron.

a By the mea-nes of the his Priest, as Sam 33, 2 & 3, am 5, 19.

b Which citre was also cal-leu Kriath & ba, lofhi, 14, 15.

c In the time of his perin-cution.

L.iii.

b At I find in the chate

6 D.1, 1/2

c Ile was an Amalekite burne, but re-noued his co-trey &
toyned with the liue lies d I am fory, becaufe I am yet aliue.

"Bar I fide vpon him

Chap 3, 31. © 13, 31.

10 After the la-mentation he ex immed him eganie

Tfal 101, 27.

Ifh-bófheth.

II. Samuél.

Afahél flaine 28/1224

4 Then the men of Iudáh came, and there they anointed Daudid King ouer the houle of Iudáh. And they tolde Daudid, faying, that the men of Iabéfh Gileád buyed Saúl.

5 And Daudid fint meffengers vnto the mé of Iabéfh Gileád, & faid vnto them, Bleffed ate ye of ý Lord, that ye haue fhewed fuche kindenes vnto your lord Saúl, that you haue buryed him.

6 Therefore now the Lord fhewe mercie and 4 trueth vnto you: and I wil recompence you this benefite, becaufe ye haue done this thing.

7 Therefore now let your hands be ftróg, and be you valiant: albeit your mafter Saúl be dead, yet neuerthelefe the houle of Iudáh hath anointed me • King ouer them.

8 But Abnér the fonne of Ner that was captaine of Sauls hofte, toke Ifh-bófheth the fonne of Saúl, and broght him to Mahanáim,

9. And made him King-ouer Gileád, and ouer the Alhurites, and ouer Ixréél, and ouer Ephráim, and ouer Beniamin, and ouer 1 all Ifiaél.

10 Ifh-bófheth Sauls fonne was fourty yere olde when he began to reigne ouer Ifraél, and reigned two yere: but the houle

of Iudáh followed Daudid.

11 (And the time which Daudid reigned in Hebrón ouer the houle of Iudáh, was feué yere and fix t monethes)

12 ¶ And Abnér the fonne of Ner, and the feruants of Ifh-bófheth the fonne of Saúl went out of Mahanáim to Gibeón.

13 And Ioáb the fonne of Zeruiáh, and the feruants of Daudid went out and met one an other by the poole of Gibeón: and they fate downe, the one on the one fide of the poole, and the other on the other fide of the poole.

14 Then Abnér faid to Ioáb, Let the yong men now arfe, and 1 playe before vs. And Ioáb faid, Let them arfe.

15 Then there arofe and wene ouer twelue of Benjamin by nomber, which pertained to Ifh-bófheth the fonne of Saúl, and twelue of the feruants of Daudid.

16 And euerie one caught 1 his fellowe by the head, & thruft his fworde in his fellowes fide, fo they fel downe together: wherefore the place was called 1 Helkath-haczu: im which is in Gibeón.

17 And the battel was exceeding fore that fame day: for Abnér and the men of If: aél 1 fel before the feruants of Daudid.

18 And there were three fonnes of Zeruiáh there, Ioáb, and Abifháí, and Afahél. And Afahél was as light on foote as a

wilde roc.

19 And Afahél followed after Abnér, & in

going he turned nether to the right hand nor to the left from Abnér.

20 Then Abnér loked behinde him, & laid, Art thou Afahél:
And he answered, Yca.

21 Then Abnér laid, Turne thee ether to ý right hand or to the left, and take one of the yong men, and take thee his weapons:
1 Or, fpille, but Afahél wolde not departe from him.

22 And Abnér laid to Afahél, Departe fró me: 1 wherefore fhulde I fmite thee to the 1 Why don't 1 provoke me to gioude: how the fhulde I be able to holde 1 up my face to Ioáb thy brother?

23 And when he wolde not departe, Abnér with the hindre end of the fpeare fmote him vnder the 1 lift rib, that the fpeare came out behinde him: and he fel downe there, and dyed in his place. And as manie as came to the place where Afahél fel downe and dyed, ftode ftill. 1 Some read, in thofe par- tes, where as the lluely partes Iye: as the haue, the luige, ý liuer, the mift, and the gall.

24 Ioáb alfo and Abifháipurfued after Abnér: and the funne went downe, when they were come to ý hil Ammáh, that lieth

before Giah, by the way of the wildernes of Gibeón.

25 And the children of Benjamin gathered them felues together after Abnér, & were on an heape and ftode on the top of an hil.

26 Then Abnér called to Ioáb, and faid, Shal the 1 fworde deuoure for euer: know- o If I hadft: not provoked the to battel, as verf 14. eft thou not, that it wil be bitternes in the latter end: how long the fhall it be, or thou bid the people returne fró following their brethren?

27 And Ioáb faid, As God liueh, if thou haddeft not • fpoken, fuely euen in the morning the people had departed euerie one backe from his brother. o If I hadft: not provoked the to battel, as verf 14.

28 ¶ So Ioáb blewe a trumpet, and all the people ftode ftill, and purfued after Ifraél nomore, nether foght they anie more.

29 And Abnér and his men walked all that night through the plaine, & wét ouer Ior- • Or, wilfterner. den, & paft through all Bithrón til they came to Mahanáim. • Or, in the 1524.

30 Ioáb alfo returned backe from Abnér: & whé he had gathered all the people together, there lacked of Dauds feruants nineteen men and Afahél.

31 But the feruárs of Daud had fmitten of Benjamin, and of Abners men, fo that chre r hundred and threfcore men dyed.

32 And they toke vp Afahél, and buryed hi in the sepulchre of his father, which was in Beth-léhem: and Ioáb and his men wét all night, and when they came to Hebrón, the dare arofe.

p Thus God wolde conf- me Daud in his kingfume by the deftru- ftion of his aduerfames.

CHAP. III.

1 Long warre betwene the houfe of Saúl and Daud. 2 The children of Daud in Hebrón to Abnér turneth to Daud. 27 Ioáb hilheth him.

1 There was then 1 long warre betwene the houfe of Saúl and the houfe of Daud:

a That is, with our fermilftio, inducing two yeres, which was the whole. reigne of Ifh-bófheth.

Abnér & Ifh-bófheth. I I. Samuél. Abnér flayne. 137

Daud: but Daud waxed ft longer, & the houfe of Saúl wace: weaker.

1 ¶ And vnto Daud were children borne in Hebrón: and his eldest fonne was Amnón of Aimónam the Izraelite,

2 And his scōde, was Chilkáb of Abigáil the wife of Nabál the Caimelite: and the thiid, Abfalóm the fonne of Maacáh the daughter of Talmái the King of Gefhúr,

3 And the fourth, Adoniáh the fonne of Aggith, and the fifth, Shephaciáh the fonne of Abirál,

4 And the fixt, Ithréam by Egláh Dauids wife: thefe were borne to Daud in Hebrón.

5 ¶ Now while there was warte betw:ne the houle of Saúl and the houle of Daud, Abnér made all his powet for y houle of Saúl.

6 ¶ And Saúl had a concubine named Rizpáh, the daughter of Aiiáh. And Ifh-bófheth faid to Abnér, Wherefore haft thou gone in to my fathers concubin:

7 The was Abnér very wrothe for the wordes of Ifh-bófheth, & faid, Am I a dogs head, which againft Iudáh do ft: we mercy this day vnto the houle of Saúl thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of Daud, that thou chargift me this day with a faute concerning this woman?

8 The was Abnér very wrothe for the wordes of Ifh-bófheth, & faid, Am I a dogs head, which againft Iudáh do ft: we mercy this day vnto the houle of Saúl thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of

Dauid, that thou chargift me this day with a faute concerning this woman?

9 So do God to Abnér, and more alfo, except, as the Lord hathe fwoine to Dauid, euen fo I do to him,

10 To remoue the kingdome ftō the houfe of Saúl, that the throne of Dauid may be ftablifhed ouer Ifraél, and ouer Iudáh, euen ftōm Dan to Beer fhéba.

11 And he durft nomore anfwer to Abnér: for he feared him.

12 ¶ Then Abnér fent meffengers to Dauid on his behalfe, faying, Whole is the land? Who fhulde alfo fay, Make couenant with me, & beholde, mine hand fhall be with thee, to bring all Ifraél vnto thee.

13 Who faid, Wel, I wil make a couenant with thee: but one thing I require of thee, that is, that y fe not my face except thou bring Michál Sauls daughter when thou commeft to feme.

14 ¶ Then Dauid fent meffengers to Ifh-bófheth Sauls fonne, faying, Deliuer me my wife Michál, which I married for an hundreth forelkinnes of the Philíftims.

15 And Ifh-bófheth fent, and toke her from her houfbád a Phaltriél the fonne of Laífh.

16 And her houfband went with her, and came weping behinde her, vnto Bahurim: then faid Abnér vnto him, Go, or reurne. So

he returned.

17 ¶ And Abnér had communicacifo with the Elders of Ifraél, faying, Ye foght for

Dauid in times paf, that he might be your King.

18 Now: then do it: for the Lord hathe fpoken of Dauid, faying, By the hand of my feruant Dauid I wil faue my people Ifraél out of the hands of the Philíftims, and out of the hands of all their enemies.

19 Alfo Abnér fpake to Beniamin, and afterwaide Abnér went to fpeake with Dauid in Hebrón, concerning all that Ifraél was content with, and the whole a houfe of Beniamin.

20 So Abnér came to Dauid to Hebrón, hauing twenty men with him, and Dauid made a feaft vnto Abnér, and to the men that were with him.

21 Then Abnér faid vnto Dauid, I will fe vp, and go gather all Ifraél vnto my lord y King, that thei may make a couenát with thee, or that thou maieft reigne ouer all that thine heart defireth. Then Dauid let Abnér departe, who went in peace.

22 ¶ And beholde, the feruants of Dauid and Ioáb came from the cape, & brought a great pray with them (but Abnér was not with Dauid in Hebrón for he had fet him away, and he departed in peace)

23 When Ioáb, and all the hofte that was with him were come, men tolde Ioáb, faying, Abnér the fonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Ioáb came to the King, and faid, What haft thou done beholde, Abnér came vnto thee, why haft thou sent him away, and he is departed?

25 Thou knoweft Abnér the fone of Ner: for he came to difcerue thee, & to knowe thy outgoing and ingoing, and to knowe all that thou doeft.

26 ¶ And when Ioáb was gone out ftō Dauid, he sent meffengers after Abnér, which broght him againe frō the well of Siriah vnknowing to Dauid.

27 And when Abnér was come againe to Hebrón, Ioáb toke him afide in the gate to fpeake with him peaceably, an I fmote him vnder the fiftry, that he dyed, fo: the blood of a Afahél his brother.

28 ¶ And when afterwaide it came to Dauids eate, he faid, I and my kingdome are gittles before the Lord fo: euer, cóceining the blood of Abnér the fonne of Ner.

29 Let the blood fall on the head of Ioáb, and on all his fathers houfe, that the houfe of Ioáb be neuer without fome y haue running y ftues, or lepre, or that leaneth on a ftaffe, or that doeth fall on the fworde, or that lacketh bread.

30 (So Ioáb and I Abihál his brother flewe Abnér, becaufe he had flayne thei brother Afahél at Gibeón in battel)

¶ No to the eater of Bena- ma

¶ Who chalé- ged the king- dome, becaufe of thei father faúl.

Or, without borne

h From warte againft the Philíftims.

i Hers appea- reth the mali- cious mide of Ioáb, who whole haue had the King to flay Abnér for his primate gradge.

1 King. 2.7. Or, feerely

Chap 2.23.

k The Lord knoweth that I did not con- feut to his death

l Abihál in faid to flay hi y Ioáb, becau- fe he: cáicated to y anarhes.

M.1.

Dauidlamenteth.

II. Samuél.

Ifh-bófheth flayne.

mManning, be- fore y corp.

a Ifh declareth that Abnér dyed not at a wretch or vile perfone,
but at a valiant man might do, beig eraterously deceased by y
wicked

o According to their cuio- me, which was to be met at burysis

p It is expedi- ene fometime not only to conceive in- wards
forrow, but alfo that it may ap- peare to others to the use on
that they may be fatisfied.

G. 2017.

a That is, I bófheth

b Meaning, y he was de- com- raged.

c The citre Beeroth was in the tribe of Beniamin, Ioth 18,35 d
After the death of Saúl, for fome of y Philidime.

31 And Daud laid to Ioáb, and to all the people that were with
him, Rét your clo- thes, and put on sackechoth, and mourne m
before Abnér: and King Daud him felf followed the beare.

32 And when thei had buried Abnér in He- brón, the King lift
vp his voyce, & wept beside the fepulchre of Abnér, and all the
people wept.

33 And the King lamented ouer Abnér, and laid, Dyed Abnér
as a foole dyeh?

34 Thine hands were not bounde, nor thy feete tyed in fetters of braffe: but as a ma falleth before wicked men, so didſt thou fall. And all the people wept againe for him.

35 Afterwarde all the people came to caufe Dauid eat * meat while it was yet day, but Dauid fware, faying, So do God to me & more alfo, if I taſte bread, or oght els til the funne be downe.

36 And all the people knewe it, & it? plea- fed them: as whatſoeur the King did, pleaſed all the people.

37 For all the people and all Ifraél vnder- ſtode that day, how that it was not the Kings dede that Abnér the ſonne of Ner was ſlayne.

38 And the King ſaid vnto his ſeruants, Knowe ye not, that there is a prince and a great man fallen this day in Ifraél?

39 And I am this day weake and newey an- ointed King: and theſe men the ſonnes of Zeruiáh be to hard for me: y Lord reward the doer of euil according to his wic- lednes.

CHAP. III.

4 Baañáh and Recháb ſlaye Ifh-bólheth the ſonne of Sa- úl to Dauid commandeth them to be ſlayne.

1 And whé Sauls a ſonne heard y Abnér was dead in Hebrón, then his hands were b feble, and all Ifraél was afrayed, 2 And

Sauls sonne had two men that were captaines of bands: the one called Baa- náh, and the other called Recháb, the sonnes of Rimmón a Beerothite of the children of Benjamin. (for c Beeróth was reckened to Benjamin,

3 Because the Beerothites fled to d Git- ráim, and foiourned there, vnto this day) 4 And Ionathán Sauls sonne had a sonne that was lame on his feete: he was sue yere olde when the tidings came of Saúl and Ionathán out of Ifraél: then his nourfe toke him, and fled away. And as she made hafte to flee, the childe fell, and began to halt, and his name was Mephibósheth.

5 And the sonnes of Rimmón the Beerothite, Recháb and Baañáh went and came in the heate of the day to the houle of Ifh-bósheth (who slept on a bed at noone) 6 And beholde, Recháb and Baañáh his

brother came into the middes of the house, as they * wolde haue wheat, and they fmote him vnder the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bedchamber, and they fmote him, and flewe him, and beheaded him, and toke his head, and gate them away through the * plaine all the night.

8 And thei broght the head of Ifh bósheth vnto Dauid to Hebrón, and faid to the King, Beholde the head of Ifh bósheth Sauls sonne thine enemye, who foghe after thy life: and the

Lord hathe auenged my lord the King this day of Saúl and of his feed.

9 Then Daudid answered Recháb and Baa- náh his brother, the fannes of Rimmón the Beerothite, and faid vnto them, As the Lord liueh, who hathe deliuered my foule out of all aduerfite,

10 When one * tolde me, and faid that Saúl was dead, (thinking to haue broght good tidings) I toke him and flewe him in Ziklág, who thought that I wolde haue guen him a teward for his tidings:

11 How e mucche moie, when wicked men haue flayne a righteous perfone in his owne houle, v vpon his bed: I fhall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Daudid commanded his yong men, and they flewe them, and cut of their hands and their feete, & hanged them vp ouer the poole in Hebrón: but they toke the head of Ifh-bófheth, and buried it in the fepulchre of * Abnér in Hebrón.

e Thei difqui- fed the feines as merchants, which came to bye wheat. f There is no- thing fo a feig dangerous, & y wicked will falt consipith to hope of lo- cre h fanuts. *Or, milderate.

Chap. 1. 15.

g Portemeche as rather the ex[ple of hisf that few Saúl, nor
doere to their mufter, nor y innocen- eic of the per- fone, nor
rewere- rence of the place, nor ture did moie thei ncy deferued
moft gricooos punfhment.

Chap. 3. 30.

CHAP. V.

1 Daud is made King ouer all Ifraél. 2 He taketh the force of
Zion to He a fheth conffal of the Lord, 20 And overcemain the
Philidime twife.

1 Then * came all the tribes of Ifraél to Daud vnto Hebrón, &
faid thus, Beholde, we are thy * bones and thy flefh.

2 And in time paff when Saúl was our King, thou leddeft Ifraél
in and out: and the Lord hathe faid to thee, * Thou fhalt feede
my p. ople Ifraél, and thou fhalt be a captaine ouer Ifraél.

3 So all the Elders of Ifraél came to the King to Hebrón: and
King Daud made a cou: nant with them in Hebrón b be- fore
the Lord: and they anointed Daud King ouer Ifraél.

4 ¶ Daud was thirty yere olde when he be- gan to reigne: and
he reigned fourty yere.

5 In Hebrón he reigned ouer Iudáh* feue yere, and fix
moneths: and in Ierufalém he reigned thirty and thre yeres ouer

all Ifraél an I Iudáh.

6 ¶ The King also and his men went to Ierusalém vnto the
Iebufites, y inhabitants

a We are of thy ainfed, & most n. ite toy- ned vnto thee.

Pfai 78. 71.

b That is, re- king the y to wrovel the Ache was as yet to the
nadafa houfe.

Chap. 2. 15.

9f

Iebufites.Hirám.

II.Samuél. Vzzáh flayne.

c The childré of God called idoles blinde and lame gua- des;
therefore the Iebufites ment, that the fouldé pro- ue that their
gods were ne- ther blinde nor lame

2 Chro.11,6. d The idoles fouldé entre no more into that place
e He buyit from the tow- pe houfe roun- de about to his name -
houfe. 2.Chro 11,8 "Efe 2u

2 Chro.3,9.

2.Chro 3,5.

2.Chro 14,8. & 21,16.

f By Ahlathár the Priest.

Ife.21,22.

40. the place of diufites

2 Chro.14,12.

g Meaning, the valley o. gy- ents, which Daud called Baal
perazim because of his vifome

of the land: who fpake vnto Daud, faying, Except thou take
away the blinde and the lame, thou fhalt not come in hither:
thinking y Daud colde not come thither. But Daud toke the
forte of Zión: this is the citie of Daud.

Now Daud had faid y fame day, Who- foeuer fmictch the Iebufites, & gettch vp to the gutters & fmictch the lame & blinde, which Dauds foule hatch, I wil preforre lum: * therefore they faid, The blinde and the lame fhall not d come into that houfe. So Daud dwelt in that forte, and called it the citie of Daud, and Daud buyit roud about it, from * Milló, and inwarde.

10 And Daud prospered and grew: for the Lord God of hostes was with him.

11 Hiram alfo King of Tyus fent meffé- gers to Daud, and cedar trees, and carpé- ters, and mafons for walles: and thei buyit Daud an houfe.

12 Then Daud knewe, that the Lord had ftablifhed him King ouer Ifraél, and that he had exalted his king dome for his people Ifraels fake.

13 And Daud toke him mo * concubines & wrues out of Ierufalém, after he was come from Hebrón; and mo fonnes and daugh- ters were borne to Daud.

14. *And thefe be the names of the fonnes that were borne vnto him in Ierufalém: S:ammúa, and Shobáb, and Nathán, and Szlomón,

15 And Ibhár, and Elifhúa; and Népheg, and Iaphia,

16 And Elifhamá; & Eliadá, and Eliphalet. 17 But when the Philiftims heard that they had anointed Daud King ouer If-raél, all the Philiftims came vp to feke Da- uid: and when Daud heard, he wét downe to a forte.

18 But the Philiftims came, and fpred them felues in the valley of Repháim.

19 Then Daud f afked counfel of the Lord, faying, Shal I go vp to the Philiftims wilt thou deliuer them into mine hands? And the Lord answered Daud, Go vp: for I wil doutles deliuer the Philiftims into thine hands.

20 Then Daud came to Baal perazim, and fmote them there, & faid, The Lord hath deuided mine enemies afondre be- fore me, as waters be deuided afondre: the- refore he called the name of that place, "Baal-perazim."

21 And there they lefe their images, & Da- uid and his men* burnt them.

22 Again the Philiftims came vp, & fpred them felues in the valley of a Repháim.

23 And when Daud afked counfel of the Lord, He answered, Thou fhalt not go vp, but tuine about behinde the, & come vpon them ouer againft the mulbery trees.

24 And whé thou heareft the noyfe of one going in the toppes of the mulbety trees, then remoue: for then fhall the Lord go out before thee, to fmite the hofte of the Philiftims.

25 Then Daud did fo as the Lord had cō- manded him, and fmote the Philiftims f:ó Géba, vntil thou come to a Gázer.

CHAP. VI.

3 The Arke is bright for the of the houfe of Abinadáb 7 Vzzáh is ftriken, & dyeth. 14 Daud ddeath before 11, 16 And is therefore defpifed of his wife Michál.

A Gaine Daud gathered together all the chofin men of Ifraél, even thirtie thoufand,

2 And Daud arofe & went w all the peo- ple that were with him a fió Baalé of Iu- dáh to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hoftes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a newe carte, and broght it out of the houfe of Abinadáb that was in a Gibráh. And Vzzáh and Ahío the fonnes of Abinadáb did drtue the newe carte.

4 And when they broght the Arke of God out of the houfe of Abinadáb, that was at Gibráh, Ahío went before the Arke,

5 And Daud and all the houfe of Ifraél c played before the Lord on all instruments made of firre, and on harpes, and on pfalte-ries, and on timbrels, and on cornets, and on cymbals.

6 And whé they came to Nachons thre- shig floore, Vzzáh put his hád to the Arke of God, & helde it: for y oxé did fhake it.

7 And the Lord was very wrothe w Vzzáh, & God fmote him in y fame place for his faute, & there he dyed by y Arke of God.

8 And Daud was difpleafed, becaufe the Lord had " fmiten Vzzáh: and he called the name of the place 'Pócez Vzzáh vntil this day.

9 Therefore Daud that day feared the Lord, and faid, How fhall the Arke of the Lord come to me?

10 So Daud wolde not bring the Arke of the Lord vnto him into the citie of Da- uid, but Daud caryed it into the houfe of Obed-edóm a Gittite.

11 And the Arke of the Lord continued in the houfe of Obed-edóm the Gittite, thre moneths, and the Lord bleffed Obed-edóm, and all his houfholde.

12 And one tolde King Daud, faying, The Lord hathe bleffed the houfe of O bed-edóm, and all that he hathe, becaufe of the Arke of God: therefore Daud went and broght the Arke of God

from the house of Obed-edóm, into the city of David with
glories.

13 And when they that bare the Ark of the M.ⁱⁱ.

h Which was in the tribe of Benjamin, but the Philistines did
pufflé it.

1 Chro.13,5. a This was a city in Ierusalem called also Kis- rath
tearim, Iosb 159.

b Which was an high place of the city of Baalé.

c Praised God, and sang psal- mes

1 Chro.13,20.

d Here we see what danger is to follow good counsellors, or to do
any thing in Gods providence with- out his express command.

"His made a hearken "O, the confusion of Vzzáh.

e Who was a Leuite, & had dw: it in Gibeon, 1 Chro- 13,21

1 Chro 13,22.

f Meaning, he caused y Re- nued to boate it, according to the
Law.

Michálmocked David.

I I.Samuél.

Nathán fent to Daud.

g With a girl more like to Presingarnde

h The world- lings are not able to obpre- tiend the mo- cians
that mo- ue the childre of God

e.Chr.16,2.

i That is to pray for his house, as he had done for the people.

k It was for no worldly affection; but only for that to be that I
have to Gods gloria.

I Which was a punishment, because the mocked 9 fer- nant of
God.

e.Chr.17,2.

a Within the Tabernacle co- nered 6 fer- nant, Exo 26,7.

Lord had gone six spaces, he offied an oxe, and a far beast.

14 And Daud dáced before the Lord with all his might, and
was girded with a li- nen s Ephód.

15 So Daud and all the house of Israel, broght the Arke of the
Lord with show- ting, and founde of trumpet.

16 And as the Arke of the Lord came into the citse of Daud,
Michál Sauls daughter loked through a windowe, and fawe

King Daud leape, and dance before the Lord, and the h
despised him in her heart.

17 And when they had broght in the Arke of the Lord, they set
it in his place, in the middles of the tabernacle that Daud had
pitched for it: the Daud offred burnt of- frings, & peace
offrings before the Lord.

18 And assone as Daud had made an end of offering burnt
offrings & peace offrings, he blessed the people in the Name
of the Lord of hostes,

19 And gaue among all the people, even a- mong the whole
multitude of Israel, af- wel to the women as men, to euerie one
a cake of bread, and a piece of flesh, and a bortel of wine: so
all the people departed euerie one to his house.

20 Then Daud returned to blesse his house, and Michál the
daughter of Saúl came out to mete Daud, and said, O how
glorious was the King of Israel this day, which was vncovered
to day in the eyes of the maidens of his seruants, as a foole
vncouereth him selfe.

21 Then Daud said vnto Michál, h It was before the Lord,
which chose me rather then thy father, and all his house, and
co- manded me to be ruler ouer all the people of the Lord,
even ouer Israel: and there- fore wil I play before the Lord,

22 And wil ye be more vile then thus, and wil be lowe in mine owne sight, and of the very same maidseruants, which thou hast spoken of, shal I be had in honour.

23 Therefore Michál the daughter of Saúl had no childe, vnto the day of he death.

CHAP. VII.

2 Daud woldo boylde God an house, but is forbidden by the Prophet Nathan s God puteth Daud in mun- de of his benefites
13 He promiseth continuance of his kingdome and pylorise.

A Fterwarde* whé the King fate in his house and the Lord had giuen him test round about from all his enemies,

2 The King said vnto Nathán the Pro- phes, Beholde, now I dwel in an house of cedar trees, and the Arke of God remaineth within the curtaines.

3 Then Nathán said vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

4 And the same night the worde of the

Lord came vnto Nathán, saying,

5 Go, and tel my sctuat Daud, Thus faieth the Lord, b Shalt thou buyld me an hou- se for my dwelling?

6 For I haue dwelt in no house since the ti- me that I broght the children of Israel out of Egypt vnto this day, but haue wal- ked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with anie of the tribes of s Israel when I commanded the judges to fede my people Israel: b said I, Why buyld ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus sayeth the Lord of hostes, a toke thee from the shepecote following the shepe, that thou mightest be ruler o- uer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, lyke vnto the name of the great men that are in the earth.

10 (Also I wil appoint a place for my peo- ple Israel, and wil plant it, that they may dwel in a place of their owne, and moue nomore, nether shal wicked people trou- ble them anie more as before time,

11 And since the time that I set judges ouer my people of Israel) and I wil giue thee rest from all thine enemies: also the Lord telletth ther, y he wil make thee an house.

12 *And when thy dayes be fulfilled, thou shalt slepe with thy fathers, & I wil set vp thy seede after thee, which shal procede out of thy body, and wil stablish his king dome.

13 *He shal buyld an house for my Name, and I wil stablish the throne of his king dome for euer.

14 *I wil be his father, & he shal be my son- ner: & if he sinns, I wil chaften him with the rod of men, and with the plagues of the children of m n.

15 But my mercy shal not departe away fro him, as I toke it from Saúl whome I haue put away before thee.

16 And thine house shal be stablished and thy kingdome for euer before thee, even thy th one shal be stablished for euer.

17 According to all these wordes, and ac- cording to all this vision, Nathán spake thus vnto Daud.

18 Then King Daud went in, and fate be- fore the Lord, & said, Who am I, o Lord God, and what is mine house, that thou hast broght me hitherto?

19 And this was yet a small thing in thy sight, o Lord God, therefore thou hast spoke also of thy seruats house for a great while: but "doeth this appetite to h ma, o Lord God"

b Meaning, he shulde meyye Nathán spea- king accordig to mía indge- ment and not by the Spirit of prophecia, permitted

him.

c As conver- ning the buyl- ding of an house: meanig that
without Gods express worde nothing right to be at- tempted
s Sam 16,12. Psal. 71,74.

d I haue make thee famous through all y wocle

e He proud- seth the qu- etmes, if they wil walin in his feare
and obedience.

1.King. 2,10.

1 King 1,5. & 6,12 s chm 22,10

Chr 1,5. Tsai 69,31.

i not m, gen- cts, as latutes vs. to chistice that childer.

g This was begon in Sa- lumby as a fi- gure, but nech plished
in Christ.

h This is the laws of man b Cometh not this rather of thyre
mercie, then of ame worthines that can be in mind

20 And

Dauid. Hadadézer.

II. Samuél.

Tóí.

Gen. 4.7.

1 O Israel h And inhab- tance, which is Israel. 2 From the E-
g:peans and their states in He sheweth that Gods tre- clifton is
the only cause, why the Ifra- clites were chosen to be his
people

n This prayer is more effi- strated, which we chiefly take Gods
glory, and the acci- plishment of his promise "She found his
bears disposed

o Therefore I firmly believe it shall come to pass.

1 Chro. 22.2. psal 60.2. "Or, with amish a So that they pared
no more tribute

6 He shew two parts, as it pleased him and reformed the third

"Or, as long "the Perish

20 And what can Daud say more vnto thee? for thou, Lord
God, knowest thy seruant.

21 For thy wordes sake, and according to those owne heart
hast thou done all these great things, to make them knowen
vnto thy seruant.

22 Wherefore thou art great, & Lord God: for there is none
like thee, nether is there anie god besides thee, according to all

that we haue heard with our eares.

23 "And what one people in y earth is like thy people, like Israel? whos' God went & redemed the to him selfe, that they might be his people, and that he might make him a name, & do for you great things, and terrible for thy had, & Lord, euer for thy people, whome thou redemest to thee out of Egypt, from the 1nacions, and their gods?

24 For thou hast m ordained thy people Israel to be thy people for euer; and thou Lord art become their God.

25 Now therefore, & Lord God, confirme for euer the worde that thou hast spoken concerning thy seruaut and his house, and do as thou hast said.

26 And let thy Name be magnified for e- uer by them that shall say, The Lord of hostes is the God ouer Israel: and let the "house of thy seruaut Dauid be stablished before thee.

27 For thou, & Lord of hostes, God of Isra- él, hast: eueiled vnto thy seruaut, saying, I wil buyld thee an house: therefore hache thy seruaut "bene bolde to pray this praver vnto thee.

28 Therefore now, & Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruaut)

29 Therefore now let it please thee to bless the house of thy seruant, that it may continue for euer before thee: for thou, & Lord God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 Daud encircumseth the Philistims, and other frange nations, and maketh them tributaries to Israel.

A Furth his now, Daud smote the Philistims, and subdued them, & Daud toke the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab, and measured them with a corde, and cast them downe to the ground: he measured them with two cordes to put them to death, & with one full corde to kepe them aliue: so became the Moabites Dauds seruants, and brought gifts.

3 Daud smote also Hadadzer the sonne of Rehob King of Zobah as he went to recouer his border at the iuer "Euphrates.

4 And Daud toke a thousand and sunn

hundred horsemen, and twettie thousand foremen, and destroyed all the charrets, but he reserved an hundred charrets of them

5 Then came the Aramites of Dam- mésik to succour Hadadézer King of Zo- bah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And he put a garrison in Aram of Dámé- sik: and the Aramites became seruants to Dauid, and broght gifts. And the Lord saued Dauid wherefouen he went.

7 And Dauid toke the shields of golde that belonged to the seruants of Hada- dézer, and broght them to Ierufalém.

8 And out of Bétah, and Berothái (cities of Hadadézer) Dauid broght exceeding muché braffe.

9 Then Tóí King of Hamáth heard how Dauid had smitten all the hoste of Hada- dézer,

10 Therefore Tóí sent Iotám his sonne vnto King Dauid, to salute him, andro "resoyce with him because he had foght against Hadadézer, and beaten him (for Hadadézer had waite with Tóí) who "broght with him vessels of siluer, and vessels of golde & vessels of braffe.

11 And King Dauid did dedicate them vn- to the Lord with the siluer and golde that he had dedicate of all the nacions, which he had subdued:

12 Of Arám, & of Moáb, and of the chil- dren of Ammón, & of the Philistims, and of Amalék, and of the spoyle of Hadadé-

zer the sonne of Rehob King of Zo- bah.

13 So Dauid gate a name after that he return- ed, and had slain: of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garrison in Edóm: through- out all Edóm put he soldiers, and all they of Edóm became Dauds seruants: and y Lord kept Dauid whetherfouen he wét.

15 Thus Dauid resigned ouer: all Israel, and executed a iudgment and justice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Ioshaphás the sonne of Ahi- lád was recorder.

17 And Zadók the sonne of Ahitúb, and Ahmélech the sonne of Abiathár were y Priests, and Seraiah the scribe.

18 And Benatahú the sonne of Iehoiadá & the Chesethites & the Pelethites, & Da- uids sonnes were chief rulers.

CHAP. IX.

9 Dauid reffereth all the landes of Sa I to Aliphába- shuto the sonne of Imathán to Ha appointeet Zoba to se to the profit of his landes.

A Nd Daud said, Is there yet any man left of the house of
Saúl, that I may slewe him mercy for Ionathans fak?

2 And there was of the housholde of Saúl M.iii.

Or, hoght the hoste of the charets Or, as byrde- ter, of Dama-
sus that is, which duels were Damsfout.

c In that part on Syria, wun- te Damascus was d They payld
yearly trustees.

e For the vfe of the triple.

"Or, Asilechid

"She, to a/ye prave "She bless him 1 For sing Da unvivious, he
was glad to retreat of prave "She, as he had

"Or Syria, to Caiúyra.

"Or, in Germi- iah

"Or, in all his everyprife

g He gave ind guine in con trousef, and was merciful towards
the people "Or, never of Christides.

"Or, was sure the Christine's h The Chere- chites & Pele-
chites were as the high gar- de, and had charge of his perilous

a Because of mine ochi: and promes, made to Ionathan. 1 Sam
20, 15

Mephibótheth.

II. Samuél. Dauids men euil handled.

b Soche mer- ciens that be acceptable to God Cph 4.4.

c Who was also called B- liam, y father of both theba Dauids wife

a 0, landr.

d Meaning, a despried per- son.

a 0, orphron.

e Be ye pro- ident mer- ciens and go- merces of his liads that they may be pro- table.

f That Mephibótheth may have all v-ign as commande- ment as be- come the Kings sonne.

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

a feruant whofe name wás Zibá, & when they had called him vnto Dauid, y King faid vnto him, Art thou Zibá? And he faid, I thy feruant am he.

3 Then the King faid, Remaineth there yet none of the houfe of Saúl, on whome I may fhewe the b mercy of God? Zibá ehen

anfwcted the King, Ionathán hathe yet a fonne b lame of his feete.

4 Then the King faid vnto him, Where is he? And Zibá faid vnto y King, Beholde, he is in the houfe of Machír the fonne of Ammiél of Lo-debán.

5 Then King Daid fent, and toke him out of the houfe of Machír the fonne of c Ammiél of Lo-debán.

6 Now when Mephibótheth the fonne of Ionathán, the fonne of Saúl was come vnto Daid, he fell on his face, and did reuerence. And Daid faid, Mephibó- theth? And he anfwcted, Beholde thy fer- uant.

7 Then Daid faid vnto him, Feare not: for I wil furely shewe thee kindnes for Ionathán thy fathers fake, and wil reftore thee all the b fields of Saúl thy father, and thou fhalt eat bread at my table conti- nually.

8 And he bowed him felfe, and faid, What is thy feruát, that thou fhuldéft loke vpon ftiche d a dead dog as I am?

9 Then the King called Zibá Sauls feruát, and faid vnto him, I haue giuen vnto thy mafters b fonne all that pertained to Saúl and to all his houfe.

10 Thou ther fore and c thy fonnes, and thy feruants fhall till the land for him, and bring in that thy mafters fonne may haue

foode to eat. And Mephibótheth thy ma- fters fonne fhall eat bread alway at my ta- ble (now Zibá had fifteen fannes, and twentic feruants)

11 Then faid Zibá vnto the King, Accor- ding to all y my lord the King hathe com- manded his feruant, fo fhall thy feruát do, c that Mephibótheth may eat at my table, as one of the Kings fannes.

12 Mephibótheth alfo had a yóg fonne na- med Michá, & all that dwelled in y houfe of Zibá, were feruants vnto Mephibó- theth.

13 And Mephibótheth dwelt in Ieruálém: for he did eat elfcinually at the Kings ta- ble, and was lame on bothe his feete.

CHAP. X.

4 The meffingers of Daudid are vileimnfty entreated of the King of Ammón. 7 Ioh is fent againft the Ammónites.

1 A Feet this, the K King of the children of Ammón dyed, & Hanún his fon- ne reigned in his ftede.

2 Then faid Daudid, I wil fhewe kindenes vnto Hanún the fonne of Nahálh, as his

father a shewed kfdenes vnto me. And Da uid sent his seruát to cofo te him fot his father. So Dauids seruants came into the land of the children of Ammón.

3 And the princes of the children of Am- món said vnto Hanún their lord, "Thin- kelt thou y Daudid doeth honour thy fa- ther, that he hathe sent comforters to thee hathe not Daudid rather sent his seruants vnto thee, b to fearche the citie, and to spie it out, and to ouerthowe it?

4 Wherefore Hanún toke Dauids seruants, and shaued of the halfe of their bearde, & cut of their garments in the middle, euen to their buttockes, and sent them away.

5 When it was tolde vnto Daudid, he sent to mete them (for the men were excedig- ly afhamed) and the King said, Tarie at Ierichó, vntil, our beardes be grown, then retuine.

6 And when the children of Ammón sawe that they c stanke in the fight of Da- uid, the children of Ammón sent and hi- red the Aramites of the houfe of Rehób, and the Aramites of Zobá, twentie thou- land foocem n, and of King Maacáh a thoufand men, & of Ifh-tób twelue thou- land men.

7 And when Daudid heard of it, he sent Io- áb, and all the hofte of the ftrong men.

8 And the children of Ammón came out, & put their armie in xray at the entring in of the gate: & the Aramites of Zobá, and

of Rehób, and of Ifh-tób, and of Ma- acáh were by them felues in the field.

9 When Ioáb fawc that the fronte of the battel was againft him before and be- hinde, he chofe of all the chofe of Ifra- él, and put them in array againft the Ara- mites.

10 And the reft of the people he defluet ed into the hand of Abihái his brother, that he might put them in array againft the children of Ammón.

11 And he laid, If the Aramites be ftróger then I, thou fhalt helpe me, & if the chil- dren of Ammón be to ftrong for thee, I wil come and fucour thee.

12 Be ftrong and let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioáb, & the people that was with him, joyned in battel with the Aramites, who fled before him.

14 And when the children of Ammón fawe that the Aramites fled, they fled alfo be- fore Abihái, and entred into the citie. fo Ioáb returned from the children of Am- món, and came to Ieruálém.

15 And when the Aramites fawe that their were fmitten before Ifraél, they gathered them together.

a The child of God are one Ammóniteful of a benefit accel and

"Ble to this eyes doub D- uid

b Their arro- gant malice would not suf- fer them to fe the
simplicite of Dauids be- are: therefore their counfel turned to
the definition of their country.

c That they had deftrued Dauids diftlen fure, for y in- lufte
done to his amhofa- dours the, Irians.

d Thefe were difers parts of the country of Syria, where- by
appeareth that the Syrián feruéd, where they might ha- ue
marreine- ment, as now the fweizents do.

e Here is de- clared where- fore were up to be ve- dertakru: for
the defence of true religion and God's peo- ple.

16 And

Dauid & Bath-shéba.

II. Samuel. Vriáh murthered. 2854/224

10. Hadad.

11. 10. Rophraes

f Mermugabe g. w. p. patte

g Which we re y chis. fct & made prin- ce; al for in all ne
destroyed yono, as : Chro 19,17. our, the soldiers which were

in the charets.

2 The yere fol lowing about the spring ri- me : Chro 20,1.

b Whereupon he v'cd to rest at after none, at w'cd red of Th.
bshlthch, Chap 4,7

c Who was not an Ifra-lute house, but con writed in the tou.
chgion Lane 15,19. Gr 18,19.

d Paving led in: inside he than d arcut- ding to the Law.

- Daudiboghe that if Vriáh lay with his won his faute might
be clo- led.

16 And Hadarézer fint, and broght out the Aramites that were
beyond the Riuel: & they came to Helám, and Shobách y cap-
tain. of the hofte of Hadarézer went be- fore them.

17 Wh. n it was shewed Daud, then he p- thered fall If ael
together, and pafed ouer Iot:én an I came to Helám: and the
Ara- mites fct the felues in array againft Da- uid, and foght
with him:

18 An the A amites fled before Ifraél: & Daud deft oyed
feuen hundr. th charets of the A amites, & fourrie thoufan hor-
femen, an: fmore Shobách the captaine of his hofte, who dyed
there.

19 And when all the Kings, that were feruñts to Hadarézer, fawc that they fell before Ifrael, they made peace with Ifraél, and ferued them, and the Aramites feared to helpe the children of Ammón anie more.

C H A P. X 1.

The citre Rabbah is befieged a 'Dauid committed ad- ulterie 17 Vriáh is fiaine 27 'Dauid marieth 'Bath- shéba.

1 And when the yere was expired in y time when Kings go forthe to barrel, Dauid fen* Ioáb, and his feruants with him, & all Ifraél, who deftroyed the chil- dren of Ammón, and befieged Rabbáh: but Dauid remained in Ierufalém.

2 And when it was eurning tide, Dauid arof, out of his bed, and walked vpo- on the roofe of the Kings palace: and fró the roofe he fawc a woman wafting her felfe an: the womá was very beautiful to loke vpon.

3 And Dauid fnt an: inquired what wo- man it was: and on: faid, I: not this Beth- shéba y daughter of Eliám, wife to Vriáh the H'trite.

4 Then Dauid fent meffengers, and toke her away: and the came vnto him and he lay with her: (now the was*purified from her vncl nnes) and the returned vnto her houfe.

5 An I y womá cóceiued: therefore the fnt & 4: olde Daudid & faid, I am with childe. 6 Then Daudid fnt to Ioáb, fying, Send me Vriáh the H'trite. And Ioáb fnt V- riáh to Daudid.

7 And when Vriáh came vnto him, Da- uid demanded I im how Ioáb did, & how the people fared, and how the warre profpered.

8 Afterwarde Daudid faid to Vriáh, Go downe to thine houf, and waft thy feete. So Vriáh departed out of the Kings palace, & the King fent a prefent after him.

9 But Vriáh flopt at the dore of the Kings palace with all the fruants of his lord, and went not downe to his houfe.

10 Then they tolfe Daudid, faying, Vriáh went not downe to his houfe: and Daudid

faid vnto Vriáh, Comeft thou not from thy tourney why dideft thou not go downe to thine houfe

11 The Vriáh anfwered Daudid, The Arke of Ifraél, an I Iudán dwel in rents: and my lord Ioáb and the feruants of my lord abide in the opn fields, that I then go in to mine houf, to eat and drinke, and lie with my wife by thy life, & by the life of thy foile, I wil not do this thing.

12 Then Daudid faid vnto Vriáh, Tarie yet this daye, and tomotowe I wil fend thee awate. So Vriáh abode in Ierufalém

that day, an I the morowe.

13 Then Daud called him, & he did eat and drinke before him, & he made him a dróke: & at euh he wént out to lie on his cuche with the feruants of his lord, but wént not downe to his houfe.

14 And on the morowe Daud wrote a let- ter to Ioáb, and fent it by the hand of V- riáh.

15 And he wrote "thus in the letter, bPur ye Vriáh in the foref ofe of the ftrenth of the battel, & ecule ye backe from him, that he may be fmitten, and dye.

16 So whé Ioáb befieged y citre, he afsig- ned Vriáh vnto a place, where he knew that ft ong m n were.

17 And the men of the citre came out, and foght with Ioáb: & thee fell of the peo- ple of the feruants of Daud, & Vriáh the H'trite also dyed.

18 Then Ioáb fent and tolde Daud all the things concerning the warre,

19 And he cha ged the meffenger, faying, When thou haft made an and of telling the matters of the warre vnto th. King.

20 And if the Kings angre arif, so that he fay vnto thee.

Wherefore approached ye vn to y citre to figh? knew ye not that they wolde hu le from the wall?

21 Who fmote Abimélech fonne of Ieru- béftech? did not a woman caft a piece of a milftone vpon him from the wall, and he dyed in Thebéz why went you nve the wall? Then fay thou, Thy fruant Vriáh the H'trite is also dead.

22 So the meffenger w nt, and came and shewed Dauid all that Ioáb had fnt: him for.

23 An I the meffenger faid vnto Dauid, Certainly the men preuafed againft vs, and came out vnto vs vnto the fi.ld, but we "purified them vnto the eurning of the gate.

24 But y fhooters fhot fró the wall againft thy fruants, and fone of the Kings fer- uants be dead: and thy fruant Vriáh the H'trite is also dead.

25 Then Dauid faid vnto the meffenger, Thus fhalt thou fay vnto Ioáb, Let not this thing trouble thecfo: the fwo.ce de

f Hereby God wolde touche Dauids con- fer not that fug the fi le- lite & refig 5 of his feruiz, he wolde d., clare him fel- fe fo forge: ful of Go I and in various to his feruant

g He made hi drinke more if b verly shé he was wonte to du, timhig Re- reb y he wolde hour ly in by his wife.

"He frefog h Exc 22 God chirouely up- holde vs a wh his mightie by rst, b mohe perf & fall head ong mon a'l vice & ab- ommation

"Or, Thos fhalt de thri, of

a Mcmong Go- dohn, Iudg 9,12

"The were a gainft them

b He diffem- blesh with the n enirger to y tut, at th r. v- tice his
i.u.l com. i.h. e. mar loab: w.e. & d. chou, uce ought be e-
fpred.

M.III.

Nathán reproueth Dauid. II. Samuél.

Dauid repenteth. 286/1224

"Ch. fr. and fr.

uoureth "one afwel as another: make thy batel more strong
against the citre & de- stroy it, & encourage thou him.

26 ¶ And when the wife of Vriáh heard that her houfband Vriáh
was dead, the mourned for her houf band.

27 So when the mourning was past, Dauid sent & toke her into
his houfe, and the be- came his wife, and bare him a fonne: but
the thing that Dauid had done, "displea- sed the Lord.

CHAP. XII.

Dauid reproued by Nathán confideth his fume. 18 The childe chastised in adulterio, dyeth. 24 Salemán is borne. 26 Nathán is taken. 25 The citizens are grievously promised.

"His. our evil is the eyes of the Lord.

a Because Dauid lay now drowned in fume, the longing mottle of God, which fud forth not his to perish, waken his conscience by this furniture, and bringeth him to repentance
Or, wasfaring man. 40. fared.

"His. The auger of Dauid was gilded.

"His. is the childe of death. Exod. 22.1.

3. Sam. 16.12.

b For Dauid succeeded Saúl in his kingdom. c The Iewes understand this of Egláh and Michal, or of Kupáh and Michal.
d That is, grew ter things the thefeder Gods loue and beto fate increase toward his, if by their ingratitude they flay him not.
e Thou hast moth cruelly given him into the hands of Gods enemy.

1 Then the Lord sent Nathán vnto Dauid, who came to him, and said vnto him, There were two men in one citre, the one riche, and the other poore.

2 The riche man had exceeding many shepe and oxen:

3 But the poore had none at all, faue one little shepe which he had boght, & nouri- fbed vp: and it grewe vp with him, and with his children also, and did eat of his owne mortfels, & dranke of his owne cup, and slept in his bofome, and was vnto him as his daughter.

4 Now there came a stranger vnto the riche má, who refused to take of his owne shepe, and of his owne oxen to drefle for the stranger that was come vnto him, but toke the poore man shepe, and dressed it for the man that was come to him.

5 The "Dauid was exceeding wrothe with the má, and said to Nathán. As the Lord liueth, the man that hathe done this thing, "shal surely dye,

6 And he shal restore the labe "foure folde, because he did this thing, and had no pi- tie thereof.

7 Then Nathán said to Dauid, Thou art the man. Thus fayth the Lord God of Israel, "I anointed thee King ouer Israel, and deliuered thee out of the hand of Saúl,

8 And gaue thee thy lords h houfe, and thy lords "wives into thy bofome, and gaue thee the houfe of Israel, and of Iudáh, & wolde moreouer (if that had bene to little) haue giuen thee "fuche and fuche things.

9 Wherefore hast thou despised the com- mandement of the Lord, to do evil in his fight: thou hast killed Vriáh the Hittite with the fworde, and hast taken his wife to be thy wife, and hast slaine him with the fworde of the "children of Ammón.

10 Now therefore the fworde shal neuer departe from thine houfe, because thou hast despised me, and taken the wife of Vriáh the Hittite to be thy wife.

11 Thus faith the Lord, Beholde, I wil raise

vp evil against thee out of thine owne houfe, and wil "take thy wives before thi- ne eyes, & giue them vnto thy neighbour, and he shal lye with thy wives in the fight of this f fune.

Deu 18.30. chap. 16.22.

f Meaning, o- nonly, at at none dayst.

12 For thou didest it secretly: but I wil do this thing before all Israel, and before the fune.

13 Then Daud said vnto Nathán, "I haue finned against y Lord. And Nathán said vnto Daud, The Lord also hathe s put away thy finne, thou shalt not dye.

14 Howbeit because by this dede thou hast caused the enemies of the Lord to blaf- pheme, the childe that is borne vnto thee shal surely dye.

15 ¶ So Nathán departed vnto his houfe: and the Lord stroke the childe that V-riahs wife bare vnto Daud, and it was ficke.

16 Daud therefore besoght God for the childe, and fasted and went in, and laye all night vpon the earth.

17 Then the Elders of his houfe arose to come vnto him, and to cause him to rise from the ground: but he wolde not, ne- ther did he eat wheat with them.

18 So on the seventh day the childe dyed: & the seruants of Daud feared to tel him that the childe was dead: for their said, Be- holde, while the childe was aliue, we spake vnto him, and he wolde not hearken vnto our voyce: how then shal we say vnto him, The childe is dead, "to vex him more?

19 But when Daud sawe that his seruants whispered, Daud perceived that y childe was dead: therefore Daud said vnto his seruats, Is the childe dead? And they said, He is dead.

20 Then Daud arose from the earth, & washed and anointed him selfe, and chan- ged his apparel, and came into the houfe of the Lord, and worshiped, & afterward came to his owne houfe, and bade that their shulde set bread before him, and he did eat.

21 Then said "his seruats vnto him, What thing is this, that thou hast done thou didest fast and wepe for the childe, while

it was aliue, but whe the childe was dead, thou didest rise vp,
and eat meat.

22 And he said, While the childe was yet aliue, I fasted, and
wept: for I said, Who can tel whether God wil haue mereie on
me, that the childe may liue?

23 But now being dead, wherefore shulde I now fast? Can I
bring him againe ante more? I shal go to him, but he shal not
re- turne to me.

24 ¶ And Daud comforted Bath-sheba his wife, and went in
vnto her, and lay with her, "and she bare a fonne, " & he called
his name Salomón: also y Lord loued hi.

Enlef. 47.22.

g For the Lord icketh but y y fionce wolde turn: to him.

h In laying, that the Lord hathe appoin- ted a wicked man to
reigne outer his peo- ple.

1 To wh, to his prince midber.

k Thinking by his infid pres- er that God wolde haue re- bored
his childe, but God had o- ther wife de- termined.

"Ebe de he wil de him filfe evil.

I shewing that our lamenta- tions oght not to be excels- ne, but
mode- rate: and y we moth praise God in all his dosings.

m As they y considered not that God gran- seth maine things
to the fobbes & tea- res of y futhe- ful.

n By this con- fideration apparised him fortune.

Mat. 1.4. n To wit, the Lord, 1. Cure. 2.6.

25 *Therefore

Ammons incest.

I. Samuël.

141 287/1224

p To call him Salomon q Meaning, David 1 Chro 22 p Q is the
chief citic

p That is the chief citic, & wh re all the christs are, is as good
as to- ken ngle we have be called up it

2 Chro. 20. 2. f That is, the store pounds after $\frac{1}{2}$ a high of the
comune talent

1 Signifying, $\frac{1}{2}$ of that were malicious con- mit of God, so he
put them in cruel death.

3 Tamár was Abfalos sister both by father & mother, and
Ammons only by father b And there- fore kept in her fathers
house, as vir- gins were ac- customed.

4 Here we se cant there is no enterprise so wickens, & can
lacke cod- fe to further it

d Meaning, so- me delicate & donate meat

25 For the Lord had sent by Nathán the p Prophet: therefore 9*
he called his na- me Icdidiáh, because the Lord loved him. 26
¶ Then Ioáb foght against Rabbáh of the children of Ammón,
and toke the c- tic of the kingdome.

27 Therefore Ioáb sent messengers to Da- uid, saying I have
foght against Rabbáh, and have taken the citre of 9 wacets.

28 Now therefore gather the rest of the people together, and
besiege the citre, that thou maieft take it, lest "the victorie be
attributed to me.

29 So David gathered all the people toge- ther, and went
against Rabbáh, and belie- ged it, and toke it.

30 *And he toke their Kings crowne from his head, (which
wayed a talent of golde, with precious stones) & it was set on
Da- uids head: and he broght away the spoile of the citre in
exceeding great abundance.

31 And he caryed away the people that was therein, and put
them vnder 1 fawes, and vnder yron, barowes, and vnder axes
of yron, and cast them into the tyle kylne: e- uen thus did he

with all the cities of the children of Ammón. Then David and all the people returned vnto Ictufalem.

CHAP. XIII.

24 Ammón Dauds feme defileth his sister Tamár. 29 Tamár is comforted by her brother Abfalom. 29 Abfalom therefore killeth Ammón.

1 Now after this so it was, that Abfa- lóm the feme of David hauing a faue sister, whose name was a Tamár, Amnón the feme of David loued her.

2 And Amnón was so fore vexed, that he fel sicke for his sister Tamár: for she was a b virgin, & it femed harde to Amnón to do any thing to her.

3 But Amnón had a friend called Iona- dáb, the feme of Shimeáh Dauds bro- ther: and Ionadáb was a very subtile man.

4 Who said vnto him, Why art thou the Kings feme so leane fió day to day? wilt thou not tel me? Then Amnón answered him, I loue Tamár my brother Abfalos sister.

5 And Ionadáb said vnto him, 'Lye downe on thy bed, and make thy selfe sicke: and whenthey father shal come to se thee, say vnto him, I pray thee, let my sister Ta- már come, and giue me meat, and let her diesffe meat in my sight, that I may se it, and eat it of her hand.

6 ¶ So Amnón laye downe, & made him selfe sicke: and when the King came to se him, Amnón said vnto the King, I pray thee, let Tamár my sister come, & make me a couple of 4 cakes in my sight, that I may rectue meat at her b... 1.

7 Then David sent home a Tamár, say- ing, Go now to thy brother Amnós hou-

se, and diesffe him meat.

8 ¶ So Tamár went to her brother Am- nons house, and he laye downe: and she toke 'flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And she toke a panne, & a powred them out before him, but he wolde not eat. The Amnón said, Cause ye euery man to go out from 1 me: so euery man went out fió him.

10 Then Amnón said vnto Tamár, Bring the meat into the chamber, that I may eat of thine hand. And Tamár toke the cakes which she had made, and broght them in- to the chamber to Amnón her brother.

11 And when she had set them before him to eat, he toke her, and said vnto her, Co- me, lye with me, my sister.

12 But she answered him, Naye, my bro- ther, do not force me: for no suche thing * oght to be done in Ifraél: commit not this folie.

13 And I, whether shal I cause my shame to go: and thou shalt be as one s of the fooles in Ifraél: now therefore, I pray thee, speake to the King, for he wil not denye me vnto thee.

14 Howbeit he wolde not heaiké vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnón hated her exceedingly, so that the hated wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnón said vnto her, Vp, get thee hence

16 And she answered him, 'There is no cause this euil (to put me away) is greater then the other that thou didest vnto me: but he wolde not heare her,

17 But called his 'seruant that serued him, and said, Put this woman now out from me, and locke the dore after her.

18 (And she had a garment of b diuers coulers vpon her: for with suche garmets were the Kings daughters that were virgins, appareled) Then his seruant broght her out, and locked the dore after her.

19 And Tamár put asthes on her head & rent the garment of diuers coulers which was on her, and layed her hand on her head, & went her way crying.

20 And Abfalom her brother said vnto her, Hath Amnón thy brother bene with thee: Now yet be 1 styl, my sister: he is thy

brother: let not this thing grieve thine heart. So Tamár remained desolate in her brother Abfaloms house.

21 ¶ But when King David heard all these things, he was very wrothe.

22 And Abfalom said vnto his brother Amnón nether good not bad: for Abfalóm hated Amnón, because he had forced his sister Tamár.

N.i.

Amnón flayne.

II. Samuél.

The widowes parable.

We, in the plaine of Ur, is known to wit, to a banker, thinking thereby to fulfil his wicked purpose.

The life.

I Pretending to the King, I Amnón was made dears unto him.

For Sathie is the pride of the wicked masters, that in all their wicked commotions they Akinhe to be obeyed.

In Lamencing, at he that felt the wrath of God upon his house, Chap. 11,10.

The heraufi was put in A1. false mone.

We, take it to be set, We, but.

We, are after an adore.

o That only Amnón is dead.

p For Mas- cháh his mo- ther was the daughter of this Talmai,
Chap 2.1

23 ¶ And after the time of two yeres, Ab- falóm had
shepeherers in Baal-hazór, which is beside Ephráim, and k
Abfalóm called all the Kings sonnes.

24 And Abfalóm came to the King & said, Beholde now, thy
feruant harhe shepehe- rers: I pray thee, that the King with his
feruants wolde go with thy feruant.

25 But the King answered Abfalóm, Naye my sonne, I pray
thee, let vs not go all, left we be changeable vnto thee. Yet
Abfalóm laye fore vpó him: howbeit he wolde not go, but
"thanked him.

26 Thé said Abfalóm, But, I pray thee, shal not my brother 1
Amnón go with vs And the King answered him, Why shulde he
go with thee?

27 But Abfalóm was instant vpon him, and he sent Amnón with
him, & all the Kings children.

28 ¶ Now had Abfalóm commanded his seruants, faying,
Marke now when Amnós heart is mery with wine, and when I
fay vnto you, Smite Amnón, kil him, feare not, for haue not a I
commanded you be bolde therefore, and play the men.

29 And the seruants of Abfalóm did vnto Amnón, as Abfalóm
had commanded: & all the Kings sonnes arofe, and euery man
gate him vp vpon his mule, and fled.

30 ¶ And while thei were in the way, tidigs came to Dauid,
faying, Abfalóm hathe flayne all the Kings sonnes, and there is
not one of them left.

31 Then the King arofe, and tare his garments, and lay on the
a ground, and all his seruants stode by with their clothes rent.

32 And Ionadáb the sonne of Shimcáh Dauids brother
anfwered and laide, Let not my lord suppose that thei haue
flayne all the yong men the Kings sonnes: for Amnón onely is
dead, "because Abfalóm had reported so, since he forced his
sister Tamár.

33 Now therefore let not my lord y King take y thing so
grievously, to thinke that all the Kings sonnes are dead: for
Am- nón onely is dead.

34 ¶ Then Abfalóm fled: & the yong man that kept the watche,
lift vp his eyes, and looked, & beholde, there came muche peo-
ple by the way of the hill side behinde him.

35 And Ionadáb laide vnto the King, Be- holde, the Kings
fornes come: as thy ser- uant laide, a fo it is.

36 And affone as he had left speake, be- holde, the Kings
fornes came, and lift vp their voyces, and wept: and the King
also and all his seruants wept exceedingly fore.

37 But Abfalóm fled away, and went to Talmai the fonne of
Ammihúr King of

Geshúr: and Dauid mourned for his fonne euery day.

38 So Abfalóm fled, and went to Geshúr, & was there thre
yeres.

39 And King Dauid desired to go for the vnto Abfalóm,
because he was pacified concerning Amnón, feing he was
dead.

CHAP. XIII.

1 Abfalóm is reconciled to his father by the subteltie of Ioab.

24 Abfalóm may not fit the Kings face 25 The beautie of
Abfalóm. 26 He caugeth Ioabs come to he burnt, and is
brought to his fathers prefence.

1 Then Ioab the fonne of Zeruiah perceived, that the Kings a
heart was toward Abfalóm,

2 And Ioáb fent to Tekóah, and brought thence a 'fubtile woman, & laid vnto her, I pray thee, faine thy felfe to mourn, and now put on mourning apparel, & a anoint not thy felfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the King, and ſpeake of this maner vnto him (for Ioáb "taught her whar ſhe ſhulde ſay)

4 ¶ Then the woman of Tekóah ſpake vnto the King, and fell downe on her face to the ground, & did obeifance, and ſaid, "Helpe, ó King.

5 Then the King ſaid vnto her, What ay- leth thee? And ſhe answered, I am in dede a "widowe, and mine houſband is dead:

6 And thine hádmayd had two 'fonnes, & tney two ftrouetogether in the field: (and there was none to parte them) ſo the one ſmote the other, and flewe him.

7 And beholde, the whole familie is rifen againſt thine hádmayd, & thei ſaid, De- luet him that ſmote his brother, that we may kil him for the a foule of his bro- ther whome he flewe, that we may deſt: oy the heire alſo: ſo they ſhal quincfe my ſpackle which is left, and ſhal not leaue to mine houſband nether name no: poſteritie vpon the earth.

8 And the King ſaid vnto the woman, Go to thine houſe, and I wil giue a charge for thee.

9 Then the woman of Tekóah faid vnto the King, My lord, ó King, this 'trespaffe be on me, and on my fathers houle, & the King and his throne be' gileles.

10 And y King faid, Bring him to me that fpeakeh againft thee, and he fhall touche thee nomore.

11 Then faid ſhe, I pray thee, let the King remember the Lord thy God, that thou woldeſt not ſuffer many reuengers of blood to deſtroy, left thou ſhouldeſt flaye my ſonne. And he answered, As the Lord liveth, there ſhall not one heere of thy ſonne fall to y earth.

12 Then the woman faid, I pray thee, let thine hádmaid ſpeake a worde to my lord the

a That y King ſmourned him.

We, wife.

b In token of mourning: for thei were d a- mincing to ſave me cheareful.

"Ele, put worde to her mouth.

"Ele, I ſee.

"Ele a widowe woman.

c Under this parable ſhe deſcribed the death of Am- the by Abſalom- him.

d Because the hathe f: yop his brother, he ought to be flayne
according to the Laws, Gen 9, d exod 11,12.

e As touching the breathe of y Laws is pu- lifierth blood, let
me heare the blame We, immerse.

f So rare that thei fhall not ruunge the blood, which are many
number.

Abfaloms returne.

II. Samuël. Abfaloms ambicion.

g Why doeth then gnecon- trary forence in thy fume Abfalom?
or, accept.

h God hath pended water (as fan- ta- ren) to free the oft times,
whome man andgeth wor- thy death For I thought thry o oldt ail
that mine heir.

“The soft

h Is of great wifdome to dicerne right from wrong

I Helt not then done this by counsel of Ioab?

m By speaking rather in a pa- rable the pla- nely. Or, none can
be right from the King

n I have gril- ed thy re- quest.

“The life said.

o Courting hereby his af- faction, and showing some pacte of mit- er to please people.

the King. And he said, Say on.

13 Then the woman said, Wherefore then halt thou & thought fuche a thing againft the people of God? or why doeth y King, as one which is fautie, fpeake this thing, that he wil not bring againe his banifhed?

14 For we maft nedes dye, & we are as wa- ter fplit on the grounde, which can not be gathered vp againe: nether doeth God fpare anie perfone, yet doeth he appoint meanes, not to caft out from him him that is expelled.

15 Now therefore that I am come to fpea- ke of this thing vnto my lord the King, the cause is that the people haue made me afraide: threfore thine handmaid said, Now wil I fpeake vnto y King: it may be that the King wil performe the requaft of his handmaid.

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde deftroie me, and alfo my fonne fro the inheritance of God.

17 Therefore thine handmaid said, The worde of my lord the King fhall nowe be “comfortable: for my lord the King is euen

as an Angel of God in hearing of good & bad: therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And y wo- man said, Let my lord y King now speake.

19 And the King said, Is not the hand of Ioab with thee in all this? Then the wo- man answered, & said, As thy foul liueh, my lord the King, I wil not turne to the right hand nor to the left from ought that my lord the King hath spoken: for euen thy seruant Ioab bade me, & the put all these wordes in y mouth of thine handmaid.

20 For to the intent that I fulfilld my charge the forme of speache, thy seruant Ioab hath done this thing: but my lord is wife according to the wisdom of an Angel of God to vnderstand all things that are in the earth.

21 ¶ And y King said vnto Ioab, Beholde now, I haue done this thing: go then, & bring the yong man Abalom againe.

22 And Ioab fel to the ground on his face, and bowed himselfe, and “thanked the King. Then Ioab said, This day thy seruant knoweth, that I haue founde grace in thy sight, my lord the King, in that the King hath fulfilled the request of his seruant.

23 ¶ And Ioab arofe, and went to Gethur, and broght Abfalom to Ierufalem.

24 And the King faid, Let him turne to his owne houfe, and not fe my face. So Abfalom turned to his owne houfe, and fawne not the Kings face.

25 Now in all Ifrael there was none to be fo muche praied for beautie as Abfalom: from the fole of his foote euen to the top of his head there was no blemifh in him.

26 And whe he polled his head, (for at eue- rie yeres end he polled it: becaufe it was to heauy for him, therefore he polled it) he weighed the here of his head at two hundieth f fheckels by the Kings weight.

27 And Abfalom had the fonnes, and one daughter named Tamar, which was a fai- re woman to loke vpon.

28 ¶ So Abfalom dwelt y fpace of two yeres in Ierufalem, & fawne not the Kings face.

29 Therefore Abfalom fent for Ioab to fend him to the King, but he wolde not come to him: and when he fent againe, he wolde not come.

30 Therefore he faid vnto his feruants, Be- holde, Ioab harhe a field by my place, & hathe baily the: ein: go, & fet it on fire: & Abfaloms feruants fet the field on fire.

31 Then Ioab arofe, and came to Abfalom vnto his houfe, and faid vnto him, Whe- refore haue thy feruants burnt my field with fire?

32 And Abfalom answered Ioab, Beholde, I fent for thee, faying, Come thou hither, and I wil fend thee to the King for to fay, Wherefore am I come from Gethur? It had bene better for me to haue bene there ftill: now there fore let me fe y Kings face: and if there be anie trespaft in me, let him kil me.

33 Then Ioab came to the King, and tolde him: and he called for Abfalom, who came to the King, and bowed him felfe to the grounde on his face before the King, and the King kised Abfalom.

CHAP. XV.

The prallifes of Abfalom to afire to the kingdoms. 34 Daund and his flet. 35 Daunds prayer. 36 Hu- fuis is fent to Abfalom to difumer his counfil.

1 A Fter this, Abfalom “prepared him charets and hofes, and fitte men to ” runne before him.

2 And Abfalom rofe vp early, and ftode hard by the entring in of the gate: & eue- rie ma that had anie matter, & came to y King for iudgement, him did Abfalom call vnto him, and faid,

Of what citte art thou: And he answered, Thy feruant is of one of the tribes of Ifrael.

3 The Abfalom faid vnto him, Se, thy mat- ters are good & righteous, but there is no man deputed of the King to heare thee.

4 Abfalom faid mo: eouer, Oh y I were made iudge in the land, that euerre man w ha: he anie matter or controuerfic, might come to me, that I might do him iuftite.

5 And when anie man came nere to him, and did him obeisance, he put forthe his hand, and toke him, and kided him.

N.ii.

y Which weighed d I 4 ouees after halfe an oue the fbekel.

Or, poffifin. q The wicked are impacient to their affe- ftions, & spare no vstewial meanes to ch- puffe them.

If I haue of- fended by re- winging my fifties difho- nour: thus the wicked iuftite them felons to their enil

No wade him n Which were as a garde to fet: orne his fate

Or, onerence fe.

h That is, on- ting of what citie or place he was

e That hy flanter, fute- ne, and fae promifes the wicked fons
preferment

Dauid fleeth.

II, Samuél.

The Arke returneth.

d by sailing them from his father to him felfie e Counting from
the time that the Ifrae life's had af hed a King of Samuél.

f by affring a peace offering, & was law- ful to do in a use
place

g And byd to his feath in He b/he.

"Elo went and tourefed

h Whofe hear he fawc that Satan had fo pelfiff, that he welde
tex- na no mifchief vantified

"Elo thaft

"Elo at his force.

"Or, hany i To wit, fri Ierufalém

h Theft were as the Kings garde, or as fo- me write, his
counselers.

i Who, as fo me write, was the Kings fo- ne of Gath

th Meaning, them of his fa mille n God require ther thy frid-
ship and fide- lize.

6 And on this maner did Abfalóm to all Ifraél, that came to the
King for judge- ment: fo Abfalóm 4 ftale the hearers of the
men of Ifraél.

7 ¶ And after 5 fortie yeres, Abfalóm faid vnto the King, I pray
thee, let me go to Hebrón, and rendre my vowe which I ha- ue
vowed vnto the Lord.

8 For thy feruant vowed a vowe when I re- mained in Gefhár,
in Arám, faying, If the Lord fhall bring me againe in dede to Ie-
rufalém, I wil 7 ferue the Lord.

9 And the King faid vnto him, Go in pea- ce, So he arofe, and
went to Hebrón.

10 ¶ Then Abfalóm fent fpies throughout all the tribes of
Ifraél, faying, When ye heare the founde of the trumpet, ye
fhall fay, Abfalóm reigneth in Hebrón.

11 ¶ And with Abfalóm went two hundredth men out of
Ierufalém, that were 2 called: and they wét in their fimplicitie,
knowing nothing.

12 Also Abfalóm fent for Ahithóphel the Gilonite Dauids
counfeler, from his citie Gilóh, while he offred facrifices: and

the treafon was great: for the people" enci- cafed ftill with Abfalóm.

13 ¶ Then came a meffenger to Daud, faying, The hearts of the men of Ifraél are turned after Abfalóm.

14 Then Daud faid vnto all his feruants that were with him at Ierufalém, Vp, and let vs flee: for we fhall not efcape fró 5 Abfalóm: make fpede to departe, left he come fodenly and take vs, & bring euil vpó vs, and fmite the citie with the edge of the fworde.

15 And the Kings feruants faid vnto him, Beholde, thy feruáts are ready to do accor- ding to all that my lord the King fhall "appoint.

16 So the King departed and all his houfe- holde " after him, and the King left ten concubines to kepe the houfe.

17 And the King went forthe and all the people after him, and taryed in a place 1 fárre of.

18 And all his feruáts went about him, and all the 2 Cherethites and all the Pele- thites and all 3 Gittites, euen fixe hádreth men which were come after him fró Gath, went before the King.

19 Then faid the King to 1 Itraí the Git- tite, Wherefore comest thou alfo with vs 2 Returne and abide with the King, for thou art a ftranger: depatethou therefo- re to thy place.

20 Thou cameft yefterday, and fhulde I caufe thee to wander to day and go with vs 1 wil go whither I can: therefore retur- ne thou; and cary againe thy m brethren: mercie and 2 trueth be with thee.

21 And Itraí anfweted the King, and faid,

As the Lord liueth, & as my lord the King liueth, in what place my lord the King fhall be, whether in death or life, euen there furely wil thy feruant be.

22 Then Dauid faid to Itraí, Come, & go forward. And Itraí the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and 4 all the people went forward, but the King paffed ouer the brooke Kidión: and all the people wét ouer towarde the way of the wilderness.

24 ¶ And lo, Zadók alfo was there, and all the Leuites with hym, 5 bearing the Arke of the couenant of God: & they fet downe 6 Arke of God, and Abiathár wét 4 vp vntil the people were all come out of the citie.

25 Then the King faid vnto Zadók, Carie the Arke of God againe into the citie: if I fhall finde fauour in the eyes of the Lord, he wil bring me againe, & fhewe me bethe it, and the Tabernacle thereof.

26 But if he thus fay, I haue no deliite in thee, beholde, 7 here am I, let him do to me as femeth good in his eyes.

27 The King faid againe vnto Zadók the Priest, Art not thou a
8 S:er 9 returne into the citie in peace, & your two fonnes with
you: to wit, Ahimáaz thy fonne, and Iona- thán the fonne of
Abiathár.

28 Beholde, I wil tarie in the fieldes of the wilderness, vntil
there come fome worde from you to be tolde me.

29 Zadók therefore and Abiathár caryed the Arke of God
againe to Ierufalém, and they taried there.

30 And Dauid went vp the mount of oliues and wept as he
went vp, and had his head f couered, and wét barefooted: and
all the people ffiat was with him, had euerie man his head
couered, and as they went vp, they wept.

31 Then one tolde Dauid, faying, Ahithó- phel is one of them
that haue confpired with Abfalóm: and Dauid faid, ó Lord, I
pray thee, turne the 2 counfel of Ahi- thóphel into foolifhnes.

32 ¶ Thrn Dauid came to the toppe of the mount where he
worfhiped God: and be- holde, Hufhai the Archite came
against him with his coare torne, & hauing earth vpon his
head.

33 Vnto whome Dauid faid, If thou go with me, thou fhalt be a burthen vnto me.

34 But if thou returne to the cutie, and fay vnto Abfalóm, I wil be thy 2 feruant, o King, (as I haue bene in time pafst thy fathers feruant, fo wil I now be thy feruant) then thou maieft bring me the counfel of Ahithóphel to noght.

35 And haft thou not there with thee Za- dók and Abiathár: the Priest 2 therefore whatfocuer

o To wit, the fix hundredth men.

p Which was the charge of the Kohath- tes, Nomb 4, 5 6 To stand by the Arke.

Or, his tabernacle

7 The faith ful in all their afflictions they we them fell- ner obedient to God's wil. 1 Sam 3, 8

f With affhes & duft in fig- ne of fortowe

8 The counfel of the crafty worldelings doeth more herme the the open force of the enemies.

9 Thogh Hu- fhai diffem- bled here at the Kings re- que: 10 yet may be soeueie this expile to ex- ce: one diffi- malaction.

Shimei curfeth Dauid.

II. Samuel. Hufháí dissembleth. 1291/1224

whatsoever thou shalt heare out of the Kings house, thou shalt shewe to Zadók and Abiathái the Priests.

36 Beholde, there are with them their two sonnes: Ahimáaz Zadoks sonne, and Ionathán Abiathars sonne: by them also shal ye send me euerie thing that ye can heare.

37 So Hufháí Dauds friend went into the citte: and Abfalóm came into Ierufalém.

CHAP. XVI.

1 The infidelitie of Zibá. 2 Shimei curfeth Daud. 10 Hufháí cometh to Abfalóm. 21 The counfel of Ahithóphél for the concubines.

a Which was the nil of olives, Chap 19, 1a.

Q. 62. 1400.

b Commonly there are no voter teamors than they, w vader pretence of friendship accuse others.

Eis 1 wu'fi'.

a Which was a citte in the tribe of Ben-mpin

4 That is, to-inde about him

“Eis, man of blood “Eis, man of Bri'di

6 Reproching him as though by his means Ith witheth it Aboly
were flame

1 Sam 24, 21. © chap 1, 2.

f Daudid fels this was the judgement of God for his sonne, &
therefor: humbleth him citte to his cod

1 When Daudid was a litle past the toppe of the hill, Beholde,
Zibá the seruant of Mephibó sheth met him with a couple of
asses falded, and vpon them two hundredth cakes of bread,
and one hundredth bunfhes of raisins, & an hundredth of dry-
ed figges, and a bottel of wine.

2 And king faid vnto Zibá, What meanest thou by these: And
Zibá faid, They be asses for the Kings houtholde to ride on,
and bread and dried figges for the yong men to eat, and wine,
that the faint may drincke in the wildernes.

3 And the King faid, But where is thy masters sonne? The Zibá
answered the King, Beholde, he remaineth in Ierufalém: for he
faid, This day shal the house of Ifraél restore me the kingdome
of my father.

4 Then faid the King to Zibá, Beholde, thine are all that
pertened vnto Mephibó-sheth. And Zibá faid, “I befeche thee,
let me finde grace in thy sight, my lord, ô King.

5 And when King Daud came to a Bahurim, beholde, thence came out a man of the familie of the house of Saúl, named Shimei the sonne of Gerá: and he came out, and cursed.

6 And he cast stones at Daud, and at all the seruants of King Daud: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus faid Shimei when he cursed, Come forthe, come forthe thou “murthe-rer, and” wicked man.

8 The Lord hathe broght vpon thee all the blood of the house of Saúl, in whose stead thou hast reigned: and the Lord hathe delivered the kingdome into the hand of Abfalóm thy sonne: and beholde, thou art taken in thy wickednes, because thou art a murtherer.

9 Then faid Abifháí the sonne of Zeruiah vnto the King, Why doeth this dead dogge cursé my lord the King? let me go, I pray thee, and take away his head.

10 But the King faid, What haue I to do with you, ye sonnes of Zeruiah: for he curseth, euen becausé the Lord hathe bidden him cursé Daud: who darte then

say, Wherefore hast thou done so?

11 And Daud faid to Abifháí, & to all his seruants, Beholde, my sonne w came out of mine owne bowels, fekeeth my life:

then how much more now may this sonne of Iemini? Suffre him to cursé: for the Lord hathe bidden him.

12 It may be that the Lord wil loke on mine affliction, and do me good for his cursing this day.

13 And as Daud and his men went by the way, Shimei went by the side of the moû taine ouei against him, and cursed as he went, and th: ewe stones against him, and cast duft.

14 Then came king & all the people that were with him weary, and refreshed them selues there.

15 And Abfalóm, and all the people, the men of Ifraél came to Ierufalém, & Ahithóphél with him.

16 And when Hufháí the Archite Dauids friend was come vnto Abfalóm, Hufháí faid vnto Abfalóm, “God faue the King, God faue the King.

17 Then Abfalóm faid to Hufháí, Is this thy kindenes to thy friend? Why wentest thou not with thy friend?

18 Hufháí then answered vnto Abfalóm, Nay, but whome the Lord, & this people, and all the men of Ifraél chuse, his wil I be, and with him wil I dwell.

19 And “moreouer vnto whome shal I do seruice not to his sonne as I ferued before thy father, so wil I before thee.

20 Then spake Abfalóm to Ahithóphél, Giue counfel what we shal do.

21 And Ahithóphél faid vnto Abfalóm, Go in to thy fathers cocubines, which he hathe left to kepe the house: and when all Ifraél shal heare, that thou ait abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spred Abfalóm a tent vpon the top of the house, and Abfalóm went in to his fathers concubines in the sight of all Ifraél.

23 And the counfel of Ahithóphél which he counfeled in those dayes, was like as one had asked counfel at the oracle of God: so was all the coufel of Ahithóphél bothe with Daud and with Abfalóm.

CHAP. XVII.

7 Ahithóphél counfel is ourther men by Hufháí 24 The Lord had so ordained. 19 The Pres. is sonnes are had in the west. 22 Daud goeth ouer Ierdán. 23 Ahithóphél hangeth him selfe. 27 Thee bring vitails to Daud

1 Moreover Ahithóphél faid to Abfalóm, Let me chuse out now twelve thou and men, and I wil vp and follow after Daud this night,

2 And I wil come vpo him: for he is weary, N.iii.

Or, my tearee, g Meaning, g the Lord wil send effort to his
when they are oppressed.

h To wit, at Bahurim

“Eis Let the King line

i Meaning, Da uid.

“Eis the feildy time.

k Suspecting g change of the kingdome, and so his owne
ouethrowne, he gmethe fische counfel as might mohe hindre his
fathers reconciliation and also declare to the people g Abfalóm
was in huen autors tie

l It was so ex-famed for the fucceffe they zeol.

a The wicked are so gredy by exercise their malice, that they
lea-ue none occa-fion, that may further the fume.

Hushais counsel.

II. Samuel.

Ahithóphēl hanged.

b. Meaning David.

"The war right is the spur of Abfalom.

"The what is to his mother.

10. green fuchs. counsel.

11. Hushais the- week him fel- le faithful to David, in that he reproach this wicked counsel and purpose. "On, very all-night.

"The... have a brother, or not- ner. "She, well.

10. a will of- get, with him.

a. by, unmixed.

d. That coun- sel which de- med good at the first to Abfalom, vers. 4. e. For by the counsel of Hus- hais he went to the house where he was duly byed.

and weake handed; so I will share him, and all the people that are with him, shall flee, and I will smite the King onely.

3. And I will bring against all the people vn- to thee, and when all shall returne, (b the man whome thou fckest being fliaine) all the people shall be in peace.

4. And the saying "pleafed Abfalom wel, and all the Elders of Israel.

5. The said Abfalom, Call now Hushais the Archite also, and let vs heare likewise "what he sayeth.

6. So when Hushais came to Abfalom, Ab- falom spake vnto him, saying, Ahithó- phel hathe spoken thus: shall we do

after his saying, or noteth thou?

7. Hushais then answered vnto Abfalom, The counsel that Ahithóphēl hathe giue, is not "good at this time".
8. For, said Hushais, thou knowest thy father, and his men, that they be strong me, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and wil not lodge with the people.
9. Beholde, he is hid now in some cause, or in some place: and though some of them be ouer:thrown at the first, yet the people shall heare, and say, The people that follow Abfalom, be "ouer:thrown.
10. Then he also that is valiant whose heart is as the heart of a lion, shall "shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, showte men.
11. Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine own: persone.
12. So shall we come vpo him in some place, where we shall finde him, and we wil vpo him as the dewe falleth on the ground: and of all the men that are with him, we wil not leauehim one.

13. Moreouer if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we wil drawent into the riuer, vntil there he not one smale stone found there.

14. Then Abfalom and all the men of If- rael said, The counsel of Hushais the Ar- chite is better, then the counsel of Ahithó- phel: for the Lord had determined to destroy the good counsel of Ahithóphēl, that the Lord might bring cuil vpon Abfalom.

15. Then said Hushais vnto Zadok and to Abiathá: the Priests, Of this and that ma- ner did Ahithóphēl and the Elders of If- rael counsel Abfalom: and thus and thus haue I counseled.

16. Now therefore send quickly, and shewe

David, saying, Tary not this night in the fieldes of the wilderness, but rather get thee out, least the King be deuoured & all the people that are with him.

17. Now Ionathán and Ahimáaz abode by En-rogél: (for they might not be sent to come into the citie) and a maid went, and tolde them, and they went and shew- ed King David.

18. Nevertheless a yong man sawe them, and tolde it to Abfalom, therefore they both departed quickly, & came to a man house in Bahurim, who had a well in his court, into the which they went down.

19. And the wife toke and spred a cou- ring ouer the welles mouthe, and spred grounde corne thereon, that the thing shulde not be known.
20. And when Abfaloms seruants came to the wife into the house, they said, Where is Ahimáaz and Ionathán? And the wo- man answered them, They be gone ouer the broke of water. And when they had focht them, and colde not finde them, they returned to Ierusalém.
21. And assone as they were departed, the other came out of the well, and went and tolde King David, and said vnto him, Vp, and get you, quyckly ouer the water: for "suche counsel hathe Ahithóphēl giuen against you.
22. Then David arose, and all the people that were with him, and they went ouer Iordén! vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iordén.
23. Now whe Ahithóphēl sawe that his co- unsel was not followed, he saddled his asse, and arose, and he went home vnto his ci- tie, and put his housholde in ordre, and whanged him selfe, and dyed, and was bu- ryed in his fathers graue.
24. Then David came to Mahanaim. And Abfalom passed ouer Iordén, he, and all the men of Israel with him.

25. And Abfalom made Amafa captaine of the hoste in the stead of Ioab: which Amafa was a mans sonne named Ithrá an Israelite, that wet in to Abigál the daughter of Naháth, sister to Zeruiah Iobabs mother.

26. So Israel and Abfalom pitched in the land of Gileád.

27. And when David was come to Mahanaim, Shobi the sonne of Naháth out of Rabbah of the children of Ammón, and Machir the sonne of Ammiel out of Lo-dehár, and Barzelái the Gileadite out of Rogél

28. "Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, & beans, and lentils, and parched corn.

f. That is, over Jordan.

10. the well of Rogél.

g. Meaning, the message from these fathers.

h. Thus God sendeth the cure to him in their greatest dangers.

i. The Chaldee text readeth, now they have passed the Jordan.

k. To wit, to pursue thee with all haste.

l. They travelled all night, by morning had all their companies passed over.

m. Gods is the vengeance e- ue in this life is poured on them, which are enemies, testimony, or persecutors of his Church.

n. Who was also called a shái David's father.

o God sheweth his felle me the liberals to his, when they seeme to be wret- ly destitute.

29. And

Dauids victorie.

II. Samuél. Abfalóm. slaine. 144

19 And they broght hony, and butter, and shepe, and chese of kine for Daudid and for the people that were with him, to eat: for they said, The people is hungry, & weary, and thirsty in the wilderness.

CHAP. XVIII.

2 Daudid denideth his armies into thro partes. 3 Abfalóm is hanged slaine, and cast in a pit 4 David lamenteth the death of Abfalóm.

a For certain of 5 Ruben- tes, Gaudies, & of the naive tribe, colde not bare the mildness of 6 sone agnith 7 father, & the relore inyoed with Daudid

Then Daudid 8 nobred the people that were with him, & set ouer them cap- taines of thousand and captaines of hun- dreds.

3 And Daudid sent forth the third parte of the people under the hand of Iráb, and the third parte under the hand of Abishái Ioabs brother the sonne of Zeruiah: and the other third parte under the hand of It- rái the Gittite. & the King said vnto the people, I wil go with you my selfe also.

3 But the people answered, Thou shalt not go for the: for if we flee away, they wil not regarde vs, nether wil they passe for vs, thogh halfe of vs were slaine: but thou 5 art now woth the thousand of vs: there- fore now it is better that thou succour vs out of the citie.

b Signifying, 7 a good go- nerour: 8 the to be so dear veto his pro- ple, that they wil rather look their lines, he 9 oghe shulde owns vnto hi.

4 Then the King said vnto them, What semeth you best, that I wil do. So 9 King stode by the gate side, and all the people came out by hundreds and by thousands.

5 And the King commanded Ioáb and A- bishái, and Itrái, saying, Encreate the yong man Abfalóm gently for my sake, and all the people hearde when the King gave all the captaines charge concerning Abfa- lóm.

6 So the people went out into the field to meete Ifraél, & the
battel was in 7 wood of Ephraim:

7 Where the people of Ifraél were slaine before the seruants of
Dauid: so there was a great slaughter that day, eness of twentie
thousand.

8 9 For the battel was skatred ouer all the country: and the
wood deuoured muche more people that day, then did the
sworde.

9 10 Now Abfalóm met the seruants of Da- uid, and Abfalóm
rode vpon a mule, and the mule came under a great thicke oke:
and his head caught holde of the oke, and he was taken vp 11
between the heauen and the earthe: & the mule that was under
him went away.

10 And one that sawe it, rolde Ioáb, saying, Beholde, I sawe
Abfalóm hanged in an oke.

11 Then Ioáb said vnto the man that rolde him, And hast thou
in dede fene: why then didest not thou there smite him to the
ground, and I wolde haue giuen thee ten 12 13 elele of siluer,
and a girdle?

12 Then the man said vnto Ioáb, Thogh I shulde "receiue a
thousand shekels of si- uer in mine had, yet wolde I not lay
mine had vpon the Kings sonne: for in our hea- ring the King

charged thee, and Abishái, & Itraí, saying, Beware, lest ante touche the yong man Abfalóm.

13 If I had done it, it had bene the "danger of my life: for nothing can be hid fro the King: yea, 14 thy selfe woldeest haue bene against me.

14 Then said Ioáb, I wil not thus tary with thee. And he toke thre darces in his hand, & thrust them" through Abfalóm, while he was yet aliue in the middes of the oke.

15 And ten seruats that bare Ioabs armour, compassed about and smore Abfalóm, and slewe him.

16 Then Ioáb 17 blewe the trumpet, and the people returned from pursuing after If- raél: for Ioáb helde backe the people.

17 And they toke Abfalóm, and cast him into a great pit in the wood, and layed a mighty great heape of stones vpon him: and all Ifraél sled eute: in one to his tent.

18 Now Abfalóm in his life time had take and reared him vp a piller, which is in the "Kings dale: for he said, I haue no sonne to kepe my name in remembrance. & he called 19 piller after his owne name, and it is called vnto this day, Abfaloms place.

19 20 Then said Ahimáaz the sonne of Za- dók, I pray thee, let me runne, and beare the King tidings that the Lord hathe" deliuered him out of the hand of his ene- mies.

20 And Ioáb said vnto him, Thou shalt not be 21 messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings some is dead.

21 The said Ioáb to Cushí, Go, tel the Kig, what thou hast fene. And Cushí bowed him selfe vnto Ioáb, and ran.

22 The said Ahimáaz the sonne of Zadók agame to Ioáb, What, I pray thee, if I also runne after Cushí? And Ioáb said, Whe efore now wilt thou runne, my son- ne, sing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Róine. So Ahimáaz: anne by the way of the plaine, and ouerwent Cushí.

24 Now Dauid fate between 25 two 26 gates, And the watcheman went to the toppe of the gate vpon the wall, & lift vp his eyes, and sawe, and beholde, a man came tuning alone.

25 And the watcheman cryed, & tol le the King And the King said If he be alone, "he bringeth tidings. And he came apate, and di: we nere.

e So called because 2 E- phraimites (as some say) fed ch: is eartel bryade sorden in thos wood.

f This is a ter- rible example of God's ven- gence against them that are rebels or dif- obedient to their parents

Gen 23, 25

N.iii.

Dauids affection.

II. Samuel.

Dauids returne.

26 And the watcheman fawc an other man running, and the
 watcheman called vnto the porter, and faid, Beholde, another
 man runneth alone. And the King faid, He also bringeth
 tidings. 27 And the watcheman faid, "Me thinketh the running
 of the fo:moft u like the running of Ahimaz the fonne of
 Zadok. Then the King faid, He is a good man, & commeth
 with good tidings. 28 And Ahimaz called, and faid vnto the
 King, Peace be with thee: and he fel downe to the earth vpon
 his face before King, and faid, Bleffed be the Lord thy God,
 who hathe 'thur vp the men that lift vp their hands against my
 lord the King. 29 And the King faid, Is the yong man Ab-
 falom fafe? And Ahimaz answered, Whe Ioab fent the Kings
 fferuant, and we thy feruat, I fawe a great tumulte, but I knewe
 not what. 30 And the King faid vnto him, Turne a-fide, c' stand
 here. fo he turned afide and fode ftill. 31 And beholde, Cufhi
 came, and Cufhi faid, "Tidings, my lord the King: for the Lord
 hathe deliuered thee this day out of the hand of all that rose
 against thee. 31 Then the King faid vnto Cufhi, Is the yong
 man Abfalom fafe? And Cufhi answered, The enemies of my
 lord King, & all that rise agaist thee to do tice hurt, be as that
 yong man is. 33 And the King was 'moued, and went vp to the
 chamber: ouer the gate, and wept: & as he went, thus he faid,
 O my fonne Abfalom, my fonne, my fonne Abfalom: wolde
 God I had dyed for thee, o Abfalom, my fonne, my fonne.
 CHAP. XIX. 7 Ioab encourages the Kjong d' Dauid is reffered
 21 Shi mei 21 pardoned 24. Mophibifeth meeteth the Kjong. 29

'Barr glui departeth 41 Ifrail frineth with Iudab. And it was tolde Ioab, Beholde, the King wepeth and mourneth for Abfalom. 2 Therefore the "victorie of that day was turned into mourning to all the people: for the people heard fay that day, The King furtoweth for his fonne. 3 And the people wet that day into the ci-tie 'secretly, as people confounded hide them felues when they flee in battel. 4 So the King hid his face, and the King cryed with a lowde voyce, My fonne Ab-falom, Abfalom my fonne, my fonne. 5 Then Ioab came into the houfe to the King & faid, Thou haft fhamed this day the faces of all thy feruats, which this day haue faued thy life, and the liues of thy fonnes and of thy daughters, and the liues of thy wiues, and the liues of thy con-cubines,

6 In that thou loueft thine enemies, & ha-teft thy friendes: for thou haft declared this day, that thou regardest nether thy 'pinnces nor feruants: therefore this day I perceive, that if Abfalom had liued, and we all had dyed this day, that the it wolde haue" pleafed thee wel.

7 Now thetetoie vp, come out, and fpeake "cofortably vnto thy fituats: for I fweare by the Lord, except thou come out, there wil not tary one man with thee this night: and that wil be worfe vnto thee, then all yeuill that fel on thee from thy youthe hetherto.

8 Then the King arofe, & fate in the 'gate: and they tolde vnto all the people, faying, Beholde, the King doeth fit in the gate:

& all the people came before the King: for Ifrael had fled euerie man to his tent.

9 Then all the people were at a ftrife throughout all the tribes of Ifrael, fay-ing, The King faued vs out of the had of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Abfalom.

10 And Abfalom, whome we anointed ouer vs, is dead in battel: therefore why are ye fo flowe to bring the King againe?

11 But King Dauid fent to Zadok and to Abirahár the Priests, faying, Speake vn-to the Elders of Iudáh and fay, Why are ye behind to bring King againe to his houfe, (for the faying of all Ifrael is come vnto the King, even to his houfe)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Alfo fay ye to Amafa, Art thou not my bone and my flesh: God do fo to me and more alfo, if thou be not captaine of the hofte to me for euer in f'toume of Ioab.

14 So he bowed the heartes of all the men of Iudáh, as of one man: therefore they fent to the King, faying, Returne thou with all thy feruants.

15 So the King returned, & came to Ior-dén. And Iudáh came to Gilgái, for to go to meete the King, & to conduct him ouer

Iordén.

16 And a Shimei f' fonne of Gerá, the fonne of Iemmi, which was of Bahurim, hafted & came downe with the men of Iudáh to meete King Daud,

17 And a thoufand men of Beniamin with him, and Zibá the feruant of the houfe of Saúl, and his fifteen fonnes and twentie feruants with him: and they wet ouer Ior-dén before King.

18 And there wet ouer a bote to carie ouer the Kings houfholde, and to do him plea-fure. Then Shimei the fonne of Gerá fel before the King, when he was come ouer Iordén,

The opalates.

"She bear right to thine eyes"

"She is the heart of thy ftr-ness."

e Where the mofe refore of the people hanged.

d Euerie one blamed ano-ther f' frone who fholde firth bring him home.

e That they fholde repre-ue the negli-gence of f' al-cer, fong cue people were fo forward.

f By this poli-vie Daud flogut f' by wimng of the captaine, he fholde hane f' heartes of all the people.

g Who had be fore reuiled him, Chap. 16, 23

Chap. 16, 23

19 And

Shimei pardoned.

II. Samuel.

Barzillái. 145

Chap. 26, 27.

b For in his aduersus he was his most cruel course, & now in his prosperine fe- &th by Batte- rie to crepe in- to favour. c By Ioseph he meaneth E- phr. 26, Manuf &th, and Iema min (whereof he was) becau- se these thre were vnder o- ne standard, Numb 1, 28

19 And said vnto y King, Let not my lord impure w wickednes vnto me, nor remem- ber the thing that thy seruaut did w wickedly when my lord the King departed out of Ierusalém, that y King shulde take it to his heart.

20 For thy seruaut doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of Ioseph, that am come to go downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shal not Shimei dye for this, because he cursed the Lords anoin-

ted?

22 And Daud said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye shulde be aduersaries vnto me shal there anie man dye this day in Israel: for do not I knowe, that I am this day King ouer Is- rael?

23 Therefore the King said vnto Shimei, Thou shalt not dye, and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had nether washed his feete, nor dressed his bearde, nor washed his clothes from the time the King departed, vntil he returned in peace.

25 And when he was come to Ierusalém, & met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my seruant dissecued me: for thy seruant said, I wolde haue mine asse saddled to ride the- reon for to go with the King, because thy seruant is lame.

27 And he hath a accused thy seruant vn- to my lord the King: but my lord y King is as an Angel of God: do therefore thy pleasure.

28 For all my fathers house were a but dead men before my lord the King, yet didest thou set thy seruant among them y did

eat at thine owne table: what right therefore haue I yet to ciye anie more vnto the King?

29 And the King said vnto him, Why spea- kest thou anie more of thy matters: I haue said, Thou, and Ziba denide the lands.

30 And Mephibosheth said vnto y King, Yea, let him take all, seing my lord the King is come home in peace.

31 ¶ Then Barzillái the Gileadite came downe from Rogelim, and went ouer Ior- dén with the King, to conduct him ouer Iordén.

32 Now Barzillái was a very aged man, eni- fourefore yere olde, and he had proudled the King of sustenance, while he lay at Mahanáim: for he was a man of very great

substance.

33 And the King said vnto Barzillái, Come ouer with me, & I wil seede thee with me in Ierusalém.

34 And Barzillái said vnto y King, "How long haue I to lyue, that I shulde go vp with the King to Ierusalém?" She has many dates are the years of my life

35 I am this day sourefore yere olde: and ca I discerne betwene good or euil: Hath thy seruant anie taste in that I eat or in y I dinke: Can I heare anie more the voice of singing men

and women? wherefore then shulde thy seruant be anie more a
"burthen vnto my lord the King?

36 Thy seruant wil go a little way ouer Ior- dén with the King,
and why wil the King retomence it me with such a reward?

37 I pray thee, let thy seruant tuine backe againc, that I may
dye in mine owne ci- tre, and be buried in the graue of my
father and of my mother: but beholde thy seruat p Chimhám,
let him go with my lord the King, & do to him what shal
please thee.

38 And the King answered, Chimhám shal go with me, and I
wil do to him that thou shalt be content with: & whatsoever
thou shalt require of me, that wil I do for thee.

39 So all the people went ouer Iordén: and the King passed
ouer: and the King kissed Barzillái, and blessed him, and he
retur- ned vnto his owne place.

40 ¶ Then the King went to Gilgál, and Chimhám went with
him, and all the peo- ple of Iudáh conducted the King, and also
haise the people of Israel.

41 And beholde, all the men of Israel came to the King, & said
vnto the King, Why haue our brethren the men of Iudáh sto-
len thee away, and haue brought the King and his housholde,
and all Dauds men with him ouer Iordén?

42 And all the men of Iudáh answered the men of Israel,
Because the King is nere of kin to vs: and wherefore now be
ye angry for this matter? haue we eat e of the Kings cost, or
haue we taken anie bribes?

43 And the men of Israel answered the me of Iudáh, and said,
We haue ten partes in the King, and haue also more regla to
Da- uid then ye, Why then did ye despise vs, that our aduise
shulde not be first had in restoring our King? And the wordes
of the men of Iudáh were fearcer then the wordes of the men
of Israel.

CHAP. XX.

1 Shéba raiseith Israel against Daud in Iudá killeth Amosa
craterously 22 The head of Shéba is deline- red in Iudá. 23
Dauds chief officers.

1 Then there was come thither a wic- ked man (named Shéba
the sonne of Bichri, a man of Iemini) and he blew the trumpet,
and said, We haue no parte in

O.1.

o He choghe at not meete to recruie bene- fites of him to
whome he was not able to do seruante agame.

p My sonne

or, had him fore well

q Where the tribe of Iudáh erryed to re- ceine him

r Which had taken parte of the King.

f Towards Ier- usalém.

or, haue we we first furee re- being home the King's rest 22

Shebas rebellion.

II. Samuël.

Shebá beheaded. 296/1224

b As thei of Iudáh fay e He thoghe by speaking conspicuously
of the King, to there y people rather to fodi- ction.

d. Fró Gilgál, which was or- re Iordén

Chap 16,22.

a Who was his chief captains in Ioabs rou- me, Chap 19,11

f Ether them which had be- ne voder Ioáb, or Daidó mé Chap
8,19.

g Which was his coat, that he visé to weare to the warres

"The peace.

"The decided on his fire"

h He fòde by Amafá at Ioabs appoin- cement.

i Venn she ci- ne Abél, which was here to Bethmaacháh.

b Daud, nether haue we inheritance in y fonne c of Ifsá: euery man to his tents, o Ifraél.

So euéry man of Ifraél went from Daud and followed Shéba the fonne of Bichri: but the men of Iudáh claue faît vnto their King, from 4 Iordén euen to Ierufalém.

When Daud then came to his houfe to Ierufalém, the King toke the ten wo- men hu* concubines, that he had leît behinde him to kepe the houfe, & put them in warde, and fed them, but lay no more with them: but they were enclofed vnto y day of their death, liuing in widowhode.

¶ The faid the King to 2 Amafá, Affem- ble me the mé of Iudáh within thre daies, and he thou here present.

5 So Amafá wêt to affemble Iudáh, but he taried longer then the time which he had appointed him.

6 Then Daud faid to Abifháí, Now fhall Shéba the fonne of Bichri do vs more harme the did Abfalóm: take thou therefore thy f lords feruants and followe after him, leît he get him walled cities, & efcape vs.

7 And there went out after him Ioabs mé, and the* Cherethites and the Pelethites, and all the mightie men: & the departed out of Ierufalém, to followe after Shéba the fonne of Bichri.

8 Whê thei were at the great ſtone, which is in Gibeón, Amafá went befure them, & Ioabs e garment, that he had put on, was girded vnto him, & vpon it was a ſworde girded, which hanged on his loines in the ſheath, & as he went, it vſed to falle out.

9 And Ioáb faid to Amafá, Art thou m "health, my brother? & Ioáb toke Amafá by the beard with y right hâd to kiſſe him.

10 But Amafá toke no hede to the ſworde that was in Ioabs hand: for therewith he ſmote him in the hft rib, and fhed out his bowels to the grounde, & "ſmote him not the ſeconde time: ſo he dyed, then Ioáb & Abiſhái his brother followed after Shéba the ſonne of Bichri.

11 And one of Ioabs men b ſtode by him, & faid, He that fauoreth Ioáb, & he that is of Dauids parte, let him go after Ioáb.

12 And Amafá wallowed in blood in the middles of the way: & when the man ſawe that all the people ſtode ſtil, he removed Amafá out of the way into y field, & caît a cloth vpon him, becauſe he ſawe that euery one that came by him, ſtode ſtil.

13 ¶ When he was removed out of the way, cuery man went after Ioáb, to followe af- ter Shéba the ſonne of Bichri.

14 And he went through all the tribes of Ilfaél vnto Abél, and 2 Bethmaacháh and all places of Berim: and thei garhe:ed togethe, and went alſo afcee him.

15 So thei came, and befeged him in Abél,

nerre to Bethmaacháh: and thei caît vp a mount againft the citie, & the people the- se of ftode on the ramper, and all the peo- ple that was with Ioáb, 2 deftroyed and caît downe the wall.

16 Then cryed a wife woman out of the ci- tie, Heare, heare, I pray you, fay vnto Io- áb, Come thou hither, that I may fpeake with thee.

17 And when he came nere vnto her, the womá faid, Art thou Ioáb: And he anfwere- ted, Yea. And ſhe faid to him, Heare the wordes of thine handmayd. And he an- fwered, I do heare.

18 Then ſhe fpake thus, 1 Thei fpake in the olde time, faying, Thei ſhulde affe of A- bél. and ſo haue thei continued.

19 I am = one of them, that are peaceable or faithful in Iffaél: and thou goeft about to deftroye a citie, and a mother in Iffaél: why wilt thou deuoure the inheritance of the Lord?

20 And Ioáb answered, & faid, God forbid, God forbid it me, that I ſhulde deuoure, or deftroye it.

21 The matter is not ſo, but a má of moût Ephráim (Shéba the ſonne of Bichri by name) hathe lift vp his hand againft the King, euen againft Daud: deftuer vs him onefy, & I wil

departe from the citie. And the woman laid vnto Ioáb,
Beholde, his head fhaibe thrown to thee ouer the wall.

22 Then the woman went vnto all the peo- ple with her
wifdome, and thei cut of the head of Shéba the fonne of Bichri,
& caît it to Ioáb: then he blewe the trumpet, and "thei retired
from the citie, euery man to his tent: and Ioáb returned to
Ierufalém vnto the King.

23 ¶ The Ioáb was ouer all the hofte of If- raél, and Banatáh
the fonne of Iehoiadá ouer the Cherethites & ouer y Pelethites,

24 And Adorám ouer the tribute, and Io- fhaphát the fonne of
Ahilúd the recoder,

25 And Sheiá was fcribe, and Zadók and Abiathár the Priéfts,

26 And alfo Irá the Iaurite was chief about Dauid.

b That it, he went about to overthrowe it.

1 the fheweth this the olde cultome was not to deftroie a citie,
before peace was of- fted, Deut. 20, 11 m She fpea- beth in the
na- me of y citie.

n Hearing his faute rolde hi, he gave place to reaſon and
required onefy him that was autor of the reeaſon.

"The thei were ſcaered

Chap 8,16.

o Ether in dig- nitie, or fami- liarute.

CHAP. XXI.

1 Thre deare yeres 2 The vengeance of the fomes of Sa- úl
ligheeth on his feui fiones, which are haged 11 Feure great
hastels, which Daudid had againft the 'Philíft me

1 Then there was a famine in the daies of Daudid, thre yeres
"together: and Daudid" affed counfel of the Lord, & the Lord
anfwered, 11 n for Saúl, and for his bloodie houfe, becaufe he
flewe the a Gi beonites.

2 Then the King called the Gibeonites, & laid vnto the (Now
the Gibeonites were not of the children of Iffaél, but a rem-
nant of the Amorites, vnto whome the children of Iffaél had
fworne: but Saúl

"Ridgere after one "She fight the four of the Lord

a Thinking to gearfe y peo- ple, becaufe theie were not of the
ftode of Abrahám- lufh p. 29.

foght

Sauls fones.

II. Samuel. Dauds victories. 1426

b Wherewith may your wash be appealed, if you may pray to God to remove this plague from his people

c. Save only of Sauls Rocke

d. Of Sauls himself.

e To pacifie & Lord.

1. Sam. 19, 20.

f Here Michal is named for Merds Adriels wife as appeareth
1 Sam 18, 19. for Michal was the wife of Palicel, 2 Sam 25-44,
& 2. in my childish Sam 6, 23 "the f." g Which was in
the monarch Abib or Nifan, which counteth purse of Marche
and purse of April, h To make her a titi, where so she prayed to
God to remove away his wash 1 Because drought was f cavile of
this famine, God by fending of come shewed f he was pacified.
2 Or, 19.

1. Sam. 31, 30.

foght to flaye the for his zeale toward the children of Ifrael and
Iudah)

3 And Daud faid vnto the Gibeonites, b What shal I do for you,
and wherewith shal I make the atonement, that ye may bleffe
the inheritance of the Lords

4 The Gibeonites then answered him, We wil haue no filuer nor gold of Saul not of his houfe, nether for vs fhalt thou kil e anie man in Ifrael. And he faid, What ye fhall fay, that wil I do for you.

5 Then they answered the King, The man that confumed vs and that imagined euil against vs, fo that we are destroyed from remaining in anie coffe of Ifrael,

6 Let feuen men of his f fones be deli- uered vnto vs, and we wil hang them vp vnto the Lord in Gibeah of Saul, the Lords chofen. And the King faid, I wil glue them.

7 But the King had compaffin on Mephib- ofteh the fone of Jonathan the fonne of Saul, becaufe of the Lords othe, that was between them, even between Daud and Jonathan the fonne of Saul.

8 But the King toke the two fones of Riz- pah the daughter of Aiah, whome fhe bare vnto Saul, even Armoni & Mephibofteh and the fine fones of Michal, the daugh- ter of Saul, whome fhe bare to Abit e the fonne of Barzilai the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which haged them in the moutaine before the Lord: fo they "dyed all fuen together, and they were flaine in the time of narueft: in the firft doyes, & in the beginning of barly harueft.

10 Then Rizpah the daughter of Aiah to-ke f sackcloth & hanged it vp for he: vpo the rocke, from the beginning of harueft, vntil water dropped vpon them from the heauen, and fuffed nether the birdes of the aire to light on them by day, nor beaftes of the field by night.

11 And it was tolde Daud, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Daud went and toke the bones of Saul and the bones of Jonathan his fonne from the citizens of Iabeh Gilead, which had ftollen them from the ftrete of Beth-fnan, where the Philistims had handged them, when the Philistims had flaine Saul in Gilboa.

13 So he bioght thence the bones of Saul and the bones of Jonathan his fonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his fonne buried they in the countri of Beniamin in Zelah, in the grace of Kish his father: and when they had performed all that the King had commanded, God

was then appeafed with the land.

15 Again the Philistims had wrte with Ifrael: and Daud went downe, and his fruants with him, and they fogne a- gainst the Philistims, and Daud fanned.

16 Th.n Ifht benob which was of the fon- nes of Haraphah (the head of whofe fp are wayel thre hundreth a fhekels of braffe) eue he being girded with a newe fword, thought to haue flaine Daud.

17 But Abifhat the fonne of Zeruah fuc- coured him, and fmote the Philistim, and killed him. Then Dauds men fware vn- to him, faying, Thou fhalt go no more out with vs to battel, left thou quenche the light of Ifrael.

18 And after this alfo there was a battel with the Philistims at Gob, then Sib- bechal the Hufhathite flewe Saph, which was one of the fones of Haraphah.

19 And there was yet another battel in Gob with the Philistims, where Elhanah the fonne of Iaare-oregim, a Bethlehemite flewe Goliath the Gittite: the faffe of whofe fpeare was like a weauers be- ame.

20 Afterwarde there was alfo a battel in Gath, where was a man of a great ftature, and had on euerie hand fix fingers, and on euerie foote fix toes, fome and twentie in number: who was alfo the fonne of Ha- raphah.

21 And when he reuiled Ifrael, Jonathan the fonne of Shima the brother of Da- ud flewe him.

22 Thefe foure were borne to Haraphah in Gath, and dyed by the hand of Daud and by the hands of his fruants.

CHAP. XXII.

1 Daud after his victories praifeth God. 2 The angre of God toward the wicked. 3 He propheci- etn of the resection of the lewes, and vocation of the Gentiles.

1 And Daud fpake the wordes of this fong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he faid, The Lord is my rocke and my fortrefse, and he that deliuereth me.

3 God is my strength, in him wil I truſt: my flued, and the hope of my faluation, my hie towre and my refuge: my fauour, thou haſt faued me from violence.

4 I wil call on the Lord, who is worthy to be praifed, fo ſhal I be fafe from mine enemies.

5 For the pangs of death haue compaffed me: the floods of vngodlines haue made me af: aide.

6 The forowes of the grace compaffed me about: the flames of death ouer toke me.

7 For whereſo m- giftat infected innes vopnaifed, there the plague of God fyth vpon the land

l That is, of f care of G. Ifra. in Whien a- mon is to haue
pounde thre quarera.

n For the gfo- ne and welth of the colerry Bandeh in the pril:
to aion of the goily magifrate o Called Ge- ner, and Zaph at
called Zip- pah: Chro 20,

p That is, Lab- ini the bro- ther of Go- liath, whome Daud
flewe, 1 Chro 20, 5

1. Sam. 18, p.

a In token of the wonderful benefits, that he received of God

2. Ifal 18, 2. b By the di- ucifers of the in cof: it hie names, he
fhe- wish how his faith was ftrengh and in all tete- ction

3. Or, 1000 c As Daud (who was the figure of Clerif) was by
Gods power deliuered fob all daughters: fo C' riff and his
Chiceli fhal cuccom mo- le ge noned f- g: is retone- and
death

O.ii.

Dauids fong.

II. Samuel.

7 But in my tribulation did I call upon the Lord, and crye to
my God, & he did hear my voice out of his temple, & my crye
did enter into his eares.

8 Then the earth trembled and quaked: the fundacions of the heuens moued, and fhoke, becaufe he was angry.

9 d Smoke went out at his noftrels, and co-fuming a fire out of his mouth: coles were kindled thereat.

10 He f bowed the heuens alfo, and came downe, and darkenes was vnder his feete. 11 And he rode vpon a Cherib and did flye, and he was fene vpon the wings of the winde.

12 And he made darknes a tabernacle rounde about him, even the gatherings of waters, and the cloudes of the aire.

13 At the brightness of his prefence h the coles of fire were kindled.

14 The Lord thundred from heauen, & the moſte hye gaue his voyce.

15 He fhot arrowes alfo, and fcatred them: to wit, lightning, and deftroyed them.

16 The i chanelſ alfo of the fea appeared, even the fundacions of the worlde were difcouered by the rebuking of the Lord, and at the blaſt of the breath of his noſtrels.

17 He fent from abou, and toke me: he drewe me out of manie waters.

18 He deliuered me from my ftrongemie, and from the that hated me: for they were to ftrong for me.

19 They k preuented me in the day of my calamitie, but the Lord was my ftay,

20 And broght me forth into a large place: he deliuered me, becaufe he fauored me.

21 The Lord rewarded me according to my 1 rightcoufnes: according to the putenes of mine hands he recompenced me.

22 For I kept the wayes of the Lord, and did not m wickedly againft m God.

23 For all his lawes were before me, and his ftatutes: I did not depaite thei efom.

24 I was vpriht alfo towarde him, and haue kept me from my wickednes.

25 Therefore the Lord did rewarde me, according to my rightcoufnes, according to my putenes before his eyes.

26 With y godlie thou wilt fhewe thy felfe godlie: with the vpriht man thou wilt fhewe thy felfe vpriht.

27 With the pure thou wilt fhewe thy felfe pure, and with the a frowarde thou wilt fhewe thy felfe frowarde.

28 Thus thou wilt faue the poore people: but thine eyes are
vpon the hautie to huble them.

29 Surely thou art my light, o Lord: and the Lord wil lighten
my dark:nes.

30 For by thee haue I broken through an
hofte, and by my God haue I leaped ouer a wail.

31 The way of God is • vncorrupt: the worde of the Lord is
tryed in the fire: the is a fhield to all that truft in him.

32 For who is God besides the Lord? and who is mighty, faue
our God?

33 God is my ftrengh in battel, and maketh my way vpriht.

34 He maketh my feete like p hinde feete, and hathe fet me
vpon mine hte places.

35 He teacheth mine hands to fight, fo that a bowe of ' brafle is
broken with mine armes.

36 Thou haft alfo giuen me the fhield of thy faluacion, and thy
louing kindenes hathe caufed me to moieafe.

37 Thou haft enlarged my fteppes vnder me, and mine heeles
haue not flid.

38 I haue purfued mine enemies and deftroyed them, and haue not turned againe vntil I had confumed them.

39 Yea, I haue confumed them and thruft them through, and they fhall not arife, but fhall fall vnder my feete.

40 For thou haft a girded me with power to battel, and them that arofe againft me, haft thou fubdued vnder me.

41 And thou haft giuen me the neckes of mine enemies, that I might deftroy them that hate me.

42 They looked about, but there was none to faue them, even vnto the ' Lord, but he answered them not.

43 Then did I beate the as fmall as the duft of the earth: I did tread thim flat as the clay of the ftreete, and did fpread them abroad.

44 Thou haft alfo deliuered me from the confections of my ' people: thou haft preferred me to be the head ouer nacions: the people which I knewe not, do ferue me.

45 Strangers ' fhall be in fubiectiion to me: aflone as they heare, they fhall obey me.

46 Strangers fhall fhrinke away, and feare in their prtuaie chambers.

47 Let the Lord liue, a and bleffed by my ftrength: and God,
even the force of my faluacion be exalted.

48 It is God that giueth me power to reuëge me, and fubdue
the people vnder me,

49 And refcueth me from mine enemies: (y alfo haft lift me vp
from them that rofe againft me, thou haft deliuered me from
the cruel man.

50 Therefore I wil praife thee, o Lord, among the nacions, and
wil fing vnto thy Name)

51 H. is the tovere of faluacio for his King, and fh. weth mercy
to his Anointed, even to Dauid, and to his feede ' fo: euer.

CHAP XXIII.

1 The laft wordes of Dauid. 2 The wicked fhall be pluck

Dauids worthies.

II. Samuël.

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plucky up as thornes. The names and facts of his mighty men
He desired water and wode not drinke it.

1 Hefe also be the last wordes of Dauid, Dauid the sonne of
Ishai faith, euen the man who was set up on his, the Anointed

of the God of Laakob, and the swete singer of Ishael faith, 2
The Spirit of the Lord spake by me, and his worde was in my
tongue. 3 The God of Ishael spake to me, yth egth of Ishael
said, Thou shale beare rule ouer me, being just, and ruling in
the feare of God. 4 Euen as the morning light when y sunne
riseth, the morning, I say, without clouds, so shal mine house
be, and not as the grass of the earth by the bright raine. 5 For
so shal not mine house be with God: for he hathe made with
me an euerlating couenat, perfit in all points, and sure:
therefore all mine health and whole desire us, that he wil not
make it growe so. 6 But the wicked shal be euerie one as
thornes chutst away, becaufe: they can not be taken with
hands. 7 But the man that shal touche them, must be defended
with yron, or with the shaft of a speare. & they shal be burnt
with fire in the same place. 8 Thefe be the names of the mighty
men whome Dauid had. He that fate in y seate of wisdom
being chief of the princes, was Adino of Ezni, he slewe eight
hundredth at one time. 9 And after him was Eleazar the sonne
of Dodo, the sonne of Ahohi, one of the thre worthies with
Dauid, when thes defied y Philistims gathered there to battel,
when the men of Ishael were gone up. 10 He arose and smote
the Philistims until his hand was weary, and his hand a claue
vnto the fwoode: and the Lord gaue great victorie the same
day, and the people returned after him onely to spoile. 11 After
him was Shammah the sonne of Age the Hararite: for y
Philistims assembled at a towne, where was a piece of a field

ful of lentils, and the people sled fro the Philistims. 12 But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue great victorie. 13 Afterward thre of the thirty captaines went downe, and came to Daud in the haruest time vnto the caue of Adullam, & the hote of the Philistims pitched in the valley of Rephaim. 14 And Daud watch in an holde, and the garison of the Philistims was then in Beth-lehem. 15 And Daud longed, and said, Oh, that on wode gue me to drinke of the water of the well of Beth-lehem, which is by the gate. 16 Thefe also be the last wordes of Daud, Daud the sonne of Ishai faith, euen the man who was set up on his, the Anointed of the God of Laakob, and the swete singer of Ishael faith, 17 The Spirit of the Lord spake by me, and his worde was in my tongue. 18 The God of Ishael spake to me, yth egth of Ishael said, Thou shale beare rule ouer me, being just, and ruling in the feare of God. 19 Euen as the morning light when y sunne riseth, the morning, I say, without clouds, so shal mine house be, and not as the grass of the earth by the bright raine. 20 For so shal not mine house be with God: for he hathe made with me an euerlating couenat, perfit in all points, and sure: therefore all mine health and whole desire us, that he wil not make it growe so. 21 But the wicked shal be euerie one as thornes chutst away, becaufe: they can not be taken with hands. 22 But the man that shal touche them, must be defended with yron, or with the shaft of a speare. & they shal be burnt with fire in the same place. 23 Thefe be the

names of the mighty men whome Dauid had. He that fate in y
seate of wisdom being chief of the princes, was Adino of Ezni,
he slewe eight hundredth at one time. 24 And after him was
Eleazar the sonne of Dodo, the sonne of Ahohi, one of the thre
worthies with Dauid, when thes defied y Philistims gathered
there to battel, when the men of Ishael were gone up. 25 He
arose and smote the Philistims until his hand was weary, and
his hand a claue vnto the fwoode: and the Lord gaue great
victorie the same day, and the people returned after him onely
to spoile. 26 Afterward thre of the thirty captaines went
downe, and came to Dauid in the haruest time vnto the caue of
Adullam, & the hote of the Philistims pitched in the valley of
Rephaim. 27 And Dauid watch in an holde, and the garison of
the Philistims was then in Beth-lehem. 28 And Dauid longed,
and said, Oh, that on wode gue me to drinke of the water of
the well of Beth-lehem, which is by the gate. 29 Theft the thre
mighty brake into the hoste of the Philistims, and drewe water
out of the well of Beth-lehem that was by the gate, and toke &
broght it to Dauid, who wolde not drinke thereof, but powred
it for an offering vnto the Lord, 30 And said, O Lord, be it far
from me, that I shulde do this. Is not this blood of the men that
wet in jeopardy of their liue: therefore he wolde not drinke it.
These things did these thre mighty men. 31 And Abishai the
brother of Ioab, the sonne of Zeruah, was chief among y thre,
and he lifted up his speare against thre hundredth, and slewe
them, and he had the name among the thre. 32 For he was

moste excellent of the thre, and was their captaine, but he
 attened not vnto the first thre. 33 And Benaiah the sonne of
 Ichoiada the sonne of a valiant man, which had done many
 actes, or was of Kabzeel, slewe two strong men of Moab: he
 went downe also, and slewe alion in the middes of a pit in the
 time of showe. 34 And he slewe an Egyptian a ma of great
 stature, and the Egyptian had a speare in his hand: but he went
 downe to him with a stafe, and plucked the speare out of the
 Egyptias hand, & slewe him with his owne speare. 35 These
 things did Benaiah the sonne of Ichoiada, & had the name
 amog the thre worthies. 36 He was honorable among m thirty,
 but he attened not to the first thre: and Daud made him of his
 counsel. 37 Asahel the brother of Ioab was one of the thirty:
 Elhanan the sonne of Dodo of Beth-lehem: 38 Shammah the
 Harodite: Elikah the Harodite: 39 Helez the Paltite: Isa the
 sonne of Ikkeh the Tekoite: 40 Abiézer the Anethothite:
 Mebunnái y Hufathite: 41 Zalmón an Ahohite: Maharái the
 Netophathite: 42 Hélob the sonne of Baanáh a Netophathite:
 Ittái the sonne of Ribái of Gibeah of the children of Benjamin.
 43 Benaiáh the Pirathonite: Hiddái of the riuer of Gaash: 44
 Abi álbón the Aibathite: Azmáueth the Barbumite: 45 Elihabá
 the Shaalbonite of the sonnes of Iashén, Ionathán: 46
 Shammah the Haraitite: Ahiám the sonne of Shatár the
 Haraitite: 47 Eliphélet the sonne of Ahaabái the sonne of
 Maachath: Eliám the sonne of Ahithó phel the Gionite:

O. iii.

The people nombred.

II. Samuél.

Dauids repentance.

35 Heziái the Carmelite: Paarái the Ar-bite:

36 Igál the fonne of Nathán of Zobáh: Bani the Gadite:

37 Zélk the Ammonite: Naharái the Be-erotherite, the armour
bearer of Ioáb the fonne of Zeiuiáh:

38 Irá the Ithuite Garéb the Ithuite:

39 Ví iáh the Hittite, o thirty and feuen in all.

CHAP. XXIII.

1 Daud causeth the people to be nombred. 20 Me ro-penteth,
and cho fath to fall into Gods hands 21 Se-wnate thoufand
peryth with the peftilence.

AND the wrath of the Lord was a a-gaine kindled againft
Ifraél, and b ne moued D.uid againft them, in that he faid,
Go,nomb: Ifraél and Iudáh.

For the King faid to Ioáb the captaine of the hofte, which was
with him. Go fpe-dely now through all the tribes of Ifraél,
from Dan euen to Beer-fhéba and nom-ber ye the people, that I
may knowe the c number of the people.

And Ioáb faid vnto the King, The Lord thy Gad increafe the
people an hun treth fold: mo then they be, and that the eyes of

my lord the King maye f: it: but why doeth my lord the King
defire this toing?

Notwithftanding the King-worede pie-uailed againft Ioáb &
againft the captai-nes of the hoft: therefor. Ioáb & the cap-
tines of the hofte w:nt out from the pre-f nce of the King, to
nomber the people of Ifraél.

And they paffed ouer Iordén, and pit-ched in Atoer at the right
fide of the citte that is in the middes of the valley of Gad and
towa 1 Izzér.

Then they cam: to Gileád, and to Tah-tim hodfth, fo they came
to Dan Iáan, & fo about to Zidón,

An le: me to the fortereffe of Ty-rus andi to all the cities of the
Hituits and of the Ca-uanires, and went toward the South of
Iudáh, euen to Beer-fhéba.

So when they had gone about all the Iád, they returned to
Ierufalém at the end of nine moneths and twentie dayes.

And Ioáb deliuered the nomber and funnie of the people vnto
the King: and there were in Ifraél d eight hédreth thou-fand
ftrong m n that drewe fwordes, and the men of Iudáh were e
fiue hundreth thoufand m:n:

The Dauids heart fmote him, after that he had nombred the
people: and Dauid faid vnto the Lord, I haue finned exce-

dingly in that I haue done: therefore now, Lord, I befeche thee, take away the uel-paffe of thy feruant: for I haue done very foolifhly.

And when Dauid was vp in the mor-

ning, the worde of the Lord came vnto the Prophet Gad Dauids Seer, faying,

Go, and fay vnto Dauid, Thus fay th the Lord, I offre thee things, chofe the which of them I fhall do vnto thee.

So Gad came to Dauid, and fhitwed hi, and faid vnto him, Wilt thou that ſ f: uen ye: es famine come vpon thee in thy land, or wilt thou ftee thre moneths before thine enemies, they following thee, or that there be thre daies peftilence in thy land: now a dufte thee, and fe, what anfwer I fhall giue to him that fent me.

And Dauid faid vnto Gad, I am in a wonderful ftrate: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hād of man.

So the Lord fent a peftilence in Ifraél, from the morning euen to the time ap-pointed: and thre dyed of the people fió b Dan euen to Beer-fhéba feuentie thou-fand m:n.

And when the Angel fretched out his hand vpon Ierufalém to deftrov it, the Lora 1 repéted of the cuil, and faid to the Angel

that destroyed the people. It is sufficient, 2 holde now thine hand And the Angel of the Lord was by the threfting place of Araunáh the Iebuifite.

And Daud fpake vnto the Lord (when he fawe the Angel that fmote the people) & faid, Beholde, I haue finned, yea, I haue done wicki dly: but the fe fhepe, whaz haue they k done 3 let tr: ne hand, f p: aye thee, be againft me & agaift my fachers houfe.

So Gad came th: fume day to Daud, and faid vnto him, Go vp, teare an alta: vnto the Lord in the threfting floore of Araunáh the Iebuifite.

And Daud (according to the faying of Gad) went vp, as the Lord had comman-ded.

And Araunáh lokked, and fawe the King and his feruants comming towarde him, and Araunáh went out, and bowed him felfobefore the King on his face to the grounde,

And 1 Araunáh faid, Wherefore is my lord the King come to his feruant? Then Daud answered, To bye the threfting floore of thee, for to buylde an altar vnto the Lord, that the plague may ceaf: fiom: the people.

Then Araunáh faid vnto Daud, Let my lord the King take and offer what frmeth him good in his eyes: beholde the oxen for

the burnt offering, and charets, and the instruments of the oxen
for wood.

All the fe things did Araunáh m: a a Kfg giue vnto the King: &
Araunáh faid vn-to the King, The Lord thy God be fauo-rable
vnto thee.

f Whome God had appointed for Dauid and his time

For 3 yeres of famine n reo paff for the GI boo: tes mer-
ernahis was f 4 yere, to the whol: tholde haue bene ad-ded
other 1-yeres more, 1 Chro 21,12.

b Yef the one fide of the co-metry: to f o-then:

1 Sam. 17, 18.

1 The Lord fpa rid this pl: ce, b emfe he had ehofen it to
buyld his temple there.

b Dauid fawe out f: uut cau-fe, why f: f: g: d f: peo-ple &
there-fore be offreth him folly to Go: re corre-ffions, as the
orely cause ad that exil.

1 Called alfo Grnam, 2 Chro, 21,30.

m That is, abft dandy, for as fome were, he was King of
Ierufalém be-fore Dauid wine f: townen

24 Then

a Thefe came to Daid and helped to re-flore him to his
kingdoms

a Before they were plagued with Fumine, Chap 21.1 b The
Lord permitted Fa-tan, as 1 Chro. 21,2

e Because he did this to 1:19 his po: a: 27 and fo to 1:20 the-
rem, it offeden God, e: 1:21 was law: 1:22 to Oh-ber f: people,
Boud. 20 12, Nomb 1,2

on, plor-

on, to the ur-ther fud or vly adubbed

20.20.

d Accordig to Inab: com: 1 for to all there were cleuen bid: eth
com-fand, 1 Chro 21,6

e Concluding voice: the the Ben: em: 1:20 of th y had but
(one: hun-dreth & 2:20-2: thoufand, 2 Chro 21,5

I. Kings.

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24 The the King said vnto Araunah, Not so, but I wil by it of
thee at a price, & wil not offer burnt offring vnto the Lord my
God of that which doeth cost me nothig. So Daid boght the
threshing floore, and

the oxen for a fiftie shekels of filuer.

15 And Daud buylt there an altar vnto the Lord, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, & the plague ceased from Israel.

a Some writes, that every ref. be gone to, & make 6-10, or & afterwards he boght as much as came to 500 shekels, 1. Chron. 21, 24.

THE FIRST BOKE OF

the Kings.

THE ARGUMENT.

Because the children of God should be for no continual rest and quietnes in this worlde, the holy God seteth before our eyes in this boke the varretie and change of things, which came to the people of Israel from the death of Daud, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that threshing kingdoms, except they be preserved by Gods protection, (who then faworth them when his worde is truely set forth, verne esteemed, vice punished and concorde maintained) fail to decay and come to naught: as appeareth by the dinding of the kingdom under Roboham, and Ieroboham, which before were but all one people, and now by the infitte

punishment of God were made two, whereof Iudah and Benamim clave to Roboham: and this was called the kingdom of Iudah, and the other ten tribes holde with Ieroboham, and this was called the kingdom of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was buyite by Amri Ahab's father. And because our Samour Christ according to the flesh should come of the flock of Daud, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iofaphat, who reigned over Iudah in Ierusalem, as Ahab did ever Israel in Samaria.

CHAP. I.

3 Abishag kypeth Daud in his extreme age. 1 Adoniah visurpeth the kingdom. 20 Salomon u anointed King. 20 Adoniah sleeth to the altar.

a He was about 70 yere olde, 1 Sam. 5, 6 b For his natural heate was worne away with cracels.

c Or, firne him.

e Which case was in the tribe of Iffachar.

d Rand, 1. Sam. 1st.

Ede. dater.

Ede, his worlde were with Ier.

Ow when King Dauid was a olde, and stricken in yeres, they couered him w clothes, but no b heate came vnto him.

Wherefore his seruats said vnto him, Let there be foght for my lord the King a yong virgin, and let her stand before the King, and cherish him: & let her lye in thy bosome, that my lord the King may get heate.

3 So they foght for a faire yong maid throughout all the coastes of Israel, and founde one Abishag a Shunammite, and broght her to the King.

4 And the maid was exceeding faire, & cherished the King, and minifred to him, but the King knew her not.

5 Then Adoniah the sonne of Haggith exalted him selfe, saying, I wil be King. And he gate him charets and horsemen, & a fifty men to runne before him.

6 And his father wolde not displease him fro his childehode, to say, Why hast thou done so? And he was a very goodly ma, & his mother bare him next after Abfalom.

7 And he toke counsel of Ioab the sonne of Zerunah, and of Abiathar the Priest: &

they e helped forward Adoniah.

8 But Zadok the Priest, and Benaiah the sonne of Iehorada, and Nathan the Prophet, & Shimei, & Rei, & y men of might w were with Daid, were not w Adoniiah.

9 Then Adoniiah sacrificed fupe & oxen, and fat cattel by the stone of Zohelath, which is by En-rogel, and called all his brethren the Kings sonnes, & all the men of Iudah the Kings seruants,

10 But Nathan the Prophet, & Benaiah, and the mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bath-she ba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne of Haggith doeth reigne, and Daid our lord knoweth it not?

12 Now therefore come, I wil now giue thee counsel, how to faue thine owne a life, and the life of thy sonne Salomon.

13 Go, and get thee in vnto King Daid, & say vnto him, didest not thou, my lord, o King, sweare vnto thine hadmaid, sayig, Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne? why is then Adoniiah King?

14 Beholde, while y yet talkest there with the King, I also wil come in after thee, & h confirme thy wordes.

15 So Bath-sheba went in vnto the King vnto y claber, & the King was very olde, and Abishag the Shunammite minifred

vnto the King. O.iii.

e They take his part & fol. lowed him.

Or, the financial.

f As the Cherebites & Pe fethites.

2 Sam. 3, 4.

g For Adoniah wil destroy thee and thy sonne, if he reigne.

h By declaring fische clings, as may further the same.

Adoniāhs treafon.

I. Kings.

Salomón King. 302/1224

The King being worse with age, could not attend to affairs of the re-tims, & also Adoniāh had many flatterers which kept it from the King.

And so put to death as wished trans- greffers His facers

I Acknowled- ging him to be true & wor- thy King up- ported of God as the figure of his Chrif.

"She let the King Adoniāh I see."

in Meaning, I be right in fuehe affairs ent. eprise on- thing extepe he had con- tilted with the Lord.

n Moved by I Spirit of God to do, becu- fe he forefawe that Salomón fhoulde be I fi- gure of Chrift.

16 And Bath-fheba bowed and made ober- fance vnto the King. And the King laide, What is thy matter?

17 And fhe answered hi, My lord, thou fwa- reft by the Lord thy God vnto thine had- maid, faying, Affuredly Salomón thy fonne fhall reigne after me, and he fhall fit vpon my throne.

18 And beholde, now n Adoniāh King, & now, my lord, ó King, thou knoweft it not.

19 And he hathe offered many oxen, and fat cattle, and fhepe, and hathe called all the fonnes of the King, & Abiathar y Prift, & Ioab the captaine of the hoftes: but Salomón thy feruant hathe he not hidden.

20 And thou, my lord, ó King, knoweft that the eyes of all Ifrael are on thee, that thou fhouldest tel them, who fhoulde fit on the throne of my lord the King after him.

21 Forels whe my lord the King fhall flepe with his fathers, I and my fonne Salomón fhallbe reputed "vile.

22 And lo, while fhe yet talked with the King, Nathán alfo the Prophet came in.

23 And they tolde the King, faying, Beholde, Nathán the Prophet. And when he was come in to y King, he made

oberfan- ce before the King vpon his face to the grounde.

24 And Nathán said, My lord, ó King, haft thou said, Adoniāh
shal reigne after me, and he shal sit vpon my throne?

25 For he is gone downe this day, & hathe slaine many oxen,
and fat cattle and shipe, and hathe called all the King, sonnes,
& the captaines of the holte, & Abiathar the Priest and beholde,
they eat & drink before him, and say, "God saue King Ado-
niāh.

26 But me thy seruēt, and Zaḡók the Priest and Benaiāh the
sonne of Iehoiadá, and thy seruāt Salomón hathe he not cal-
led.

27 Is this thing done by my lord the King, & thou haft not
shewed it vnto thy seruāt, who shulde sit on the throne of
my lord the King after him?

28 Then King Daud answered, & said, Call me Bath sheba.
And she came into y Kings pefence, and stoode before the
King.

29 And the King sware, saying, As y Lord lueth, who hathe
redeemed my foule out of all aduerfitie,

30 That as I sware vnto thee by the Lord God of Ísrael,
saying, Assuredly Salo- món thy sonne shal reigne after me, and

he ſhal fit vpon my throne in my place, ſowil I certainly do this day.

31 Then Bath ſheba bowed her face to the earth, & did reuerēce vnto y Kig, & ſaid, God ſaue my lord King Daud for euer.

32 And King Daud ſaid, Call me Za- dók the Priſt, and Nathán the Prophet, and Benaiāh the ſonne of Iehoiadá. And they came before the King.

33 Then the King ſaid vnto them, Take with you the ſeruant of your lord, and cauſe Salomón my ſonne to ride vpon mine owne mule, & cary him downe to Gi- hón.

34 And let Zadoók the Priſt and Nathán the Prophet anoint him there King ouer Iſrael, and blow ye the trumpet, and ſay, God ſaue King Salomón.

35 Then come vp after him, that he may come and fit vpon my throne: and he ſhal be King in my ſteade: for I haue appointed him to be prince ouer Iſrael and ouer Iudah.

36 Then Benaiāh the ſonne of Iehoiadá answered the King, & ſaid, So be it, & the Lord God of my lord the King "ratifie it."

37 As the Lord hathe bene with my lord y King, ſo be he with Salomón, & exalt his throne aboue the throne of my lord King Daud.

38 So Zađók the Prift, and Nathán the Prophet, and Benaiāh the sonne of Ieho- iadá, and the Cherethites & the Pelethites wct downe, and caused Salomón to ride vpon King Daudis mule, and broght him to Gihón.

39 And Zađók the Prift toke an herne of royle out of the Tabernacle, and anointed Salonón an 'tlet blow the trumpet, and all the people said, God saue King Sa- lomón.

40 And all the people came vp after him, and the people piped with pipes & reioy- ced with great ioye, so that the earth "rag with the founde of them.

41 And Adoniāh and all the geftes that were with him, heard it: (and they had made an end of eating) and when Ioab heard the founde of the trumpet, he said, What meaneth this noffe & vprose in the citic?

42 And as he yet spake, beholde, Ionathán the sonne of Abiathar the Prift came: & Adoniāh said, Come in: for y art "a wor- thy man, and bringest s good tidings.

43 And Ionathán answered, and said to A- doniāh, Verely our lord King Daud ha- the made Salomón King.

44 And the King hathe sent with him Za- dók the Prift, and Nathán the Prophet, and Benaiāh the sonne of Iehoiadá, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadók the Priſt, and Nathán the Prophet haue anointed him King in Gi- hón: and they are gone vp fró thence with ioye, and the citic is moued: this is the noſſe

"She a man of power q He praifed Ionathán thin king to haue heard efforta- ble newer, but God wrought things efte- ry to his expe- dation, and fo did beat dow- ne his pride.

Salomons charge.

I. Kings.

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7 To falure him & to pray & praise God for him

He gave God shakes for the good success

Which Da- uid his father had boyle in floors of A- tamah.

a I am ready to dye, as all men must. b He sheweth how hard a thing is to gourne, and that none can do it well, except he obey God Deut. 19,9. left. 1,7. with wife

And without hypocrisie 2 Sam. 7,12. "He a man that not be one of the three from of the three 2 Sam. 2,27. 2 Sam. 20,16. d He shed his blood in time of peace, as if there had be- no warre.

noise that ye have heard.

46 And Salomón also siteth on the throne of the kingdome.

47 And moreover the Kings seruants came to bless our lord King Daud, saying, God make the name of Salomón more famous then thy name, & exalt his throne above thy throne: therefore the King worshipped vpon the bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the gestes that were with Adonijáh, were as aired, and rose vp, & wene every man his waye.

50 And Adonijáh fearing the presence of Salomón, arose and went, and toke holde on the hornes of the altar.

51 And one tolde Salomón, sayig, Beholde, Adonijáh doeth feare King Salomón: for lo, he hath caught holde on the hornes of y altar, saying, Let King Salomón sweare vnto me this day, that he wil not slaye his seruant with the swords.

52 The Salomón said, If he wil shewe him solve a worthy man, there shall not an heere of him fall to the earth, but if wickednes be found in him, he shall dye.

53 The King Salomón sent, & thei broght him from the altar, and he came and did obtrance vnto King Salomón. And Sa-

lomón said vnto him, Go to thine house.

CHAP. II.

1 David exhorteth Salomón, and giveth charge at concerning
Ioiáh, Barzillái, and Shimei 10 The death of David. 17
Adonniáh of keth Abishag to wife 22 He n slayne. 31 Zadok
was placed in Abiathars resume.

1 Then the daies of David drewne that he shulde dye, and he
charged Salomón his sonne, saying,

2 I go the waie of all the earth: be strong therefore, and shewe
thy solve a man,

3 And take hede to y charge of the Lord thy God, to walke in
his waies, & kepe his starutes, & his comandements, & his
judg- emnets, & his testimonies, as it is written in the Lawe of
Moses, that thou maieest "proper in all that thou doest, and in
e- very thing whereunto thou tu: nest thee,

4 That the Lord may confirme his worde which he spake vnto
me, sayig, If thy son- nes take hede to their way, that they
walke before me in truerh, with all their hearts, and with all
their soules, "thou shalt not (said he) want one of thy posteritie
vpon the throne of Israel.

5 Thou knowest also what Ioiáh the sonne of Zeruiah did to
me, and what he did to the two captaines of the hostes of

Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iethér: whome he shewe, and shed blood of battel in peace, and put the blood of warre vpon his girdle that was about his loynes, & in his shooes that were on his feete. He put the bloody swords vnto his shen- the.

6 Do therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

7 But shewe kindenes vnto the sonnes of Barzillái the Gileadite, and let them be among them that eat at thy table: for so thei came to me when I fled from Absa- lóm thy brother.

8 And beholde, with thee shimei the sonne of Gera, the sonne of Iemmi, of Ba- huim, which cursed me with an horrible curse in y day when I went to Mahanáim: but he came downe to meete me at Ior- dén, and I sware to him by the Lord, saying, "I wil not slaye thee with the swords.

9 But thou shalt not count him innocent: for thou art a wife man, and knowest what thou ogheest to do vnto him: therefore shalt cause his hoare head to go downe to the graue with blood.

10 So David slept with his fathers, & was buryed in the citre of David.

11 And the daies which David reigned vpon Israel, were fourteen years: seuen yeres reigned he in Hebrón, and thirty & three yeres: reigned he in Leuialém.

12 The fate Salomón vpo the throne of David his father, and his kingdome was stablished mightily.

13 And Adoniiiáh the sonne of Haggith came to Bath-sheba the mother of Salomón: and she said, "Commett thou peaceably: And he said, Yea.

14 He said moreover, I haue a sute vnto thee. And she said. Say on.

15 Then he said, Thou knowest that the kingdome was min, and that all Israel set their faces on me, that I shulde reigne: howbeit the kingdome is turned away, & is my brothers: for it came to him by the Lord.

16 Now therefore I ask thee one request, "refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomón the King, (for he wil not say thee naye) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Wel, I wil speak for thee vnto the King.

19 Bath-sheba therefore went vnto King Salomón, to speak vnto him for Adonii- áh: and the King rose to meete her, and "bowed him selfe vnto her, & fate downe on his throne: and he caused a seat to be set for the Kings mother, and she fate at his right hand.

20 Then she said, I desire a smale request of thee, say me not naye. Then the King said vnto her, Ask on my mother: for I

P.i.

2 Sam. 19,31. That is, they delt merciful- ly with me

2 Sam. 16,1.

2 Sam. 19,23.

g Let him be punished with death All 2,29. &

2 Sam. 5,4.

h For she fa- red, lest he walde worke reason against the King.

1 In Signe of their famous & confess

2 He, could not my face to run or away

h In token of rperience, and that others by his example might have her in greatest honour.

Adoniiáh flayne.

I. Kings.

Shimei flayne.

wil not lay thee naye.

21 She laid the, Let Abihág the Shunámite be giuē to Adoniiáh thy brother to wife.

22 But King Salomón answered and laid vnto his mother, And why doest y affe Abihág y Shunámite for Adoniiáh affe for him the kingdome also: for he is mine elder brother, & hafhe for him boshe Abiathár the Priest, and Ioáb the sonne of Zeruiáh.

23 The King Salomón fwaie by the Lord, saying, God do so to me and more also, if Adoniiáh hafhe not spoken this worde againft his owne life.

24 Now therefore as the Lord liuefh, who hafhe establihed me, and fet me on the throne of Daud my father, who also hafhe made me an housse, as he promifed, Adoniiáh shal surely dye his day.

25 And King Salomón sent by the hand of Benaiáh the sonne of Iehoiada, and he smote him that he dyed.

26 Then the King laid vnto Abiathár the Priest, Go to Anathóth vnto thine owne fields: for thou art worthy of death: but I wil not this day kil thee, becaufe thou bareft the Alike of the Lord

God before Daudid my father, & becaufe thou haft fuffred in all, wherein my father hafhe bene afflicted.

27 So Salomón caft out Abiathár from being Prielt vnto the Lord, that he might fuffal the wordes of the Lord, which he fpake againft the houfe of Elí in Shilóh.

28 Then ridings came to Ioáb: (for Ioáb had turned after Adoniiáh, but he turned not after Abfalóm) and Ioáb fhed vnto the Tabernacle of the Lord, & caught holde on the hornes of the altar.

29 And it was tolde King Salomón, that Ioáb was fled vnto the Tabernacle of the Lord, & beholde, he is by the altar. The Salomón fent Benaiáh the fonne of Iehoiada, faying, Go, fall vpon him.

30 And Benaiáh came to the Tabernacle of the Lord, & faid vnto him, Thus faith the King, Come out. And he faid, Naye, but I wil dye here. Then Benaiáh broght the King worde again, faying, Thus faid Ioáb, and thus he answered me.

31 And the King faid vnto him, Do as he hafhe faid, and fimate him, & buye him, y thou maielt take away the blood, which Ioáb fhed caufeles, from me and from the houfe of my father.

32 And the Lord fhall bring his blood vpó his owne head: for he fmote two me more righteous & better then he, & flewe them with the fworde, and my father Daudid knewe not: to wit, Abné:

y fonne of Ner, captaine of the hofte of Ifiaél, and Amafá the fonne of Ielhér captaine of the hofte of Iudáh.

33 Their blood fhall therefore returne vpon the head of Ioáb, and on the head of his fede for euer: but vpon Dauíd, and vpon his fede, and vpon his houle, and vpon his throne fhall there be peace for euer fro the Lord.

34 So Benaiáh the fonne of Iehoiada went vp, and fmote him, and flew him, and he was buryed in his owne houle in the wilderness.

35 And the King put Benaiáh the fonne of Iehoiada in his rounge ouer y hofte: & the King fet Zadók the Prieft in the rounge of Abiathár.

36 Afterwarde the King fent, and called Shimeí, and faid vnto him, Buylde thee an houle in Ierufalém, and dwel there, & departe not thence anie whether.

37 For that day that thou goeft out, & paffeft ouer the riuer of Kidrón, knowe affuredly, that thou fhalt dye the death: thy blood fhall be vpon thine owne head.

38 And Shimeí faid vnto the King, The thing is good: as my lord the King hafte faid, fo wil thy feruát do. So Shimeí dwelt in Ierufalém many dayes.

39 And after thre yeres two of the seruáts of Shimeí fled away vnto Achífh sonne of Maacháh King of Gath: & thei tolde Shimeí, faying, Beholde, thy seruants be in Gath.

40 And Shimeí arofe, and fadled his affe, and went to Gath to Achífh, to feke his seruants: and Shimeí went, and broght his seruants from Gath.

41 And it was tolde Salomón, that Shimeí had gone from Ierufalém to Gath, & was come againe.

42 And the King sent and called Shimeí, & laid vnto him, Did I not make thee to fweare by y Lord, & protested vnto thee, faying, That day that thou goeft out, and walkéft anie whether, knowe affuredly y thou fhalt dye the death: And thou laidéft vnto me, The thing is good, that I haue heard.

43 Why then haft thou not kept the othe of the Lord, & the comandement wherewith I charged thee?

44 The King laid alfo to Shimeí, Thou knoweft all the wickednes whereunto thine heart is priuie, that thou didéft to Dauid my father: the Lord therefore fhall bring thy wickednes vpon thine owne head.

45 And let King Salomón be bleffed, and the throne of Dauid ftablifhed before the Lord for euer.

46 So the King commanded Benaiáh the sonne of Iehoiada:
who went out & smote him that he dyed. And the kingdome
was stablished in the hand of Salomón.

9 Ioáb shalbe affely punished for the blood that he hadde cranly
shed.

And so toke the office of y but Priest for the house of Eli, &
restored it to y house of Phineas.

f Thus God my, outeth the waist & men-ner to bring his affe
red-gements vpon the wicked.

t His con-tious monde moed him re-ther to vruin-ze his life
thd to lose his worldly pro-fie, which he had by this set vants.

a For though y welded denie, yet thine owne chffefce wold
acoufi thee, for emifing & doing with us my father, I am of, &

x. Beaufe all his cmentes. were destrued

Meaning, that if he sholde have granted Abihág, & was so
defce to his father, he wolde after-wards have aspired to the
kingdome.

2. Sam. 7, 20.

Mr. J. I. v. 2 bin

Mr. J. I. v. 2 bin, "For a man of death

m When he fled before Abfalóm, 2 Sam. 15, 24.

1. Sam. 3, 21.

a He toke Adoniiáh's yarn whé he wolle haue vfurped the
kingdome, Chap 1, 7.

a Thinking to be faued by y holmes of the place.

p For it was lawful to take y wilful mar-cherer fob the altar,
Band 21, 24.

2. Sam. 3, 27.

3. Sam. 20, 10.

Salomons wifdome.

I. Kings. The two harlots.

CHAP. III.

Salomón taught Pharaohs daughter to wife. The Lord appeared to him, & growth him wifdome. The pleasing of the two harlottes, and Salomons sonesses therein.

a. Chro. 1, 2.

a Which was Beth-litham.

b Where altars were appointed before the Temple was baylt to offer vnto the Lord.

c For his father had committed him to obey the Lord & walks in his ways, a Chap. 3d. d For there & Tabernail. was, a Chro. 1-5.

Or, as he walked.

e Thou hast performed thy promes.

f That is, to behome my self, fe in executing this charge of ruling.

a. Chro. 1, 10. Or, obedient.

g Which are to mume to number.

h Thao is, that thine enemies should dye.

Matt. 4, 13. wifdo. 7, 12.

1 Salomón the made affinitie with Pharaoh King of Egypt, and toke Paroahs daughter, and brought her into the cstie of Daud, vntil he had made an end of buylding his owne house, and the house of the Lord, and the wall of Icrusalem roud about.

2 Onely the people sacrificed in the hie places, because there was no house buylt vnto the Name of the Lord, vntil those dayes.

3 And Salomón loued the Lord, walking in the ordinaces of Daud his father: onely he sacrificed and offered incense in the hie places.

4 And the King wét to Gibeón to sacrifice there, for that was the chief hie place: a thousand burnt offrings did Salomón offer vpon that altar.

5 In Gibeón the Lord appeared to Salomón in a dreame by night: and God said, Aike wnat I shal giue thee.

6 And Salomón said, Thou hast shewed vnto thy seruant Daud my father great mercy, when he walked before thee in truen, & in righteousness, and in uprightness of heart with thee: & thou hast kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeared this day.

7 And now, o Lord, my God, thou hast made thy seruant King
in stead of Daud my father: and I am but a yong childe, and
knowe not now to go out and in.

8 And thy seruant is in the middes of thy people, which y hast
chosen, euen a great people which cannot be tolde nor
nombred for multitude.

9 Giue therefore vnto thy seruant an vnderstanding heart, to
iudge thy people, that I may discerne between good & bad: for
who is able to iudge this thy mighty people?

10. And this pleased the Lord wel, that Salomón had desired
this thing.

11 And God said vnto him, Because thou hast asked this thing,
& hast not asked for thy selfe long life, nether hast asked
riches for thy selfe, nor hast asked y life of thine enemies, but
hast asked for thy selfe vnderstanding to heave iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue
giuen thee a wife and an vnderstanding heart, so that there has
he bene none like thee before thee, nether after thee shal arise
the like vnto thee.

13 And I haue also y giuen thee that, which thou hast not
asked, bothe riches and ho-

nour, so that among the Kings there shal be none like vnto thee
all thy dayes.

14 And if thou wilt walke in my wayes, to kepe mine
ordinances and my commandments, as thy father Daud did
walke, Chap. 15, 16 I wil prolong thy dayes.

15 And when Salomón awoke, beholde, it was a dreame, and
he came to Icrusalem, and stode before the Aike of the
covenant of the Lord, and offered burnt offrings and mace
peace offrings, and made a feast to all his seruants.

16 Then came two harlottes vnto the King, and stode before
him.

17 And the one woman said, Oh my lord, I & this woman dwel
in one house, & I was deliuered of a childe with her in y
house.

18 And the third day after that I was deliuered, this woman
was deliuered also: and we were in the house together: no
stranger was with us in the house, saue we twaine.

19 And this woman sonne dyed in the night: for she overlay
him.

20 And she rose at midnight, and toke my sonne from my sise,
while thine had maid slept, & layed him in her bosome, &
layed her dead sonne in my bosome.

21 And when Frose in the morning to giue my sonne sucke,
beholde, he was dead: and when I had wel considered him in
the morning, beholde, it was not my sonne, whome I had
borne.

22 Then the other woman said, Nay, but my sonne liueh, and
thy sonne is dead: againe she said, No, but thy sonne is dead,
& mine aliue: thus they spake before y King.

23 The said the King, She sayth, this that liueh is my sonne, &
the dead is thy sonne: and y other saith, Naye, but the dead is
thy sonne, and the liuing is my sonne.

24 Then y King said, "Bring me a swords: & they brogh out a
swords before y King.

25 And the King said, Deude ye the liuing childe in twaine,
and giue the one: halfe to the one, and the other halfe to the
other.

26 Then spake the woman, whos the liuing childe was, vnto
the King, for her compassion was kindled toward her sonne, &
she said, Oh my lord, giue her the liuing childe, and s slay him
not: but the other said, Let it be nether mine nor thine, but
deude it.

27 Then the King answered & said, Give her the liuing childe,
and slay him not: this is his mother.

28 And all Israel heard y iudgement, which the King had a uugd, and they feared the King: for they sawe that the wisdom of God was in him to do justice.

CHAP. III.

The princes and rulers under Salomón. The purveyance for his victories. The number of his horses. His bodies and writings.

P. 11.

Salomons princes.

I. Kings.

Salomons prouison.

1 And King Salomón was King ouer all Ifraél. 2 And thefe were his princes, Azariáh the fonne of Zadók the Prieft, Elihóreph and Ahiáh the fonnes of Shíshá scribes, Iehofhaphát the fonne of Ahilúd, the recorder, 4 And Benaráh the fonne of Iehoiádá wat ouer the hofte, and Sadók and Abia-thár Priests, 5 And Azariáh the fonne of Nathán was ouer the officers, and Zabúd the fonne of Nathán Prieft was the Kings friend, 6 And Ahíshár was ouer the housholde: & Adoniráam the fonne of Abdá was ouer the tribute. 7 And Salomón had twelve officers ouer all Ifraél, which prouided vitalles for the King and his housholde: eche man had a moneth in the yere to prouide vitalles. 8 And thefe are their names: the fonne of Hur in

mount Ephráim: 9 The fonne of Dekár in Makáz, and in Shaalbím and Beth-fhéme fh, and Elón and Beth-hanán: 10 The fonne of Héfed in Arubóth, to whome pertemed Sochóh, & all the land of Hépher: 11 The fonne of Abinadáb in all the regió of Dor, which had Tapháth the daughter of Salomón to wife. 12 Baaná the fonne of Ahilúd in Taanách, and Megiddó, & in all, Beth-fheán, which is by Zartánth beneth Izreél, from Beth-fheán to Abel-meholáh, euen til beyonde ouer against Iokmeám: 13 The fonne of Géber in Ramóth Gileád, & his were the townes of Iair, the fonne of Manafléh, which are in Gileád, and vnder him was the regió of Argóh which is in Bañhán: threfcore great cities with walles and barres of braffe. 14 Ahinadáb the fonne of Iddó had to Mahanáim: 15 Ahimázz in Naphtalí, and he toke Bañ-máth the daughter of Salomón to wife: 16 Baaná the fonne of Huñhás in Aher and in Alóth: 17 Iehofhaphát the fonne of Parúah in Iffachár. 18 Shimeí the fonne of Eláh in Beniamín: 19 Giber the fonne of Vrí in the countrei of Gileád, the land of Sihón King of the Amorites, and of Og King of Bañhán, and was officer alone in the land. 20 Iudáh and Ifraél were manie, as the fand of the fea in nomber, eating, drinking, and making meary. 21 And Salomón reigned ouer all kingdomes, from the Ruer vne the land of the Philiftins, and vnto the bordei of Egypt, and they broght prefentes, and ferued Sa-lomón all the dayes of his life.

22 And Salomons vitalles for one day were thirtie measures of fine floure, and thre- score measures of mcale: 23 Ten fat

oxen, and twentie oxen of the pattures, and an hundreth fhepe, befide hartes, and buckes, and bugles, and fat foule. 24 For heruled in all the region on the other side of the Ruer, from Tiphfaíh euen vnto Azzáh, ouer all the Kings on the other side the Ruer: & he had peace roude about him on euerie fide. 25 And Iudáh and Ifraél dwelt without feare, euerie man vnter his vine, and vnder his fig tre, from Dan, euen to Beer- shéba, all the dayes of Salomón. 26 And Salomón had fortie thoufád ftalles of hores for his charets, and twelve thoufand horsemen. 27 And thefe officers prouided vitalle for King Salomón, and for all that came to King Salomons table, euerie man his moneth, and they fuffred to lacke nothing. 28 Barly also and ftrawe for the hores and mules broght they vnto the place where the officers were, euerie man according to his charge. 29 And God gave Salomón wifdome and vnderftanding exceeding muche, and a large heart, euen as the fand that is on the fea ftoore. 30 And Salomons wifdome excelled the wifdome of all the children of the Ealt and all the wifome of Egypt. 31 For he was wifr then anre oyan: yea, ther were Ethán the Ezrahite, then Hemán, then Chalcól, then Darcá the fonnes of Mahól: and he was famous throughout all nations rounde about. 32 And Salomón fpake thre thoufád prouerbes: and his fongs were a thoufand and fine. 33 And he fpake of trees, from the cedar tre that is in Lebanon, euen vnto the byffope that fpringeth out of the wall: he fpake also of beaftes, and of foules, and of creping things, and of fithes. 34 And

there came of all people to heare the wifdome of Salomón, fró
all Kings of the earth, which had heard of his wifdome. CHAP.
V. 1 Hirám findeth to Salomón, and Salomón to him, pur-
posing to buyde the house of God He prepareth fluf- fe for the
building. 2 The number of the workemé. 1 And Hirám King of
Typrus f:ne his feruants vnto Salomón, (for he had heard, that
they had anoynted him King in the rouse of his father)
becaufe Hirám had euer loued Diuid. 2 Also Salomón f:nt to
Hirám, faying, 3 Thou knoweft that Dauid my father colde not
buyde an houfe vnto the Name of the Lord his God, for the
warres

Hiram.

I. Kings.

The Temple.

We, his enemies

He declared that he was bound to set forth God's glorie,
forefenche as the Lord had first him not and peace. 2 Sam.
7.15. c. 20. 22. 10.

b This was his equities, & he would not receive a benefit
without some recompense.

c In Hiram it prefigure & vocation of & Gentiles, who
should be hope to buy the spiritual temple.

We, Jesus.

d While my servants are occupied about thy business

"the Coven.

We, pure.

Chap. 3.12.

e As touching the furniture of wood, and vitals

Chap. 4.6.

We, matters of the wings,

which were about him on euerie fide, vntil the Lord had put them vnder the foles of his feete.

4 But now the Lord my God hathe giuen me a reft on euerie fide, so that there is nether aduerfarre, nor euil to refifte.

5 And beholde, I purpofe to buylde an houfe vnto the Name of the Lord my God, "as the Lord fpake vnto Dauid my father, faying, Thy fonne, whome I wil fet vpon thy throne for thee, he fhall buylde an houfe vnto my Name.

6 Now therefore comande, that they hewe me cedar trees out of Lebanon, and my feruants fhall be with thy feruants, and vnto thee wil I giue the hire for thy feruants, according to all

that thou fhalt ap point: for thou knoweft that there are none
among vs, that can hewe timbre like vnto the Sidonians.

7 And when Hiram heard the wordes of Salomón, he reioyced
greatly, and faid, Bleffed be the Lord this day, which hath
giuen vnto Dauid a wife fonne ouer this mightie people.

8 And Hiram fent to Salomón, faying, I haue confidered the
things, for the which thou fentest vnto me, and wil accomplish
all thy defire, concerning the cedar trees and firre trees.

9 My feruants fhall bring them downe from Lebanon to the fea:
and I wil conueie the by fea in: afts vnto the place that thou
fhalt thewe me, and wil caufe them to be difcharged there, and
thou fhalt receyue them: now thou fhalt do me a pleasure to
minister foode for my familie.

10 So Hiram gaue Salomón cedar trees & firre trees, euen his
full defire.

11 And Salomón gaue Hiram twéitie thousand "meafures of
wheat for foode to his houfholde, and twentie meafures of"
beaten oyle. Thus muche gaue Salomón to Hiram yere by yere.

12 And Lord gaue Salomón wifdome as he promifed him. And
there was peace betwene Hiram and Salomón, and they two
made a couenant.

13 And King Salomón raifed a fumme out of all Ifrael, and the fumme was thirty thousand men:

14 Whome he fent to Lebanon, ten thousand a moneth by courfe: they were a moneth in Lebanon, & two moneths at home. And Adoniram was ouer the fumme.

15 And Salomón had feuentie thousand that bare burdens, & fourefcore thousand mafons in the mountaine,

16 Befides the princes, whome Salomón

appointed ouer the wo:ke, euen ohre thousand and thre hund:eth, which ruled the people that wrogt in the worke.

17 And the King commanded them, & they broght great ftones and coftly ftones to make the fundacion of the houfe, euen hewed ftones.

18 And Salomons workemen, & the workemen of Hiram, and the mafons hewed & prepared timbre and ftones for the buylding of the houfe.

CHAP. VI.

1 The buylding of the Temple and the forme thereof. 2 The promes of the Lord to Salomón.

1 And in the foure hunoreth and foure fore yere (after the children of Israel: were come out of the land of Egypt) and in the fourth yere of the reigne of Salomón ouer Ifrael, in the moneth Zif, (which is the feconde moneth) he buy it the houfe of the Lord.

2 And the houfe which Kig Salomón buy it for the Lord, was thre fore cubites long, & twentie broad, and thirty cubites hie.

3 And the porche before the Temple of the houfe wartwentie cubites long according to the breadth of the houfe, and ten cubites broad before the houfe.

4 And in the houfe he made windowes, broad without, and narrow within.

5 And by the wall of the houfe he made galleries round about, euen by the walles of the houfe round about the Temple and the oracle, and made chambres round about.

6 The nethermoft gallerie was fiue cubites broad, and the middlemoft fix cubites broad, & the thirde feue cubites broad; for he made restes: ounde about without the houfe, that the beams fshulde not be fastened in the walles of the houfe.

7 And whe the houfe was buylt, it was buylt of ftone perfit, before it was broght, so that there was nether hammer, nor axe,

nor any toole of yron heard in the houfe, while it was in buylding.

8 The dore of the middle chambre was in the right fide of the houfe, & men went vp with winding fteires into the middlemoft, and out of the middlemoft into the third.

9 So he buylt the houfe and finifhed it, & cielled the houfe being vawted with cieling of cedar trees.

10 And he buylt the galleries vpon all the wall of the houfe of fiue cubites herght, & they were ioyned to the houfe with beams of cedar.

11 And the worde of the Lord came to Salomón, faying,

f The Ebreve nde is, Gi- blim, which fome thy, were excellent ma- fons

2. Chro. 3.1.

a Which moneth eleceth parte of April fepart of May. b whereby it men the temple & the oracle

e Orchie court where & penple pryed, & was before the place where & alar of burnt affings fode.

e Or in vpon & that

d Whose God fpake between Cherubims, called also the mefte holy place

e Which were cerecine: ftones comming out of & wall, as
flayes for th. beams to reft vpon.

Or, gallerie.

f In Exodus it is called the Tabernacle: the temple is there
called & feofunne, and the oracle the mefte holy place.

P.iii.

I. Kings.

THE TEMPLE UNCOVERED.

The end's why we uncovered and see open the Temple,
without faring forth the wall that is before it, is, that the order
of those things that are within, might be done more likely.

A B The length of the Temple of the stone cubites

A C The breadth of twelve cubites within, and not measuring
the thickness of the walles. This also was the length of $\frac{3}{4}$
perches without $\frac{3}{4}$ Triple. C D. The height of thirties cubites

E F The chambers of the Perils, which clpassed about the
Triple on the side, South, West and North, and were of the
heights.

G H. The breadth of the perches, ten cubites.

I The Windows of the Temple

K The first chamber was four cubites broad

L The second fl.

M The third seven

N O P. The rests or flares of the walls, which have up the poles
that did separate chamber from chamber.

Q. The holy place

R. The halibut of all, where the Arke of the covenant was T

S. The gate to enter into the most holy place

T. The fine Candellicken on the side of the Temple

V The ten cubites on both sides for the theme broad.

X. The intense altar.

2 Sam. 7.12.

g According to be promised unto Moses, 1200 2022.

h Meaning unto the route, which was all-fastened.

12 Cōcerning this house which thou buyldest, if thou wilt walke in mine ordināses, and execute my judgements, and keep all my commandements, to walke in them, then wil I performe vnto thee my promes; which F promised to Daud thy father.

13 And I wil t dwell among the children of Israel, and wil not forsake my people Israel.

14 So Salomōn buylt the house and finished it,

15 And buylt the walles of the house within, with bordes of cedre tre from the pavement of the house vnto the walles of the ceiling, and within he couered them with wood and couered the floors of the house with planks of fire.

16 And he buylt twentie cubites in the sides of the house with bordes of cedre, fre the floors to the walles, and he prepared a place within it for $\frac{3}{4}$ oracle, own the most holy place.

17 But the house, that is, the temple before it was foursue cubites long.

18 And the cedre of the house within was karued with knoppes, and grauen with flowers: all was cedre, so that no stone was fene.

19 Also he prepared the place of the oracle in the middes of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites his, and he couered it with pure gold, and couered the altar with cedre.

21 So Salomōn couered the house within with pure gold: and he "shut the place of the oracle with chaines of gold, and couered it with gold.

22 And he outlaied the house with gold, until all the house was made perfect, also he couered $\frac{3}{4}$ whole altar, that was before the oracle, with gold.

i For when he spoke of the house in $\frac{3}{4}$ first verse, he must borne the oracle & the Temple. Or, wilde covenants.

k That is, in 3/4 more inwards place of the house.

l"Also he drew through chaines of gold before.

i Meaning the altar of incense, 1200 2022.

2 And

I.Kings.

15809/1224

THE TEMPLE COVERED.

This figure represents the great court separated into three parties, whose separate was made of three orders of hewn stone & one of cedre bordes. In the first court to pard the Wall was the Triple. A. These cords court 'B' was for the Proofs, called the inner court. In this slide the altar of burnt of fring 'D' which was two cubites long and of minehead broad, & ten of length 2 Chro. 4. There was also ten caldnesses fine on the one side, and fine on the other S and on the South side. Side the Sea. E 2 Chro. 4. 2. C the court of the people, which 2 Chro. 4. 9 is called the great perche, and All 3. 11 the perche of Salomon. The court not to the name Tellam's taken for the Temple, Matt 21. 23. all. 3. 2. In this court Christ preached, & chased thence the that bright and seld. G. A staff of brass, whereon Salomon praised that the people might be him, & the better understand him: it was fine cubites long, fine cubites

broad, & three of height. 2. Chro. 6. 13. H the gate on the S. side, called the gate of Sur or Seir 2 h in 11. 6 and the

gate of the fundation 2 Chro. 23. 5 It is also called beautiful All 3. 2 because the Prince entered only thereas into the court, and not the people. E 2 ch. 4. 2. for the people entered in by the South gate and North gate.

Or, plus text.

23 And within the oracle he made two Cherubims of 'olive tre, ten cubites his.

24 The wing also of the one Cherub was fine cubites, & the wing of the other Cherub was fine cubites: from the vteremost parte of one of his wings, vnto the vteremost parte of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the y Cherubims were of one measure and one lyse.

Exod. 25. 20. in for one other & Moses made of beard gold, were in he away with the other se-wals by their enemies, whom God permitted him to come to our-come the for their great sin are.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub. 27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so

that the wing of y one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middles of the house.

28 And he = ouerlaied the Cherubims with
golds.

29 And he carued all the walles of y house round about with grauen figures of Cherubims and of palme trees, and grauen flowers within and without.

30 And the floors of the house he couered with gold within and without.

31 An in the entring of the oracle he made two dores of olive tre: and the vperi poste & side postes were fine square.

32 The two dores also were of olive tre, & he graued them with grauing of Cherubims and palme trees, and grauen flowers, and couered the with gold, & laied a thin gold vpon the Cherubims and vpon the palme trees.

33 And so made he for the dore of the Temple postes of olive tre foure square.

34 But the two dores were of sure tre, the two sides of the one dore were 'rounds, & the two sides of y other dore were roud.

n so that the facies of the carved works might fail up- pence.

P.iii.

I. Kings.

35 And he graued Cherubim, and palmetrees and carued flowers and couered the carued work with guide, finely wrought.

36 And he buyt the court within with the rows of hewed stone, and one row of beams of cedar.

37 In the fourth yere was the fundacion of the house of the Lord-land in the moneth of Zif.

38 And in the eleventh yere in the moneth of Bul, (which is the eight moneth) he

finished the house with all the furniture thereof, and in euerie point: so was he scue yere in buylding it.

CHAP. VII.

1 The buylding of the house of Salomon. 2 The excellent workmanship of Hiram on the pieces which he made for the Temple.

3 D Vt Salomon was buylding his owne house thirtene yeres, and a finished all his house.

Chap. 9.10. a After he had boyle the Temple.

THE FIRST FIGURE OF THE KINGS HOUSE IN THE WOOD OF LEBANON.

This figure is made without wall or porche, that the ardor of the pillore within might be fine. A. B. The length of an hundred cubites. B. C. The breadth of fifty. A. D. The height of thirties. E. F. G. H. The scare rows of pillore. I. The peltus which stayed on the pillore.

THE SECOND FIGURE OF THE SAME HOUSE.

This second figure foreweth the manner of the house without and the porche thereof, which was first cubites long. A. Bandyristic bread. C. D.

2 He

a Where the Priests were, & was thus called to re-south of the great court & is called Aft his 5 porche of Salomon, where 5 people vied to pray p Which con-steneth part of October and parte of November.

Salomons houfe.

I. Kings.

153 311/1224

b For y bean- ne of the pla- ce and great abundance of cedre trees y went to the buyleing the- reof, it was ef- pared to moult

Lebanon in Syria: the heu- fe he yfo in flower for plea- fore & recrea- cion

o There were an many, & li- ke proportion on the one five as on y other, & at every end even there in a rowe one a bone another.

d Before the pillers of the houfe. e For his hou- fe, which was at Israilém.

Chap. 3.1.

Or. persicum.

f Which were veft & faves for the beames in lie vpon. Or. fœne.

g Frû the fun- daciô upward

h As the Lords houfe was bu- yle, fo was obviously the great courte of Salomons houfe was vo- coured. Or. fée.

i Thus when God wil have his glorie Ex forthe, he res- feth vp men & gineth them excellent gifts for the accom- plishment of y fœne, Read 3.1.2

"Ble the freme- de Or. gommels.

2 He buyle alfo an houfe b called the fo- reft of Lebanon, an hundreth cubites lóg, and fifrie cubites broade, and thirtie

cubi- tes hie, vpon foure rowes of cedre pillers. and cedre beames were lawd vpon the pil- lers.

3 And it was couered aboue with cedre vpô the beames, that lay on the fourtie & fiae pillers, fiftene in a rowe.

4 And the windowes were in thre rowes, & windowe was c againft windowe in thre rankes.

5 And all the dores, and the fide poftes wif: the windowes were foure fquare, & win dowe was ouer againft windowe in thre rankes.

6 And he made a porche of pillers fifrie cu- bites long, and thirtie cubites broade, and the porche was before d them, euen before them were thirtie pillers.

7 Then he made a porche e for the thro- ne, where he iudged, euen a porche of iud- gement, & it was cied with cedre from pauement to pauement.

8 And in his houfe, where he dwelt, was an other hall more inwarde then the porche w was of the fame worke. Alfo Salom in made an houfe for Pharaohs daughter (*whome he had taken to wife) like vnto this porche.

9 All thefe were of coftely fones, hew- ed by meafue, and fawed with fawes within and without, from the fundacion vnto

the fones of an hand breadth, & on the outfide to the great courte.

10 And the fundaciô was of coftely fones, e great fones, euen of fones of ten cu- bites, and fones of eight cubites.

11 e Aboue alfo were coftely fones, fquared by rule, and hoardes of cedre.

12 And the great courte round about was with thre rowes of hewed fones, and a rowe of cedre beames: b fo was it to the inner courte of the houfe of the Lord, & to the porche of the houfe.

13 Then King Salomón fent, and fet one Hiram out of Tyrus.

14 He was a widowes fonne of the tribe of Naphtali, his father being a ma of Tyrus, and wrogt in braffe: he was ful of wifdome, and vnderftáding, & knowledge to worke all maner of worke in braffe: who came to King Salomón, and wrogt all his worke.

15 For he caft two pillars of braffe: the height of a pillar was eightene cubites, & a threade of twelue cubites did compaffe "ether of the pillars.

16 And he made two chapters of molten braffe to fet on the toppes of the pillars: the height of one of the chapters was fiue cubites, and the height of the other cha- piter was fiue cubites.

THE FORME OF THE

PILLER.

A B The height of a pil- ler eighteen cu- bites: the com- paffe of a pil- ler was twelue cubites D E The height of the chapitter or rounde belle vpô the piller of fiue cubites height. G I y mid- des were two rowes of po- megranates: y reft in the net- worke & flow- re delices of rofes.

17 He made grates like networke, & writhé worke like chaines for the chapters that were on the toppe of the pillers, euen feuen for the one chapter, & feuen for the other chapter.

18 So he made the pillers and two rowes of pomegranates rounde about in the one giate to couer the chapters that were vpon the toppe. And thus did he for the other chapter.

19 And the chapters that were on y toppe of the pillers were after b lilye worke in the porche, foure cubites.

20 And the chapters vpon the two pillers had alfo aboue, 'ouet againft the bellie 'within y networke pomegranates: for two hundreth pomegranates were in the two rankes about vpô ether of the chapters.

21 And he fet vp the pillers in the l porche of y Temple. And when he had fet vp the right piller, he called the name thereof

"Iachin: and when he had fet vp the left piller, he called the name thereof "Bóaz.

22 And vpon the top of the pillers was worke of lilyes: fo was the workemanfhip of the pillers finifhed.

23 And he made a molten fea ten cubites wide from brim to brim, round in com- paffe, and fiue cubites hie, and a line of thirtie cubites did compaffe it about.

Q1.

I.Kings.

THE SEA OR GREAT CALDRON.

A B Ten cubites fœt one side to the other

C D The height of five cubites

F The two rowes, which obpaffed f vessel about, and were garnished w bulles, hordes, wherein were pipes to enryde the water.

8 Curs 4.3.

10.4.8.

9 Bath and E- phith fume to be borne one meafure, B- tak
44.11 con- ry Bath obser- ted about ten pottels.

"The Badders.

9 The mouth of the great base or thinne toured into f chapites,
or pillow f bare up f caldron.

24 And vnder the brim of it were knoppes like wilde cucumers
compasng it roud about, ten in one cubite, compasng the
fea* roud about: and the two rowes of knoppes were caft,
when it was molten.

25 It ftode on twelue bulles, the loking towarde the North, and
thre towarde the Weft, and thre towarde the South, & thre
towarde the Eaft: and the fea ftode abou vpon them, & all their
hinder partes were inwarde.

26 It was an hand breadth thicke, and the brim thereof was like
the worke of the brim of a cup with flowres of flies: it co-
teined two thoufand? Baths.

27 ¶ And he made ten bafes of braffe, one bafe was foure
cubites long, and foure cu- bites broade, and thre cubites hie.

28 ¶ And f worke of the bafes was on this maner, Thei had
borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were
lyons, bulles and Cheru- bims: and vpon the ledges there was a
bafes about: and beneth the lyons, and bulles were addictions
made of thinne worke.

30 And euery bafe had foure brafen wheles, and plates of
braffe: and the foure corners had vnderfettters: vnder the caldro
were vnder fettters molten at the fide of euery addicion.

31 And the mouth of it was within the chapter and abou to
meafure by the cu- bite: for the mouth thereof was rounde
made like a bafe, & it was a cubite & halfe

a cubite: & alfo vpon the mouth thereof were grauen workes,
whole borders were foure fquare, & not rounde.

32 And vnder the borders were foure whe- les, and the
axeltrees of the wheles ioyued to the bafe; and the height of a
whele was a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a chater
whele: their axel- trees, and their naues and their felloes, &
their fpokes were all molten.

34 And foure vnderfettters were vpon the foure corners of one
bafte: & the vnder- fettters thereof were of the bafte it folfe.

35 And in the toppe of the bafte was a rou- de compaffe of halfe
a cubite hie roud about: and vpon the toppe of the bafte the
ledges thereof and the borders thereof were of the fame.

36 And vpon the tables of the ledges the- reof, and on the
borders thereof he did graue Cherubims, lyons and palmetrees,
on the fide of euery one, and addicions rounde about.

37 Thus made he the ten bafes, Thei had all one cafting, one meafure, and one fyfe.

38 ¶ The made he ten caldrons of braffe, one caldron, contemed fourrie Baths: and euery caldron was foure cubites, one cal- dron was vpon one bafe throughout the ten bafes.

39 And he fet the bafes, fiue on the right fide of the houfe, & fiue on the left fide of the houfe. And he fet the fea on the right fide of the houfe Ealtwari: towarde f South

10.14.

r Which was called the pil- low, chapites, or fmale bafe, wherein the caldron ftode.

f To fepe wa- ters for y ufe of the fteich- tes.

r To wit, of f Tepfe or fiac- tuarie

40 ¶ And

Hirams workman/ship.

I. Kings.

40 And Hiram made caldrons, and befo-mes and bafens, & Hiram finifhed all the woke that he made to King Salomón for the houfe of the Lord: 41 To wit, two pillars and two bowles of the chapters that were on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the toppe of the pillars,

42 And foure hundred pomegranates for the two grates, eue two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillars. And the ten bafes, & ten caldrons vpon the bafes,

THE FORME OF THE CALDRONS.

A B C The bafs whereupon fude the caldrons which were thre cubites long. C B Foure cubites broude, E E The cubites high F The imbufehem and figures of lions, bulles, Cherubims. G The border of workmanfup foiding to and fro. H The foure wheles, which had a cubite and an halfe of bright I The foure flayes or vpholds, which were vpon the bafs whereupon the caldron fude K The rounde boehoun of a cubite and halfe long, which did vpholde the caldron in the meddes. L The caldron

By this name also Hiram the King of Tyres was called.

Or, chiege carib.

This was done according to the forme y the Lord preferthed vno Mofes in Exodus.

Some take this for four instrument of maffhe

2. Chro. 2.2.

44 And the fca, & twelue bulles vnder that fea, 45 And potres, and befoms and bafens: & all thefe veffels, whith Hiram made to King Salomón for the houfe of the Lord, were of fhining braffe. 46 In the plaine of Iordén did y King caft the in clay betwene Succóh & Zarthán. 47 And Salomón left to weigh all the veffels becaufe of the exceeding abundance, nether colde the weight of the braffe be counted. 48 So Salomón made all the veffels that pertained vnto the houfe of the Lord, the golden altar, and the golden table, whereon the fhewbread was, 49 And the candefitckes, fine at the right fide, and fine at the left, before the oracle of pure golde, and the flowres, and the lapfe, and the fnooffers of golde, 50 And the bowles, and the hookes, and the bafens, & the fpoones, & the alhpan- nes of pure golde, and the hinges of golde for the dores of the houfe within, men for the moft holy place, and for the dores of the houfe, to wit, of the Temple. 51 So was finifhed all the woke that King Salomón made for y houfe of the Lord, and Salomón broght in the things which David his father had dedicated: y filuer, and the golde and the veffels, and layed them among the treafures of the houfe of the Lord.

CHAP. VIII.

4 The Arke is borne into the Triple, to A claude filieth the Temple. 15 The King biffeth the people.

1 Then King Salomón affembled the 2 Chro 2.2. Elders of Ifraél, euen all the heads of the tribes, the chief fathers of the childre of Ifraél vnto him in Ierufalém, for to bring vp the Arke of the couenant of the Lord from the citte of Daud, which 12 Zión. 2 And all the me of Ifraél affembled vnto King Salomón at the feast in the moneth of Ethanim, which is the fouéth moneth. 3 And all the Elders of Ifraél came & the Prifts toke the Arke. 4 They bare the Arke of the Lord, and the bare y Tabernacle of the Congregacion, & all the holy vessels that were in the Tabernacle: thofe did the Prifts & Leuites bring vp. 5 And King Salomón and all the Congregacion of Ifraél, that were affembled vnto him, were with him before the Arke, oftrig shepe & beuees, which colde not be tolde, nor nontbred for multitude. 6 So the Prifts broght the Arke of the couenant of the Lord vnto his place, into the oracle of the houfe, into y moſte holy place, eue vnder y wings of y Cherubims. 7 For the Cherubims ſtreethed out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the har res thereof aboue.

Q ii.

Salomons blefsing.

I. Kings.

Salomons prayer.

d They drew the only out so farre as they might be fene; for they might not put them alco- ther out, Eto M.15. a For it is like that the enemies, when they had the Arke in their hands, take a- way the rod of Aaron and the pot with Man Gand.40.34.

And they d drew out the barres, that the ends of the barres might appear out of the Sanctuarie before the oracle, but they were not fene without: and there they are vnto this day.

9 Nothing was in the Arke e faue the two tables of Stone which Moses had put there at Horob, where the Lord made a couenat with the children of Israel, whe he broght them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the e cloude filled the house of the Lord,

11 So that the Priests colde not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomón, The Lord e faid, that he wolde dwel in the darcke cloude.

13 I haue buylt thee an house to dwel in, an habitation for thee to abide in for euer.

14 And the King turned his face, & blef-fed all the Congregation of Israel: for all the Congregation of Israel stode there.

15 And he faid, Blef-fed be the Lord God of Israel, who spake with his mouth vnto Daud my father, and hahe with his had fulfilled it, faying,

16 Since the day that I broght my people Israel out of Egypt, I chofe no citie of all y tribes of Israel, to buylde an house that my Name might be there: but I haue cho-fen e Daud to be ouer my people Israel.

17 And it was in the heart of Daud my father to buyld an house to the Name of the Lord God of Israel.

18 And the Lord faid vnto Daud my father, Where as it was in thine heart to buyld an house vnto my Name, thou didest wel, that thou wast so minded:

19 Neuertheles thou shalt not buyld the house, but thy fonne, that shal come out of thy loynes, he shal buyld the house vnto my Name.

20 And the Lord hahe made good his worde that he spake: and I am risen vp in the rounge of Daud my father, and sit on y

throne of Israel, as the Lord promised, and have buylt the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, whe: ein is the s couenant of the Lord which he made with our fathers, whe he broght the out of y lad of Egypt.

22 Then Salomón stode before e the altar of the Lord in the fight of all the Congregacio of Israel, and stretched out his hands to warde heauen,

23 And faid, o Lord God of Israel, there is no god like thee in heauen abou, or in the earth beneth, thou that kepest couenat & mercy with thy feruants that walke before thee with h all their heart,

24 Thou that hast kept with thy feruant Daud my father, that thou hast promised him: for thou spake it with thy mouth & hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, kepe with thy feruat Daud my father that thou hast promised him, faying, e Thou shalt not want a man in my fight to fit vpon y throne of Israel: so that thy children rake hede to their way, that they walke before me, as thou hast walked in my fight.

26 And now, o God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy feruant Daud my father.

27 Is it true in dede that God wil dwel on the earth: beholde, the heauens, & the heauens of heauens are not able to containe thee: how muche more vnable is this house that I haue buylt?

28 But haue thou respect vnto the prayer of thy feruant, and to his supplicacion, o Lord, my God, to heare the crye & prayer which thy feruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen to warde the place whereof thou hast faid, e My Name shal be there: that thou mayest hearken vnto the prayer which thy feruat prayeth in this place.

30 Heare thou therefore the supplicacion of thy feruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

31 When a man shal trespassse against his neighbour, and he lay vpon him an othe to caufe him to sweare, and "the swearer shal come before thine altar in this house,

32 Then heare thou in heauen, and do & iudge thy feruants, that thou codemne the wicked to bring his way vpon his head, & iustifie the righteous, to giue him according to his righteousness.

33 When thy people Israel shalbe ouer-thowen before the enemy, because they haue finned against thee, and turne

again to thee, and confesse thy Name, and pray and make supplicacion vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring the againe vnto the land, which thou gaueft vnto their fathers.

35 When heaue shalbe a shut vp, & there shalbe no raine because they haue finned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, & pardone the sinne of thy feruants and of thy people Israel (when thou hast taught them the

Chap. 2.4.

He is raul-fied with the admiration of God's mercies, who being incomprehensible and Lord ouer all, wil become familiar with men.

Deut. 12.16.

Or. from.

k To wit the indge, or neigh-bour "like the robe.

l That is, me-he is known.

m Acknow-ledge thy soft judgement, & praise thee.

who that there be a drought to defton the fruits of the land.

2.Core 6.1.

f He spake according to the tenor of Gods promet, which was
ch-dictionally, y they shulde serne him a-right.

2.Sam. 7.12.

The confirmed.

g The two ta-bles wherein the articles of the covenant were
written 2.Core. 6.13.

2.Mar. 2.1.

h Vafayedly and without all hypocrite.

good

Salomons prayer.

I. Kings.

155

"She in the lid of their gates.

a For fische ore moit mete to receive Gods mercies

p He meaneth fische as shul- de be turned fro their iden- larie
to ferne the true God

q That this is the true reli- gion where- with y wise be
worshiped.

Dan.6,4.

epr. malacise there right.

a. Chro 6,35. accid 7,21. 1 tab.1,7.

epr. if they re- port

r Thogh the Temple was y their place of prayer, yet he
trifodeth not them, that be- we ice with uccelline call upon him
in other places.

good way wherein they may walke) and glue raine vpon the
land that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the lad, when there shalbe
pestilence, when there shalbe blasting mildewe, gieshopper or
caterpillar, when their enemye shal be- siege them in the "cities
of their land, or anie plague or anie sickenes,

38 Then what prayers, and supplication fo- euen shalbe made
of anie man or of all thy people Israel, when euerie one shal
knowe the plague in his owne ° heart, & stretch forthe his
hands in this house,

39 Heare thou then in heauen, in thy dwel- ling place, and be
merciful, and do, and giue euerie ma according to all his

wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as log as they liue in the land, which thou gaufst vnto our fathers.

41 Moreover as touching the v stranger that is not of thy people Israel, who shal come out of a farre countrei for thy Na- mes sake,

42 (Whê they shal heare of thy great Na- me, and of thy mighty hand, and of thy stretched out arme) and shal come & pray in this house,

43 Heare thou in heauen thy dwelling pla- ce, and do according to all that the stran- ger calleth for vnto thee: that all y peo- ple of the earth may knowethy Name, & feare thee, as do thy people Israel: and that they may knowe, that thy v Name is called vpon in this house which I haue buyit.

44 ¶ When thy people shal go out to bat- tel against their enemie by the way that thou shalt send them, and shal pray vnto the Lord towards the way of y citie which thou hast chosen, & towards the house that I haue buyit for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and iudge their cause.

46 If they sinne against thee (* for there is no man that sinneeth not) & thou be angry with them, & deliuer them vnto the ene- mies, so that they carie them away pri- foneis vnto the land of the enemies, ether faire or nere,

47 Yet 'if they turne againe vnto their heart in the land (to the which they be ca- ryed away captues) and 'eturne and pray vnto thee ' in the land of them that ca- ryed them away captues, saying, We haue sinned, we haue transgressed, and do- ne wickedly,

48 If they turne againe vnto thee with all

their heart, and with all their soule in the land of their enemies, which led the away captues, and pray vnto thee towards the way of their land, which thou gaufst vnto their fathers, & towards y citie which thou hast chosen, and the house, which I haue buyit for thy Name,

49 Then heare thou their prayer and their supplication in heaueth thy dwelling place, and 'iudge their cause,

50 And be merciful vnto thy people that haue sinned against thee, & vnto all their iniquities (wherein they haue transgressed against thee) and cause that thee, which led them away captues, may 'haue pitie and compassion on them:

51 For they be thy people, and thine inheri- tance, which thou broghtest out of Egypt from the middes of the yron furnace.

52 Let thine eies be open vnto the prayer of thy seruant, and vnto the praier of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou didest separate them to thee from among all people of the earth for an inheritance, as thou fardest by the hand of Moses thy seruant, whe thou broghest our fathers out of Egypt, o Lord God.

54 And when Salomón had made an end of praying all this prayer and supplica- cion vnto the Lord, he arose from before the altar of the Lord, from kneling on his knees, and stretching of his hands to hea- uea,

55 And stode and blessed all the Con- gregacion of Israel with a loude voice, saying,

56 Blessed be the Lord that hathe giuen rest vnto his people Israel, according to all y he promised: there hathe not failed one word of all his good promes which he promised by the hand of Moses his ser- uant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, nether leaue vs,

58 That he may 'bowe our hearts vnto his, that we may walke in all his waies, & kepe his commandements, and his statutes, and his lawes, which he commanded our fa- thers.

59 And these my wordes, & I haue praied before y Lord, be
nere vnto the Lord our God day and night, that he defende the
cause of his seruant, and the cause of his people Israel 'alway
as the matter requi- reth,

60 That all the people of the earth may knowe, that the Lord is
God, & none o- ther.

61 Let your heart therefore be perfit with the Lord our God to
walke in his statutes, Q.iii.

f As Daniel did, Dan 6,4.

epr. asfge their wrong.

e He under- side by fische y God of ene- mies wolde make
friends vnto them y did conuere vnto him.

Exod.1,4.

a Salomón is a figure of Christ, who co- timally is the Mediterr
be- twine God and his Church.

x He conclu- deth that man of him selfe is enemie vn- to God,
and y all obedience to his laws proceedeth of his mere mer-
ces

"She the shing of a day on her day.

Gods promifes &

I. Kings.

316/1224 Threatnings.

& to kepe his commandemēts, as this day.

6 ¶ The the King & all Ifraél with him offred fierifice before the Lord.

2 Clxx.7.3. 6 ¶ And Salomón offred a facrifice of peace offrings which he offred vnto the Lord, to wit, two & twentie thoufand beeues, and an hundredth & twentie thoufand fhepe: fo the King and all the children of Ifraél dedicated the 7 houfe of the Lord.

7 Before the oracle, where the Arke was 64 The fame day did the King halowe the midle of the courte, that was before the houfe of y Lord: for there he offred burnt offrings, and the meat offrings, and the fat of the peace offrings, becaufe the bra-fen altar that was before the Lord, was to little to receive the burnt offrings, and the meat offrings, and the fat of the peace offrings.

65 And Salomón made at that time a feaft and all Ifraél with him, a very great Cō-gregacrō, euen frō the entring in of 4 Hamath vnto the ruer of Egypt, before the Lord our God, 5 feuen dayes and feuen dayes, euen fourtene dayes.

6 That it, fob North to South: menolg all the coun-frey. a Suen
dayes for the de di-cation, and fe-nen for the feaft 66 And the
eight day he fent the people a-way: and they "thanked the King
and went vnto their tentes joyous and with gfid heart, becaufe
of all the goodnes that the Lord had done for Daud his fernans,
and for Ifraél his people.

CHAP. IX.

2 The Lord appeareth the fecunde time to Salomón. 21
Salomón gmeth cettes to Hirám. 22 The Canaanites became
tributaries. 23 He fendeth for the a na-use for golde.

2 Clxx.7.11. 1 ¶ Hen 2 Salomón had finifted the buylding of
the houfe of y Lord, and the Kings palace, and all that
Salomón defirefand minded to do,

2 Then the Lord appeared vnto Salomón y fecunde time, as he
3 appeared vnto him at Gibeón.

3 And y Lord faid vnto him, I haue heard thy prayer and thy
fupplicacion, that thou haft made before me: I haue halowed
this houfe (which thou haft buylt) to 4 put my Name thre for
euer, and mine eyes, and mine heart fhall be there perpetually.

4 And 5 if thou wilt walke before me (as Daud thy father
walked in purenes of heart, & in righteousness) to do

according to all that I haue commaded thee, and ke-pe my
flatutes, and my judgements,

5 Then wil I ftablifh the throne of thy kingdome vpo Ifraél for
euer, as I promi-fed to Daud thy father, faying, 6 Thou fhalt
not want a man vpon the throne of Ifraél.

6 ¶ Taif ye and your children turne away from me, and wil 7
not kepe my commā-dēmēts, and my fstatutes, (which I haue
fet before you) but go and ferne other gods,

and worfhip them,

7 Then wil I cut of Ifraél from the land, which I haue giuen
them, and the houfe which I haue halowed 8 fo: my Name, wil
I caft out of my fight, and Ifraél fhall be a 9 prouerbe, and a
cōmune talke among all p ople.

8 Euen this hic houfe fhall be fo fcuerie one that paffeth by it,
fhall be aftonied, and fhall hifle, and they fhall fay, 9 Why hathe
the Lord done thus vnto this land and to this houfe?

9 And they fhall anfwer, Becaufe they for-foke the Lord their
God, which brought their fathers out of the land of Egypt, and
haue taken holde vpon other gods, and haue worfhiped them,
and ftrued them, therefore hathe the Lord brought vpon them all
this euh.

10 ¶ And at the end of twentie yeres, when 2 Clxx.8.1
Salomón had buylded the two houfes, the houfe of the Lord,
and the Kings pa-lace,

11 (For the which Hirám the King of 12 Tyrus 13.20. had
brought to Salomón timber of cedre, and fitre trees, and golde,
and whatfocuer he defited) then King Salomón gaue to Hirám
twetie cities in the lad of 14 Galik 15.11 Galik.

12 And 16 Hirám came out from Tyrus to fe the cities which
Salomón had giuen him, and they pleafed him not.

17 Therefore he faid, What cities are thefe which thou haft
giuen me; my brother? And he called them the land of 18
Cabúl vnto this day.

14 And Hirám had fent the Kig 19 fix fcore 20 Foc. 21 talenes
of golde:

15 ¶ And this is the caufe of y eribute why Kig Salomón raifed
tribute to wito buyl-de y houfe of the Lord, & his owne houfe,
and 21 Milló, and the wall of Ierufalém, & Hszór, and
Megiddó, and Gézer.

16 Pharaóh King of Egypt had come vp, and taken Gézer, and
burnt it with fite, & flewe the Canaanites, that dwelt in the
citie, and gaue it for a prefent vnto his daughter Salomons
wife.

17 (Therefore Salomón buylt Gézer and Beth-horón the nether,

18 And Baaláth and Tamór in the wilder-nes of the land,

19 And all the cities s of ftoze, that Salo-món had, euen cities
for charers, and ci-ties for horfemen, and all that Salomón
defired & wolde buyld in Ierufalém, and in Lebanon and in all
the land of his do-minion)

20 All the people that were 21 left of the Amorites, Hicites,
Perizzites, Hiuites, & Iebufises, which were not of the childré
of Ifraél:

21 To wit, thefe children that were lefe after them

c The worlde fhall mean of you a me exig fucite for the vile
countings and abiding of Godr-meth f-beral beoufites

Deut 29,24. 10.22.4.

2 Clxx.8.2.

[illegible]

g Cities for his munitions of warth.

h Thefe were as bendmen & payed, what-was required, other labour or money.

The quene of Sabá.

I. Kings. Salomons reuenues.

Lond. 21, 19.

The outset-ers of Salo-mons works were divided into 1 part. the first char-tered 1100 $\frac{1}{2}$ fr came 100 and $\frac{1}{2}$ 1,500, which were 1frseli-ter. So here are contained the two last parts, which make the.

1. 10 $\frac{1}{2}$ x Chro 2, 15 $\frac{1}{2}$ made mencion of charter 100, $\frac{1}{2}$ some to have been employed for that charges
2. Chro. 9, 1. mod 12, 42. Luk. 12, 31 a Josephus faith that the was quene of Bennett, and $\frac{1}{2}$ Sheba was the name of $\frac{1}{2}$ exact cit. of Horace, which is an 1 land of Nilius.
3. That is, the whole order, and trade of his house

"Sir there was no more spirit in her"

them in the land, whome the children of Ifraél were not able to deftroie, thofe did Salomón make tributaries vnto this day.

23 But of the children of Ifraél did Salo-món make no bondmen: but they were men of warre and his feruants, and his princes, and his captaines, and rulers of his charets and his horfemen.

27 Thefe were the princes of the officers, that were ouer Salomons worke: euem 1fue hundreth and fiftie, and they

ruled ½ peo- ple that wrogt in the worke.

24 ¶ And Pharaohs daughter came vp fró the citie of Daud
vnto the houfe which S olomón had buylt for her: thé did he
buyt- de Milló.

25 And thrife a yere did Salomón offer burnt offrings and
peace offrings vpon the altar which he buylt vnto the Lord: &
he burnt incenfe vpon the altar, that was before the Lord, when
he had finifhed the houfe.

26 ¶ Alfo King Salomón made a nauie of fhippes in Ezeon-
géber, which is beñde Elóth, and the brincke of the red Sea, in
the land of Edóm.

27 And Hirám fene with the nauie his fer- uants, ½ were
mariners, & had knowledge of the fea, with the feruants of
Salo- món.

28 And they came to Ophir and fet from the nea 2foure
hundreth and twenty taléts of golde, & broght it to King
Salomón.

CHAP. X.

The quene of Sabá commeth to heave the wifdome of Salomón
15 His royal throne 23 His power and magni- fice

1 And the 2 quene of 2 Shebá hearing the fame of Salomón
(concerning the Name of the Lord) came to proue him with
hard queftions,

2 And the came to I rufalém with a very great traine, & 2
camels that bare fweete o- dors, and golde exceeding muche,
& pre- cious fion s: and the came to Salomón, and communed
with him of all that was in her hea c.

3 And Salomón declared vnto her all her queftions: nothing
was hid fró the King, which he expounded not vnto her.

4 Then the quene of Shebá fawe all Salo- mons wifdom, and
the houfe that he had buylt.

5 And the 6 meat of his table, and the fit- ting of his feruants,
and the ordre of his minifters, & their apparel, & his drinking
veffels, and his burnt offrings, that he of- fred in the houfe of
the Lord, and "the was greatly aftonied.

6 And the faid vnto the King, It was a true worde that I heard
in mine owne land of

thy fayings, and of thy wifdome.

7 Howbeit I beleued not this reporte, til I came, and had fene it
with mine eyes: but lo, the one halfe was not tolde me: for
thou haft more wifdome and profteritie, the I haue heard by
reporte.

8 Happy are thy men, happy are thefe thy feruants, which
ftand euer before thee, and heare thy 2 wifdome.

9 Bleffed be the Lord thy God, which alo- ued thee, to fet thee
on the throne of If- raél, becaufe the Lord loued Ifraél for e-
uen and made thee King, to do 2 equitie and righteoufnes.

10 And the gaue the King fix fcore talents of golde, and of
fweete odors exceeding muche, and precious ftones. There
came no more fuche abfudance of fweete odors, as the quene
of Shebá gaue to King Sa- lomón.

11 The nauie alfo of Hiram (that caried golde from Ophir)
brought likewife great plenty of 2 Almuggim trees from Ophir
and precious ftones.

12 And the King made of the Almuggim trees pillars for the
houfe of the Lord, & for the Kings palace, and made harpes &
pfalteties for fingers. There came no mo- re fuche Almuggim
trees, not were anie more fene vnto this day.

13 And King Salomón gaue vnto the quene of Shebá,
whatfoeuer the wolde afke, be- fides that, which Salomón gaue
her "of his kinglie liberalitie: fo the :eturned & went to her
owne countrey, bohe the, and her feruants.

14 ¶ Alfo the weight of golde, that came to Salomón in one
yere, was fix hundreth ture fcore and fix 2 talents of golde,

15 Befides that he had of marchant men and of the marchandifes of them that folde fpiers, and of all the Kings of Arabia, & of the princes of the 1 countrey.

16 And King Salomón made two hun- dreth targats of beaten golde, fix hun- dreth fhedels of golde went to a targat:

17 And thre hundreth fhield of beaten golde, thre pound of golde went to one fhield: and the King put them in ½ houfe of the wood of Lebanon.

18 ¶ Then the King made a great throne of yuerie, and couered it with the b:ft golde.

19 And the throne had fix ftops, and the top of the throne was round behind, & there were 2 ftayes on ether fide on the place of the throne, and two lions ftanding by the ftayes.

20 And there ftode twelve lions on the fix ftops on ether fide: there was not the like made in any kingdome.

e But muche more happie are they, & heare the wif- dome of God cruelled in his worde d It is a chief figne of Gods favour, when golde & wife rulers fit in ½ throne of m- fice e This is the crufe, why Kings are ap- pounced.

2. Chro. 9, 20

"Sir by the h2d of the King.

Exod 21, 29.

f Yu wit, of A- rabia, which for the great abundance of all things was called, happy.

Chap. 7, 20

g As the chal- rebones, or pl ces to leu- ne vpon.

Q iii.

I. Kings.

THE ROYAL

OF SALO-

THRONX

MON.

21 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold. none were of silver: for it was nothing esteemed in the daies of Salomón.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in the yere came y nauie of Tharshish, & brought gold and silver, yuerie, & apes and peacocks.

23 So King Salomón exceeded all y Kings of the earth bothe in riches and in wisdom.

24 And all the worlde foght to se Salomón, to heare his wisdom, which God had put in his heart,

25 And thei broght euery man his present, vessels of silver, and vessels of gold, and raiment, and armour, and swete odors, horses and mules, from yere to yere.

26 Then Salomón gathered together charets and horsemen: and he had a thousand and foure hundred charets, and twelve thousand horsemen, whome he placed in the charet, cities, and with the King at Ierusalém.

27 And the King 'gaue silver in Ierusalém as stones, and gaue cedres as the wilde fig- trees that growe abundantly in the plaine.

28 Also Salomón had horses broght out of Egypt, and fine linen: 'the Kings marchants received the linen for a price.

29 There came vp and went out of Egypt

some charet, wrthe six hundred shekels of silver: that is, one horse, vn hundred and fifty, and thus they broght horses to all the Kings of the Hittites and to the Kings of Aram by their "meanes.

"Sir, handed,

CHAP. XI.

1 Salomón bathe a thousand wines and concubines, which bring him to edolatrie. 2 His God raiseth vp aduefsures against him. 3 He dyeh.

1 D Vt Kig Salomón loued many out- landish women: bothe the daughter of Pharaoh, & the women of Moab, Ammón, Edom, Zidon and Hech,

2 Of the nacions, whereof the Lord had said vnto the children of Israel, "Go not ye in to them, nor let the come in to you: for surely they wil turne your hearts after their gods. to them, I say, did Salomón ioyne in loue.

3 And he had seuen hundred wines, that were princefles and the hundred concubines, and his wines turned away his heart.

4 For when Salomón was olde, his wines turned his heart after other gods, so y his heart was not e perfit with the Lord his God, as was the heart of David his father.

5 For Salomón followed a Ashtaroth the god of y Zidonians, & a Milcom the abomination of the Ammonites.

6 So Salomón wrogt wickednes in the fight of the Lord, but continued not to follow the Lord, as did David his father.

7 Then did Salomón buyde an his place for

Deu. 17, 17. secles 47, 2. a Which were edolaters.

Eard 14, 16

Or, quere b To whom appretained no dowry

c He served not God with a pure heart.

Indg 2, 13. d Who was al so called Mo- tech ver 7. read 2.
King. 19, 10.

Salomons idolatrie.

I.Kings.

Ieroboám.

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e Thus the Scripture ter- meth, whatis- euer man do- eth
reverence and force as God

Chap 3,5.6. 9.3. Chap.6,12.

f That thou had forsaken me & worship- ed idoles. Chap
12,15.

g Because the tribes of Iis- abh & Benia- min han their
possessions mar- ed, they are he- re taken as o- ne tribe k Of
the King of Edoms Becke a Sam 3,14.

i Of the Edo- mites

k Thus God referred this idolatry to be a fearing to punish his prophetions.

l God bought him to honour that his power might be more able to expa- se his entre- prises against Salomons hon- le.

for Chemósh the *abominació of Moab, in the mountaine that is ouer against Ie- rusalém, and vnto Mólech the abominacion of the children of Ammón.

8 And so did he for all his outiádish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angry with Sa- lomón, because he had turned his heart from the Lord God of Israel, *which had appeared vnto him twice,

10 And had guen him a *charge concer- ning this thing, that he shulde not follow other gods: but he kept not that, which the Lord had commanded him.

11 Wherefore the Lord said vnto Salo- món, Forasmuchess this is done of thee, and thou hast not kept my couchant, and my statutes (which I commanded thee) * I wil surely rent the kingdome fro thee, and wil giue it to thy seruant.

12 Notwithstanding in thy daies I wil not do it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:

13 Howbeit I wil not rent all kingdome, but wil giue ones tribe to thy sonne, be- cause of Dauíd my seruánt, and because of Ierusalém, which I haue chosen.

14 ¶ Then the Lord stirred vp an aduer- sa-rie vnto Salomón, enen Hadád the Edo- mite, of the Kings * feede, which was in Edóm.

15 *For when Dauíd was in Edóm, & Ioáb the captaine of the hoste had smitten all the males in Edóm, and was gone vp to bury the flas ne,

16 (For six moneths did Ioáb remaine the- re, and all Israel, till he had destroyed all the males in Edóm)

17 Then this Hadád * fled and certeine other Edomites of his fathers seruants with him, to go into Egypt, Hadád being yet a little childe.

18 And they arose out of Midián, & came to Parán, and toke men with them out of Parán, and came to Egypt vnto Pharaóh King of Egypt, which gaue him an house, and appointed him vrtailles, and gaue him land.

19 So Hadád * founde great favour in the sight of Pharaóh, & he gaue him to wife the sister of his owne wife, enen the sister of Tahpenés the quene.

20 And the sister of Tahpenés bare him Genubáth his sonne,
whome Tahpenés wayned in Pharaohs house: & Genubáth was
in Pharaohs house among the sonnes of Pharaóh.

21 And when Hadád heard in Egypt, that Daud slept with his
fathers, & that Ioáb the captaine of the hoste was dead, Hadád
said to Pharaóh, Let me depaite, that I may go to mine owne
countrey.

22 But Pharaóh said vnto him, What hast thou lacked with me,
that thou woldest thus go to mine owne countrey? And he
answered, Nothing, but in any wife let me go.

23 ¶* And God stirred him vp another ad- uerfarie, Rezón the
sonne of Eliadáh, which = fled from his lord Hadadézer King
of Zobáh.

24 And he gathered men vnto him, & had bene captaine ouer
the companie, when Daud llewe them. And then went to Da-
mafeus, and dwelt there, * and then made him King in
Damafeus.

25 Therefore was he an aduerfarie to Is- rael all the daies of
Salomón: besides the euil that Hadád did, he also abhorred Is-
rael, and reigned ouer Atám.

26 ¶* And Ieroboám y sonne of Nebát an Ephraihite of Zeréda
Salomons seruant (whose mother was called Zeruáh a wi-
dowe) lift vp his hand against the King.

27 And this was the cause that he lift vp his hand against the King, when Salomón buyit Milló, he repaired the broken places of the citre of Daudid his father.

28 And this man Ieroboám was a man of strength and courage, and Salomón sing that the yong má was mete for the worke, he made him * ouersce: of all the laboure of the house of Ioféph.

29 And at that time, when Ieroboám went out of Ierusalém, the Prophet Ahiiáh the Shilonite founde him in the way, hauing a newe garment on him, and then two were alone in the field.

30 Then Ahiiáh caught the newe garment that was on him, and * rent it in twelue pieces,

31 And said to Ieroboám, Take vnto thee ten pieces: for thus fayth the Lord God of Israel, Beholde, I wil rét the kingdome out of the hands of Salomón, & wil giue ten tribes to thee.

32 But he shal haue one tribe for my seruát Dauids fake, and for I. rusalém the citre, which I haue chosen out of all the tribes of Israel,

33 Because the haue forsaken me, and haue worshipped Ashtaroth the god of the Zi- donians, & Chemósh the god of the Moa- bites, and Mileóm the god of the Ammo- nites, & haue not walked in my wayes (to * do right in mine eyes, and my statutes, & my lawes) as did Daudid his father.

34 But I wil not take the whole kingdome out of his hád: for I wil make him prim-e all his life long for Daud my seruans fake, whome I haue chosen, & who kept my commandments and my statutes.

35 *But I wil take the kingdome out of his sonnes hand, and wil giue it vnto thee; eni the ten tribes.

m Wid Daud had disobited Hadadézer & his armis.

n To wit, the mé, whome he had gathered vnto him

2.Chr.13.6.

o He was a- tercer of Sa- lomón worace for the tribe of Lyaráim and in the field

p By these vi- shili, figures & Prophets whole more deeply prime their message into their hearts, to wha- me they were sent

*Or, in the time, this plea to me

R.i.

Rehoboám.

I. Kings.

Ifraélrebelle. 1224

16 And vnto his fonne wil I giue one tribe, that Daid my
 feruant maye haue a slight alwaie before me in Ierufalem the
 citie, which I haue chofen me, to put my Name there. 17 And I
 wil take thee, & thou shalt reigne," euen as thine heart defueth,
 & shalt be King ouer Ifrael. 18 And if thou hearké vnto all that
 I commande thee, and wilt walke in my wares, and do right in
 my fight, to kepe my flatutes and my commandements, as
 Daid my feruant did, then wil I be with thee, & buylde thee a
 fure houfe, as I buyle vnto Daid, and wil giue Ifrael vnto
 thee. 19 And I wil for this afflict the feede of Daid, but not
 for euer. 40 9 Salomón foght therefore to kil Ieroboám, and
 Ieroboám arofe, and fled into Egypt vnto Shifhák King of
 Egypt, and was in Egypt vntil the death of Salomón. 41 And
 the rest of the words of Salomón, & all that he did, and his
 wifome, are thei not written in the boke of the actes of
 Salomón? 42 The time that Salomón reigned in Ierufalem ouer
 all Ifrael, was fourtie yere. 43 And Salomón slept with his
 fathers and was buried in the citie of Daid his father: and
 Rehoboám his fonne reigned in his fleade. CHAP. XII. 1
 Rehoboám fucedeth Salomón. 2 He refueth the counfel of the
 Anciunt. 3 Ieroboám reigneth ouer Ifrael. 4 God commandeth
 Rehoboám not to fight. 5 Ieroboám maketh golden calues. 1
*And Rehoboám went to Shechem: for all Ifrael were come to
 Shechem, to make him King. 2 And when Ieroboám the fonne
 of Nebát heard of it (who was yet in Egypt) * whether
 Ieroboám had fled from King Salomón, and dwelt in Egypt. 3*

Then thei fent and called him: and Ieroboám and all the Congregation of Ifraél came, and fpake vnto Rehoboám, faying. 4 Thy father made our * yoke grieuous: now therefore make thou the grieuous feruitude of thy father, and his foie yoke which he put vpon vs, a lighter, & we wil ferue thee. 5 And he faid vnto them, Depart yet for thre dayes, then come againe to me. And the people departed. 6 And King Rehoboám toke counfel with the olde.mehthat had ftande before Salomón his father, while he yet liued, and faid, What counfel giue ye, that I may make an anfwer to this people? 7 And thei fpake vnto him, faying, If thou

be a feruant vnto this people this day, and ferue them, and anfwer them, and fpeake kinde wordes to them, thei wil be thy ftruant for euer.

8 But he forfoke the counfel that the olde men had giuen him, and afked counfel of the yong men, that had bene brought vp with him, and waited on him.

9 And he faid vnto them, * What counfel giue ye, that we may anfwer this people, which haue fpoken to me, faying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, fpake vnto him, fayig, Thus shalt thou fay vnto this people, that haue fpoken vnto thee, and faid, Thy father hathe made out yoke heauie, but make thou it lighter vnto vs: ewtthus shalt thou fay

vnto the, My* leaft parte shalbe 4bigger then my fathers loynes.

11 Now where as my father did burdé you with a grievous yoke, I wil yet make your yoke heauier: my father hathe chaftified you with rods, but I wil correct you with frouiges.

12 ¶ Then Ieroboám and all the people came to Rehoboám the third day, as the King had appointed, fayig, Come to me againe the third day.

13 And the King answered the people fhatpely, and left the olde mens counfel that thei gaue him,

14 And fpake to them after the counfel of the yong men, faying, My father made your yoke grievous, and I wil make your yoke more grievous: my father hathe chaftified you with rods, but I wil correct you with frouiges.

15 And the King hearkened not vnto the people: for 'it was the ordinance of the Lord, that he might performe his faying, which the Lord had fpoken by * Ahiiáh the Shilonite vnto Ieroboám the fonne of Nebát.

16 So when all Ifraél fawe that the King regarded them not, the people answered the King thus, faying, What poició haue we in (Dauid) we haue none inheritance in the fonne of Ifraél. To your tents, Ifraél: now fe to thine owne houfe, Dauid. So Ifraél departed vnto their tents.

17 Howbeit ouer the children of Ifraél, which dwelt in the cities of Iudáh, did Rehoboám reigne fil.

18 ¶ Now the King Rehoboám fent Adorám the teceuer of the tribute, and all Ifraél ftoned him to death: then King Rehoboám "made feede to get him vp to his cha ct, to flee to Ierufalem:

19 And Ifraél rebelled againft the houfe of Daudid vnto this day.

20 ¶ And when all Ifraél had heard that Ieroboám

b Thei fhewrd him that there was no way to wime 5 peoples hearts, but to grazie the their mile peticion.

c There is no thing harder for them, that are to amorst, the to bre del their after tents, and fol- lowe good counfel.

d On, fife fager, d I am miche more able to kepe you in fubiection the my father was

e Or, forplere.

e The people declare their obedience in this, that they wolde attempt nothing befo- re 5 King had gueen the mile occafion

e Or, the ford was the conf. Chap.11,12.

f Thegh theit cnefe were good, yet it is moft hard for the people to bredel their af feetio, as the fo vile wordes declare

g We firegthe, and him filfe.

g By the 1st in agreement of God for Salu- mons fones.

Bethel and Dan.

I. Kings.

Ieroboám.

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Chap 11,13.

h For as yet he perceived not that the Lord had so appointed it.

2 Cloro 11,2. 1 That is the Prophet.

k Who of his toft indignant wil panifre y trefoffer, and of his merce spare the in- rocent people.

l He feared left his people shulde hour by this mea- nes bene entu- sed to ribelle against him

m So craftie use the carnal perfactions of princes, when they wil make a religion to ferne to their apprinte.

n That is, a temple, where alters were buyfe for edu- latrie o Because he wolde the mo- re bride the peoples deuo- cto to his telo- latrie, he made a none holy day, besides those that the Lord had ap- pointed in y lawe.

roboám was come againe, they fent and called him vnto the alfemblie, and made him King ouer all Ifraél: none follow'd the houfe of Dauid, but the tribe of Iudáh *onely.

21 And whé Rehoboám was come to Ieru-falém, he h gathered all the houfe of Iudáh with the tribe of Benjamin an hun-dreth and four score thoufand of chofen men (which were good warriours) to fight against the houfe of Ifraél & to bring the kindome againe to Rehoboám the fon-ne of Salomón.

22 *But the worde of God came vnto She-maiah the 1 man of God, faying,

23 Speake vnto Rehoboám the fonne of Sa-lamón King of Iudáh, and vnto all the houfe of Iudáh and Benjamin, and the remnant of the people, faying,

24 Thus fayth the h Lord, Ye fhall not go vp, nor fight against your brethren the children of Ifraél: returne euerie man to his houfe: for this thing is done by me. They obeyed therefore the worde of the Lord and returned, and departed, according to the worde of the Lord.

25 ¶ Then Ieroboám buylt Shechém in mount Ephráim, and dwelt therein, & wét from thence, and buylt Penúél.

26 And Ieroboám fought in his heart, Now fhall the kindome returne to the houfe of Dauid.

27 If this people go vp and do facrifice in the houfe of the Lord 1 at Ierufalém, the fhall the heart of this people turne againe vnto ther, lord, even to Rehoboám King of Iudáh: fo fhall they kil me and go agai-ne to Rehoboám King of Iudáh.

28 Whereupon the King toke counfel, and made two calues of golde, and faid vnto them, m It is to muche for you to go vp to Ierufalém: beholde, ó Ifraél, thy gods, which broght thee vp out of the land of Egypt.

29 And he fet the one in Beth-él, and the o-ther fet he in Dan.

30 And this thing turned to finne: for the people wét (because of y one) eué to Dan.

31 Alfo he made an a houfe of hye places, and made Priests of the lowest of the peo-ple, which were not of the fonnes of Leui.

32 And Ieroboám made a feaft the a fifteeth day of the eight moneth, lyke vnto y feaft that is in Iudáh, and offred on the altar. So did he in Beth-él and offred vnto the calues that he had made: and he placed in Beth-él the Priests of the hie places, which he had made.

33 And he offred vpon the altar, which he had made in Beth-él, the fifteeth day of the eight moneth (even in the moneth which he had forged of his owne heart) & made a foléne feaft vnto the childré of Ifraél: &

he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboám is reprehended of the Prophet. 4 His hand dryeth
vp 11 The Prophet is seduced, 24. And is killed of a lym. 33
The obfionate of Ieroboám.

1 And beholde, there came a man of a God out of Iudáh (by
the commandement of the Lord) vnto h Beth él, and Ieroboám
fto de by the altar to offer in cense.

2 And he cryed against the altar by the co-mandemér of the
Lord, and faid, O altar, altar, thus fayth y Lord, Beholde, a
childe fhall be borne vnto the houle of Dauid, *Iofiah by name,
and vpon thee fhall he fa-crifice the Priests of the hie places
that burne incense vpon thee, and they fhall burne mens bones
vpon thee.

3 And he gaue a figne y fame time, faying, This is the c figne,
that the Lord hath fpoken, Beholde, the altar fhall rent, and the
affhes that are vpon it, fhall fall out.

4 And whé the King had heard the faying of the man of God,
which he had cryed against y altar in Beth-él, Ieroboám fto et-
cheed out his hand from the altar, faying, d Lay holde on him:
but his hád which he put for the against him, dried vp, & he
col-de not pull it in againe to him.

5 The altar also claue afundre, & the affhes fel out from the altar, according to the figné, which the man of God had giuctr by the "commandement of the Lord.

6 Then the King answered, and faid vnto the man of God, e E befeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be re-flored vnto me. And the man of God be-foght the Lord, and the Kings hand was reflored, and became as it was afore.

7 Thé the King faid vnto the má of God, Come home with me, that thou mailt 'di-ne, and I wil giue thee a rewarde.

8 But the man of God faid vnto the King, If thou woldest giue me halfe thine hou-fe, I wolde not go in with thee, nether wolde I eat bread nor drinke water in this place.

9 Foi fo' was it charged me by the worde of the Lord, faying, f Eat no bread nor drinke water, nor turne againe by the fa-me way that thou cameft.

10 So he went another way & returned not by the way that he came to Beth-él.

11 ¶ And an olde Prophet dwelt in Beth-él & his fonnes came, & tolde him all y wor-kes, y the má of God had done that day in Beth-él, & the wordes which he had fpocé vnto the King, tolde they their father.

12 And their father faid vnto them, What way went he and his
fonnes "fhewed him what way the man of God went, which
ca-me from Iudáh.

a This is, a Prophet.

b Not that y was called but in Beniamin, but another of that
name.

2 King 23,17

c By this fig- or ye fhall knowe that y Lord hathe fem me Or,
be pinned out.

d The wicked rage against y Prophet of God, whé they declare
them Gods judg-ments.

"Kir, minibro.

e Though the wicked hum-ble the fshes for a time, whé they
fel: Gods judgenter, or afar they re-terne to their olde malice
& declare that they are but vile hypocris-ies Or, the fath-ware

Or, the charged me: or are, an Angel f Siting he had the
exprefe worde of God, he right not to haur declined there
from, or-ther for the paruation of man nor Angel

R.ii.

The Prophets disobedience. I. Kings.

Ieroboams wilfulnes.

"Sir, I am

g. Thus he did of a simple minds, thinkig It his desire to
declare frifid- ship to a Pro- phes.

13 And he said vnto his sonnes, Sadle me the asse. Who sadled
him the asse, and he rode thereon,

14 And went after the man of God, and founde him sitring
vnder an oke: and he said vnto him, Ar thou the man of God
that camest fro Iudah. And he said, "Yea. Then he said vnto
him, a Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor go in
with thee, nether wil I eat bread nor drinke water with thee in
this place.

17 For it was charged me by the worde of the Lord, saying,
Thou shalt eat no bread, nor drinke water there, nor turne
againe to go by the way that thou wenteft.

18 And he said vnto him, I am a Prophet also as thou art, and
an b Angel spake vn- to me by the worde of the Lord, saying,
Bring him againe with thee into thine house, that he may eat
bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eat bread in his house,
and drinke water.

20 And as they fate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, 1 Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread & drinke water in the place (where- of he did say vnto thee, Thou shalt eat no bread nor drinke anic water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and droke, he saddled him the asse, to wit, to the Prophet whome he had brought againe.

24 And when he was gone, a a lyon met him by the way, and stewe him, and his bodie, was cast in the way, and the asse stode them by: the lyon stode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and told it in the town where the olde-Pio- phet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath been disobedient vnto the commandement of the Lord: therefore the Lord hath de- lieured him vnto the lyon, which

hath rent him and slaine him, according to the worde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying,

Sadle me the asse. And they sadled him.

28 And he went and founde his body cast in the way, and the asse and the lyon stode by the corps: and the lyon had 1 not eaten the body nor torne the asse.

29 And y Prophet toke vp the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citre, to lament and bury him.

30 And he layed his body in his = owne grue, & they lamented ouer him, saying, Alas, my brother.

31 And when he had buryed him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buryed: laye my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth el, and against all the houses of the his places, which are in the cities of Samarra, shal surely come to passe.

33 Nowhere after this, Ieroboam a con- uerted not from his wicked way, but tur- ned againe, and made of the lowest of the

people Priests of the his places. Who wolde, might "cosecrate
him selfe, and be of the Priests of the his places.

34 And this thing turned to sinne vnto the house of Ieroboam,
euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

1 Ieroboam sendeth his wife disguised to Ahiiiah the Prophet,
who declareth vnto him the destruction of his house. 22 Iudah
is punished by Shalish.

1 A That time Ahiiiah the sonne of Ie- roboam fell siche.

2 And Ieroboam said vnto his wife, Vp, I pray thee, a &
disguishe thy selfe, that they knowe not that thou art the wife
of Iero- boam, and go to Shiloh: for there is A- hiiiah the
Prophet, which tolde me b that I shulde be King ouer this
people,

3 And take "with b thee ten loaves and craknels, and a bottel of
hony, and go to him: the shalt tell thee what shal become of the
yong man.

4 And Ieroboams wife did so, and arose, & went to Shiloh, and
came to the house of Ahiiiah: but Ahiiiah colde not se, for his
"fight was decayed for his age.

5 The the Lord said vnto Ahiiiah, Beholde, the wife of Ieroboam commeth to asse a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she cometh in, she shal seine her selfe to be c another.

6 Therefore when Ahiiiah heard the sound of her fete as she came in at the dote, he said, Come in, thou d wife of Ieroboam, why seinst y thus thy selfe to be another: I am sent to thee with heavy tidings.

1 To declare that this was only the ind- grue's of God: for if the lyon had done it for his re, he wol- de also have deonored the body.

m Which he had prepared for him selfe.

n So the wic- led profit not by Gods thre- sinants, but go backwards &c become worse and worse. 2. Tim 1.21 "She is big head.

a His owne co- fistence harp him wance. y the Prophet of God wolde not satisfie his assistible which was a wicked man

Chap. 11, 21. "His is there head b According to the custom who they wife to asse codified of Prophetes, 1 Sam. 9.7.

b See, eyes slide.

a Then the wife of Iero- boam d For God ois- tunes disob- seth vnto his the craft and substitute of a wicked.

7 Go,

b His fume is here don- ble: first in y y he suffered not the Pro-
phes to obey Gods expresse commandement: and next, that he
fume to have a resolu- tion to throb- trary

1 God wolde reprue his fole by him, who was the occasion to
bring him into error.

2 By this fo- areful example, God senteth forthe, how
dangerous a thing is is for men to beha- ne them felines
coldely, or de- centfully in their charge wherefore God hache
called them.

Ieroboám threatned.

I. Kings.

Abiám.

e Which was but a seruant.

f To win two other.

Chap. 21, 25. Or a king. p. 8. g Eurry male cues to the dogs, 1 Sam 25. 22 h A'wel him that is in the strong holse, as him that is abroad

i They shal lacke the ho- nour of meryal in token of Gods maledi- dion.

k In the mid- des of y wic- ked God hath fome, on who- me he doeth bedowe his mercies l The Lord wil beguine to destroy it out of hand.

m Meaning, Sophrases.

n The people shal not be excused, when they do evil at y comandemfe in their go- ternoons.

7 Go, tell Ieroboám, Thus faith the Lord God of Ifraél, Forafmuch as I haue ex- alted * thee from among the people, and haue made thee prince ouer my people Ifraél,

8 And haue rent the kingdome away from the houfe of Dauid, and haue giue it thee, and thou haft not bene as my seruant Da- uid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mines eyes,

9 But haft done euil aboue all that were before thee (for thou haft gone and made thee other gods, and f molten images, to prouoke me, and haft caft me behinde thy backe)

10 Therefore beholde, I wil bring euil vpo the houfe of Ieroboám, and wil cut of fro Ieroboám him that * s pifteth againft the wall, afwel him that h is fhut vp, as him that is left in Ifraél, & wil fwepe away the remnant of the houfe of Ieroboám, as a man fwepeth away dounge, til it be all gone.

11 The dogs fhall eat him of Ieroboams ftiche that dyeth in the citte, and the foules of the aire fhall eat him that dyeth in the field: 1 for the Lord hathe laid it.

12 Vp therefore & get thee to thine houfe: for whe thy feete entre into the citte, the childe fhall dye.

13 And all Ifraél fhall mourne for him, and bury him: for he onely of Ieroboám fhall come to the graue, becaufe in him there is founde k fome goodnes towarde y Lord God of Ifraél in the houfe of Ieroboám.

14 Moreouer, the Lord fhall ftir him vp a King ouer Ifraél, which fhall destroy the houfe of Ieroboám in that day: 1 what yea, euen now.

15 For the Lord fhall fmitte Ifraél, as when a rede is ftaken in the water, and he fhall wede Ifraél out of this good land, which he gaue to their fathers, and fhall fcatre them beyonde the m Ruer,

because they haue made them groues, prouoking the Lord to angrē.

16 And he fhall giue Ifraél vp, becaufe of the finnes of Ieroboám, who did finne, and a made Ifraél to finne.

17 And Ieroboams wife arofe, and departed, and came to Tihzáh, and when ſhe came to the threſholde of the houſe, the yóſ man dyed,

18 And they buryed him, and all Ifraél lamented him, according to the worde of the Lord, which he ſpake by the hand of his ſeruant Ahiiáh the Prophet.

19 And the reſt of Ieroboams actes, how he warred, & how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Ifraél.

20 And the dayes which Ieroboám reigned,

were two and twentie yere: and he oſt with his fathers, & Nadáh his ſonne reigned in his ſteade.

21 Alſo Rehoboám the ſonne of Salomón reigned in Iudáh. Rehoboám was one and fourtie yere olde, when he began to reigne, and reigned ſeventene y yere in Ieruſalem the citie, which the Lord did chuſe out of all the tribes of Ifraél, to put his Name there: and his mothers name was Naamáh an Ammonite.

22 And Iudáh wrought wickednes in the fight of the Lord: & they prouoked him more w their finnes, which thei had committed, then all that which their fathers had done.

23 For they alſo made them hiſ places, and images, and groues on euery hye hil, and vnder euerie grene tre.

24 There were alſo Sodomitē in y land. they did according to all the abominations of the nacians, which the Lord had caſt our before the children of Ifraél.

25 And in the fift yere of King Rehoboám, Shihák King of Egypt came vp againſt Ieruſalem,

26 And toke the treaſures of the houſe of y Lord, & the treaſures of the Kings houſe, and toke away all: alſo he cated away all the ſhields of golde * which Salomón had made.

27 And King Rehoboám made for them braſen ſhields, and committed them vnto the hands of the chief of the garde, which waited at the dore of the Kings houſe.

28 And when the King went into the houſe of the Lord, the garde bare them, and brought them againe into the garde chamber.

29 And the reſt of y actes of Rehoboám, & all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

30 And there was warre betwene Reho- boám and Ieroboám (continually).

31 And Rehoboám fleep with his fathers, & was buried with his fathers in the citte of Daud: his mothers name was Naamáh an Ammonite. And Abiám his fonne reig- ned in his fteade.

CHAP. XV.

1 Abiám regneth ouer Iudáh. 2 Alfi fuccedeth in his reume 16 The battel betwene Alfi and Baafha 24 Le- bofhaphis fuccedeth Alfi 25 Nacáh fucceoth Ierobo- ám 26 Baafha killeth Nadáh.

1 And in the cightene yere of King*1e roboám the fonne of Nebát, reigned Abiám ouer Iudáh.

2 Thre yere reigned he in Ierufalém, and his mothers name was Maacháh y daugh- ter of a Abifhalóm.

3 And he walked in all the finnes of his fa- R.iii.

9 The Lord fmore him y be dyed, 2 Chro. 15, 20.

p And dyed before Iero- boám about q yere.

*Or, beftate all that their fa- thers had done by their fonne.

q Where do- letrie trig- neth, all hor- rible vices are committed, til at length Gods faft ungemet deftroy them viterly.

Chap. 25, 26.

r Which bo- kes were cal- led the bokes of Shiháh and Iddó the Propheten. 2 Chro. 12, 25 f That is, all y dayes of Reho- boáms life.

t Whofe do- latrit Rehobo- ám her fonne followed

2. Chro. 22, 23.

a fome thiehe that this was Abiáalom Sa- lomous fonne.

Afa.Baaffa.

I. Kings.

Iehofhaphát.Nadáb.

b. Meaning, a fonne to reig- ne ouer Iu- dáh.

a Sam 11,4. & 12,3.

a Chro. 13,3.

a Chro. 14,2.

e That it, his grand mother, no David is oft- times called father of the, whose grand father he was.

d. Neither kin- red nor auto- risse ought to be regarded, when they blaspheme God & beco- me idolaters, but must be punished e. For in that that he fuffed them to wor- ship God in other places, then he had appointed, it name of igno- rance and not of malice.

f. Of the fome purpose that Ieroboám did because the people shoud use go up to Ierusalém left they shoud follow, Afa.

a Chro 16,2. *or, syria.

g. And were not no longer.

ther, which he had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did y Lord his God giue him a h light in Ierusalém, and fet vp his sonne after him, and establiſhed Ieru- falém,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, a faue onely in the mat- ter of Víráh the Hicite.

6 And there was warze between Rehoboám and Ieroboám as long as he lived.

7 The reft alfo of the aftes of Abírám, and all that he did, are they not writen in the *hoke of the Chronicles of the Kings of Iudáh? there was alfo warre between A- bíráam, and Ierobeám.

8 And Abírám ſlept with his fathers, & they buried him in the citie of Dauid: & Afa his ſonne reigned in his ſteade.

9 ¶ And in the twentie yere of Ieroboám King of Ifraél reigned Afa ouer Iudáh.

10 He reigned in Ierusalém one & fourtie yere, and his mothers name was Maacháh, the daughter of Abíſhalóm.

11 And Afa did right in y eyes of the Lord, as did Dauid his father.

12 And he toke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he put downe Maacháh his mother alfo from her eftate, becauft ſhe had made anidole in a groue: & Afa deſtroyed her idoles, & burnt the by the broke Kidión.

14 But they put not downe the he places. Neuertheles Afa's heart was a vpright with the Lord all his dayes.

15 Also he broght in the holy vessels of his father, & the things that he had dedycase vnto the house of the Lord, siluer, & golde and vessels.

16 ¶ And there was warre betwene Afa and Baasha King of Israēl all their dayes.

17 Then Baasha King of Israēl went vp against Iudáh, and buylt a Ramáh, so that he wolde let none go out or in to Afa King of Iudáh.

18 Then Afa toke all the siluer & the gold y was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuetted them into the hands of his seruants, and King Afa sent them to *Ben-hadád the sonne of Tábrimón, the sonne of Hczión King of. Arám that dwelt at Damascus, saying,

19 There is a couenant between me and thee, and between my father and thy father: behold, I haue sent vnto thee a pre- sent of siluer, and golde: come, breake thy couenant with Baasha King of Israēl, that he may departe from me.

20 So Ben-hadád hearkened vnto King Afa, and sent the captaynes of the hostes, which he had against the cities of Israēl, and smote Ión, and Dan, and Abélbeth- maacháh, and all Cinneróth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left buylding of Ramáh, and dwelt in Tir- zah.

22 Then King Afa assembled all Iudáh, "none excepted, & they toke the stones of Ramáh, & the timber thereof, wherewith Baasha had buylt, & King Afa buylt with them Géba of Beniamín and Mispáh.

23 And the rest of all the actes of Afa, and all his might and all that he did, and the cities which he buylt, are they not witten in the booke of the Chronicles of y Kings of Iudáh but in his olde age he was diseased in his feete.

24 And Afa slept with his fathers, and was buryed with his fathers in the citie of David his father. And Iehoshaphát his sonne reigned in his stead.

25 And Nadáb the sonne of Ieroboám began to reigne ouer Israēl the second yere of Afa King of Iudáh, and reigned ouer Israēl two yere.

26 And he did euill in the sight of the Lord, walking in the way of his father, & in his sinne wherewith he made Israēl to sinne.

27 And Baasha the sonne of Abiráh of the house of Íftachár conspired against him, & Baasha slew him at Gibbethón, which belonged to the Philistines: for Nadab & all Israēl laid siege to

Gibbethón.

28 Euen in the third yere of Afa King of Iudáh did Baaffa flay him, and reigned in his fteade.

29 And when he was King, he h fmote all the houfe of Ieroboám, he left non aliuie to Ieroboám, vntil he had deftroied him, according to the worde of y Lord which he fpake by his feruant Abiráh the Shilo- nite,

30 Because of y finnes of Ieroboám which he committed, and wherewith he made If raél to finne, by his prouocation, where- with he prouoked the Lord God of If- raél.

31 And the refidue of the aftes of Nadáb and all that he did, are they not written in the boke of the Chronicles of the Kings of Ifraél?

32 And there was warre between Afa & Ba- affa King of Ifraél, all their dayes.

33 In the third yere of Afa King of Iudáh, began Baaffa the fonne of Abiráh to reig- ne ouer all Ifraél in Tirzáh, and reigned foure and twentie yeres.

34 And he did euil in the fight of the Lord, walking in the way of Ieroboám, & in his finne, wherewith he made Ifraél to finne.

He, made a pro- clamation "give once more- cent.

b. He had the gone & put his truth rather in philitions the in the Lord. 2 Chro 16,12. 1 Hiogrear gaf de father.

b. So God fir- red vp one ty- rant to punft the wickedness of another Chap 14,10.

1 by eaufing y people to com me idolatrie with his cel- nes, & fo pro- noking God e nage.

m Which was y place whe- re the Kings of Ifraél re- mained.

CHAP.

Eláh. Zimrí.

I. Kings. Omrí. Aháb. 160

CHAP. XVI. 1 Of Baathá, a Eláh, a Zimrí, 10 Omrí. 31 Acháh ma- 2 rath Izgáh. 24 Ierchá is buyit againe. 3 Then the words of the Lord came to Iehú the sonne of Hanáni against Baathá, saying, 4 Forasmuchas I exalted thee out of the duft, & made thee captaine ouer my peo- ple Ifraél, and thou hast walked in the way of Ieroboám, and hast made my people Ifraél to sinne, to prouoke me with their finnes, 5 Beholde, I wil take away the posteritie of Baathá, and the posteritie of his house, and wil make thine house like the house of Ieroboám the sonne of Nebát. 6 He that dyeth of Baathas flocke in the ci- tie, him shal the dogs eat: and that man of him which dyeth in the fields, shal the foules of the ayre eat. 7 And the rest of the aces of

Baathá and what he did, and his power, are they not written in the boke of the Chronicles of the Kings of Ifraél 8 So Baathá slept with his fathers, & was buryed in Tirzáh, & Eláh his sonne reigned in his steade. 9 And also by the hand of Iehú the sonne of Hanáni the Prophet came the worde of the Lord to Baathá, & to his house, that he shulde be like the house of Ieroboám, euen for all the wickednes that he did in the fight of the Lord, in prouoking him with the worke of his hands, and because he killed him. 10 In the six and twentie yere of Asá Kíng of Iudáh began Eláh the sonne of Baathá to reigne ouer Ifraél in Tirzáh, & reigned two yere. 11 And his seruante Zimrí, captaine of halfe his charets conspired against him, as he was in Tirzáh drinking, til he was drunken in the house of Arzá stuarde of his house in Tirzáh. 12 And Zimrí came & smote him & killed him in the seuen and twenty yere of Asá Kíng of Iudáh, & reigned in his steade. 13 And when he was King, and fate on his throne, he slewe all y house of Baathá, not leauing thereof one to pisse against a wall, nether of his kinsfolkes nor of his friends. 14 So did Zimrí destroy all the house of Baathá, according to the worde of y Lord which he spake against Baathá by the had of Iehú the Prophet, 15 For all the sinnes of Baathá, and sinnes of Eláh his sonne, which they sined and made Ifraél to sinne, and prouoked the Lord God of Ifraél with their vanities. 16 And the rest of the aces of Eláh, and all that he did, are they not written in the boke of the Chronicles of the Kings of

Ifraél

15 In the seuen and twentie yere of Asá Kíng of Iudáh did Zimrí reigne seuen dayes in Tirzáh, and the people was then in the holte a besieging Gibbethón, which belonged to the Philistims.

16 And the people of the holte heard say, Zimrí hathe conspired, & hathe also slaine the Kíng. Wherefore all Ifraél made Omrí the captaine of the holte King ouer Ifraél that fame day, euen in the holte.

17 Then Omrí went vp from Gibbethón, and all Ifraél with him, and they besieged Tirzáh.

18 And whé Zimrí slewe, that the citie was taken, he went into the palace of the Kings house, and burnt him selfe and the Kings house with fire, & so dyed,

19 For his sinnes which he sined, in doing that which is euil in the fight of the Lord, in walking in the way of Ieroboám, and in his sinnes which he did, causing Ifraél to sinne.

20 And the rest of the aces of Zimrí, and his treason that he wrought, are they not written in the boke of the Chronicles of the Kings of Ifraél

21 The were y people of Ifraél deuided into two partes: for halfe y people followed Tibní the sonne of Gináth to make him King, & the other halfe followed Omrí.

22 But the people that followed Omrí, preuailed against the people that followed Tibní the sonne of Gináth: so Tibní dyed, and Omrí reigned.

23 In the one and thirtie yere of Asá King of Iudáh began Omrí to reigne ouer If- raél, & reigned twelve yere. Six yere reig- ned he in Tírzáh.

24 And he bognt the moutaine 'Samaria of one Shémer for two talents of siluer, and buylt in the mountaine, and called the na- me of the citie, which he buylt, after the name of Shémer, lord of the mountaine Samaria.

25 But Omrí did euil in the eyes of the Lord, and did worfe then all that were before him.

26 For he walked in all the way of Ierobo- ám the sonne of Nebát, and in his sinnes wherewith he made Ifraél to sinne in pro- uoking the Lord God of Ifraél with their vanities.

27 And the rest of the aces of Omrí, that he did, and his strégth that he shewed, are they not written in the boke of the Chro- nicles of the Kings of Ifraél

28 And Omrí slept with his fathers, & was buryed in Samaria: and Aháb his sonne reigned in his steade.

29 Now Aháb the sonne of Omrí be- gan to reigne ouer Ifraél, in the eight and thirtie yere of Asá King of Iudáh: R.iii.

Which siege had consumed from the time of Nadáb Ier- oboát sonne.

Where Zim- rí kept his selfe in holte.

The barns the Kíg house vp- as him.

That is, the people which were not at y siege of Gib- bethón for there they had chofeu Omrí.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

For fische at the nature of idoltie, y the superstitio thereof deech daily merea- fi, & the cl- der it is, the more abom- nable it is be- fore God and his Church.

He was the first King that was buryed in Samaria, after that the Kíg house was burnt in Tí- rzáh.

Ierichó buylt.

I. Kings.

Elias prayer.

m By whose means he fell to all wicked, & strange idol-
lature, & cruel perfection.

n Read 2:6th. 6:16.

"Sir, by the bild of L. 2:6.

Excis' 41.2. iam 1.26. 2 That is, who- me I wrote b But as I
shall declare it by Gods recola- tion.

Mr. 1:24.

c To fireng- then his faith against perfec- tation, God
promiseth to- fide him not a reliably.

d As the prom- bles of the Sisters of God are many, so his
mercer is ever at hand to deliver this. Luk 4.25. e All this was
to firenghim the faith of E- liah to the in- tent that he shall take
upon nothing worldly, but only trust no Gods prom- ance.

and Aháb ȳ sonne of Omrí reigned ouer Ifraél in Samaria two
and twentie yere.

30 And Aháb the sonne of Omrí did wor- se in the fight of the
Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of
Ieroboám the sonne of Nebát, except he toke Ierzebél alfo the

daughter of Éth-báal King of the Zido- nians to wife, and went and ferued Baal, and worshiped him?

32 Alfo he reared vp an altar to Báal in the house of Báal, which he had buylt in Sa- maria.

33 And Aháb made a groue, and Aháb pro- ceded, and did prouoke the Lord God of Ifraél more then all the Kings of Ifraél that were before him.

34 In his dayes did Hiél the Bethelite bu- ylde Ierichó: he laied the fundació the- reof in Abirám his eldest sonne, and fet vp the gates thereof in his yongeft sonne Segúb, according to ȳ worde of the Lord which he spake by Iofhúa the sonne of Nun.

CHAP. XVII.

1 Eliáh foremarneth of the famunata came. He is fed of rauens ȳ He is just to Zarepháth, where he restu- reth his bell's sonne to life

2 And Eliáh the Tíshbite one of the inhabitants of Gileád said vnto A- háb, "As the Lord God of Ifraél liueth, before whome I a stád, there shalbe nether dewe nor rayne these yeres, but b according to my worde.

3 And the worde of the Lord came vnto him, saying,

4 Go hence, and turne thee Eafwarde, and hide ahy selfe in the
'riuer Cherith, that is ouer against Iordén,

5 And thou shalt drinke of the riuer: and I have commanded
the rauens to feede thee there.

6 So he went and did according vnto the worde of the Lord:
for he went, and re- mained by the riuer Cherith that is ouer
against Iordén.

7 And the rauens broght him bread & flesh in the morning, and
bread and flesh in the euening, and he dranke of the riuer.

8 And after a while, the riuer dried vp, be- cause there fell no
raine vpon the earth.

9 And the worde of the Lord came vnto him, saying,

10 Vp, and get thee to Zarepháth, which is in Zidón, and
remain there: beholde, I have commanded a widowe there to
fi- staine thee.

11 So he arose, and went to Zarepháth: and when he came to
the gate of the citie, be- holde, the widowe was there gathering
stokes: & he called her, & said, Bring me, I pray thee, a little
water in a vessel, that

I may drinke.

12 And as she was going to fet it, he called to her, and said,
Bring me, I pray thee, a morsel of bread in thine hand.

13 And she said, As the Lord thy God li- ueth, I have not a
cake, but euen an hande- ful of meale in a baryl, and a little
oyle in a cruise: and beholde, I am gathering a fewe stokes for
to go in, and dresse it for me & my sonne, that we may eat it,
and dye.

14 And Eliáh said vnto her, Feare not, come, do as thou hath
said, but make me thereof a little cake first of all, and bring it
vnto me, and afterwards make for thee, and thy sonne.

15 For thus saith the Lord God of Ifraél, The meale in y baryl
shal not be wasted, nether shal the oyle in the cruise be
dimmu- shed, vnto the time that the Lord send raine vpon the
earth.

16 So she went, and did as Eliáh said, and she did eat: so did
he and her house b for a certaine time.

17 The baryl of the meale wasted not, nor the oyle was spent
out of the cruise, accor- ding to the worde of the Lord, which
he spake by the hand of Eliáh.

18 And after these things, the sonne of the wife of the house
fell sicke, and his sicknes was so fore, that there was no breath
left in him.

19 And she said vnto Eliáh, What have I to do with thee, thou man of God: art thou come vnto me to call my sinne to remem- brance, and to slayc my sonne?

20 And he said vnto her, Giue me thy son- ne, and he toke him out of her bosone, & earned him vp into a chamber, where he abode, and laied him vpon his owne bed.

21 The he called vnto the Lord, & said, O Lord my God, hast thou b punished alfo this widowe, with whome I soourne, by killing her sonne?

22 And he stretched him selfe vpon the childe thre times, and called vnto y Lord, and said, O Lord my God, I pray thee, let this chilles soule come into him a- gain.

23 The the Lord heard the voyce of Eliáh, and the soule of the childe came into him againe, and he reuiued.

24 And Eliáh toke the childe, and broght him downe out of the chamber into the house, and deliuered him vneo his mo- ther, and Eliáh said, beholde, thy sonne li- ueth.

25 And the woman said vnto Eliáh, Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

CHAP. XVIII.

1 Eliáh is said to Aháb, 1 Obadiah, hideth an hundredth

"Sir 1:24.

f For there is no hope of a ny more suffra- nance.

g God recei- ueth no boue- sin for the vfe or his, but he
promiseth a moth ample recipiente for the same h That is, til
he had rained foode on the earth.

Or, that he dyed 1 God wolde tve whether she had leas- ned
by his mercisal pro- undfect to make him her onely slayc and
com- toute.

k He was a- fiade, left Gods Name shuld have be- nebla
phemed and his mun- bers conerm- ne, except he shulde have
composed his mercur, as he had begonne she, specially while
he she re remained.

l So hard a twing it is to dered on God, except we be conferred
by miracles.

Trn

Elias, Obadiáh.

I. Kings. Aháb & Báal. 161

Prophetes as Eliáh killeth all Baals prophetes as He obtaineth
raine.

a After that he departed from the river Cherath.

b God had begone to worke his feare in his heart, but had not yet brothe him to that knowledge, & as also requisite of the godly; as, to profede his Name openly

c God patieth oft times the wicked for y godly fake, & confeth Eliiáh to mete with Obadiáh, that the benefite might be known to be granted for Gods children fake.

d I am none of the wicked perfecurers, y thou shulded procure vnto me fo the dif- pfeasure, but ferne God and famor his children.

e By my pre- fence I wil declare y thou hastenide him the much.

1 A Fter many daies, the worde of the Lord came to Eliiáh, in the a third yere, faying, Go, thewe thy felfe vnto A-háb, and I wil fend raine vpon the earth.

2 And Eliiáh went to thewe him felfe vnto Aháb, and there was a great famine in Sa-matia.

3 And Aháb called Obadiáh the gouer-nour of his houfe: (and Obadiáh b feared God greatly)

4 For when Iezébel deftroyed the Prophetes of the Lord, Obadiáh toke an hüdreth Prophetes, & hid them, by fifte in a cauc, and he fed them with bread and water.

5 And Aháb faid vnto Obadiáh, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if fo be that we may finde graffe to fauc the horfes & the mules aliue, left we deprive the land of the beaftes.

6 And fo thei deuided the land betwene them to waike through it. Aháb went one way by him felfe, and Obadiáh went another way by him felfe.

7 ¶ And as Obadiáh was in the way, be-holde, Eliáh c met him: & he knewe him, and fel on his face, and faid, Art not thou my lord Eliáh 2

8 And he answered him, Yea, go tel thy lord, Beholde, Eliáh where.

9 And he faid, What haue I finned, that thou wol: eft deliue: thy feruant into the hand of Aháb, to flaye me?

10 As the Lord thy God liueh, there is no nacio or kigdome, whether my lord hathe not fint to feke thee: and when thei faid, He is not here, he toke an othe of y king-dome and nacion, if thei had not founde thee.

11 And now thou faift, Go, tel thy lord, Be-holde, Eliáh where.

12 And when I am gone fro thee, the Spi-rit of the Lord fhall cary thee into fome place that I do not knowe: fo when I come

and tel Aháb, if he can not finde thee, then wil he kil me: but I thy feruane d feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezébel flewe the Prophetes of the Lord, how I hidde an hundreth men of the Lords Prophetes by fifties in a cauc, & fed them with bread and water?

14 And now thou faieft, Go, tel thy lord, Beholde, Eliáh where, that he may flaye me.

15 And Eliáh faid, As the Lord of hoftes liueh, before whome I ftand, I wil furely fhewe e my felfe vnto him this day.

16 ¶ So Obadiáh went to mete Aháb, and tolde him: and Aháb wét to mete Eliáh.

17 And when Aháb fawe Eliáh, Aháb faid

vnto him, Art thou he that troubleth If-raél?

18 And he anfwered, I haue not troubled If-raél, but f thou, and thy fathers houfe, in that ye haue forfaken the comandements of the Lord, and thou haft followed Baa-lim.

19 Now therefore fend, and gather to me all Ifraél vnto mount Carmél, and the prophetes of Báal foure hüdreth & fifte, & the prophetes of the groues foure hun-dreth, which eat at Iezebels table.

20 ¶ So Aháb fent vnto all the children of Ifraél, & gathered the prophetes together vnto mount Carmél.

21 And Eliáh came vnto all the people, & faid, How long t halt ye betwene two opi-nions? If the Lord be God, followe him, but if Báal be he, then go after him. And the people answered him not a worde.

22 Then faid Eliáh vnto y people, I onely remaine a Prophet of the Lord: but Baals proph: tes are foure hundreth & fifté.

23 Let them therefore giue vs two bullocks, and let them chufte the one, and cut him in pieces, and laye him on the wood, but put no fyre vnder, and I wil prepare the o-ther bullocke, and laye him on the wood, and wil put no fyre vnder.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and the the God that anwereth b by fyre, let him be God. And all the people an-fwered, and faid, It is wel fpoken.

25 And Eliáh faid vnto the prophetes of Báal, Chufte you a bullocke, and prepare him fift, (for ye are many) & call on the name of your gods, but put no fyre vnder.

26 So thei toke the one bullocke, y was gi-uen them, & thei prepared it, & called on y name of Báal, from morning to

noone, faying, O Báal, heare vs: but there was no voyce, nor anie to anfwer: and thei leapt vpon the altar that was made.

27 And at noone Eliiáh mocked them, and faid, Crye loud: for he is a b god: ether he talketh or purfueth hu enemies, or is in his iourney, or it may be that he flepeth, and muft be l awaked.

28 And they cryed loude, and cut them fel-ues as their maner was, with knues and lancets, til the blood gufhed out vpon them.

29 And when mydday was paffed, and thei had prophecied vntil the offing of the evening facrifice, there was nether voyce, nor one to anfwer, nor anie that regaided.

30 And Eliiáh faid vnto all the people, Co-me to me. And all y people came to him. And he tepared the altar of the Lord that was broken downe.

31 And Eliiáh toke twelve fiones, accordig to the number of the tribes of the fones

S.i.

f The true mi-nifters of God right not onely not to fuffer y trueth to be vnthily fild-dered, but to reproubably y wicked fild-derers without respect of per-fone.

g be confant in religion, & make it not as a thing indif-ferfe whether ye followe God or Báal, or whether ye ferne God

wholly or in parte

h By finding downe fire fro heard to bur-te y facrifice.

i As men raif-fhed w fome fignage fpirte.

k You eftome him as a god.

l He mockes their braffly madust, which thunke that by anie
inflance or fute y dead & vile idoles cd helpe their worthfipers
to their accelis-ties.

Baals prophetes flayne.

I. Kings.

Elias fed.

Gen 32, 33. 2. King. 17, 24.

The Last, which four things came above that per- sons of a
third given a piece.

m Hereby he declared the crucifix pow- er of God, who
contrary to nature col- downs. I fyre borne eons in the water,
to the tonne that fluid he more occafo on to doze, that he is I
oncle God.

n Thugh God suffer his to rumor in blin- dones & error for a
time, yet at the length he calls the home to him by some occa-
rious figue & works.

o He common- ded them that as they were truly perfua- ded to
confec I only God: so that wolde fame him & all their pow- er
& defroye the idolaters his enemies.

p As 'Gods Spirit mound him to pray, so was he strong-
themed by the Sons, that he did not faint, but continued fell til
he had obtained.

'Or here and there.

of Isaakoh; (yato whome the worde of the Lord came, saying,
'Ifraél fhalbe thy na- me')

32 And with the Stones he buy it an altar in the Name of the
Lord: & he made a dit- che rounde about the altar, as great as
wolde conteine two "meafures of fede.

33 And he put the wood in order, & hewed the bullocke, in
pieces, and layed him on the wood.

34 And faid, Fil foure barels with water, & powre it on the
burnt offing and on the wood. Againe he faid, Do fo againe.
And thei did fo the feconde time. And he faid, Do it the third
time. And thei did it the third time.

35 And the water ran rounde about the al- tar: & he filled the
ditch w water alfo.

36 And when they fholde offer the evening facrifice, Eliáh the
Prophet came, & faid, Lord God of Abrahám, Izhák and of If-

raél, let it be known this day, that thou art the God of Ifraél,
and that I am thy feruant, and that I haue done all these things
at thy commandement.

37 Heave me, o Lord, heave me, and let this people knowe that
thou art I Lord God, and that thou hast turned their heart a-
gaine at the last.

38 Then the fyre of the Lord fel, and con- fumed the burnt
offing, and the wood, & the Stones, and the duft, and licked vp
the water that was in the ditche.

39 And when all the people fawe it, thei fel on their faces, and
faid, The Lord is God, the Lord is God.

40 And Eliiáh faid vnto them, Take the prophetes of Báal, let v
not a man of them efcape. And they toke them, and Eliiáh
brought them to the broke Kifhón, & flewe them there.

41 ¶ And Eliiáh faid vnto Aháb, Get thee vp, eat and drinke,
for there is a founde of muche raine.

42 So Aháb went vp to eat and to drinke, and Eliiáh went vp to
the top of Carmél: and he crouched vnto the earth, and put his
face betwme his knees,

43 And faid to his feruant, Go vp now and loke toward the
way of the Sea. And he went vp, and loked, and faid, There is
no- thing. Againe he faid, Go againe v feuen times.

44 And at I feuenth time he faid, Beholde, there arifeh a litle cloude out of the fea like a mans hand. Then he faid, Vp, and fay vnto Aháb, Make readie if y charet, and get thee downe, that the raine flay thee not.

45 And in the meane while the heauen was blacke with cloudes & winde, & there was a great raine. Then Aháb went vp & came to Izreél.

46 And the hád of the Lord was on Eliiáh, and he girded vp his loynes, and ran the- fore Aháb til he came to Izreél.

CHAP. XIX.

a Eliiáh fleing from Iex fhel, is nourished by the Angel of God.

13 He is commanded to cause Haz, pil, Iain, and Eliiáh.

1 Now, Aháb tolde Iezébel all that E- liiáh had done, & how he had flay- ne all the prophetes with the fworde.

2 Then Iezébel fent a meffenger vnto E- liiáh, faying. The gods do fo to me and more alfo, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he fawe that, he arofe, and went for his life, & came to Beer-fhéba, which is in Iudáh, and left his feruant there.

4 But he went a daies iourney, into the wil- dernes, and came and fate downe vnder a iuniper tre, & defired that he might

dye, and faid, It is now ynough: o Lord, take my foule, for I am no better, then my fa- thers.

5 And as he laie and flept vnder the iuni- per tre, beholde now, an Angel touched him, and faid vnto him, Vp, & eat.

6 And when he loked about, beholde, there was a cake baken on the coles, and a pot of water at his head: fo he did eat and drinke, and returned and flept.

7 And the Angel of the Lord came againe the feconde time, and touched him, and faid, Vp, & eat: for thou hast a great iourney.

8 ¶ Then he arofe, and did eat and drinke, and walked in the strength of that meat fourtie daies & fourtie nights, vnto Hobyb the mount of God.

9 And there he entred into a caue, & lodged there: and beholde, the Lord fpake to him, and faid vnto him, What doeft thou here, Eliiáh?

10 And he answered, I haue bene very ielous for the Lord God of holtes: for the children of Ifraél haue forfaken thy co- uenant, broken downe thine altars, and flayne thy Prophetes with the fworde, & I onely am left, and thei feke my life to take it away.

11 And he faid, Come out, and ftand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie ftrong winde rent the mountaines, and brake the rocket before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fyre: but the Lord was not in the fyre: & after the fyre came a ftill and foft voyce.

13 And whé Eliáh heard it, he couered his face with his mantel, & went out, & fode in the entzing in of the caue: & beholde,

a He was fo strengthened v Gods Spirit, that he ran fa- ber then the charet was a- ble to runne.

a Yo w it, of Báal.

b Thugh the wicked rage against Gods children, yet he holdeth them barke f they ran not excuse their malice or, whether his made led him.

c So hard a thing it is to bridel our im- pacifcn in af- fithion that f faudte colde not overcome the fame.

d He declareth f except God had nourified him miracu- lously, it had not bene pof- fible for him to haue goon this iourney.

e He complal- neth, that the more zealous f he shewed him felf to manne ne Gods glo- re, the more cruelly was he perfecuted.

Rom. 21, 22.

f For the na- ture of man is not able to come out vn- to God, if
he fholde appea- re his firfigh & fel manne, & therefore of his
ount is he fulmish him felfin to our expencie.

there

Benhadads crueltie.

I. Kings. Deliuerance.

16 29/1224

We oght not to depend on the multitude in mannewing Gods
glove, but because our duette so requireth, we oght to do it.

Or, Syria.

2. King 3.1. actif 4.1.

Rom. 11.4. 1 He decla- reth that wit- led diffe- shers and ido-
laers are not his.

I Thigh this natural affe- dion is not to be esteemed, yet it oght
not to move to whf God cal- leth vs to sen- ne him. 2 He
wolde not thy til wood was bought, so gra- as was his de- fite
to follo- we his voca- cion.

Or, Syria.

a That is, go- nernous, and rulers of pro- ances Or, Mamania

b I am confu- to obey and pay tribute.

there came a voyce vnto him, and faid, What doest thou here, Eliáh?

14 And he answered, I haue bene very ie- lous for y Lord God of hostes, t becaufe the children of Israel haue forfake thy co- uenant, caft downe thine altars and flaine thy Prophetes with the fwords, & I onely am left, and they feke my life to take it away.

15 And the Lord faid vnto him, Go, retur- ne by the wildeines vnto Damafcus, and when thou comdest there, anoynt Hazaël King ouer Arám.

16 And Iehú the fonne of Nimshí fhalt thou anoint King ouer Ifraél: & Elíshá the fonne of Shaphat of Abél Meholáh fhalt thou anoynt to be Prophet in thy 10ume.

17 And him that efcapeth fró the fwords of Hazaél, fhal Iehú flaye: and him that efcapeth from the fwords of Iehú, fhal E- líshá flay.

18 Yet wil I leaue feué thoufand in Ifraél, euen all the knees that haue not bowed vnto Báal, and euerie mouthe that hathe not kifled him.

19 So he departed thence, and founde E- líshá y fone of Shaphat who was plowing with twelve yoke of oxen before

him, and was with the twelft: & Eliáh went towards him, and caft his mantel vpon him.

20 And he left the oxen, & ran after Eliáh, and faid, Let me, I pray thee, kifle my father and my mother, and then: I wil followe thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he wét bace againe fró him, he toke a couple of oxen, and fl we them, and fod their flesh with the instruments of the oxen, and gaue vnto the people, & they did eat: then he arofe and went after Eliáh, and minifred vnto him.

CHAP. XX.

2 Samaria is befieged. 13 The Lord premifeth the wi-therie to Aháb by a Prophet. 21 The King of Ifraél made peace with Ben-hadád, and is reproved there-fore by the Prophet.

1 Then Bé-hadád the King of Arám affembled all his armae, and two and thirtie Kings with him, with horses, & charets, and went vp, and befieged Samária, and foght againft it.

2 And he fent meflengers to Aháb King of Ifraél, into the citie,

3 And faid vnto him, Thus fayeth Ben-hádád, Thy filuer and thy golde his mine: alfo thy women, and thy faire children are mine.

4 And the King of Ifraél answered, and faid, My lord King,
according to thy fay- ing, I am thine, and all that I haue.

5 And when the meflengers came againe, they faid, Thus
comandech Ben-hadád, & fayth, When I fhall fend vnto thee,
and

cōmande, thou fhalt deliuer me thy filuer & thy golde, & thy
women, & thy childré,

6 Or els I wil fend my feruants vnto thee by to morow this
time: and they fhall fear- che thine houfe, and the houfes of thy
fer- uants: and what focuet is pleafant in thine eyes, they fhall
take it in their hands, and bring it away.

7 Then the King of Ifraél fent for all the Elders of the land, and
faid, Take hede, I pray you, and fe how he fkeeth mufchief: for
he fent vnto me for my wines, and for my children, and for my
filuer, and for my golde, and I denyed him not.

8 And all the Elders, & all the people faid to him, Hearke not
vnto him, nor cōfet.

9 Wherefore he faid vnto the meflengers of Ben-hadád, Tel my
lord the King, All that thou didest fend for to thy feruant at the
firft time, that I wil do, but this thig I may not do. And the
meffengers depar- ted, and broght him an answer.

10 And Ben-hadád fent vnto him, & faid, The gods do fo to me & more alfo, if the duff of Samaria be ynough to all y peo- ple y followe me, for euerie má an hādful

11 And the King of Ifraél answered, and faid, Tel him, Let not him that git deth hu- barnes, boaft hi felfe, as he y putreth it of.

12 And when he heard y tidings, as he was with the Kings drinking in the paullions, he faid vnto his fruíats, Bring for the your angines, and thei fet them againft the citie.

13 And beholde, there came a Prophet vnto Aháb King of Ifraél, faying, Thus faith y Lord, Haft thou fine all this great multitude beholde, I wil deliuer it into thine hand this day, that y mateft knowe, t that I am the Lord.

14 And Aháb faid, By whome: And he faid, Thus faith the Lord, By the feruants of the princes of the prouances. He faid a- gaine, Who fhall ordre the battel? And he answered, Thou.

15 Then he nombred the feruants of the princes of the prouances, and they were two hundieth, two and thirtie: & after the he nombred the whole people of all the children of Ifraél, even feuen thoufande.

16 And they wét out at noone: but Ben-ha- dád did drinke til he was dronken in the tents, habe he & the Kings: for two & thir- tre Kings helped him.

17 So the feruants of the princes of the prouances went out firft: & Ben-hadád fent out, and they fhewed him, faying, There are men come out of Samaria.

18 And he faid, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the fer- uants of the princes of the prouances, and the hofte whaib followed them.

He wolde not accept his answer, except he did out of hand deliuer whas focuet he fholde after for he fights an occasion, how to make waire againft him.

2 They floght in their decries rather to ven- ter that liuer, then to grant to that thung which was not lawful, onely to futilfe the list of a rytát.

a Muthe leth fhál there he founde ane pray, that is worrho ane thung, when thy fhaffhe fo manie f Booft not be- fore the vifto- rie be gotten. Or, Per your filuer to si dra.

Before God went abone d- figues and mi- reel s to oul Aháb fró his imprietie, and now againe d- wonderful vi- fluetes.

h: That ing kg men evinced in the ftruee of princes.

S.ii.

Benhadads ouerthrowe.

I.Kings.

Foolish pite. 1200/1224

"Sir was.

Or, Syrians.

I Wish them I were appoint- ed for the prefermacy of his person.

b Thus I wie- had blasphe- me God is their force, whome not- withholding be fulforth not unpunished.

I All they, & were my haz- rel of the for- mer yeze, ver. 25.

m Who am of like power in the valley, as I am on the hills, and can alive destroy a multitude & few as with manic.

"The firm ch- ber to chamber.

n In Signe of Schmiffion, and that we have deferred de- ath, if he will punish to rigour.

20 And they flewe euerie one his "enemie: and the Aramites fled, and Ifraél pursued them: but Ben-hadád the King of Arám efcaped on an horfe with his horfemen.

21 And the King of Ifraél went out, and fmote the horfes and charets, and with a great slaughter flewe he the Aramites.

22 (For there had come a Prophet to the King of Ifraél, & had faid vnto him, Go, be of good courage, and confider, and take hede what thou doeft: for when the yere is gone about, the King of Arám wil come vp againft thee)

23 ¶ The the feruants of the King of Arám faid vnto him, Theie gods are gods of the mountaines, and therefore they ouer-came vs: but let vs fight againft them in the plaine, and doutees we fhall ouerco- me them.

24 And this do, Take the Kings away, eue- rie one out of his place, and place captai- nes for them.

25 And nomber thy felfe an armie, like the armie that thou haft loft, with fuche hor- fes, and fuche charets, and we wil fight a- gainft them in the plaine, and doutees we fhall ouercome the: and he hearkened vnto their voyce, and did fo.

26 And after the yere was gone about, Ben- hadád nombred the Aramites, and went vp to Aphék to fight againft Ifraél.

27 And the children of Ifraél were nom- bred, and were all 1 affembled and went againft them, and the children of Ifraél pitched before them, like two little flockes of kièdes: but the Aramites filled the co- untrey.

28 And there came a man of God, and fpake vnto the King of Ifraél, faying, Thus fayth the Lord, Because the Aramites haue faid, The Lord is the God of the mountaines, and not God of

the valles, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe that = I am the Lord.

29 And they pitched one ouer against the other feuen dayes, & in the feueþ day the battel was ioyned: and the children of Ifraél flewe of the Aramites an hundreth thousand fotemen in one day.

30 But the rest fled to Aphék into the citie: and there fel a wall vpon feuen & twentie thousand men that were left: and Benhadád fled into the citie, and came into "a secret chamber.

31 ¶ And his seruantes said vnto him, Beholde now, we haue heard say that the Kings of the house of Ifraél are merciful Kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heads, and go out to the King of Ifraél: it may be that he wil spare thy life.

32 Then they girded sackcloth about their

loynes, and put ropes about their heads, and came to the King of Ifraél, and said, Thy seruant Benhadád faith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men toke diligent hede, if they coulde catche any thing of him, and made haste, & said, Thy brother Benhadád. so tie at aliue And he said, Go, bring him So Bé hadád came out vnto him, and he caused him to come vp vnto the charet.

34 And Ben-hadád faid vnto him, The ci- ties, which my father toke frô thy father, I wil reftore, and thou fhalt make furetes for thee in Damafeus, as my father did in Samaria. Then faid Ahab, I wil let thee go with this couenant. So he made a couenant with him, and let him go.

35 ¶ Then a certeine man of the children of the Prophetes faid vnto his neighbour by the comandemêt of the Lord, Smitte me, I pray thee. But the man refused to fmitte him.

36 Then faid he vnto him, Because thou haft not obeyed the voyce of the Lord, beholde, affone as thou art departed from me, a lyon fhall flay thee. So when he was departed from him, a lyon found him and flewe him.

37 Then he found another man, and faid, Smite me, I pray thee. And the man fmote him, and in fmiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and difguifed him felfe with affhes vpon his face.

39 And when the King came by, he cryed vnto the King, and faid, f Thy feruant went into the middes of the battel: and beholde, these went away a man, whome another man brought vnto me, & faid, Kepe this man: if he be loft, and want, thy life fhall go for his, or els thou fhalt paye a talent of filuet.

40 And as thy feruant had here and there to do, he was gone: and the King of Ifraél faid vnto him, So fhall thy iudgment be:

thou haft giuen fentence.

41 And he hafted, and toke the affhes away from his face: & the King of Ifraél knew him that he was of the Prophetes:

42 And he faid vnto him, Thus faith the Lord, & Because thou haft let go out of thine hands a man whome I appointed to dye, thy life fhall go for his life, and thy people for his people.

43 And the King of Ifraél went to his houfe heauy and in difpleafure, and came to 'Samaria.

p Thou fhalt appoint in my chief cisse what thou wilt, and I wil obey thee

op of the difcupies.

q By this external figue he wolde more liuely touche the Kings heart.

r Because thou haft transferefed the commandement of the Lord.

f By this parable he maledeth Ahab conscience him selfe, who made a couenant with Gods enemies, and let him escape, whome God had appointed to be fume.

Chap. xxviii.

Or, Shemeric.

CHAP. XXI.

Izzabel commandeth to kill Naboth for the Vineyard, that he refused to fit to Ahab, 1p Eliath reprometh Ahab, and he repenteth.

After

Nabóth flaine.

I. Kings. Aháb reproued. 163

Or, as that is - 1 me.

a Though A- babs tyrannæ be condemned by the holy Spirit,
yet he was not fo re- gorous that he woldæ take from another
man his right without fal recompence

b Thus fi wic- ked confide not what is much in lawfol, but fret
in- wardly, when they can not have their in- ordinate appe-
nties fatisfied.

c As though the laid, Thou knowest not what it is to reight.
Com- mand, and in- terest not "Sir let three bears be mary.

d For the they vied to inqui- re of me's im- ers: for none could
fail it un- ly that were notorious fin- ters

e Thus the world-lings contrary to God's comide- mals, who
wil- lish not to ob- fent to the fine- ding of innocent blood,
obey rather fi wic- ked conman- dments of prin- ces than the
malt lawes of God "Sir life.

After thefe things Nabóth the Izre- elite had a vineyarde in
Izreél, hard by the palace of Aháb King of Samaria.

2 And Aháb fpake vnto Nabóth, faying, 4 Giue me thy
vineyarde, that I may make me a garden of herbes thereof,
becaufe it is nere by mine houfe: and I wil giue thee for it a
better vineyarde then it is: or if it pleafe thee, I wil giue thee
the worthe of it in money.

And Nabóth said to Aháb, The Lord kepe me from giuing the inheritance of my fathers vnto thee.

4 Then Aháb came into his house heavy & in displeasure, because of the worde which Nabóth the Izreelite had spoke vnto him, for he had said, I wil not giue thee the inheritance of my fathers, and he lay vpon his bed and turned his face and wolde eat no bread.

5 Then Iezébel his wife came to him and said vnto him, Why is thy spirit so sad if thou eatest no bread?

6 And he said vnto her, Because I spake vnto Nabóth the Izreelite, and said vnto him, Giue me thy vineyarde for money, or if it please thee, I wil giue thee another vineyarde for it: but he answered, I wil not giue thee my vineyarde.

7 Then Iezébel his wife said vnto him, "Doct thou now gouerne the kingdome of Ifraél? vp, eat bread, and" he of good chere, I wil giue thee the vineyard of Nabóth the Izreelite.

8 So she wrote letters in Ahabs name, & sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling in Nabóth.

9 And she wrote in the letters, saying, Proclaime a fast, and fet Nabóth among the chief of the people,

10 And fet two wicked men before him, and let the wines
againſt him, ſaying, Thou diſeſt blaſpheme God and the King:
the cary him out, and ſtone him that he may dye.

11 And the men of his citie, even the El- ders and gouernous,
which dwelt in his citie, did as Iezébel had ſent vnto them: as it
was write in the letters, which ſhe had ſent vnto them.

12 They proclaimed a faſt, and fet Nabóth among the chief of
the people,

13 And there came two wicked men, & ſate before him: and
the wicked men witneſſed againſt Nabóth in the preſence of the
people, ſaying, Nabóth did "blaſpheme God and the King. The
they caryed him away out of the citie, and ſtoned him with
ſtones, that he dyed.

14 Then they ſent to Iezébel, ſaying, Na- bóth is ſtoned and is
dead.

15 And when Iezébel heard that Nabóth

was ſtoned and was dead, Iezébel ſaid to Aháb, Vp, or take
poſſeſſion of the vi- neyard of Nabóth the Izreelite, which he
refuſed to giue thee for money: for Nabóth is not aliue, but is
dead.

16 And when Aháb heard that Nabóth was dead, he roſe to go
downe to the vineyard of Nabóth the Izreelite, to take poſſeſ-

fion of it.

17 And the worde of the Lord came vn- to Eliiáh the Tiffubite, faying,

18 Arife, go downe to mere Aháb King of Ifraél, which is in Samaria, lo, he is in the vineyarde of Nabóth, whether he is go- ne downe to take poffeffion of it.

19 Therefore fhalt thou fay vnto him, Thus faith the Lord, Haft thou killed, and al- fo gotten poffeffion? And thou fhalt fpeake vnto him, faying, Thus fayth the Lord, In the place where dogs licked the blood of Nabóth, fhall dogs licke eue thy blood alfo.

20 And Aháb faid to Eliiáh, Haft thou found me, o mine enemies? And he anfwe- red, I haue founds fine: for thou haft folde thy felfe to worke wickednes in the fight of the Lord.

21 "Beholde, I wil bring euil vpon thee, & wil take away thy poffertie, and wil cut of from Aháb him that poffeft againft fi wall, afwel him that is "fhut vp, as him that is left in Ifraél,

22 And I wil make thine houle like fi houle of Ieroboám the fonne of Nebár, & like the houle of Baalhá the fonne of Ahiiáh, for the prouocation wherewith thou haft prouoked, and made Ifraél to finne.

23 And also of Iezébel spake the Lord, saying, "The dogs shall eat Iezébel, by the wall of Izreél.

24 The dogs shall eat him of Ahabs flocke, that dyeth in the citie: and him that dyeth in the fields, shall the foules of the ayre eat.

25 But there was none like Aháb, who did sell him selfe, to worke wickednes in the sight of the Lord: whome Iezébel his wife prouoked.

26 For he did exceedingly abominably in following idoles, according to all that the Am moretes did, whome the Lord cast out before the children of Israél.

27 Now when Aháb heard those wordes, he rent his clothes, and put sackcloth vpon him and fasted, and lay in sackcloth and went softly.

28 And the worde of the Lord came to Elishah the Tishbite, saying,

29 Soft thou how Aháb is humbled before me because he submitteth him selfe before me, I will not bring that euil in his dayes, for in his sonnes dayes will I bring euil vpon his house.

For this example of monstrous crueltie the holy God I caneth to vnto the uscon if we shulde abhorre all the ranne, and

especially in them, whome nature kinde shulde moue to be
pinfal and inclined to mercie.

g Doct thou thunke to haue nate adunne- ge by murthe- ring of
an in- nocent? h This was felfilled to Iou- rám his sonne, as 2.
Kin. 9. 25

Chap. 14. 20. 2 king p. 8. 1 Sam 25. 20. Chap. 14. 20.

Chap. 17. 23. Chap 16. 8.

2. Kin. 9. 23. "Or, forreffe, or, poffeffion."

i By the wic- ked counfel of his wife, he became a vile idolater
and cruel murthe- rer, as one that guue him fel- fe wholly to
firne finne.

2. Kin. 9. 23. & In roken of mourning or, as some icad, bare
foted.

1 Meaning, la Jorams time, 2. Kin. 9. 16.

S.iii.

Zedekias & others.

I. Kings.

Michas prophecies.

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CHAP. XXII.

1 Lehosaphás & Aháh Sighá against the King of Syria. 2. Micháiah through the King what shall be the success of their enterprise. 3. Micháiah the false prophet himself him. 4. Aháh is flame. 5. Aháh, a his fame succeeds. 6. The reign of Lehosaphás, 7. and Ierám his fame.

2. Chouiz. A Ben-hadád the King of Syria and A- háh made a peace, which induced the years b To fe and with him

c The Kings of Syria, kept Ramóth befe- ce that league was made by Ben-hadád: therefore he shoght not him selfe boid- de thereby to return it d I am ready to soye & go with that, and all mine is at thy communi- dature. a his famed f he wold not go to the war. m, except God approved to ye when Mi- cháh coisfied the converse, he wold not they

f Meaning, the false prophe- ces, which we in America, & famed the li- am, whome li- shal had af- feashed and kept after the doath of those whome bliss few.

g Iehofthaphás did not ac- knowledge f false Prophe- ces, to be God's monitors, but did communi- ne them h Whereby we fe that the worked of not shade to heavy the crutch, but have the Pro- pheres of God is moled the I Read Genet. I had. In their lligible appa- rel.

The true Prophecies of God were ac- collected to vse figure for the confirm- ence of their deference, Ife- ne, 1. 1000 7:1.

Wherein the false Prophe- ces did muster them, that he thereby to make them de- ference, who commisable.

1 A Nd they continued a these yere without warre betwene Arám and Ifraél.

2 And in the third yere did Iehofthaphát the King of Iudáh become downe to the King of Ifraél.

3 (Then the King of Ifraél said vnto his feruáts, Knowe ye not that «Ramóth Gi- leád was ours and we flaye, and take it not out of the hand of the King of Arám»)

4 And he said vnto Iehofthaphát, Wilt thou go with me to battel against Ramóth Gileád? And Iehofthaphát said vnto the King of Ifraél, «I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehofthaphát said vnto the King of Ifraél, «A fke counfel, I pray thee, of the Lord to day.

6 Then the King of Ifraél gathered the f Prophetes vpon a foure hundred men, and said vnto them, Shal I go against Ra- móth Gileád to battel, or Shal I let it alone And they faid, Go vpe for the Lord Shal deliner it into the hands of the King.

7 And Iehofthaphát faid, Is there here ne- uer a Prophet of the
« Lord more, that we might inquire of him?

8 And the King of Ifraél said vnto Iehofthaphát, There is yet
one man (Micháiah the fonne of Imláh) by whome we may
afse counsel of the Lord, but h I hate him: for he doeth not
prophecie good vnto me, but euil. And Iehofthaphás faid,
Lessor the King say fo.

9 Then the King of Ifraél called him: Eu- nuche, & faid, Call
quickly Micháiah the fonne of Imláh.

10 And the King of Ifraél & Iehofthaphát the King of Iudáh
fare either of them on his throne in their h apparel in the voyde
place at the entring in of the gaze of Sa- maria, and all the
Prophetes prophecied before them.

11 And Zidkiáh the fonne of Chenaanáh made him h homes of
vron, & faid, Thus fayth the Lord, With these fhaik thou push
the Azamites, vntil thou hast com- med them.

12 And all the Prophetes prophecied fo, faying, Go vp to
Ramóth Gileád, & prof- per: for the Lord Shal deliner it into
the Kings hand.

13 And the messenger that was gone to call Micháiah fpeke
vnto him, faying, Be- holde now, the wordes of the Prophetes

declare good vnto the King with" = one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, & fpeake thou good.

14 And Micháiah faid, As the Lord liueth, whatfocuer the Lord fayth vnto me, that wil I fpeake.

15 So he came to the King, and the King faid vnto him, Micháiah, Shal we go a- gait Ramóth Gileád to battel, or Shal we leave of? And he answered him, Go vp, & prosper: and the Lord Shal deliuer it into the hand of the King.

16 And the King faid vnto hi, How oft Shal I charge thee, that thou tel me nothig but that which is true in the Name of f Lord.

17 Then he faid, I fawe all Ifraél fcarred vpon the moctaines, as fhepe that had no shepherd. And the Lord faid, These ha- ue no master, let euery man returne vnto his houfe in peace.

18 (And the King of Ifraél faid vnto Ieho- fthaphát, Did I not tel thee, that he woldc prophecie no good vnto me, but euil?)

19 Againe he faid, Heare thou therefore f worde of the Lord. I fawe the Lord fit on his throne, & all the f holte of heauen ftode about him on his right hand and on his left hand.

20 And the Lord faid, Who Shal'entife A- háb that he may go and fall at Ramóth Gileád? And one faid on this maner, and another faid on that maner.

21 Then there came for the a spirit, & f fl- de before the Lord, and faid, I wil entife him. And the Lord faid vnto him, Where-with?

22 And he faid, I wil go out, and be a f false spirit in the mouthe of all his prophetes. The he faid, Thou fhalt entife him, & fhalt also preuaille: go for the, and do fo.

23 Now therefore beholde, the Lord hathe- put a dying spirit in the mouthe of all the- fe thy prophetes, and the Lord hathe appo- inted euil against thee.

24 Then Zidkiáh f fonne of Chenaanáh came nere & fmote Micháiah on f cheke, and faid, When went the Spirit of the Lord from me, to fpeake vnto thee?

25 And Micháiah faid, Beholde, f fhalt fo in that day, when thou fhalt go from cha- ber to chambes to hide thee.

26 And the King of Ifraél faid, Take Mi- cháiah, & cary hi vnto Amón f gouernout of f citie, and vnto loafth the King's fonne.

27 And fay, thus fayth the King, Put this man in the prison houfe, & fede him with bread of affliction, & with water of affli- ction, vneil Ireturue in peace.

28 And Micháiah faid, If freturue in pea- ce, the Lord hathe not spoken by me: And he faid, Hearken all ye people.

29 So the King of Ifraél & Iehofthaphát the

The muste. In This is the commence argu ment of f wie- bed, who chum- ke that none fhalde fpeake against thug, if the greater parte approuc is, be they me- ner fo vngod- lie.

a He fpeafhath this in derfih, because f ifg attachment fo muste to the false prophe- ces, meaning f by experience he fhalde vrye that thel were him furettors.

a It is better that returne home, and to be punified and fcarred, be- cause that take warre in blood without God's counsel & ap- probation.

p Meaning, his Angels.

the, profuele & desire.

q Here wefe f thigh f, deuil he cour recelle to bring ye to deftouthly, yet he hathe no faether power then God gi- neth him. r I will cause all his gone- nes to tell lies.

In Chou. 1:29. f Thus f wie- bed woldc fo- me that none were in f fu- near of God, but they, and f God hathe gi- nen his graces to none fo em che as to the. i Let him be proved away f hunger & he fed a fmalte portion of bread & water. w That when ye Shal fgehe- fe charge com to pfe, g wrap gue God the glouth knowe that I am his- true Prophets.

King

Ahaziáh.

II. Kings.

Iehorám.

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Kig of Iudah wet vp to Ramoth Gilead. And the King of Israel said to Iehohaphat, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israel changed him self, and went into the battel. And the King of Aram commanded his two & thirtie captaines ouer his charters, saying, Fight nether with final, nor great, saue onely against the King of Israel. And when the captaines of the charets sawe Iehohaphat, they said, Surely it is y King of Israel, & they turned to fight against him: and Iehohaphat cryed. And when the captaines of the charets sawe that he was not the King of Israel, they turned backe from him. Then a ceteine man drue a bowe'mightely and fmote the King of Israel betwe-ne the ioynthes of his brigadine. Wherefore he said vnto his charet man, Turne thine had & cary me out of the hofte: for I am "hurt. And the battel encreased that day, and the r King fto de fil in his charet against the Aramites, and dyed at euen: and the blood ran out of the woide into the mides of the charet. And there went a proclamatio through out y hofte about the going downe of the funne, saying, Euery man to his citie, and euery man to his owne counerei. So the King dyed, and was

brought to Samaria, & they buried y King in Samaria. And one washed the charet in the poole of Samaria & the doggs licked vp his blood (c'they washed his armour) accordig vnto the worde of the Lord w he fpeke. Cocerning the rest of the actes of Ahab & all that he did, & y yuorte houfe, which he buylt, & all the cities that he buylt, are they not writen in the boke of the Chronicles of the Kings of Israel? So Ahab slept with his fathers, & Ahaziah his fonne reigned in his fteade. And Iehohaphat the fonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab King of Israel.

4 Iehohaphat was fiue and thirtie yere olde, when he began to reigne, and reigned fiue and twentie yere in Ierufalem. And his mothers name was Azubah the daughter of Shilhi. And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offred fil and burnt incense in the hie places. And Iehohaphat made peace with the King of Israel. 45 Concerning the rest of the actes of Iehohaphat, and his worthie dedes that he did, and his battels which he foght, are they not writen in the boke of the Chronicles of the Kings of Iudah? And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land. There was then no King in Edom: the b deputie was King. Iehohaphat made shippes of Tharishih to faile to Ophir for golde, but they wet not, for the shippes were broken at Ezion Gaber. Then said Ahaziah the fonne of Ahab vnto

Iehohaphat, Let my feruats go with thy feruats in y shippes.
But Iehohaphat wolde not. And Iehohaphat did slepe with his
fathers, & was buryed with his fathers in the citie of Daud his
father and Iehoram his fonne reigned in his fteade. Ahaziah the
fonne of Ahab began to reigne ouer Israel in Samaria, the
fcuententh yere of Iehohaphat King of Iudah, & reigned two
yeres ouer Israel. But he did euil in the fight of the Lord, and
walked in the way of his father, & in the way of his mother,
and in the way of Ieroboam the fonne of Nebat, which made
Israel to finne. For he ferued Baal and worshipped him, &
prouoked the Lord God of Israel vnto wrath, according vnto all
that his father had done.

a Meaning, f he was led w an error, than-king that they might
fill fa-critise to the Lord in those places, as well as that did be-
fore the Tem-ple was buy in.

b In the time of this King Iomna was fchust to In-dah & was
go-nered, by who me that of In-dah appeared. c By Tharshish
the Serpence meant: Cili-ces & all y See called Mother
Yacum. d Inaphen wrteth that Ophir is in In-die, where the
Egyptians & Arabians traf-ike for golde.

Or, in all prin-cer as his fa-ther did.

THE SECONDE BOKE

of the Kings.

THE ARGUMENT.

This seconde boke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hofeia, who was imprisoned by the King of Assyria, & his citie Samaria taken, & the te tribes by the uute plague of God for their idolatry & disobedience to God led into capituite. And also of Iudah, frothe reigne of Iehoram fonne of Iehohaphat vnto Zedecha who for contemning the Lords comandement by his Prophet, & neglecting his fundry admonitions, by famine & other meanes was taken by his enemies, sawe his fannes moft cruelly flarne before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Iereme: and also by the u-ute vengeance of God for contempt of his worde Ierufalem was destroyed, the Temple towns, and he

S.iii.

Fyre from heauen.

II. Kings.

Iehorám.

and all his people were led away captives into Babylon. In this boke are notable examples of Gods sinner towards those rulers and people which obey his Prophetes and imbeace his words: and contrary wife of his plagues towards those commune

weales which neglect his ministers and do not obey his commandments.

CHAP. I.

1. Ahaziáh by a full falllest sick & cissileth with Baal-zebúb. He is reproved by Eliáh. 2. The captures over fifty were sent to Eliáh, whereof two were burnt with fire fril-leaning by his prayer. 3. Ahaziáh dysth, and Iehorám his brother succedeth him.

Hen Moáb rebelled against Israel after the death of Aháb:

And Ahaziáh fell through the lattesse win dowe in his upper chamber which was in Samaria:

for he was sickest: he sent messengers, to whome he said, Go, or enquire of Baal-zebúb the god of Ekrón, if I shall recover of this my disease.

Then the Angel of the Lord said to Eliáh the Títhbite, Arise, or go vp to mete the messengers of the King of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to inquire of Baal-zebúb the god of Ekrón?

4. Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliáh departed.

5. And the messengers returned vnto him, to whome he said,
Why are ye now returned?
6. And they answered him, There came a man and met vs,
and said vnto vs, Go, and return vnto the King which sent
you, and say vnto him, Thus sayth the Lord, Is it not
because there is no God in Israel, that thou sendest to
enquire of Baal-zebúb the god of Ekrón? Therefore thou
shalt not come downe from the bed, on which thou art gone
vp, but shalt dye the death.
7. And he said vnto them, What maner of man was he which
came and met you, and told you these words?
8. And they said vnto him, He was an heterie man, and girded
with a girdle of lether about his lownes. Then said he, It is
Eliáh the Títhbite.
9. Therefore the King sent vnto him a captaine ouer fifty with
his fifty men, who went vp vnto him: for beholde, he sat on
the toppe of a mountaine, & he said vnto him, O man of
God, the King hath commanded that thou come downe.
10. But Eliáh answered, & said to the captaine ouer the fifty, If
that I be a man of God, let fyre come downe from the
heauen and deuoure thee and thy fyfie. So fyre came
downe from the heauen and deuoured him and his fifty.

11. Againe also he sent vnto him another captaine ouer fifty, with his fifty. Who spake, and said vnto him, O man of God, thus the King commandeth, Come downe quickly.
12. But Eliáh answered & said vnto them, If I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fifty. So fyre came downe from the heauen, and deuoured him and his fifty.
13. Yet againe he sent the third captaine ouer fifty & his fifty. And the third captaine ouer fifty went vp & came, & fell on his knees before Eliáh, & besoght him, & said vnto him, O man of God, I pray thee, let my life and the life of these thy fifty seruantes be precious in thy sight.
14. Beholde, there came fyre downe from the heauen and deuoured the two former captaines ouer fifty with their fifties: therefore let my life now be precious in thy sight.
15. And the Angel of the Lord said vnto Eliáh, Go downe & him, be not afrayd of his presence. So he arose, and we'd downe with him vnto the King.
16. And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebúb the God of Ekrón, (was it not because there was no God in Israel to inquire of his words) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17. So he dyed according to the words of Lord which Eliáh had spoken. And Iehorám begá to reigne in his steady, in the seconde yere of Iehorám the sonne of Iehohaphát King of Iudáh, because he had no sonne.
18. Concerning the rest of the actes of Ahaziáh, that he did, are they not written in the boke of the Chronicles of the Kings of Israel?

CHAP. II.

19. Eliáh deuideth the waters with his cliffs. 20. He is taken vp into heauen. 21. Eliáh taketh his cliffs & deuideth Iordán to The latter and venomous waters are hauled. 22. The children that mocks Eliáh, are rent in process with bepres.
20. And when the Lord wolded take vp Eliáh into heaué by a whitle wind, Eliáh went with Eliáh from Gilgál.
21. Then Eliáh said to Eliáh, Tary here, I pray thee: for the Lord hath sent me to Beth-él. But Eliáh said, As the Lord liueth, & as thy soule liueth, I will not leave thee. So they came downe to Beth-él.
22. He spoke thus to moche-ty, & therefore provoked Gods wrath so moche the more. 26. Manolg, that God wolded shew by ef-feth, whe-cher he was a true Prophet or not.

23. Which humble my life before God & his seruans? That is,
spare my life & Ife me not dye as the other two.
24. Thus Lord gmeth holde-nes to but that they spare not the
chronings of tyrants, & otherwise of them felizes are afraid
to do Gods mess-ages.
25. Iehohaphát going to bat-st against the Syrian, made his
sonne Iehorám King in the 17 yere of his reigns: and in the
18 yere, & was the se-conde yere of his sonne, Iehorám
sonne of Aháb reigned to Ie-oh: and in the fifth yere of this
Iehorám Iehohaphát dyed and the kingdoms of Iudáh was
re-famed to his sonne.
26. Which was I place where the children of Israel were cut
enmelfid after they came over Iordán & had been four-tie
yere in I wildernes, as Iudáh 20.

3: And

a. So that he was punished for his idol-ence after two fœtes:
for the Moabites, & were wont to pay him en-bour, rebelled, &
he fell dow-ne at a grate & was upon his house to give light
bearthe. 1. In the Phili-fions, & dwels at Ekrón, were shipped
this s-ife, & sign-beth I god of fion, choking that he colde
preserve them from the bife of fices: or else he was so cal-led,
because fices were in-gedreding rean abundance of the blood
of I sacrifices that were offered to that idole. 2. He sheweth
that idolaters have not the true God, for als they wol-de foke to

no-ne but to him alone. 3. Ignorance is the-mother of error and
ido-lature.

a. Some think of this is more of hisgarmies & were rough &
made of he-are.

f. To wit, Car-mel. g. He declareth what power Gods words
hath in the mouth of his seruans, when they re-aten God, as the
meres against the wicked.

Elias taken vp.

II. Kings.

Iehorám.

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b So called because they are begotten as it were a- new by the
homicile doc trine c That is, frô being any mo- re thine head:
for to be as f head, is to be the master, as to be at the fore, is to
be a founder d For f Lord had reunited it vnto him e Not only
at Beth-él, but at Ierichô and o- the places were there
Prophetes, & had ithotats, whome they infrustrated and
brought vp in f true scare of God.

f Yq wrt of Iordén.

g Let thy Spi- rit haue dou- ble force in me, be coufe of thele
dagerons times or let me haue twife fo moche as f refl of the

Pro- phetes: or thy Spirit belg de- nded into the part, let me
haue two

Eccles 18, 19. 1 max 2, 18. h Thus God hathe left a re-
Rimonic in all ages both be- fore the Lawe, in the Lawe, & in
the time of the Gospel of 4 nature, 4ab

1 The Spirit of prophetes is given to him, as it was to Eliáh.

And the b children of the Prophetes that were at Beth-él, came
out to Eliáh, and said vnto him, Knowest thou that f Lord wil
take thy master from thine head this day? And he said, Yea, I
knoweth: holde ye your peace.

4 Againe Eliáh said vnto him, Eliáh, tary here, I pray thee: for
the Lord hathe sent me to Ierichô. But he said, As f Lord
liueth, and as thy foule liueth, I wil not leau thee. So they
came to Ierichô.

5 And the children of the Prophetes that were at Ierichô, came
to Eliáh, & said vnto him, Knowest thou, that the Lord wil
take thy master from thine head this day? And he said, Yea, I
knoweth: holde ye your peace.

6 Moreover Eliáh said vnto him, Tary, I pray thee, be it: for the
Lord hathe sent me to Iordén. But he said, As the Lord liueth,
& as thy foule liueth, I wil not leau thee. So they went both
together.

7 And fittie min of the sonnet of the Pro- phetes went and stode on the other side a- farre of, and they two stode by Iordén.

8 Then Eliáh toke his cloke, and wrapt it together, and fmore the waters, and they were deuded hethe: and thether, & they twaine went over on the diye land.

9 Now when they were paffed over, Eliáh said vnto Eliáh, Afise what I shal do for thee before I be taken from thee. And Eliáh said, I pray thee, Let thy Spirit be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou fe me when I am tak n from thee, thou shalt haue it fo: & it not, it shal not be.

11 And as they went walking and talking, beholde, there appeared a charet of fyre, and horfee of fyre, and did feparate them twaine. So Eliáh went vp by a why: le- winde into heauen.

12 And Eliáh sawe it, and he cryed, My father, my father, the cha et of Ifraél, and the horsemen thereof: & he sawe him no more: and he toke his owne clothes, & rent them in two pieces.

13 He toke vp also the cloke of Eliáh that fell from him, and returned, and stode by the banke of Iordén.

14 After, he toke the cloke of Eliáh, that fell from him, and fmote the waters, and said, Where is the Lord God of Eliáh, and he him felfe? Againe also he fmote the waters, and they were feparated this waye and that waye: and Eliáh went ouen.

15 And when the children of the Prophe- tes, which were at Ierichô, sawe him on the other side, they said, The Spirit of Eliáh doeth rest on Eliáh: and they came to mete him, & fell to the ground before him,

16 And said vnto him, Beholde now, there be with thy feruants fiftie strong men: let them go, we pray thee, and feke thy master, if fo be the Spirit of the Lord hathe taken him vp, and cast him vpon some mountaine, or into some valley. But he said, Ye shal not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So they sent fiftie me, which foght there daies, but founde him not.

18 Therefore they returned to him, (for he tamed at Ierichô) and he said vnto them, Did not I say vnto you, Go not?

19 And the min of the citie said vnto Eliáh, Beholde, we pray thee: the fruacion of this citie is pleasant, as thou, my lord, feeft, but the water nnoght, & the groside baren.

20 Then he said, Bring me a newe crufe, & put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast therein the salt, and said, Thus saith the Lord, I haue healed this water: death shal no more come thereof, neither barennes to the ground.

22 So the waters were healed vntil this day, according to the worde of Eliáh which he had spoken.

23 And he wét vp from thence vnto Beth-él. And as he was going vp the waye, lile children came out of the citie, and mocked him, and said vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe & looked on them, and cursed them in the Name of the Lord. And two bearers came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmél, and from thence he returned to Samaria.

CHAP. III.

1 The reign of Iehorám 6 He and Iehohaphát go to warre again. 7 Moab, which rebelled 13 Elijah repro- neeth him, 17 And gnathm our bells water 24 The Maohtes are our time 27 Their King foursforth his fume

1 Now Iehorám the sonne of Abáb began to reigne ouer Ifraél in Samaria, the eighteenth yere of Iehohaphát King of Iudah

& reigned twelve yers.

2 And he wrogt eui in the fight of the Lord, but not like his father nor like his mother: for he toke away the image of Báal that his father had made.

3 Nevertheless, he cleaued vnto b the finnes of Iehohám, the sonne of Nebát, wh made Ifraél to finne, & departed not their fro.

4 Then c Mefhá King of Moáb had flo- re of fhipe, and rendred vnto the King of Ifraél an hundredth thousand lambes,

T.1.

b Meaning, E- liáh: for they thought his be- die and broe cast in some mountaine

1 Because the salt was extra- ordinaria, that douted where he was hero- me, but Eliáh was affured f he was taken vp to God.

Or, Iffeth the tabulizants.

m Thus God gain him pow- er, and cherry to nature, to make that wa- ter profitable for mkt vfe, & before was hurtful.

n Perceiving their malice to bear against the Lord and his worde, he defireth God to take venge- nce of that minute done vnto him.

a Read the an- nounib in the 1 Chap & 17. verse

b He furefi- ded to y goldé ealn a, that Ie- hohám had made

c This was done after f David I ad made the Mo- abits: tribua-
rect to his in- cess.

Elifhas anfwer.

II. Kings.

Moabfacrifice. 336/1224

d Read 1. King-124.

a Meaning, the Viceroy or Lieutenant of the King of Iudáh,
read 1 King 124d "She that were at their feet.

f That is, who was his fervit. g He is able to mstrut vs what is
Gods wil in this poem. h He knew this wicked King wode
have but vfed his counfel to ferve hurme- ne, & therefo- re he
differ- ned to anfwer him. i The wicked oftome not the feruance
of God, but when they are drof by very neces- fite & feare of
prefent dan- get. i God fuffrath his worde to be declared to the
wicked, because of the goldie that a- ne among the He fag
tongs to Gods glo- ne, and fe fir- red vp y pro- pheres hoare to
propherse in He wil not onely miracu- louffy gne put waters,
but your con- mes alfo into your hand. n Thofh God beftome
his benefure for a time vpon his masses, yet he hafhe his
fealene, when he wil take them away, to the mens thfe might fe
his reagrance, & is prepared a- gainft eftem.

& an hundredth thousand rams & the woll.

5 But when Aháb was deade, the King of Moáb rebelled againſt the King of Iſraél.

6 The effore King Iehorám went out of Samaria the ſame ſeaſon, and nombred all Iſraél,

7 And went, and ſent to Iehofhaphát King of Iudáh, ſaying, The Kig of Moáb haſhe rebelled againſt me: wilt thou go with me to batrel againſt Moáb: And he anſwered, I wil go vp: for d I am, as thou art, my people, as thy people, and mine horſes as thine horſes.

8 Then ſaid he, What way ſhal we go vp? And he anſwered, The way of the wildernes of Edóm.

9 So went the King of Iſraél & the King of Iudáh, and the e King of Edóm, and when they had compaſſed the way ſeuē daies, they had no water for the hoſte, nor for the cartel that "followed them.

10 Therefore the King of Iſraél ſaid, Alas, that y Lord haſhe called theſe thre Kigs, to giue them into the hand of Moáb.

11 But Iehofhaphát ſaid, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him: And one of the King of Iſraél ſeruants anſwered, & ſaid, Here is Eliſhá y ſonne of ſhaphát, which f powied water on the hands of Eliáh.

12 Then Iehoshaphát said, s The worde of the Lord is with him.
Therefore the King of Ifraél, and Iehoshaphát, and the King of
Edóm went downe to him.

13 And Elifhá said vnto the King of Ifraél, h What haue I to do
with thee? Get thee to the Prophetes of thy father and to the
Prophetes of thy mother. And the King of Ifraél said vnto him,
i Naye: for the Lord hafhe called these thre Kings, to giue them
into the hand of Moáb.

14 Then Elifhá said, As the Lord of hostes liuech, in whose
fight I stand, if it were not, that I regarde the pefrence of
Iehoshaphát the King of Iudáh, I wolde k not haue loked
toward thee, nor sene thee.

15 But now bring me a minstrel. And when the minstrel i
played, the hand of the Lord came vpon him.

16 And he said, Thus faith the Lord, Make this valley ful of
dyches.

17 For thus faith the Lord, Ye shal nether se winde nor se raine,
yet the valley shal be filled with water, that ye may drinke,
bothe ye and your cartel, and your beastes.

18 But this is a e small thing in the fight of the Lord: for he wil
giue Moáb into your hand.

19 And ye shal fynde euerie strong towne and euerie chief cite, and shal fel euerie fayre, and shal stop all the fountaines of water, and e marre euerie good field with stones.

20 And in the morning when the meat of-firing was offered, beholde, there came water by the way of Edóm: and the country was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able to put on harness, and vppwarde, and stood in their border.

22 And they trofe early in the morning, when the sunne arose vpon the water, & the Moabites sawe the water ouer against them, as red as blood.

23 And they said, O This is blood: y Kings are surely slayne, and one hath smitten another: now therefore, Moáb, to y spoile.

24 And when they came to the hoste of Israél, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pynuaded them, and smote Moáb.

25 And they destroyed the cities: and on all the good field euerie man cast his stone, & filled them, & they stopped all the fountaines of water, and felled all the good trees: onely in y Kir-haráseth left they the stones thereof: howbeit they wete about it with slings, and smote it.

26 And when the King of Moáb sawe that the battel was to fore for him, he toke with him seven hundredth men that drew the sword to breake through vnto the King of Edóm: but they could not.

27 Then he toke his eldest sonne, that should haue reigned in his steade, & offered him for a burnt offering vpon the wall: so that Israél was sore grieved, and they departed from him, and returned to their country.

CHAP. III.

4 God increaseth the vyle to the poore widow by Elifhá. 15 He obteueth for the four hundred a sonne at Gods hand 16 Who dying, 17 He raiseth him vp againe, 18 He maketh swate the pottage, 19 And multiplieth the loanes.

1 And one of the wives a of the sonnes of the Prophetes cryed vnto E. Elifhá, saying, Thy seruāt mine husband is dead, and thou knowest, that thy seruāt did befeare the Lord: and the creditor is come to take my two sonnes to be his bondemen.

2 Then Elifhá said vnto her, What shall I do for thee child me, what hast thou at home. And she said, Thine handmaid hath nothing at home, save a d pytcher of vyle.

3 And he said, Go, and borrowe thee vessels abroad of all thy neighbours, empty vessels, & spare not.

4 And when thou art come in, thou shal: shut the dore vpon thee & vpon thy sonnes, and powie out into e all those vessels and set aside those that are full.

"She is gird him life with a girdle.

9 The fodelive loye of the wicked is but a preparation to their def- truthie, which is at hand.

p Meaning, they followed them into the towne.

9 Which was one of the principal eures of the Moabites, wherein they left nothing, but y walles. 1 Some refer- re it to y King of life: sonne, whome they say he had re- ken in y scarmith, but re- ther it fomed to be his owne sonne, whome he offred to his gods to pacific them, which barbarous crueltie mounde the Israelites hearn of pitie to do- parta.

a Read Chap. 1.6. b And therefore fel not into set by vchrfimes or prodigolitus, but by the hand of the Lord.

c Brome I am poore and not able to pay.

d That God suffereth his many tomes to be brought to extreme necte fine, before he succur them, that afterwar- de they may y more prath his mercie

e The Prophe t declareth herethy vnto her, that God ne- ure falseth to guide for his seruants, these wiues & children, if they cruft in him.

§ S,

The Shunammite.

II. Kings.

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f To augment and increase in the vessels

g God here did not only provide for his seruants, that his diet
shulde be payed, & to keep his doctrine and protesti without
Sádor, but also for his wife and children. Which shulde be
separate from the rest of the house, that he might more com-
fortly give him self to study and prayers.

i Thus the seruants of God are not unthankful for benefits
they receiue. I am content with that that God has the seruants,
and can want nothing that one of do for another. Which then
was a recompence therefore he would & his master shulde
pray to God for her that she might be grateful. Gen. 18, 10.

m His head asked for, and therefore he cayed thus.

5 So she departed from him, and shut the dore upon her, and
upon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne,
Bring me yet a vessel. And he said vnto her, There is no more
vessels. And the oyle ceased.

7 Then she came and tolde the man of God. And he said, Go, and sel the oyle, & pay them that thou art in det vnto, and liuc thou and thy children of the rest.

8 ¶ And on a time Elíshá came to Shuné, & there a woman of great estimation cost: as- ned him to eat bread: and as he passed by, he turned in thether to eat bread.

9 And she said vnto her housband, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make h him a litle chamber, I pray thee, with walles, and let vs set him there a bed and a table & a stole, and a candlestick, that he may turne in thether whe he commeth to vs.

11 ¶ And on a day, he came thether and turned into the chamber, and laye therein,

12 And said to Gehazi his feruán, Call this Shunammite: and when he called her, she stode before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shal we do for thee? Is there anie thing to be spoke for thee to the King or to the captaine of the host? And she answered, I dwel among mine own people.

14 Agane he said, What is then to be done for her? Then Gehazi answered, In dede she hathe: no sonne, and her

housband is olde.

15 The said he, Call her. And he called her, and she stode in the dore.

16 And he said, "At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17 So the womán conceiued, and bare a sonne at that same season, according to the time of life, that Elíshá had said vnto her.

18 ¶ And when the childe was grown, it sel on a day, that he went out to his father, & to the reapers.

19 And he said to his father, m Mine head, mine head. Who said to his feruant, Bea- re him to his mother.

20 And he toke him and brought him to his mother, & he fate on his knees til noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shut the dore upon him, and went out.

22 ¶ Then she called to her housband; and said, Send with me, I pray thee, one of the

yong me & one of the asses: for I wil haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day; it is nether a newe moone nor Sabbath day. And she answered, "All shalbe wel.

24 Then she saddled an asse, and said to her feruant, Dryue, and go forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, & came vnto the man of God to mount Carmel. And whe the man of God saw her ouer against him, he said to Gehazi his feruant, Beholde, the Shu- nammite.

26 Runne now, I say, to mete her, and say vnto her, Art thou in helthe is thine hous- band in helthe? is the childe in helthe? And she answered, We are in helthe.

27 And when she came to the man of God vnto the mountaine, she caught him by his fire: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her foule is "vexed within he; and the Lord hathe hid it from me, and hashe not tolde it me.

28 Then she said, Did I desire a sonne of my lord: did I not say, Discerne me not.

29 The he said to Gehazi; Girdethy loy- nes, and take my staffe in thine hand, and go thy way: if thou mete anie, salute him not: and if anie salute thee, answer him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lord liueh, and as thy foule liueh, I wil not leau thee. Therefore he arose, and followed her.

31 But Gehazi was gone before the, & had layed the staffe vpon the face of the childe, but he nether spake nor heard: wherefore he returned to mete him: and tolde him, saying, The childe is not wakin.

32 ¶ Then came Elíshá into the house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the dore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and v lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hair is vpon his hands, and stretched him selfe vpon him, & the flesh of the childe waxed warme.

35 And he wct from him, and walked vp and downe in the house, & went vp and speed him selfe vpon him: then the childe nee- sed seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and sel at his fete, and Tiii.

a For at fache times the peo- ple were wobe to refer to
prophesies for doctrine and consolation "his peace.

"or, farce of

a In token of humilitie and soy that the had met with him "his,
her fsole as in blister.

p Make fache spede that no- thing may let thou in v way,
Luke. 10, 4.

9. The like did filsiah to the widower. Sion at Saraphas 1.

King 17, 21 and I Paul 40, 20, in figuilying v eve that eght
to be in them, exerbeate the waste of God and are diftri-
buters of the spiritual life.

r Meaning, of ten times.

Naamán the Syrian.

II. Kings.

Eliffa. 338/1224

f That is, in the land of If- raél.

t Which the Apoxiferian call collo- quintide, and is moſte vele-
ment and dan- gerous in por- ging.

They feared y they were poyfoned, be- cause of the bitternes.

x It is not the quantitie of bread that fa- tiffieth, but y bliffing that God giueth

a Here appea- reth that amfig the unfideles God hath his, and alfo that the unfideles have them in ultimation, & do good to their confitrey. "Rhefhe was before. b Meaning, E- liffa.

c That is, Naamán volde it to the King of Syria.

d To give this as a prefent to the Prophet "Rhe is his head.

bowed her felfe to the ground, and toke vp her fonne, and went out.

38 Afterwarde Eliffa returned to Gilgál, and a famine was in the f land, and the childré of the Prophetes dwelt with him. And he laid vnto his feruant, Set on the great pot, and feethe pottage for the chil- dren of the Prophetes.

39 And one went out into the field, to ga- ther herbes, and founde, as it were, a wilde vine, and gathered thereof 1 wilde gour- des his garment ful, and came and fhred them into the pot of pottage: for they knewe it not.

40 So they powered out for the men to eat: and when they did eat of the pottage, they cryed out, and laid, O thou man of God, u death u in the pot: and they colde not eat thereof.

41 The he laid, Bring meale. And he caft it into the pot, and laid, Powre out for the people, that they may eat: & there was

no- ne euil in the pot.

42 ¶ Then came a man from Baal-lhalísha, and broght the man of God bread of the first frutes, euen twentie loaves of barley, & full eares of corne in y hufke. And he said, Giue vnto the people, that they may eat.

43 And his seruant answered, How shulde I set this before an hundred men? He said againe, Giue it vnto the people that they may eat: for thus sayth the Lord, They shal eat, and there shal remaine.

44 So he set it before them, and they did eat, and left ouer, according to the worde of the Lord.

CHAP. V.

1 Naamán the Syrian is healed of his leprosie. 16 Eli- sha refuseth his gifts 27 Gehazi: 11 stricken with leprosie, because he took money, & ruined the Naamán.

2 Now was there one Naamán captaine of the hoste of the King of Arám, a great man, and honorable in the sight of his lord, because that by him y Lord had delivered the Aramites. He also was a mightie man and valiant, but a leper.

3 And the Aramites had gone out by bands, & had taken a little maid of the land of Israél, and she serued Naamans wife.

4 And ſhe ſaid vnto her maſties, Wolde God my lord were with the b Prophet that is in Samaria, he wolde ſoone deliuer him of his leproſie.

5 And c he went in, and tolde his lord, ſaying, Thus and thus faith the maid that is of the land of Ifraél.

6 And the King of Arám ſaid, Go thy way thether, and I wil ſend a letter vnto the King of Ifraél. And he departed, and d toke "with him ten talents of ſiluer, and fix thouſand pieces of golde, and ten cha- ge of raiments,

6 And broght the letter to the King of If-

raél to this effect, Now when this letter is come vnto thee, vnderſtád, that I haue ſent thee Naamán my ſeruát, that thou mayeſt heale him of his leproſie.

7 And when the King of Ifraél had red the letter, he rent his clothes, and ſaid, Am I God, to kil and to giue life, that he doeth ſend to me, that I ſhulde heale a man from his leproſie? wherefore confidre, I pray you, and ſe how he ſeketh a quarel againſt me.

8 But when Eliſſa the man of God had heard that the King of Ifraél had rent his clothes, he ſent vnto the King, ſaying, 2 Wherefore haſt thou rét thy clothes? Let him come now to me, and he ſhal knowe, that there is a Prophet in Ifraél.

9 ¶ Then Naamán came with his horfes, & with his charets, and ftode at the dore of the houle of Eliffa.

10 And Eliffa fent a meffenger vnto him, faying, Go and wafh thee in Iordén feuen times, and thy flefh fhall come againe to thee, and thou fhalt be cleanfed.

11 But Naamán was f wroth & went away, and laid, Beholde, I thought with my fel- fe, He wil furely come out, and ftand, and call on the Name of the Lord his God & put his hand on the place, and heale the leprofie.

12 Are not Abaná and Pharpár, riuers of Damafcus, better then all the waters of If- raél may I not wafh me in them, and be cleanfed? So he turned, and departed in difpleafue.

13 But his feruants came, and fpake vnto him, and laid, s Father, if the Prophet had cómaided thee a great thing, woldeft thou not haue done it? how much rather then, whé he faith to thee, Wafh, and be clean?

14 Then went he downe, and wafhed him felfe feuen times in Iordén, according to the faying of the má of God: and his flefh came againe, like vnto the flefh of a life childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & ftode before him and laid, Beholde,

now I know that there is no God in all y worlde, but in Ifraél:
now thee feue, I pray thee, take "a rewarde of thy feruant.

16 But he laïd, As the Lord liueth (before whome I ftád) I wil
not receiue it. And he wolde haue conftained him to receiue it,
b but he refufed.

17 Mortouer Naamán laïd, Shal there not be giué to thy feruant
two mules loade of this earth? for thy feruant wil hence for the
offer neither burnt facrifice, nor offring vnto anie other god,
faue vnto the Lord.

18 Hei en the Lord be merciful vnto thy feruant, that when my
mafter goeth into the houfe of Rimmón, to worfhip there,

a The Prophet rebuketh the King betanfe he did not ci- fider
that God was true in his promes & the- refore wolde not leene
his Church defti- tute of a Pro- phes, whole prayers he wolde
heare, and to whome other fhulde have reconfte for confire.
"Manz reafon mormureth, when it confi- dereth only the fignet
and outwarde things & hache not regarde to the worde of God,
which is there con- tained.

g This defi- neeth that fer- uants oght to refuence and lonet
their ma- fters as childré their faith is, and likew ife mafter now
and their feruants muſte be fi- ftioned as to- worde their
children

Luk. 4. 17.

"Rhe Meffing. b So the Lord commandeth that they that receiue freely fhulde giue alfo freely. He feiith his conftaunce wolded in be- ing prefent at idoles feruate, and therefore defiuch God to forgiue hi, left others by his example might fail to idolgete: for as for his owne perte he ciffefeth that he wil never ferue anie, but the true God.

and

Gehazis plague.

II. Kings. Elif has prayer. 167 639/1224

The Prophet did not approve his act, but after 9 commune manner of fpeech, he bidder him fare wel.

Declaring thereby what honour and at-felt to be here to the Prophet his master.

Or, for ferf, or, for it place.

Naaman's feruants.

Was not 1 26 prefent with thee in fpirit:

That is money to by poffeffions with: meaning, if it is deteftable in the feruants of God to have courteous mindes To be an example to all fuchs, as by whose court- tows Gods words might be slandered.

a Or a piece of wood he to buy lde with

and leaneth on mine hand, and I bowe 3 my felfe in the houle of Rimmón: when I do bowe downe, I fay, in the houle of Rimmón, the Lord be merciful vnto thy feruant in this point.

Vnto whome he faid, 4 Go in peace. 5 So he departed fró him about halfe a daies iourney of grounde.

And Gehazi the feruant of Elifhá the má of God faid, Beholde, my mafter hath epared this Aramite Naamán, receuing nôt thofe things at his hád that he broght as the Lord liueh, I wil run after him, and take fomewhat of him.

So Gehazi followed fpedely after Naamán. And when Naamán fawe him running after him, 1 he light downe from the chalet to mete him, and faid, Is all wel?

And he anfwered, All is wel: my mafter hath e fent me, faying, Beholde, there be come to me, euen now from mounte Ephráim two yong men of the children of the Prophetes: giue them, I pray thee, a talent of filuet, and two chage of garmets.

And Naamán faid, Yea, take two taléts: and he compelled him, and bounde two talents of filuet in two bags, with two change of garments, and gaue them vnto two of his feruáts, that they might beare them before him.

And when he came to the towe, he toke them out of their háds, and layed them in the houle, and fent away the men: 2 and they departed.

Then he went in, and fto de before his mafter. And Elifhá faid vnto him, Whêce comcest thou, Gehazi: And he faid, Thy feruant went no whether.

But he faid vnto him, 3 Went not mine heart with thee when the man turned againe from his chalet to mete thee: Is this a time to take money, and to receiue garments, 4 and olues, and vineyardes, and fhepe, and oxen, and men feruants, and maid feruants?

The lepi ofie therefore of Naamán fhall cleaue vnto thee, & 5 to thy fede for euer. And he wêt out from his prefence a lepre white as fnowe.

CHAP. VI.

Elifhá maketh yúrú to fwmme aloue the water 1 He defilefeth the King of Syrias counfel to the King of Ifraél 13 Who fending certene to take him, were kept faft in Samaria. 14 Samaria is befieged and indu-reth extreme famine.

And the childré of the Prophetes faid vnto Elifhá, Beholde, we pray thee, the place where we dwel with thee, is to little for vs.

Let vs now go to Iordén, that we may take thence euerie man a 2 beame, and make vs a place to dwel in. And he answered, Go.

And one faid, vouchafe, I pray thee, to go with thy feruants.
And he answered, I wil go.

So he went with them, and when they came to Iordén, they cut
downe wood.

And as one was felling of a tre, the yron 10, the axe fel into
the water: thê be cryed, & faid, A-las mafter, it was but
borrowed.

And the man of God faid, Where fel it? And he fhewed him
the place. Then he cut downe a piece of wood, and caft in
thether, and he caifed the yron to 6 fwmme.

Then he faid, Take it vp to thee. And he ftretched out his hand,
and toke it.

Then the King of Arám waired againft Ifraél and toke counfel
with his f. ruants, and faid, In 7 fuche and fuche a place fhall be
my campe.

Therefore the man of God fent vnto the King of Ifraél, faying,
Beware thou go not ouer to fuche a place: for there the
Aramites are come downe.

So the King of Ifraél fent to the place which the man of God
tolde him, & warned him of, and 8 faued him felfe from
thence, not once, nor twife.

And the heart of the King of Arám was troubled for this thing: therefore he called his feruants and faid vnto them, Wil ye not fhew me, which of vs bewareeth our counfel to the King of Ifraél?

Then one of his f. ruants faid, None, my lord, ó King, but Elifhá the Prophet that is in Ifraél, telleth the King of Ifraél, euer the wordes that thou fpeakeft in thy 9 pri- uie chamber.

And he faid, Go, and efpie where he is, that I may fend and fetch him. And one tolde him, fayig, Beholde, he is in Dothán.

So he fent thether hoifes, and charets, and a 10 mightie hofte: and they came by night, and compaffed the citie.

And when the feruant of the má of God aiofe early to go out, beholde, an hofte compaffed the citie with hoifes and charets. Then his feruant faid vnto him, Alas mafter, how fhall we do?

And he answered, s Feare not: for they that be with vs, are more then they that be with them.

Then Elifhá prayed, & faid, Lord, I befeche thee, opé his eyes, 11 that he maie fee. And the Lord opened the eyes of the feruát, & he looked, & beholde, the mountaine was full of hoifes & charets of fyre round about Elifhá.

So they came downe to him, but Elifhá prayed vnto the Lord, & faid, Smite this people, I pray thee, with blindness. And he

fmote them with blindenes, according to the worde of Elifhá.

And Elifhá faid vnto them, This is not the way, nether is this
the citie: followe

h God wrought this miraculously to confirm the amosion of
Elifhá, to whome he had giuen fuche abondize of his Spirit. c
Meaning, y he wolde lie in an-buffe & take the Ifrae-lists at to-
wares

d The wicked compare nothing fo craft-ely, but God can
reueille it to his feruán & caufe their counfel to be difeled.

e There is nothing fo ferent that thou caift go about, but he
knoweth it, & difeouersh it vnto his King.

f Thogh it had bene nothing in mans audgement to haue taken
Elifhá, yet y wicked euer downe & thibe this are meuer able to
prepare power young, thogh it be but againft one, or a fewe

g For he was affured of Gods helpe, & that millions of Angels
camped about the godlie to defi-ner them

h That he may beholde how thou haft prepared an armie to re-
fcue vs 1 Meaning, the Syrians his enemies, which came
downe, thinking them felfets fare of him.

T.iii.

A famine in Israel.

II. Kings.

Fourie lepers. 340/1224

k Thus he did being led by the Spirit of God & not be- cause
he fought his own re- vergence, but only to set for the glorie of
God.

l The wicked viz returns & game words towards the feminine
God, when they thank to have into comedi- ble by them,
though in their heart they did not abide did.

m For this ge- lie untruth & the miracle wrought by the
Prophet, did more pernicious for commune question, than if
they had been adnexa- me in battle: for they recur- nered no
more at that time to fight against Israel, or to that King's deeds.

n The Cherries wrote, if they burned it in large for lack of
wood.

a Meaning, a not kind of vital, as con- ne and wise, &c.

D. 16, 17.

No, under his clothes. p Thus hypo- crises, when they (i.e.
God) neigenes, thinks to plea- se his in out- ward ceremo-
nies, whose in prosperity, they will not know.

q Meaning, re- boram & faith some who kil- led the Pro-
pheres & cau- fied Naboth to be finned.

me, and I will lead you to the man whom ye feke. But he led them to Samaria.

10 And when they were come to Samaria, Elisha said, Lord, opé their eyes that they may fe. And the Lord opened their eyes, and they faw, and beholde, they were in the middes of Samaria.

21 And the King of Israel said vnto Elisha when he faw them, My father, shal I smite them, shal I smite them?

22 And he answered, Thou shalt not smite them: doest thou not smite them that thou haft taken with thy swore, & with thy bowe? but the bread and water before the, that they may eat and drink and go to their master.

23 And he made great preparation for the: & when they had eaten & dronken, he sent them away: and they went to their master. So the bands of Aram came = nomore into the land of Israel.

24 But afterwards Ben-hadad King of A- ram gathered all his hoste, and went vp, & besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it vntil an asses head was at foure score pieces of siluer, and the fourth parte of a kab of dooues = dounge at fine pieces of siluer.

26 And as the King of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, o King.

27 And he said, doing the Lord doeth not succour, thee, how shulde helpe thee with the barne, or with the wine presle?

28 Also y King said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eat him to day, and we wil eat my sonne to- morowe.

29 So we fod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hathe hid her sonne.

30 And when she King had heard y wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had sackcloth within avgon his flesh)

31 And he said, God do so to me and more also, if the head of Elisha the sone of Sha- phat shal stand on him this day.

32 (Now Elisha fate in his house, and the Elders fate with him) And the King sent a man before him: but before the messenger came to him, he said to the Elders, So ye not how thus a murtherers sonne hathe sent to take away mine head? take hede when the messenger commeth, or shut the dore, and hadle him roughly at the dore: is not the sound of his masters fese behind him?

33 While he yet talked with the, beholde,

the messenger came downe vnto him, & said, Beholde, this euil cometh of y Lord: shulde I attend on the Lord any longer?

CHAP. VII.

1 Elisha propheseth plaster of vuralle and other things to Samaria. 2 The Syrians runne away, and have no man following them 17 The prince that wode not bele- ne the words of Elisha is troden to death.

1 Then Elisha said, He are ye the words of the Lord: thus saith the Lord, Tomorowe this time a measure of fine floure shalde solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the King leaned, answered the man of God, and said, Thooth the Lord wode make windows in the heau, colde this thing come to pass? And he said, Beholde, thou shalt fe it with thine eyes, but y shalt not eat thereof.

3 Now there were foure leprouse men at y centing in of y gate: and they said one to another, Why fit we here vntil we dye?

4 If we say, We wil entice into the citie, the famine is in the cutie, & we shal dye there: and if we sit here, we dye also. Now there- fore come, and let vs fall into the campe of the

Aramites: if thei faue our liues, we shal liue: & if they kil vs, we are but dead.

5 So they lose vp in the twilight, to go to the campe of the Aramites: and when thei were come to the vmoste parte of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of y Aramites to heare a noise of chariets & a noise of horses, or a noise of a great armie, so y they said one to another, Behol- de, the King of Israel hath hired against vs the Kings of the Hittites, & the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, & left their tentes & their horses, & their asses, even the campe as it was, and s fled for their liues.

8 And when these lepers came to y vmoste part of the campe, they entred into one tent, and did eat and drink, and carried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & carried thence also, and went, and hid it.

9 Then said one to another, We do not wel: this day is a day of good ridings, and we holde our peace, if we tarry til day light, some mischief wil come vpon vs. Now therefore come, let vs go, and tel the Kings housholde.

10 So they came, & called vnto the porters of the citie, & tolde the, saying, We came to the campe of the Aramites, & lo, there was no man there, nether voyce of ma, but ho. ses

r So the wie- led fall into a rage & de'pe, ration, if they sode not fo dome remedy against their affections.

a The godin are cure af- red of Gods helpe in their necessities, but the times and houres are nort cruciled by Gods Spa- rie

b To whom the King gave the charge & meresight of thing un-vert 17

c He mocheth at y Prophe- tes' words, saying that if God caused downe come fiith heaven y this colde not come to pass.

d They misde- lie shalde pu- nished hereto, with thou shalt fe this mira- cle & yet not he partaher increm?

e For it was commanded on the Lawe that they shulde dwel aparte & not an-fg the- re brethren, Lem. 41 46

f Thus God nethd no great prepara- tion to do hove the wicked, though there be ment fo many fue he can fea see them with a shalde noise or shaking of clants.

g The wicked nde no great ter entree the their own of farne to put fue them.

on, we shall not find for our fante.

Incredulitie rewarded.

II. Kings.

Hazael.

168 841/1224

b He mitru- hed y Prophe- ters wordes, & therefore col- de
before no- thing, as they which are mo- re politike then god-
forever cast more perils then needeth

I There are no more left, but that, or the rest are consumed
with the fount on as the rest of the people. No, two horses, of
the chores, which were ac- composed to draw in the cheres.

k Which he spake by the mouth of Eli shá vert?

l As the peo- ple pretied out of y gate to runse to y Syrians
tentes where they had heard was meat, & great spoils left.

horses tyed and asses tyed: and the tentes are as they were.

11 And the porters cryed and declared to the Kings house
within.

12 Then the King arose in the night, and said vnto his seruants,
b I wil shewe you now, what the Aramites haue done vnto vs.
They knowe that we are assamished, therefore they are gone
out of the campe to hide them selues in the field, saying, When

thei come out of the citie, we shal catche them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now sue of the horses that remaine, & are left in the citie, f behol- de, they are enen as all the multitude of Israel that are left the tein: beholde, I say, they are as the multitude of the Israelites that are consumed & we wil send to se. 14 So they toke two chatets of horses, and the King sent after the hoste of the Ara- mites, saying, Go and se.

15 And they went after them vnto Iorden, and lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their haste: & the messengers re- turned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two mea- sures of barley at a shekel k according to y wode of the Lord.

17 And the King gave the prince (on whose hand he leaned) the charge of the gate, & the people l trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the King came dow- ne to him.

18 And it came to passe, as the man of God had spoken to the King, sayig, Two mea- sures of barley at a shekel and a measure

of fine floure shalbe at a shekel, comorowe a- bout this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Thogh the Lord wode make windowes in the heauen, colde it come so to passe: And he said, Beholde, y shalt se it with thine eies, but thou shalt not eat thereof.

20 And so it came vnto him: for the peo- ple trode vpon him in the gate, and he dyed.

CHAP. VIII.

Elisha propheseth vnto the Shunammite the dearth of seuen yere 12 He propheseth to Hazael that he shalbe King of Syria 13 He rougheth after Benhadad. 14 I do vam rougheth ouer Judah. 15 Edim faileth from In- dah Oba, job fucedeth Icheram.

Chap 4.25. a where thou canst finde a commodious place to dwell, where as is pleatie.

1 Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and soourne where thou a canst soourne: for the Lord hathe called for a famine, &

it cometh also vpon the land seuen yeres. 2 And the woman arose, and did after the saying of the man of God, and went

bothe she & her housholde and soourned in the land of the Philistims seuen yeres.

3 ¶ And at the seuen yeres end, the woman returned out of the land of the Philistims and went out b to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruāt of the man of God, saying, Tel me, I praye thee, all the great aces, that Elisha hathe done.

5 And as he tolde c the King, how he had restored one dead to life, beholde, the wo- man, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, d King, this is the woman, and this is her sonne, whome Elisha restored to life.

6 And when the King asked the woma, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are hers, and all the d frutes of her landes since y day she left the land, eue vntil this time.

7 ¶ Then Elisha came to Damascus, & Ben- hadad the King of Aram was sicke. & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazael, Take a present in thine hand, and go mete the man of God, that thou mauest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 ¶ So Hazael went to mete him, and toke the present in his hand, and of euerie go- od thing of Damascus, euen the burden of fourty camels, and came and stode be- fore him, and said, Thy sonne Ben-hadad King of Aram hathe sent me to thee, say- ing, Shal I recouer of this disease?

10 And Elisha said to him, Go, & say vnto him, Thou shalt f recouer: howbeit y Lord hathe shewed me, that he shal surely dye. 11 And he loked vpon him stedfastely til Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why wepeth my lord? And he answered, Bgcaufe I knowe the e- uil that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fyre, and their yog men shalt thou slay with the swore, and shalt dashe their in- fants against the stones, & sent in pieces their women with childe.

13 Then Hazael said, What is thy seruant a c dog, that I shulde do this great thing? And Elisha answered, The Lord hathe shewed me, y thou shalt be Kig of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shuldest recouer.

T.iiii.

b That is to complainne on the which had taken her pof falsils
whiles she was abset.

c Gods wilder ful providence apprehend in this that he caused
y king to be desirous to hears of his whome befo- re he
comem- ned, & also he reby prepared an entrance to the poore
wa- dows fate.

d The King caused that to be safely re- flored which was
wrong: sel- ly holden fob- ber

e Of all the chiefest & pre- cious things of y country.

f Meantg that he shulde re- couer of this did a fischut be knew
e y this messenger Ha- zael shulde shalt him to obscure the
kingdoms.

g That t shul- de be without all humaniste and pites.

Iehoram, Ahaziah.

II. Kings.

Iehú anointed.

h Vnder pre- tence to re- trish or cafe him, he flyfed him with this cloth.

2 Chro 21, 4.

1 Read Chap 1,17

h He was thir med in his king dome after his fathers death

1 The holy God shrewn hereby what danger it is so myn: with in- fidias 2 Sam. 7,13.

m Which had been fobish from David's sine until this time of Ieho- ram.

n This was a citie in Iudáh given to the Linites, Ioh 21,12, and after turned from King Iehorám bec, site of his Ioháim.

2 Chro. 22,2.

o Which is to be enterfand, that he was made King, when his fa- ther reigned, but after his fathers death he was confi- med King, whf he was fourve two yere olde, at 2 Chr 22,2.

p Which was a citie in f tri he of God be- yonde Iordén q This is a ci- tie belonging to the tribe of Míchea.

15 And on the morow he toke a thicke cloth and dipt it in water, and h spread it on his face, and he dyed: & Hazaél reigned in his fteade.

16 ¶ Now in the fiftē yere of Iorám the sonne of Aháb King of Ifraél, and of Ie- hofhaphát King of Iudáh, Iehorám the sonne of Iehofhaphát King of Iudáh began h to reigne.

17 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierufalém.

18 And he walked in the wayes of the Kíngs of Ifraél, as did the houfe of Aháb: for f 1 daughter of Aháb was his wife, and he did euil in the fight of the Lord.

19 Yet the Lord wolde not deltroy Iudáh, for Daud his feruants fake, as he had promised him to giue him a light & to his children for euer.

20 ¶ In thofe dayes Edóm m rebelled from vnder the hand of Iudáh, & made a King ouer them felues.

21 Therefore Iorám went to Zair, and all his charets with him &c he arofe by night, and fmote the Edomfites which were about him with the capraines of the charets, and the people fled into their tentes.

22 So Edóm rebelled from vnder the hand of Iudáh vnto this day, then a Libnáh rebelled at that fame time.

23 Concerning the rest of the actes of Iorám and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

24 And Iorám slept with his fathers, & was buryed with his fathers in the citie of Daud. And Ahaziah his fonne reigned in his fteade.

25 ¶ In the twelfy yere of Iorám the fonne of Aháb King of Ifraél did Ahaziah the sonne of Iehorám King of Iudáh begin to reigne.

26 Two and twentie yere olde was Aha- ziah when he began to reigne, & he reig- ned one yere in Ierufalém, & his mothers name was Athaliáh f daughter of Omri King of Ifraél.

27 And he walked in the way of the houfe of Aháb, and did euil in the fight of the Lord, like the houfe of Aháb: for he was the fonne in lawe of the houfe of Aháb.

28 And he went with Iorám the fonne of Aháb to warre agaist Hazaél King of A- rá in Ramóth Gileád, and the Arami- tes fmote Iorám.

29 And King Iorám returned to he healed in Ixreél of the wounds which the Ara- mites had giuen him at Ramáh, when he foght against Hazaél King of Arám. And Ahaziah the fonne of Iehorám King of Iudáh went downe to fe Iorám the sonne of Aháb in Izreél, becaufe he was ficke.

CHAP. IX.

6 Iehú is made King of Ifraél, 24. And killeth Iehorám the King thereof, 27. And Ahaziah, other wife called Oeluc, 28, the King of Iudáh, 33. And Iehorám Ie- zebel to be caft downe and of it window, and the dogs did eat her.

1 Then Elihá the Prophet called one of the children of the Prophetes, and faid vnto him, a Girde thy loynes and take this boxe of oyle in thine hand, and get thee to Ramóth Gileád.

2 And when thou commit thether, Ioke where is Iehú the fonne of Iehofhaphát, the fonne of Nimfú, and go, and make him a life vp from among his brethren, & lead him to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head, & fay, Thus fayeth the Lord, I haue anointed thee for King ouer Ifraél, then opin the dore, and flee without anie tarying.

4 So the feruant of the Prophet gate him to Ramóth Gileád.

5 And whê he came in, beholde, the caprai- nes of the armie were fitting. And he faid, I haue a mellage to thee, & capraine. And Iehú faid, Vnto which of all vs 2 And he answered, To thee, & capraine.

6 And he arofe, and went into the houfe, and he powred the oyle on his head, and faid vnto him, Thus faith the Lord God of Ifraél, I haue a anointed thee for King ouer the people of the Lord, encio ouer If- raél.

7 And thou shalt fmite the houfe of Aháb thy master, that I may auenge the blood of my feruants the Prophetes, & the blood of all the feruants of the Lord of the hand of Iezébel.

8 For the whole houfe of Aháb fhalbe destroyed: and I wil cut of from Aháb, him that maketh water against the wall, as wel him that is shut vp, as him that is left in Ifraél.

9 And I wil make the houfe of Aháb like the houfe of Ieroboám the fonne of Ne- bát, & like the houfe of Baafhá the fonne of Ahizáh.

10 And the dogs fhal eat Iezébel in the field of Izreél, and there fhalbe none to burye her. And he opened the dore, and fled.

11 ¶ Then Iehú came out to the feruants of his lord. And one faid vnto him, Is all wel? wherefore came this 4 mad fellowe to thee? And he faid vnto them, Te knowe the man, and what his talke was.

12 And thei faid, It is falfe, tel vs it now. Then he faid, Thus and thus fpake he to me, faying, Thus faith the Lord, I haue anointed thee for King ouer Ifraél.

1 Kín. 19, 17. 2 Prepare thy self: to go diligently about thy business for in thofe connects they vied long garments, which they tucked vp, when they wet about car neft lufters "fide from the ber to chamber.

b This annoi- ting was for Kings, Prieds & Prophetes, which were all figures of Mefizáh, in whome these three offices were accom- plished

1 Kín. 25, 21.

1 Kín. 14, 16. & 21, 22.

1 Kín. 14, 16. & 21, 30.

2 King 25, 3. 4 Th. 1, is the rest of the ar- mie, whome he called be- fate, his bre- thren veriz. 6 In this efla- mation the worlds hacha the members of God, nor- withholdg for afmoche as f worde haine enter fundered the children of God, (yea they called f sonne of God a decemer & faid he had f deuil; therefo- re they oght- not to be dif- congrd.

13 Then

Iorám flayne.

II. Kings. Iezébel flayne. 169 343/1224

Chap 8, 19.

e God had thus ordered, as is red. Chro 21, 7. 7 this wicked & abolatrous King, who was more ready to gratifie wit ked Iorám, the to obey 7 wil of God, ftulde perish w him, by whom men nes he thuch: to have bone Stronger.

Or, ftillum me.

f As one that were earnestly about his ex- terprife.

g Meaning that Ioráfmuche as God is there entente becon- fe of their fon- nes, that he wil over ftire vp fome to reud- g his canfe.

13 Then they made hafte, and toke euerie man his garment, and put it vnder him on the top of the ftaires, and blewe the trumpet, faying. Ichú is King.

14 So Ichú the fonne of Iehofhaphát the fonne of Nimfhi colpired againft Iorám (Now Iorám kept Ramóth Gileád, he & all Ifrael becaufe of Hazaél Kig of Arám.

15 And • King Iorám returned to be hea- led in-Izreél of the woundes, which the Aramites had giuen him, when he fought with Hazaél King of Arám) and Ichú faid, If it be your mindes, let no man de- parte and efcape out of the citre, to go & tel in Izreél.

16 So Ichú gate vp into a charet, and went to Izreél: fon Iorám laye theie, and • Aha- ziah King of Iudáh was come downe to fe Iorám.

17 And the watcheman that ftode in the towre in Izreél, fpyed the companie of Ie- hú as he came, and faid, I fe a companie. And Iehorám faid, Take a horfe man and fend to mete them, that he may fay, Is it peace?

18 So there went one on hofi, backe to mete him, and laid,
Thus faith the King, Is it peace? And Ichú laid, What haft thou
to do with peace? • turne behinde me. And the watchemá tolde,
faying, The meftin- ger came to them, but he commeth not
againē.

19 Then he fent out another on horfebac- ke, which came to
them, and laid, Thus faith the King, Is it peace? And Ichú an-
fwered, What haft thou to do with peace? turne behinde me.

20 And the watchman tolde, faying, He ca- me to them alfo,
but commeth not againē, and the marching o like the marching
of Ichú the fonne of Nimſhi: for he mar- cheth f furrouſly.

21 Then Iehorám laid, Make readie: and his charet was made
readie. And Ieho- rám King of Ifrael and Ahaziáh King of
Iudáh went out etheſ of them in his cha- ret againſt Ichú, and
met him in the field of Nabóth the Izreelite.

22 And when Iehorám ſawe Ichú, he laid, Is it peace, Ichú?
And he answered, What I peace? the whoredomes of thy
mother Iezébel, and her witchcraftes are yet in great number.

23 Then Iehorám turned his hand, & fled, and laid to Ahaziáh,
O Ahaziáh, there is treafon.

24 But Ichú toke a bowe in his hand, and ſmote Iehorám
betwene the ſtulders, that the aowe went through his heart: and
he fel downe in his charet.

25 The laid Ichú tp Bidkár a captaine, Ta- ke, or faft him in
fome place of the field of Nabóth the Izreelite: for I remember
that when I and thou rode together after Aháb his father, the
Lord • layed this bur- den vpon him.

26 • Surely I haue fene yefterday the blood of Nabóth, and the
blood of his f fonnes, faid the Lord, and I wil render it thee in
this field, faith the Lord: now therefore take and caft him in the
field, according to the worde of the Lord.

27 But when Ahaziáh the King of Iudáh fawe this, he fled by
the way of the gardé houfe: and Ichú purftied after him, & faid,
Śmite him alfo in the charet: or thei fmote him in the going vp
to Gur, which is by Ibleám. And he fled to: Megiddó, and there
dyed.

28 And his feruants caryed him in a charet to Ierufalém, &
buried him in his fepul- chie with his fathers in y citre of
Daud.

29 And in the e eleuenth yere of Iorám the fonne of Aháb, begá
Ahaziáh to reig- ne ouer Iudáh.

30 And when Ichú was come to Izreél, Ie- zébel heard of
imand peinteft her face, and tired her hgal, & looked oukat a
wyndow.

31 And as Ichú entred at the gate, she said, Had • Zimri peace,
w flewe his mafter?

32 And he lift vp his eyes to the windowe, and said, Who is on
my fide, who: Then two or the of her! Eunuches looked vnto
him.

33 And he said, Cast her downe: and they cast her downe, • and
he spinkled of her blood vpon the wall, and vpon the horses,
and he trode her vnder fote.

34 And whé he was come in, he did eat and drinke, and said,
Villice now yonder curfed woman, and bury her: for she is a •
Kings daughter.

35 And thei went to bury her, but thei found no more of her
then the skul & the fete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he said,
This is the worde of the Lord, which he spake by his seruánt
Eliáh the Tifhibire, saying, • In the field of Izre- él shall the
dogs eat the fi, sh of Iezébel.

37 And the carkeis of Iezébel shall be as dung vpon the grounde
in the field of Iz- reél, so y none shall say, • This is Iezébel.

CHAP. X.

4 Ichú causeth the seruants sonnes of Aháb to be flayne. 13 And
after that fury and vpon of Ahaziáh's brethren 15 He killed

also all the proofs of 'Bani 35. After his death his some
reigneth in his stande.

1 A Háb had now leuntie • sonnes in Samaria. And Ichú wrote
letters, & sent to Samaria vnto the rulers of Izreél, or to the
Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter cometh to you, (for ye haue with you
your maffes sonnes, ye haue with you bothe chaites and

or, hate the prepare a- galeh him. 1 King 21, 29

h By this place is to cndde, that Iezébel caused fothe Nabóth
& his sonnes to be put to death y Aháb might enuoye his v-
neyarda more quietly: for elz his children might haue claimed
possession

i After that he was wound- ed in Samaria he fled to Me- giddó,
which was a coute of Iudáh

k This is, eleven whole ye- raffor Chap. 8, 21 before, when he
said that he began to reigne the twelve yere of Iorám; he taketh
parte of y yere for the whole

l 8. ing of an hamte & cruel nature, the wode: shi re- temt her
prin- celie fate and dignitie m As though the wode lay, Can any
craie- ter, or any y rifeth against his suprior, haue good sue cell,
read?: King 10, 20. Or, chief fer- uants.

n This he did by the motion of the Spirit of God, y but blood
ftulde he fhed, that had fhed the blood of smo- cent, to be a
fpectacle and example of God's uelge- ments to all tyrants o To
wit of y Kig of Iezébel, i King, 16, 31 "the by the he idy"

1 King 21, 29 p Thus God's imagement ap- peare even in this
worlce a- guith the fhaf fupprife his worde & per- feruate his
fer- uants

a The fcrip- ture with to call the fonnes & are other children, or
nephowes.

V.1.

Ahabs fonnes flayne.

II. Kings.

Baals prieffts flayne. 244/1224

b He wrote this to prove them whether that wode ex- ke his
parte or no.

horfes, and a defenfed citie, and armour)

3 Cfider therefore which of your mafters fonnes is beft and
moft mete, &c fet him on his fathers throne, and fight for your
mafters houfe.

4 But thei were exceedingly afraied, & laid, Beholde, two
Kings colde not ftand befo- re him, how fhaf we then ftand)

5 And he that was gouetnour of Ahabs houfe, and he that ruled the citie, and the Elders, and the bringers vp of the childre fent to Iehú, faying, We are thy feruants, and wil do all that thou fhalt byd vs: we wil make no King: do what femeth good to thee.

6 ¶ Then he wrote another letter to them, fayig, If ye be mine, & wil obey my voice, & take the header of the men that are your mafters fonnes, and come to me to Izreel by tomorowe this time. (Now the Kings fonnes, even feuenty perfones were with the great men of the citie, which broght them vp)

7 And when the letter came to them, they toke the Kings fonnes, and flewe the fe- uenty perfones, and laied their heads in baffees, and fent them vnto him to Iz- reel.

8 ¶ Then there came a meffenger & tolde him, faying, Thei haue broght the heads of the Kings fonnes. And he faid, Let the lay them on two heapes at the entrung in of the gaie vntil the morning.

9 And whē it was day, he went out, & ftode & faid to all the people, Ye be & righteous: beholde, I confpnted againft my mafter, & flewe him: but who flewe all thefe?

10 Knowe now that there fhall fall vnto the earth nothing of the worde of the Lord, which the Lord fpake concerning y houfe of Aháb: for the Lord hathe broght to paffe the things that he fpake " by his fer- uant" Eliáh.

11 So Iehú flewe all that remayned of the houle of Aháb in Izreel, and all that were great with him, and his familiars and his • priests, fo that he let none of his re- maine.

12 ¶ And he arofe, and departed and came to Samaria. And as Iehú was in the waye by an houle where the fhepherdes did there,

13 He met with the brethren of Ahaziáh King of Iudáh and faid, Who are ye? And thei anfwieied, We are the brethren of Ahaziáh, & go downe to falute the children of the King and the children of the quene.

14 And he faid, Take them aliue. And thei toke them aliue, & flewe them at the well befide the houle where y fhepe are fhorne, enfh two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, he

met with Iehonadáb the fonne of Recháb comming to mete him, and he a bleffed him, and faid to him, Is thine heart vp-right, as mine heart is toward chine? And Iehonadáb anfwieied, Yea, douteles. Then giue me thine hand. And when he had giuen him his hand, he toke him vp to him into the charet.

16 And he faid, Come with me, and fe the zeale that I haue for the Lord: fo they made him ryde in his charet.

17 And when he came to Samaria, he flewe all that remained vnto Aháb in Samaria, til he had deftroyed him, according to the woide of the Lord, which he fpake to B- liiáh.

18 Then Iehú affembled all the people, and laid vnto them, Aháb ferued b Báal a litle, but Iehú fhall ferue him muche moie.

19 Now therefore call vnto me all the pro- pheres of Báal, all his feruants, and all his priests, and let not a man be lacking: for I haue a great facrifice for Báal: who focuer is lacking, he fhall not liue. But Iehú did it by a subtilite to deftroye the feruants of Báal.

20 And Iehú laid, "Proclaime a folemne afféblie for Báal. And thei proclaimed it.

21 So Iehú fent vnto all Ifraél, and all the feruants of Báal came, and there was not a má left that came not. And thei came into the houfe of Báal, & the houfe of Báal was ful from end to end.

22 Then he laid vnto him that had y char- ge of the veftrie, Bring for the veftelements for all the feruáts of Báal. And he broght them out veftelements.

23 And when Iehú went, & Iehonadáb the fonne of Recháb into the houfe of Báal, he laid vnto the feruants of Báal,

Searche diligently, and loke, left there be here with you any of the seruants of the Lord, but the seruants of Báal onely.

24 And when thei went in to make sacrifice & burnt offting, Iehú appointed fourtescore men without, and said, If anie of the men whome I haue broght into your hands, escape, his foule shalle for his foule.

25 And when he had made an end of the burnt offering, Iehú said to the garde, and to the captaines, Go in, slaye them, let not a man come out. And they smote the with the edge of the sword. And the garde, and the captaines cast them out, & went vnto the city, where was the temple of Báal.

26 And they broght out the images of the temple of Báal, and burnt them.

27 And they destroyed the image of Báal, and thiewe downe the house of Báal, and made a lake of it vnto this day.

28 So Iehú destroyed Báal out of Israél. 29 But for the sonnes of Ieroboám y sonne

g For he feared God and lamented the wickednes of those times: therefore Iehú was glad to reyne with him: of Re-chab read Iere. 15.1

b. The prested God for him.

h Here Báal is taken for Aſherich the titols of the ſtlems, &
Ierobel con- ſaid to be wor- ſhiped, as it is Iehú in viſt. c. King
16, 32. &c 21, 64.

vile ſacrifice.

i Thus God wolde haue his ſeruants preferued, and idolaters
def- troyed. as in his haue he growth ex- preſte commā-
dement, Dunt. ii Do, he ſhal dye for him.

b Which enſe was more in Samaria.

e God as a in- ſto judge poſſi- ſheth the wic- had children of
wicked pa- reſes vnto the thirde & ſonnt gouetnacion.

d Ye can not reſtly childne me for th: King's death, ſeing ye
haue done the like to his poſter- ture for y Lord commanded
me, and mound you to execute this his indga ment. "Ebe by
the hand of 4 King 21, 29

e Meaning, & were the ido- latre prieſts

f Thus Gods vengeance is upon the that haue any par- ſe of
familia- curie with the queled.

of

Iehoaház.

II.Kings.

Ioáfh.

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1 Thus God approach & reverdech his scale, in execu- ting
Gods in genuine, albeit his wickedness was afterward
punished.

Or, to our them if.

of Nebát which made Ifraél to finne, Ie- hú departed not frô
them, neither from the golden calues that were in Beth-él and
that were in Dan.

30 ¶ And the Lord faid vnto Ichú, Because thou haft diligently
executed that which was right in mine eyes, and haft done vnto
the houle of Aháh according to all thifgs that were in mine
heart, therefore fhal thy 1 fonnes vnto the fourefe generation fit
on the throne of Ifraél.

But Ichú regarded not to walke in y lawe of y Lord God of
Ifraél with all his heart: for he departed not from the finnes of
Ie- roboám, which made Ifraél to finne.

In thofe dayes the Lord began to 'lothe Ifraél, and Hazaél
fmote them in all the coaftes of Ifraél,

33 From Iordén Eaftwarde, enen all the land of Gileád, the
Gadites, and the Reuben- tes, and them that were of Manafféh,

from Aroér (which is by the ruer Arnón) and Gileád and Balhán.

34 Concerning the reft of the aftes of Ie- hú, and all that he did, and all his valiant dedes, are they not writen in the boke of the Chronicles of the Kings of Ifraél?

35 And Ichú fleep with his fathers, and they buryed him in Samiria, and Iehoaház his fonne reigned in his lkade.

36 And the time that Ichú reigned ouer If- raél in Samaria is eight and twéie yetes.

CHAP. XI.

2 Chro 23.20. a Meaning all y poft, rute of Iehoiaháh, to whome the kingdom ap- pertained abus God vied the eruefite of this woman to destroy the whole familie of Aháh

b The Lord promised to maintene the familie of Da- uid and not to quenche the light thereof: therefore he moved the he- art of Ieho- aház to pre- ferue him

c Where the Priest did lye 2 Chro 23.2. d The chief Priest Iehoahá- haz houfhád: e Of the Ie- nates, which had charge of the feping of the feple and kepe watche by courfe

f That none fhulde come upon the, whi- le they were crowning the King

g Called the fhall gate of: the Temple.

1 Athaliáh-pursch is death all the Kings sonnes, except Ioáfh the sonne of Ohozáh. a Ioáfh is appointed King 12 Iehoiadá-tanfesh. Athaliáh is be flaine 17 He múfeth a couenant between God and the people. 12 Baál and his prifets are deftroied.

1 Then Athaliáh y mother of Ahaziáh, whé she faw that her sonne was dead, she árofe, & deftroied all the Kings fede. 2 But Iehoahába y daughter of King Iorám, and lift. y to Ahaziáh b toke Ioáfh the son- ne of Ahaziáh, & ftale him from among the Kings sonnes that fhulde be flaine, boche him and his nouce, feping them in the bed c cháber, and they hid him from A- thaliáh, fo that he was not flaine.

3 And he was with her hid in the houle of the Lord fix yete: and Athaliáh did reigne ouer the land.

4 ¶ And the feuēth yere 4 Iehoiadá fent & toke the captaines ouer hundreths, with other captaines and them of the garde, and caufed them to come vnto him into the houle of the Lord, & made a couenát with thé, & toke an oth of them in the houle of the Lord, & fhewed the the Kings sonne.

5 And he comanded thé, faying, This is it that ye muft do, The third parte of y you, that cometh on the Sabbath, fhall 1 warde towarde the Kings houle.

6 And another third parte in y gate of s Sur: and another third parte in the gate behunde

them of the garde: & ye fhall kepe watche 'in the houfe of Maffáh.

7 And two partes of you, thatis, all that y go out on the Sabbath day, fhall kepe y watche of the houfe of the Lord about the King.

8 And ye fhall compaffe the King round a- bout, euerie man with his weapon in his hand, and whofoever commeth within the ranges, lethim be flaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiadá the Priest comanded, & they toke euerie man his mé that entred in to their charge on the 1 Sab- bath with them that went out of it on the Sabbath, and came to Iehoiadá the Priest.

10 b And the Priest gave to the captaines of hundreths the fpeares and the fhields that were King Dauida, and were in the houfe of the Lord.

11 And the garde ftode, euerie má with his weapon in his hand; from the right fide of the houfe to the left fide, about the altar & about the houfe, round about the King.

12 Then he broght out 1 the Kings sonne, and put the crowne vpon him and gave him in the Testimonie, & they made him King: also they annointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stood by a pillar, as the manner was, and the princes and the trumpeters by the King, and all the people of the land rejoiced, & blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Jehoiada the Priest commanded the captains of the hundreds that had the rule of the house, and said vnto them, Haue her forth out of the ranges, & he that offendeth her, let him dye by the sword: for the Priest had said, let her not be slain in the house of the Lord.

16 Then they layed hands on her, & she went by the way, by the way of the horses go to the house of the King, and there was she slain.

17 And Jehoiada made a covenant between the Lord and the King, and the people, that they should be the Lords people: likewise between the King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they down.

cout ageoufly, and flewe Mattán the priest of Baál before the r
altars: & the c Priest fet a garde ouer the houle of the Lord.

19 Then he toke the captaines of húdreths, and the other
captaines, and the garde, and all the people of the land: and
they broght the King from the houle of the Lord, and came by
y way of the gate of y garde to y

V.ii.

Or, that was broke his en- dre by whose char- ge is ended.

1 Read verf 5 and 7

k To wit, Ie- hoiadá.

1 That is, Ie- áfh, which had bene kept secrect fix ye- ret

in Meaning, y Lure of God, which is his chief charge &
whereby one- ly his throne is cohablifhed.

n Where the Kings place was in the Temple.

Or, out of the Temple o To take her parte

p That both the King and y people fhulde maintene the true
worftle of God and deftroy all do latric

q That he fhulde gouer- ne, and they obey in the feare of God r
ftuen in the place where he had blaf- plemed God and thought

to have benchoi- pe by his ado- le, fuere God powred his
vengeance vpó him.

f To wit, Ie- hoiadá.

Iehoáfh.

II. Kings.

Iehoaház.

Kings houfe: & he fefe him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in
quiet. 1 for they had flaine Athaliáh with the fworde befide the
Kings houfe.

21 Seuē yere olde was Iehoáfh when he began to reigne.

CHAP. XII.

4 Iehoáfh maketh prouffion for the repairing of the Yfple. 16
He ftayeth the King of Syria by a preffine frfo comming against
Ierufalém. 20 He is killed by two of his feruants.

6 Chro. 14. 1.

a In long as rulers gave us to the true ministers of God, they
profper b. So hard a thing it is for them, that are in sounfite to
be brought to the perffe obedience of God.

c That is, the money of en dispion, Exod 10.12: alfo the money which the Priſt is- lued y vows at, Ieru. 17. 2. & their fire liſa- ralize.

d For the Yf- ple which was bayle: an hun- dreth fiftie & fine yeres be- fore, had many things derund in it, boſhe by the negligence of the Kings his predorci- fors, and alfo by y wicked- nes of the ido- lacers

e He taketh from them the ordering of y money becau- fe of their neg- ligence.

f That is, on the Southſide. 20. veffet.

g For the King had appointed other which were mete for that purpoſe. Chap 22. 1

1 N the ſeuefth yere of Iehú Iehoáfh be- gan to reigne, and reigned fourty yeres in Ieruſalém, and his mothers name was Zibiáh of Beer- ſhéba.

2 And Iehoáfh did that which was good in the ſight of the Lord all his time that 1 Ie- hoiadá the Priſt taught him.

3 But b the hie places were not taken away: for the people offred yet and burnt incen- fe in the hie places.

4 And Iehoáfh ſaid to the Priſts, All the ſiluer of dedicate things that be brought to the houſe of the Lord, that is, the money of them that are vnder the c counte, the mo- ney that euerie man

is set at, and all the money that one offieth willingly, and bringeth into the houle of the Lord,

5 Let the Prifts take it to them, euerie má of his acquaintance: and they fhall repaire the broken d places of the houle, wherefo- euer anie decaye is found.

6 Yet in the thre and twentieth yere of King Iehoáfh the Prifts had not mewed that which was decayed in the Temple.

7 Then King Iehoáfh called for Iehoiadá the Prift, and the other Prifts, and laid vnto them, Why repaire ye not the ruines of the Temple 2 now therefore c 1eceive nomore money of your acquaintance, ex- cepte ye deliuer it to repaire the ruines of the Temple.

8 So the Prifts confented to receiue no- more money of the people, nether to re- paire the decayed places of the Temple.

9 Then Iehoiadá the Prift toke a chft & bored an hole in the lid of it, and fet it befide the altar, on the c rightfide, as eu- rie man commeth into the Temple of the Lord. And the Prifts that kept the dore, put the: in all the money that was brought into the houle of the Lord.

10 And when they fawe there was muche money in the cheft, the Kings fecretaty came vp & the hie Prift, and put it vp after that they had tolde the money that was founde in the houle of the Lord,

11 And they gaue the money made ready into the hands of them, 2 that vndertoke the worke, and that had the ouerfight of the houle of the Lord: and they payed it

out to the carpenters and buylders that wrought vpon the houle of the Lord,

12 And to the mafons and hewers of ftone, and to bye tymber and hewed ftone, to repaire that was decayed in the houle of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was b not made for the houle of the Lord bowles of filuer, inftru- mēt̄s of mufike, bafons, trumpets, nor anie veffels of golde, or veffels of filuer of the money that was brought into the houle of the Lord.

14 But they gaue it to the workemē, which repaired therewith the houle of the Lord.

15 Moreover, they rekened not with the men, into whoſe hands they deliuered that money to be beſtowed on workmen: for they dealt faithfully.

16 The money of the trefpaffe offering and the money of the finne offerings was not brought into y houle of the Lord: for it was the Priſts.

17 Then came vp Hazaél King of Arám, and foght againt Gath and toke it, and Hazaél fet his face to go vp to Ierufalém.

18 And Iehoáfh King of Iudáh toke all the 1 hallowed things that Iehofhaphát, & Ie- horám, and Ahaziáh his fathers Kings of Iudáh had dedicate, and that he him felfe had dedicated, and all the golde that was foide in the treasures of the houle of the Lord and in the Kings houle, and sent it to Hazaél King of Arám, and he departed from Ierufalém.

19 Concerning the reft of the aftes of Io- áfh and all that he did, are they not wi- ten in the boke of the Chronicles of the Kings of Iudáh?

20 And his feruants arofe and wrought treafon, and b fiewe Ioáfh in the houle of 1 Milló, when he came downe to Sillá:

21 Euer Iozachár the fonne of Shimeath, and Iehozabád the fonne of Shomér his feruants fmote him, and he dyed: and they buryed him with his fathers in the citie of Daud. And Amaziáh his fonne reigned in his fteade.

CHAP. XIII.

1 Iehoaház, the fonne of Iehú is deliuered into the háde of the Syrians. 2 He prayeth vnto God and is deliu- ered. 3 Ioáfh his fonne reigneth in his fteade. 24 Ha- zál dyeth. 26 Elífhá dyeth.

1 N the thre and twentieth yere of Ioáfh the sonne of Ahaziáh King of Iudáh, Iehoaház the sonne of Iehú begá to reig- ne ouer Ifraél in Samaria, and he reigned fouentene yere.

2 And he did euil in the fight of the Lord, and followed the finns of Ieroboám the sonne of Nebár, & made Ifraél to a finne, and departed not therefrom.

3 And the Lord was angry with Ifraél, and deli-

b For these men had only the charge of the reparation of the Yfple, and the reft of y money was brought to the King, who can fed thefe alter- warde to be made, 1 Chro. 24. 14.

1 After the death of Ie- hoiadá Iodáh fel to idolante therefoue God refesteth him, and fiirreth vp his enmuie a- gaint him, whome he pa- cifted with y treasures of the Templar for God wel- de not be fer- ued with tho- fe gift, fong the Kings ho- ate was wie- bad.

2 Recunfe he had put Za- charie the fon- ne of Iehou- dá to deliu. 3. Chro 24. 15. 1 Exod 2 Sam. 5. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a By worfhi- pong the cal- uet which Ie- roboám did citch in,
Ifraél

Iehoáfh.

II.Kings.

Amaziáh. 171

6 While Ie-hoahaz lined.

7 To wit, Io-áh the fonne of Iehoaház.

8 Safety and without danger. His as yesterday and before
yesterday.

9 Wherein that did admit their idol-ner, & which the Lord had
commanded to be destroyed, Den 16,20. That is, Ha-zaél and
Ben-hadád his fun-mas verti- read of Haza-él Chap 8,21

g' His chief purpose is to describe the kingdom of Iudáh &
how God performed his pro-mes made to the house of Daud
but by the way he sheweth how Ifraél was af-bished and pu-
nished for their great i-dolarise, who though they had now
dege-nerat, yet God burbe by fend-ing the fun dry Prophetes
and diners po-nishments did call them vn-to him againe

h Thus that v-fed to call f Prophetes and feruáts of God by
whom God blessed his people, as chap 2,21 mea-ning that by
their prayers that did more prosper their country, the hy force

of ar-mes. That is, now, and Syria, fo that he did not wooly
prophe-ese with wor-des, but alfo chifirmed him by these fig-
ner that he fholte him f riskote.

deliuered them into the hand of Hazaél King of Arám, and into
the hand of Ben-hadád the fonne of Hazaél, all his dayes.

And Iehoaház befoght the Lord, and the Lord heard him: for
he fawe the trouble of Ifraél, wherewith the King of Arám
troubled them.

(And the Lord gaue Ifraél a c deliuerer, fo that they came out
from vnder the sub-iection of the Aramites. And the children
of Ifraél d dwelt in their tentes as "befo-re time.

6 Neuertheles they departed not from the finnes of the house
of Ieroboám which made Ifraél finne, but walked in them,
euen the c groue alfo remained ftill in Samaria)

7 For he had left of the people to Iehoa-ház but fiftie
horfemen, and ten charets, & ten thoufand fotemen, becaufe
the King f of Arám had deftroyed them, and made them like
duft beaten to poudre.

8 Concerning the reft of the actes of Ie-hoaház and all that he
did, and his valiát dedes, are they not written in the boke of the
Chronicles of the Kings of Ifraél?

9 And Iehoaház flept with his fathers, and they buryed him in Samaria, and Ioáfh his fonne reigned in his fteade.

10 In the ftofe and thirtieth yete of Ioáfh King f of Iudáh began Iehoáfh the fon-ne of Iehoaház to reigne ouer Ifraél in Samaria, and reigned fixtene yete,

11 And did euil in the fight of the Lord: for he departed not from all the finnes of Ieroboám the fonne of Nebát that made Ifraél to finne, but he walked therein.

12 Concerning the reft of the actes of Ioáfh and all that he did, and his valiant dedes, and how he foght againft Amaziáh King of Iudáh, are they not writen in the boke of the Chronicles of the King of Ifraél?

13 And Ioáfh flept with his fathers, & Iero-boám fate vpon his feat: & Ioáfh was bu-ryed in Samaria amóg f Kings of Ifraél.

14 When Elífhá fel ficke of his ficknes, whereof he dyed, Ioáfh the King of Ifraél came downe vnto him, and wept vpon his face, & faid, b O my father, my father, the charet of Ifraél, & the horfeme of f fame.

15 The Elífhá faid vnto him, Take a bowe and arowes. And he toke vnto him bowe and arowes.

16 And he faid to the King of Ifraél, Put thine hand vpon the bow. And he put his hand vpon it. And Elífhá put his hands

vpon the Kings hands,

17 And faid, Open the windowe i Eaft- warde. And when he had opened it, Elíshá faid, Shote. And he fhot. And he faid, Be-holde the arowc of the Lords deliuerance & the arowe of deliuer áce againft Arám: for thou fhalt fmite f Aramites in Aphék, til thou baft confumed them.

18 Againe he faid, Take the arowes. And he toke them. And he faid vnto the King of Ifraél, Smite the ground. And he fmote thrifé, and ceafed.

19 Then the man of God was t angry with him, and faid, Thou fhuldeft haue fmiten fiue or fixtimes, fo thou fhuldeft haue fmi-ten Arám, til thou hadeft confumed it, where now thou fhalt-fmite Arám but thrifé.

20 So Elíshá dyed, & they buried him. And certeine bands of the Moabites came into the land that yere.

21 And as they were burying a man, behol-de, they fawe the fouldiers: therefore they caft the man into the fepulchre of Elí-shá. And when the man was downe, & tou-ched the bones of Elíshá, he i reuiued & ftofe vpon his fete.

22 But Hazaél King of Arám vexed Ifraél all the daies of Jehoaház.

23 Therefore the Lord had mercie on the, and pitied them, and had refpect vnto the becaufe of his couenant with Abrahám, Izhák, and Izakób, and wolde not deftroý them, nether caft he them from him as m yet.

24 So Hazaél the King of Arám dyed: and Ben-hadád his fonne reigned in his fteade.

25 Therefore Iehoáfh f fonne of Iehoaház returned, and toke out of the hád of Ben-hadád the fonne of Hazaél f cities which he had taken away by waire out of the hand of Iehoaház his father: for three times did Ioáfh bear him, and refloerd the cities vnto Ifraél.

CHAP. XIII.

1 Amaziáh the King of Iudáh putteth to death them that flewe his father. 2 And after fmuteth Edám. 3 Ioáfh dyeth, and Ieroboám his finne fuccedeth him. And after him reigneth Zachatháh.

1 The fecóde yere of Ioáfh fonne of Ie-hoaház King of Ifraél reigned b Ama-ziáh the fonne of Ioáfh King of Iudáh.

2 He was fiue and twentie yere olde when he began to reigne, an i reigned nine and twentie yere in Ierufalém, & his mothers name was Ieoadán of Ierufalém.

3 And he did v uprightly in the fight of the Lord, yet not like Daud his father, but did according to all that Ioáfh his father had done.

4 Notwithftanding the hie places were one taken away: for as yet the people did facrifice & burnt incenfe in the hie places.

5 And when the kingdome was confir-med in his hád, the flewe his feruáts which had killed the King his father.

6 But the children of thofe that did flay him, he fflewe not, accordig vnto that that is writen in the boke of the Lawe of Mo-fes, wherein the Lord commanded, faying,

b Recaufe he fme i concan to haue viko-rio againft the enemies of God for twife or thrifé, and had not a za-ale to conco-me them cont-nually and to deftroy them vtterly.

Exchf 18.24. I By this mire cle God chifr-med the anto-rine of Elífhá whose dodri-ne in his life they contem-ned, f ac that fight they might remece & imbrace the fame dodrine.

m That is, vn-til their fonne were come to a ful meafn re, & there was no more hope of emémenc.

a Chro. 25.6.

a In the begin nig of his reig ne he femed to haue an outward she-we of godli-ner, but after- warde he be-came an idela ter, & worfho-ped the idoles of f Idomcás.

b Recaufe the nether confen-ted nor were partakers with their
fathent in that uk.

V.iii.

Ieroboám.

II. Kings.

Zachariah, Azariah, 348/1224

Deut 24,16. 24,16, 12,20.

e For the Idomans, whome David had brought to the Sufism,
did re-belle in the time of Ichor's some of Icho-ahazis. Or, the
same, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or,
or, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or,
or, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or,

the, long, is him.

8. That is, 6. the Israelites had given to them of Iodah for an
affirm- age of peace.

h Which of the Rhoad boy has Iodah for a future of
5,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,
,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,

The fathers that not be put to death for the children, nor the
children put to death for the fathers; but euerie ma that be put
to death for his owne sinne.

He slewe also of Edom in the valley of salt ten thousand, and
toke the cive of Sela by warre, & called the name thereof
Ioktheel vnto this day.

Then Amaziáh sent messengers to Ichoáth the sonne of
Ichoaház, sone of Iehú King of Ifraél; saying, Come, let vs se
one another in the face.

Then Ichoáth the King of Ifraél sent to Amaziáh King of
Iudáh, saying, The thistle that is in Lebanon, sent to the cedre
that is in Lebanon, saying, Give thy daughter to my sonne to
wife: and the wilde beast that was in Lebanon, went and trode
downe the thistle.

Because thou hast smitten Edom, thine heart harhe made thee
proude: 'brag of glorie, & tarye at home. why doest thou
prouoke to thine hurt, that thou shuldest fall, and Iudáh with
thee?

But Amaziáh wilde not hear: therefore Ichoáth King of Ifraél
went vp: and he & Amaziáh King of Iudáh sawe one another
in the face at Beth-shémesh which is in Iudáh.

And Iudáh was put to the worfe before Ifraél, and they had
euerie man to their tenues.

But Ichoáth King of Ifraél toke Amaziáh King of Iudáh, the
sonne of Ichoáth the sonne of Amaziáh, at Beth-shémesh, &

came to Ierufalém, and brake downe the wall of Ierufalém fro
the gate of Ephraim to the corner gate, soure hundred cubites.

And he toke all the goide and siluer, and all the vessels that
were foude in the house of the Lord, and in the treasures of the
Kings house, and the children that were in a hostage, and
returned to Samaria.

Concerning the rest of the actes of Ichoáth which he did and
his valiant dedes, and how he foght with Amaziáh King of
Iudáh, are they not written in the boke of the Chronicles of the
Kings of Ifraél?

And Ichoáth slept with his fathers, and was buried at Samaria
among the Kings of Ifraél: and Ieroboám his sonne reigned in
his steade.

And Amaziáh the sonne of Ioáth King of Iudáh, lived after the
death of Ichoáth sonne of Ichoaház King of Ifraél siftene yere.

Concerning the rest of the actes of Amaziáh, are they not
written in the boke of the Chronicles of the Kings of Iudáh?

But they wrought, treason against him in Ierufalém, and he
fled to Lachiáth, but they sent after him to Lachiáth, and slewe
him there.

And they broghe him on horses, and he was buried at
Ierufalém with his fathers in the citie of Daud.

Then all the people of Iudáh toke Azariáh, which was sfxtene yere olde, and made him King for his father Amaziáh.

He buylt Eláth, and restored it to Iudáh, after the Kig slept with his fathers.

In the fifteenth yere of Amaziáh the sonne of Ioáth King of Iudáh, was Ieroboám the sonne of Ioáth made Kig ouer Ifraél in Samaria, or reigned one and four-tie yere.

And he did euil in the fight of the Lord: for he departed not from all the sinnes of Ieroboám the sonne of Nebát, which made Ifraél to sinne.

He restored the coast of Ifraél, from the entring of Hamáth, vnto Sea of the wilderness, accordig to worde of the Lord God of Ifraél, which he spake by his servant Ionáh the sonne of Amitrái the Prophet, which was of Gath Hépher.

For the Lord sawe the exceeding bitter affliction of Ifraél, so that these was none thus vp, nor any left, nether yet any that colde helpe Ifraél.

Yet the Lord had not decreed to put out the name of Ifraél from vnder the heauenz: therefore he prefereued them by hand of Ieroboám the sonne of Ioáth.

Concerning the rest of the actes of Ieroboám, and all that he did, and his valiat dedes, or how he foght, and how he restored

Damascus, and Hamáth to Iudáh in Ifraél, are they not written in the boke of the Chronicles of the Kings of Ifraél?

So Ieroboám slept with his fathers, even with the Kings of Ifraél, and Zachariah his sonne reigned in his steade.

CHAP. XV.

Azariáh the King of Iudáh haummoth a leper of Iothám, to Shallám, to Manaham, to Pikehch, to Ux, záh, to Iothám, to And Aház.

In the seven & twentieth yere of Ieroboám King of Ifraél, begá Azariáh, sonne of Amaziáh King of Iudáh to reigne.

Sixtene yere olde was he, when he was made King, and he reigned two and fifie yere in Ierufalém: and his mothers name was Iecholiáh of Ierufalém.

And he did vprightly in the fight of the Lord, according to all that his father Amaziáh did.

But the his places were not put away for the people yet offred, and burned incense in the his places.

And the Lord sfinore the King: and he was a lepes vnto the day of his death, and dwelt in anhoufe, aparte, and Iothám the Kings sonne gouetned the houfe, or judged the people of the land.

Concerning the rest of the actes of Azariáh,

i Who is also called Vzriáh, i Chro 26,4.

2 Which is all so called Ela-món or Elóth.

I because this isolatene was so vile and al- mohe zero- dible, that not shulds for- fake & lining God to wor- ship calves, & works of man hads, therefo- re the Scrip- more doeth oft times repeal is in the repro- che of all ido- lateres "Sir by the hand of in Read 1 Kig. 24,16 "Sir had no fence.

n Which was also called An trochia of Sy- ria, or Rikiáh.

"Sir is the roth with yere of fe- wnth yere.

a So long as he gone care to Zachariáh the Prophet b His father & good father were there by these fubriets and femaen, & he became in wilde vfure the Priests of fice contrate to Gods ordinance, was fud of immodially by the hand of God with the leprode, 2, Chro 26, 12. c As vereroy or deprunt to his father.

Shallúm.Menahém.

II.Kings. Pekahiáh.Iothám. 1249/1224

He was the fonne to def- vent from Ie- há, who reig- ned accor- ding to Gods promises, but in him God be- gan to execute his wrath a- gainst & house of Iehú. Zachariák was the last in Ifraél, & had the kingdoms by successions, that only Pe-

kahiáh & fon- ne of Mena- hém who reig- ned but two yere.
Chap. 10, 30.

Which was a cure of If- raél that wol- de not receive him to be
Kig.

That is, of Ifraél In thede of faking helps of God, he wés about
by mo- ney tophichu- se the favour of this King belg an infide-
le, & thereto- re God forso- he him, & Phul fone after- ward
heake promises, de- stroyed his country & led his people a-
way captain

riáh, and all that he did, are they not wri- ten in the boke of the
Chronicles of the Kings of Iudáh?

7 So Azariáh slept with his fathers & they buryed him with his
fathers in the citic of Daud, and Iothám his fonne reigned in
his steade.

8 ¶ In the eight and thirtieth yere of Aza- riáh King of Iudáh
did Zachariáh the fonne of Ieroboám reigne ouer Ifraél in
Samaria fix & monethes,

9 And did euil in the fight of the Lord, as did his fathers: for he
departed not from the finnes of Ieroboám the fonne of Ne- bát,
which made Ifraél to finne.

10 And Shallúm the fonne of Iabéth conspi- ted against him, &
fmote him in the fight of the people, and killed him, & reigned

in his steade.

11 Concerning the rest of the actes of Za- chariáh, beholde, they are write in & boke of the Chronicles of the Kings of Ifraél.

12 This was the *worde of the Lord, which he spake vnto Iehú, fayág, Thy fonnes shal fit on the throne of Ifraél vnto & fourte ge- neration after thee. And it came fo to paffe.

13 ¶ Shallúm the fonne of Iabéth began to reigne in the nine and thirtieth yere of Vzziáh King of Iudáh: and he reigned the space of a moneth in Samaria.

14 For Menahém the fonne of Gadi went vp from Tirzáh, and came to Samaria, & fmote Shallúm the fonne of Iabéth in Samaria, & stew him, & reigned in his stead.

15 Concerning the rest of the actes of Shal lúm, and the treason which he wrought, be- holde, they are written in the boke of the Chronicles of the Kings of Ifraél.

16 ¶ Then Menahém destroyed Tiphísáh, and all that were therem, and the coastes thereof from Tirzáh, because they opened not to him, and he fmote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariáh King of Iudáh, began Menahém the fonne of Gadi to reigne ouer Ifraél, & reigned

ten yeres in Samaria.

18 And he did euil in the fight of the Lord, and departed not all his dayes from the finne of Ieroboám the fonne of Nebát, which made Ifraél to finne.

19 ¶ The Phul the King of Afshúr came against the s land: & Minahém gaue Phul a thousand talents of silver, that his hād might be with him, & establish the king- dome in his hand.

20 And Menahém exacted the money in If- raél, that all men of substance shulde giue the King of Afshúr fifty shekels of silver a piece: fo the King of Afshúr retuned & tarred not there in the land.

21 Concerning the rest of the actes of Me- nahém, and all that he did, are they not

writen in the boke of the Chronicles of the Kings of Ifraél?

22 And Menahém slept with his fathers, & Pekahiáh his fonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariáh King of Iudáh, begá Pekahiáh the fonne of Mina- hém to reigne ouer Ifraél in Samaria, & reigned two yere.

24 And he did euil in the fight of & Lord: for he departed not fro the finnes of Iero- boám the fonne of Nebát, which made Ifraél to finne.

25 And Pekah the fonne of Remaliáh, his captaine conspired against him, and fmote him in Samaria in the place of the Kings palace with Argób and Ariéh, and with him fifty men of the Gileadites: fo he kil- led him, and reigned in his steade.

26 Concerning the rest of the actes of Pe- kahiáh, and all that he did, beholde, they are written in the boke of the Chronicles of the Kings of Ifraél.

27 In the two and fiftieth yere of Azariáh King of Iudáh began Pekah the fonne of Remaliáh to reigne ouer Ifraél in Sama- ria, and reigned twentie yere.

28 And he did euil in the fight of the Lord: for he departed not from the finnes of Ie- roboám the fonne of Nebát, that made Ifraél to finne.

29 In the dayes of Pekah King of Ifraél, a came Tigláth Pilefer King of Afshúr, and toke Lion, & Abél, Beth-maacháh, & Iánoah, and Kedéth, and Hazór, and Gi- leád, and Galiláh, & all the land of Naph- talí, and carried them away to Afshúr.

30 And Hofnéa the fonne of Eliáh wrought treason against Pekah the fonne of Rema- liáh, and fmote him, and stewe him, & trig- ned in his steade in the twentieth yere of Iothám the fonne of Vzziáh.

31 Concerning the rest of the actes of Pé- kah, and all that he did, beholde, they are written in the boke of the Chronicles of

the Kings of Ifraél.

32 ¶ In the second yere of Pekah the fonne of Remaliáh Kig of Ifraél, began Iothám fonne of Vzziáh Kig of Iudáh to reigne.

33 Fie and twentie yere olde was he, whe he began to reigne, and he reigned sixtene yere in Ierufalém: and his mothers name was Ierufhá the daughter of Zadók.

34 And he did vprightly in the fight of the Lord: he did according to all that his fa- ther Vzziáh had done.

35 But the hie places were not put away: for the people yet offied & burnt incense in & hie places: he buylt the hieft gate of the house of the Lord.

36 Concerning the rest of & actes of Iothám, & all & he dyd, are they not write in & beke of the Chronicles of & Kigs of Iudáh?

37 In those dayes the Lord began to V.iii.

Which were of the fone conspicuous.

For God the red vp Phul & Tiglath Pile- fer against If- raél for their finnes, & Chro. 5.16.

a Chro. 27, 1.

He steweth & his uprightness was not such, but he had many and great fancies.

in After the death of Io- thám.

Aház.

II. Kings.

Hezekiah. Hóshéa. 20/1224

Which flew of Iudáh in one day fit scorchoud fighting men, 2
Chro 13,6, because they had forsaken the true God.

fend against Iudáh Rezín the King of Arám, and a Pekáh the
sonne of Remaliáh.

And Iothám slept with his fathers, and was butyed with his
fathers in the citie of Daudid his father, & Aház his sonne
reigned in his steade.

CHAP. XVI.

1. Aház, King of Iudáh conferateth his sonne in fyre. 2.
Ierusalém is besieged. 3. Damásus is taken and Rá-zín
slaine is Iddatris 4. The death of Aház, to Hezekiah
fureadeth him.

The seunteenth yere of Pekáh the sonne of Remaliáh; Aház
the sonne of Iothám King of Iudáh began to reigne.

Twentie yere olde was Aház, when he began to reigne, and he
reigned sixtene yere in Ierusalém, and did not vprightly in the

sight of the Lord his God, like Dauid his fathers:

But walked in the way of the Kings of Ifraél, yea, & made his sonne to go thow the fyre, after the abominations of the heathé, whome the Lord had cast out before the children of Ifraél.

Also he offred and burnt incense in the hie places and on the hills, & vnder eueriegrete tre.

Then Rezín King of Arám and Pekáh sonne of Remaliáh Kig of Ifraél came vp to Ierusalém to fight: & they besieged Aház, but colde not ouercome him.

At the same time Rezín King of Arám restored 1 Eláth to Arám, and droue the Iewes fró, Eláth: so the Aramites came to Eláth, and dwelt there vnto this day.

Then Aház sent emeflengers to Tigláth Pilefar King of Afshúr, saying, I am thy sexuant and thy sonne: come vp, and deli-ue me out of the hand of the King of Arám, and out of the hand of the King of Ifraél which rife vp against me.

And Aház toke the siluer and the golde that was foude in the house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Afshúr.

And the King of Afshúr consented vnto him: and the King of Afshúr went vp against Damásus, and when he had také it, he

caried the people away to Kir, and slewe Rezín.

And King Aház went vnto Damásus to mete Tiglath Pilefar King of Afshúr: and when King Aház sawe the altar that was at Damásus, he sent to Vriiáh the Priest the pattern of the altar, and the faction of it, and all the workeman ship thereof.

And Vriiáh the Priest made an altar in all pointes like to that which King Aház had sent from Damásus, so did Vriiáh the Priest against King Aház came from Damásus.

So when the King was come from Damásus, the King sawe the altar: & the King drew nere to the altar and offred the tron.

And he burnt his burnt offering, and his meat offering, & powied his drink offering, and sprinkled the blood of his peace of frings besides the altar,

And set it by the brazen altar which was before the Lord, and broght it in farther before the house between the altar and the house of the Lord, & set it on the Northside of the altar.

And King Aház commaded Vriiáh the Priest and said, Vpon the great altar set on fyre in the morning the burnt offering, and in the euen the meat offering, and the Kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings: and powre thereby all the blood of the burnt offering, and all the blood of

the sacrifice, and the brazen altar shalbe for me to inquire of God.

And Vriiáh the Priest did according to all that King Aház had commanded.

And King Aház brake the borders of the bases, and toke the caldrons from of them, and toke downe the sea from the brazen oxen that were vnder it, and put it vpon a pauement of stones.

And the vaile for the Sabbáth (that they had made in the house) & the Kings entrie without turned he to the house of the Lord, because of King of Afshúr. Concerning the rest of the acres of Aház, which he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

And Aház slept with his fathers, & was buried with his fathers in the citie of Daud, & Hezekiah his sonne reigned in his steade.

CHAP. XVII.

Hóshéa King of Ifraél is taken, 4 And he and all his realme broght to the Afyrians, 15 For their idolatrie 16 Lions destrie the Afyrids that dwelt in Sama via. 17 Euerie me worshipeth the God of his nation, 18 Contrary to the commandement of God.

In the twelve yere of Aház King of Iudáh began Hóshéa the sonne of Eláh to reigne in Samaria ouer Ifraél, and reigned nine yeres,

And he did euil in the sight of the Lord, but not as the Kings of Ifraél, that were before him.

And Shalmanéfer King of Afshúr came vp against him, and Hóshéa became his seruant, and gaue him presents.

And the King of Afshúr founde treason in Hóshéa: for he had sent meflengers to So King of Egypt, and broght no present vnto the King of Afshúr, as he had done

Ether of frings for peace or prosperi- tie, or of chan- kes giving, as Ieun 1,2, or els meaning the morning and euenig offrig, Ieun 19,18, No 20 21; and thus he conf- ned the men- nes and the al- tar which God had commu- ded by Salo- mön, to ferne God after his own fautee, i That is, as f eigh hand an men were into the Temple.

Here he osta blisheth by ob mandemie his owne wicked proceulings, & doeth abolish the commande men & ordi- nance of God.

I Orem, whe- rein they lay on 2 Sabbath which had for und their wee- le in the Tem- ple and fo de- pared home. m Ether to far tre the King of Afyris, when he shul- de thus it him change

the or- dinate of God, or els that the Temple might be a refuge
for him if King, shulde fuddy affile his house.

Though he inurned no newe idolatrie or impetia an others did
yet he fights for belye at the Egyptians & God had for-
bidders.

For he had payed tribune for the space of eight yeren

We, for that there is no yet re so wicked, but he shal doing
fasteners in false mis- hers to ferne his name.

And Vriiáh the Priest made an altar in all pointes like to that
which King Aház had sent from Damásus, so did Vriiáh the
Priest against King Aház came from Damásus.

yerey:

Ifraels captiuitie.

II. Kings.

The lyons.

Chap. 12, 10.

e For at this time f Medes and Perfaun were fuked to f
Afrville. d He french forth at high the cause of this great pla-
ger & perpe- sual capti- uit, to admo- nish all people and
nations to cleans to the Lord God, and only worship him for
fure of the indge- ment.

e Meaning, throughout all their bor- ders.

Deut 4, 10

"The by the hand of Lore 12, 11 & 21, 5, & 31, 12

Deut 31, 27. f So that to al- ledge the au- rorite of our fathers
or gre- at antiquitie, except we can prove f they were godlie, is
but to declare that we are f childed of the walked.

Exod 32, 2. f 4ing 12, 18 g That is, the fume, f mo- ne &
Garces, Deut 4, 10 h Read Chap 16, 6

yerely: therefore the King of Afshúr shut him vp, and put him
in prison.

5 Then the King of Afshúr came vp throughout all the land,
and went against Samarra, and besieged it the yere.

6 In the ninth yere of Hofhóa, the King of Afshúr toke
Samaria, and caryed Ifra- él away vnto Afshúr, and put them in

Ha- lálh, and in Habór by the ruer of Gozán, and in the cities of the Medes.

7 For when the children of Ifraél d finned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaóh King of Egypt, and feared other gods,

8 And walked according to the factions of the heathen, whome the Lord had cast out before the children of Ifraél, and after the manors of the Kings of Ifraél, which they vfed,

9 And the children of Ifraél had done fe- cretly things that were not vpriht befo- re the Lord their God, and throughout all their cities had buylt his places, boche from the tovere e of the watche, to the defen- fed citre,

10 And had made them images and groues vpon euerie his bil, and vnder euerie grene tre,

11 And there burnt incense in all the his places, as did the heathé, whome the Lord had taken away before them, and wrought wicked things to angre the Lord,

12 And ferued idoles: whereof the Lord had faid vnto them, e Ye fhall do no fuche thing,

13 Notwithstanding the Lord testified to Ifraél, and to Iudáh " by all the Prophe- tes, and by all the Seers, faying, e Turne

from your euil wares, & kepe my cóman- dements & my statutes, according to all the Lawe, which I commanded you fa- theirs, and which I fint to you by my fei- uants the Prophetes.

14 Neuertheles they wolde not obey, but haidened their neckes, like to the nec- kes of their f fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his co- uenant, that he made with their fathers, and his testimonies (wherewith he witnef- fed vnto them) and they followed vanitie, and became vaine, & followed the heathé that were rounde about them: concerning whome, the Lord had charged them, that they fhulde not do like them.

16 Finally they left the commandements of the Lord their God, and made them molten images, e even two calues, & made a giou, and worshiped all the s hofte of heanen; and ferued Baal.

17 And they made their fonges and their daughters b paffe through the fyre, and v-

fed witchcraft and enchantements, yea, b folde them felues, to do euil in the fight of the Lord, to angre him.

18 Therefore f Lord was exceeding wroth with Ifraél, and put them out of his fight, and none was left but the tribe of Iudáh b onely.

19 Yet Iudáh kept not the commandemets of the Lord their God, but walked according to the faction of Ifraél, which they vfed.

20 Therefore the Lord cast of all the fede of Ifraél, and afflicted them, & deliuered them into the hands of spoylers, vntil he had cast them out of his fight.

21 "For he cut of Ifraél from the houfe of Dauíd, and they made Ieroboám the fon- ne of Nebáz King: & Ieroboám drewe If- raél away from following the Lord and made them finne a great finne.

22 For the children of Ifraél walked in all the finnes of Ieroboám, which he did, and departed not therefrom,

23 Vntil the Lord put Ifraél away out of his fight, as he had faid" by all his feruáts the "Prophetes, & caryed Ifraél away out of their land to Afshúr vnto this day.

24 And the King of Afshúr broght folke from Babel, and from "Cutháh, and from Auá, and from Hamáth, and from Sepharuám, and placed them in the cities of Samaria in theade of the children of If- raél: fo they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwellig there, they fared not the Lord: therefore the Lord fent lyons among them, which flewe them.

26 Wherefore they fpake to the King of Afshúr, faying, The nacions which thou haft iemoued, and placed in the cities of Samaria, knowe not the maner of f God of the land: therefore he hathe fent lyons among them, and beholde, they flay them, because they knowe not the maner of the God of the land.

27 Then the King of Afshúr commanded, faying, Cary thether one of the priests, whome ye broght thence, and let him go and dwel there, & teache them the maner of the God p of the countrey.

28 So one of the priests, which they had caryed from Samaria, came and dwelt in Beth-el, and taught them how they fhulde feare the Lord.

29 Howbert euerie nació made their gods, and put them in the houfes of the his pla- ces, which the Samaritás had made, euerie nacion in their cities, wherein they dwelt

30 For the men of Babel made s Succóth- Benóth: and the men of Cuth made Nei- gál, and the men of Hamáth made Afshámá.

1 Read of this phrafe, i Ktg. 21, 20, & 25.

k No whole tribe was left but Iudáh, &c that of Ierobo- ám & Ical, & removed, we- re cofted with Iudáh.

l Out of the land where he flewed f great tell inions of his
pretence & fanour m That is, God cut of the ten tribes, i King.
12, 16

"The by the he did rule. 25, 9.

n Of these proples came the Samaritás, whereof men- cion is
fo mu- che made in f Golpel, & with whome y lew- es wolde
hone nothing to do, Loh 4, 9. o That is, they ferued him noteth,
is fore, loft they fhold blafph, are bil, as theght the- re were no
God, because he chaffifid f ifraeltes, he fleweth his mightre
pow- et among the by this & age painfhanct

p That is, how to worship his that f wicked rather the to this
their ch- modities, will charge to all religious

q Meaning, f euery coftrey f could that v- dole, which was
mofte n- ftemed in that place whence they came

X.i.

The brafen ferpent.

II. Kings.

Hezekiahs feare. 352/1224

3 And the Auims made Nibház, and Tar- rák: and the
Sepharuims burnt their chil- dren in the fyre to Adrammélech,
and A- nammélech the gods of Sepharuáim.

3 Thus they feared the Lord, and appointed our priests out of them felues for the hie places, who prepared for them sacrifices in the houses of the hie places.

e That is, the had a certain knowledge of God & feared him, becaufe of the panili- ment, but that continued till idolaters, as do f Papists, which worship both God & idolat: but this is not to feare God as appeareth verſ 34 f He maneth this by the Ifraelites, to whome he had giuen his commandements Gen 32, 33. f King 18, 35. Indg. 4, 10. Iere 20, 2.

They * feared the Lord, but ſerued their gods after the maner of the nacifons whome they carved thence.

Vnto this day they do after the olde maner: they nether feare God, nether do after f their ordinances nor after their cuſtomes, nor after the Lawe, nor after the commandement, which the Lord commanded the children of Iakób, * whome he named Ifiaél,

35 And ſi whome the Lord had made coucnát, & charged them, ſaying, * Feare none other gods, nor bowe your felues to them, nor ſeue them, nor ſacrifice to them:

36 But feare the Lord which brought you out of the lád of Egypt with great power, and a ſtretched out arme: him feare ye, and worship him, and ſacrifice to him.

37 Also kepe ye diligently the statutes and the ordinances, and the Lawe, and the co- mandement, which he wrote for you, that ye do them continually, & feare not other gods.

38 And forget not the couenant that I haue made fi you, nether feare ye other gods,

39 But feare the Lord your God, and he wil deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So thefe * nacifons feared the Lord, and ferued their images also: fo did their chil- dren, and their childrens children: as did their fathers, fo do they vnto this day.

CHAP. XVIII.

4 Ezeziáh King of Iudáh putteth downe the brafen serpent, & deftreth the idolat, 7. And prospereth it If- rael a carved away captive 30 The blaffhomes of Sa- neheriá.

e That inche- fe frangers, & were fent into Samaria by 9 Afi yeiant

e Cbre 28, 27 & 29, 1.

a Althofh that of Iudáh we- re gnein to idolatrie and amperter, as this of Ifiaél were, yet God for his gnees fake was mer- ciful

vnto the throne of Dauid & ver by his infegement towne the other, prouoked them to repenceance. Nymb. 21, 8.

N Owin * the third yere of Holhéa, fonne of Eláh King of Ifiaél, Hezekiáh the fonne of Aház King of Iudáh began to reigne.

He was fiue and twentie yere olde when he began to reigne, and reigned nine and twétie yere in Ierufalém. His mothers name alfo was Abí y daughter of Zachariah, And he did * vprightly in the fight of the Lord, according to all that Dauid his father had done.

He toke away the hie places, and brake the images, and cut downe the groues, & brake in pieces the * braft in serpent that Mofes had made: for vnto thofe dayes the children of Ifiaél did burne incenfe to

it, and he called it b Nehufhtán.

5 He truſted in the Lord God of Ifiaél: fo that after him was none like him among all the Kings of Iudáh, nether were there anie ſuche before him.

6 For he claue to the Lord & departed not from him, but kept his commandments, which the Lord had commanded Mofes.

7 So the Lord was with him, and he profpered in all things, which he toke in hand: alfo he rebelled againſt the King of Af-

fhúi, and ferued him not.

8 He fmote the Philiftims vnto Azzáh, & the coaftes thereof, *
from the watche towre vnto the defended citie.

9 ¶ * And in the foute yere of King He- zekiáh, (which was the
feüeth yere of Ho- fhéa fonne of Eláh King of Ifiaél) Shal-
manéfer King of Affhúi came vp againft Samaria, and befeged
it.

10 And after thre yeres they toke it, enen in the fixt yere of
Hezekiáh: that is, * y ninth yere of Hofhéh King of Ifiaél was
Sa- maria takin.

11 The the King of Affhúi did cafy away Ifiaél vnto Affhúi, and
put them in Ha- lálh and in Habór, by the ruuer of Gozán, and
in the cities of the Medes,

12 Because they wolde not obey the voyce of the Lord their
God, but tranfgreffed his couenant: that is, all that Moles the
fer- uant of the Lord had commanded, and wolde nether obey
nor do them.

13 ¶ * Moreouer, in the fourteenth yere of King Hezekiáh
Saneheriib Kig of Affhúi came vp againft all the ftiog cities of
Iu- dáh, and toke them.

14 Then Hezekiáh King of Iudáh fent vnto the King of Affhúi
to Lachifh, fay- ing, * I haue offended: departe from me, &

what thou layest vpon me, I wil beare it. And the King of Affhúi appointed vn- to Hezekiáh King of Iudáh thie hundred talents of filuer, and thirty talents of golde.

15 Therefore Hezekiáh gaue all the filuer that was founde in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiáh pull out of the plates of the doors of the Temple of the Lord, and the pillars (which the said Hezekiáh King of Iudáh had couered o- uer) and gaue them to the King of Aff- fhúi.

17 ¶ And the King of Affhúi sent a Tar- tán, and Rab-farís, and Rabfhakéh from Lachish to King Hezekiáh with a great hoste against Ierusalém. And they went vp, and came to Ierusalém, and when they were come vp, they stood by the condite of the upper poole, which is by the path of the fuller's field,

18 And called to the King. Then came out

b That is, a piece of bra- fer: thus he cal- led y serpent by contempt, & norwifhā- ding was see vp by y worde of God, & ma- racles were wrought by it: yet whi it was abed to ido- latrie, the good King def- croyed it, not thinking it worth to be called a fer- pent, but a pie- ce of brafe c Read Chap. 17, 9

Chap. 17, 8.

Chap. 17, 8.

2. Chre. 32, 1. ifa. 36, 2. eccl. 4. 10.

d As his zeale was before praffed, fo his weakness is here fer
forth y none ftulde glorie in him telle.

e After cartel no yeres when Hezekiáh cu- fid to fend y tribute
apoun- ted by y king of y Affhians, he did his cap- tance
fcarme againft him

10

Rabshakehs blafphemie. II. Kings.

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Mr. writer of Chancellor, 11, Sylvester.

The tale of the lipper Thou thinkest will serve to persuade thy
people, or to move my ma- fter Egypt shall not only be able
not to succeed thee, but that he not to thee

Thus the colossians think that Gods religion is de- froyd, when
superficient & colossian are restrained Meaning it was best for
all to yell, to the King of Af- ry, because this power was so in
all that he had not me to furnish two thousand hor- fes The
wicked always in their posi- perity, after the fellow, God dueth
favour the Thus he speaketh to fear Ezekiah that by ref- iting
him, he shulde refit God Or, Syrians.

"The the water of their fire

Or, by his hand

"The blasphemy meaning the efficient of peace.

to them Eliakim the sonne of Hilkiyah, which was steward of the house, & Sheb-nah the chancellor, and Ioah the sonne of Afaph the recorder.

19 And Rabshakeh said vnto them, Telye Hezekiah, I pray you, Thus sayth the great King, me the great King of Afshur, What cometh is this wherein ye trust

20 Thou thinkest, Surely I have eloquence, but counsel and strength are for the warre. On whome then doest thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it wil go into his hand, & peace it: for, Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in y Lord our God, is not that he whose places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the King of Afshur, and I wil giue the two thousand horses, if thou be able to furnish vpon them.

24 For how canst thou despise anie captai- ne of the leaft of my
mafter feruats, & put thy truft on Egypt for charets and hor-
femen?

25 Am I now come vp without the lord to this place, to
deftroie it? the lord faid to me, Go vp againft this lad, &
defstroy it.

26 Then Eliakim the fonne of Hilkiah and Shebnah, and Ioah
faid vnto Rabshakeh, Speake, I pray thee, to thy feruants in the
Aramites language, for we vnderft and it, and taik not with vs
in the Iewes ton- gue, in the audience of the people that are on
the wall.

27 But Rabshakeh faid vnto the, Hathe my mafter fent me to
thy mafter and to thee to fpeake thefe wordes, and not to the
men which fit on the wall, that they may eat then owne dounge,
& drinke their owne piffe with you?

28 So Rabshakeh ftole and cryed with a loude voyce in the
Iewes language, & fpa- ke, faying, Heare the wordes of the
great King, of the King of Afshur.

29 Thus fayth the King, Let not Heze- kiah difceiue you: for
he fhall not be able to deliuer you out of mine hand.

30 Nether let Hezekiah make you to truft in the Lord, faying,
The Lord wil surely deliuer vs, and this citte fhall not be giuen
oues into the hand of the King of Afshur.

31 Hearken not vnto Hezekiah: for thus faith the King of Afshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figre, and drinke

euerie man of the water of his owne well, 33 Til I come, and bring you to a land like your owne land, even a land of wheat and wine, a land of bread and vineyardes, a land of oliues oyle, & hony that ye may liue and not dye: and obey not Hezekiah, for he difceiueh you, faying, The Lord wil deliuer vs.

34 Hathe anie of the gods of the naciós de- liuered his land out of the hand of the King of Afshur?

35 Where is the god of Hamah, and of Ar- pad? where is the god of Sepharuaim, He- na and Iuah? how haue they deliuered Sa- maria out of mine hand?

36 Who are they among all the gods of the naciós, that haue deliuered their land out of mine hand, that the Lord shulde deliuer Ierufalem out of mine hand?

37 But the people held their peace, and answered not him a word: for the King's commandement was, faying, Answer ye him not.

38 Then Eliakim, the fonne of Hilkiash W was ftewarde of the houfe & Shebnah the chancellor, and Ioah the fonne of Afaph

the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Ifaiah Wifene to Hezekiah 35 The Angel of the Lord killeth an hundredth and four years of the afarant, 37 Sanshe- rib is killed of his owne fumes.

1 A No. when King Hezekiah heard it, Ifa 37.2, he rent his clothes and put on facke- clothe, & came into the houfe of y Lord,

2 And fent Eliakim which was y ftewarde of the houfe, and Shebnah the chancellor, and the Elders of the Priests clothed in fackeclothe to Ifaiah the Prophet the fonne of Amóz.

3 And they faid vnto him, Thus fayth He- zekiah, This day is a day of tribulation and of rebuke, & blafphemie: for the children are come to the birth, and there is no ftrengh to bring forthe.

4 If fo be the Lord thy God hathe heard all the wordes of Rabshakeh, whome the King of Afshur his mafter hathe fent to taile on the liuing God, and to repro- che him with wordes which the Lord thy God hathe heard, the life thou vp? pray- er for the remnant that are left

5 So the feruants of King Hezekiah came to Ifaiah.

6 And Ifaiah faid vnto them, So fhall ye fay to your mafter,
Thus fayth the Lord. Be not afrayed of the wordes which thou
haft heard wherewith the feruants of the King of Afshur haue
blafphemed me.

7 Beholde, I wil fend a blaft vpon him, & he fhall heare a
noyfe, & retuine to his X II.

1 He make him felfe fo fore, that he wil not grant them true,
ex- cept they re- ord them fel- ues to him to be led away
capnies

m This is an exetorable blaf- phemie againft the true God, to
make him equal with y stoles of other nacontinbere- fore God
did make iharpa- ly punish it

w To heare fo- me new pro- pect and to hour confoe of him

b The dangers are to great y we can neither auunge this
blafphemie, nor helpe our felues, no mo- r the a wund in her
tathah.

c Meaning for Ierufalem do ouels, re- mained of all the cities
of Iud- ah.

d The Lord can with one blaft Howe a- way all the ftrengh of
ma and more it into doth

Hezekiahs prayer.

II. Kings. Sancheribs hoste destroyed.

owne land: & I wil cause him to fall vpon the sworde in his
owne land.

8 ¶ So Rabshakéh retuned, and founde the King of Asshúr
fighting against Lib-náh: for he had heard that he was departed
from Lachísh.

9 ¶ He heard also men say of Tirhákah King of Ethnopia,
Beholde, he his come out to fight against thee: he therefore
departed and sent other messengers vnto Hezekiáh, saying,

10 Thus shal ye speake to Hezekiáh Kig of Iudáh, & say, Let
not thy God disceue thee in whome thou trusteft, saying, Ieru-
salém shal not be deliuered into the hand of the King of
Asshúr.

11 Beholde, thou hast heard what the Kings of Asshúr haue
done to all lands, how they haue destroyed them: and shalt
thou be deliuered?

12 Haue the gods of the heathé deliuered them which my
fathers haue destroyed as Gozán, and Harán, and Rézeph, and
the childré of Eden, which were in Thelásar?

13 Where is the King of Hamáth, and the King of Arpád, and
the King of the citie of Sepharuaim, Hená and Iua?

14 ¶ So Hezekiáh received the letter of the hand of the messengers, and red it: & Hezekiáh wét vp into the house of the Lord, and Hezekiáh spred it before the Lord.

15 And Hezekiáh prayed before Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen & the earth.

16 Lord, bowe downe thine esye, and heare: Lord open thine eyes and beholde, and heare the wordes of Sancherib, who hathe sent to blaspheme the young God.

17 Trueth it is, Lord, that the Kings of Asshúr haue destroyed the nations and their lands,

18 And haue set fyre on their gods: for they were no gods, but the worke of mans háds, even wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseche thee, saue thou vs out of his hand, that all the kingdomes of earth may knowe, that thou, o Lord, art only God.

20 ¶ Then Isaiah the sonne of Amóz sent to Hezekiáh, saying, Thus sayeth Lord God of Israel, I naue heard that which thou hast prayed me, concerning Sancherib King of Asshúr.

21 This is the worde that the Lord hathe spoken against him, O virgine, daughter of Zion, he hathe despised thee, and laughed thee to soone: o daughter of Ieru-salém, he hathe shaken his head at thee.

22 Whome hast thou railed on and whome

hast thou blasphemed: and against whome hast thou exalted thy voyce, and lifted vp thine eyes on hycæuen against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my chatets I am come vp to the top of the mountains, by the sides of Lebanon, and wil cut downe the hie cedies thereof, and the faue fyre trees thereof, and I wil go into the lodging of his borders, and into the forest of his Caimel.

24 I haue digged, and dronke the waters of others, and with the plant of my feete haue I dryed all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and shulde I nowe bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defended?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the graffe of the field, and grene herbe, or graffe on the house toppes, or as corne blasted before it be growen.

27 I knowe thy dwelling, yea, thy goying out, and thy
comming in, and thy fury against me.

28 And becaufe thou rageft against me, and thy tumult is come
vp to mine eares, I wil put mine thoke in thy nothrels, and my
bridel in thy hippes, & wil bring thee backe againe the same
way thou camest.

29 And this shalde a signe vnto thee, Hezekiáh, Thou shalt eat
this yere suche things as growe of the selues, and the next yere
suche as growe without sawing, and the third yere sowe ye and
reape, & plant vineyardes, and eat the frutes thereof.

30 And the remnant that is escaped of the house of Iudáh, shal
againe take roote downewarde, and beare frute vpwarde.

31 For out of Ieru-salém shal go a remnant, and some that shal
escape out of mount Zion: the zeale of the Lord of hostes shal
do this.

32 When: foie thus saith the Lord, concerning the King of
Asshúr, He shal not entie into this citie, nor shote an arow
there, nor come before it with shield, nor cast a mount against
it:

33 But he shal retuine the way he came, and shal not come
into this citie, sayeth the Lord.

34 For I wil defend this citie to saue it for mine owne fake, &
for Daud my seruants fake.

35 ¶ And the same night the Angel of the Lord went out and
smote in the campe of Asshúr an hundieth foure score and fyue
thousand: so when they rose early in the morning, beholde,
they were all dead corpses.

o God coun- teth that innu- rie done to him, and wil courage it
& is done to none of his sauces.

p Meaning Ye- rutialém, o Isa- iáh talleth the night of his
borders, to wit, of Iudáh, Isa 37, 38. Orphrastum country. Or,
the waters of cities defen- ard

q He declareth that forsaim- che as he is & suctor and be-
gunning of his Church, he wil neuer saf- fer (twisterly to be
destroyed, as other cities and kingdoms

r Thus he de- scribech the wicked, which for a time flo- rish,
and after- warde fade and decay him fowres

f I wil bridel cry sage and turn thee to & fro at plea- feth me

t God did not only premen him the visio- me but gueeth him a
sign to confirm his faith

The Lord wil multiple in great nom- bet that small remnant of
Iu- dáh that is ef- caped a he loue, God heatech too and his
Church, shal overcome the counsels and enterprises of men

16 So

9 That is, Sa- neherib (Orphrastum) Mr. f For Kings of Ethiopia & Egypt joyed together against King of Assyric because of his op profum of o- ther coun- eryl. 10 The more were that the wicked are to their defru- dions, the more they blasphem- me.

b Before the Arke of the counane 1 He sheweth what is the true refuge & succour in all dangers, to win, to flee to the Lord by earnest prayer.

2 Shew by ef- sett that thou wilt not suffer thy Name to be blasphem- med 3 By this title he discerneth God from all soles and fal- se gods.

4 He sheweth for what rod the faithful desire of God to be deliuer- red: to wit, he may be glo- rified by their deliuerance

5 Because as yet Ieru-salém had not bene taken by the enmule, there- fore be calleth her virgine.

Hezekiáh afketh a figne. II. Kings.

Manafséh.

36 So Saneherib King of Affhúr departed, and went his way,
and returned, and dwelt in Niniuéh.

7 This was § side indignant of God for his blasphemist, that he
fholde be some befo- re that idole, whome he pre- ferred to the
living God, & by them by whome he ought by natu- te to have
be- ne defended

And as he was in the temple worfhi- ping Nifróch his god,
Adramélech and Shatézer his fonnes 7 ftewe him with the
fworde: and they escaped into the land of Ararát, ad
Efarhaddón his fonne reig- ned in his steade.

CHAP. XX.

Hezekiáh is sick, and receyuefh the figne of his health 12 He
receyuefh rewarded of Berodách, 13 Sheme fh his treafures,
and is replefhed of Ifaiah 14 He dyefh and Manaffh his fonne
reigned in his steade

a Chro 32,24 5 cfa 38,1. occifs 48,46.

a That his mude might not be two bled.

b Meaning, without all byrocrffe c Not to mu- che for his owne
death, is for fearc that adolater fhal- de be re fhored, which he
had deftroyed, and fo Gods Name be difhored.

d Became of his volamed reperatance & prayer God turned
away his wrath e To give thā- kes for thy doluerance

f He declaireth § albert God ed heale with- out other me-
dectnes, yet be fhewerh that he will not ha- ne thefe infe- tion
means concerned

g I re the fen- ne go fo manne degrees backe that § houres may
be fo ma- ne the fewer in the Kings dial h Which dial was fet
in the top of the Bryres that A- ház had made. Ifa 19,6.

A Bout that time *was Hezekiáh ficke vnto death; and §
Prophet Ifaiah the fonne of Amóz came to him, and laid vn- to
him, Thus sayth the Lord, Put thine houle in an ordre: for thou
fhalt dye, and not lue.

Then he turned his face to the a wall, & prayed to the Lord,
faying,

I befeche thee, & Lord, remember now, how I haue walked
before thee in trueth & with a b perfit heart, and haue done that
which is good in thy fight: and Hezekiáh c wept fore.

And afore Ifaiah was gone out into the middle of the court, the
worde of the Lord came to him, faying,

Tume againe, and tel Hezekiáh the cap- taine of my people,
Thus sayth the Lord God of Dauid thy father, I haue heard thy

d prayer, and fene thy teares: beholde, I haue healed thee, and the third day thou shalt go vp to the house of the Lord,

And I will adde vnto thy dayes fifteen ye- re, & wil deliuer thee and this citie out of the hand of the King of Affhúr, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

Then Ifaiah said, Take a lome of diye figs. And they toke it, and layed it on the boyle, and he recouered.

For Hezekiah had said vnto Ifaiah, What shall be the signe that the Lord wil heale me, and that I shall go vp into the house of the Lord the third day?

And Ifaiah answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hath spoken, Wilt thou that the shadowe go forwarde ten degrees, or go backe ten degrees?

And Hezekiah answered, It is a light thing for the shadowe to passe forwarde ten degrees: not so thou, but let the shadowe go backe ten degrees.

And Ifaiah the Prophet called vnto the Lord, and he brought againe the shadowe te degrees backe by the degrees whereby it had gone downe in the dial of Aház.

The same season Berodach Baladan

the sonne of Baladán King of Babél, sene letters and a t present
to Hezekiáh: for he had heard how that Hezekiáh was sicke
And Hezekiáh heard them, and shewed them all his treasure
house, to wit, the siluer, & the golde, & the spices, and the
precious ointment, & all the house of his amount, and all that
was founde in his treasures: there was nothing in his house, and
in all his k realme, that Hezekiáh shewed them not.

Then Ifaiah the Prophet came vnto King Hezekiáh, and said
vnto him, What said these men? and from whence cam- they to
thee? And Hezekiáh said, They be come from a farre count: ey,
even from Ba- bél.

Then said he, What haue they sene in thine house? And
Hezekiáh answered, All that is in mine house haue they sene:
there is nothing among my treasures, that I haue not shewed
them.

And Ifaiah said vnto Hezekiáh, Heare the worde of the Lord.

Beholde, the dayes come, that all that is in thine house, and
what fouer thy fathers haue laied vp in store vnto this day, *
shal be carried into Babél: Nothing shalbe left, farth the Lord.

And of thy sonnes, that shal procede out of thee, & which thou
shalt beget, shal they take away, and they shalbe eunuches in
the palace of the King of Babél.

Then Hezekiáh faid vnto Ifaíah, The worde of the Lord which thou haft l spo- ken, is good: for faid he, Shal it not be good, it m peace and trueth be in my dayes?

Concerning the reft of the actes of He- zekiáh, and all his valiant dedes, and how he made a poole & a códite, & bioght wa- ter into the citie, are they not written in the boke of the Chronicles of the King's of Iudáh?

And Hezekiáh flept with his fathers: & Manaffh his fonne reigned in his ftea- de.

CHAP. XXI.

King Manaffh rethorefh idolatrie, 10. And vfch great erualme 11 He dyefh, and Amin his fonne fincealefh, 2) Who is killed of his ovne feruants 26 After him reigneth Ifaíah

M Anaffh was twelue yere olde whife he began to reigne, and reigned fif- tie and fue ye e in Ifaíalém: his moſteis name alfo was H-phri: báh.

And he did euil in the fight of the Lord after the abominacion of the heathen, whome the *Lord had caſt out before the children of Ifaél.

For he went backe and buyit the hie pla- ces, *which Hezekiáh his father had de- ſtored: and he erected vp altars for Báal, and made a groue, as did Aháb King of

X.iii.

1 Moved with the fanour § God shewed to Hezekiáh, Balfo
became he had decia- red him infle eneme to Sa- neherib his e-
name which was now de- ftored

k Reig mound with ambition and vaine glo me, & al b be-
came he fe- med to re- neyce in § friend- ship of him § was
Gods one one & an mi- dole

2 Kjn 24,13. & 25,12. see 27,19.

1 He acknow- ledged Ifaíah to be the true Prophet of God, and
the- retore hum- bleth him fel- fe to his wor- de

m Self § God hafhe shewed me this fanour to grant me
quintnes durig my life: for he was afiated I.8.6 enemies fholde
haue had occafion to refpect, if the Church had decued in his
time be- came he had t forced reli- cion

2. Chro. 33,4.

Chap. 21,4.

Manaffèhs idolatrie.

II. Kings.

Amón. Iofiah.

Ifraél, and worshiped all the hofte of heauen and ferued them.

Iere. 22, 24. 2 Sam. 7, 10. 4 Also he *buylt altars in the house of the Lord, of the which the Lord said*, In Ierusalém wil I put my Name. 5 And he buylt altars for all the hoste of the heauen in the two courtes of the house of the Lord.

a Rea. Chap 6 And he caused his sonnes a to passe through the fyre, and gaue him selfe to witchcraft and forcerie, and he vsed them that had familiar spirits and were soothsayers, and did much euil in the sight of the Lord to anger him.

1 King 1, 29. & 3, 5. 2 king. 7, 10. 7 And he set the image of the groue, that he had made, in the house, where of y Lord had said to Daud and to Salomón his sonne,* In this house, and in Ierusalém, which I haue chosen out of all the tribes of Israél, wil I put my Name for euer.

b Therefore sng they o-bered not the chndemct of God, they we-ue intly east forthe of that lnd which they had but on obdictine. 8 Nether wil I make y feere of Ifraél mo-ue anie more out of the land, which I gaue their fathers: so that they wil b obserue and do all that I haue commanded them, & according to all the Lawe that my ser-uant Moses commanded them. 9 Yet they obeyed not, but Manassèh led them out of the way, to do more wickedly then did the heathen people, whome the Lord destroyed before the children of Ifraél. 10 Therefore the Lord spake by his seruats the Prophetes, saying.

Iere. 17, 9. 11 *Becaufe that Manaffèh King of Iudáh hathe done fuch abominaciós, and hathe wrogt more wickedly then all that the Amorites (which were before him) did, & hathe made Iudáh finne alfo & his idoles, 12 Therefore thus faith the Lord God of Ifiaél, Beholde, I wil bring an euil vpon Ierufalém and Iudáh, that whofo heareth of it, bothe his cares fhall cingle. 13 And I wil ftretch ouer Ierufalém the li-ne d of Samaria, and the plommet of the houfe of Aháb: and I wil wipe Ierufalém, as a man wipeth a difh, which he wipeth, and tuneth it vp fide downe. 14 And I wil fofake the c remnant of mi-ne inher itance, and deliuer them into the hâd of their enemies, and they fhall be rob-bed & fpoiled of all their aduerfaties, 15 Becaufe they haue done euil in my fight, and haue prouoked me to angre, fince the time their fathers came out of Egypt vntil this day. 16 Moreouer Manaffèh fhed t innocent blood exceeding muche, til he replenifhed Ierufalém from corner to corner, befide his finne wherewith he made Iudáh to fin-ne, and to do euil in the fight of the Lord. 17 Concerning the reft of the actes of Ma-naffèh, and all that he did, and his finne y he finned, are they not written in y boke of the Chronicles of the Kings of Iudáh. 18 And Manaffèh flept with his fathers, and was buryed in y gaide of his owne houfe, euen in the gaide of Vzzá: and Amón his fonne reigned in his fteade. 19 *Amón was two and twentie yere ol-de, when he began to reigne, and he reigned two yere in Ierufalém: his mothers name alfo was Mefhullémeth the daugh-ter of Harúz*

of Iofáh. 20 And he did euil in the fight of the Lord, as his father Manaffèh did. 21 For he walked in all the ware, that his fa-ther walked in, and fcued the idoles that his father fcued, and worshiped them. 22 And he forfoke the Lord God of his fa-thers, and walked not in the s way of the Lord. 23 And the feruants of Amón confpired againft him, and flewe the King in his owne houfe. 24 And the people of the land flewe all them that had confpired againft King Amón, and the people made Iofiah his fonne King in his fteade. 25 Concerning the reft of the actes of A-món, which he did, are they not written in the boke of y Chronicles of the Kings of Iudáh? 26 And they buried him in his fepulchre in the garden of Vzzá: and Iofiah his fon-ne reigned in his fteade. CHAP. XXII. 4 Iofiah reparath the Temple s Heikáh findeh the bfe of the Lawe, and caiseeth it to be prefemed to Iofiah, 12 Y ho fendeth to Huldáh the prophetess to enquire the Lord's wil. 1 Ofiah waseight yere olde when he be-gan to reigne, and he reigned one and thirtie yere in Ierufalém. His mother, name alfo was Iedidáh the daughter of A-daiah of Bozcáth. 2 And he did vprightly in the fight of the Lord, & a walked in all the wayes of Da-uid his father, and bowed nether to the right hand, nor to the left. 3 And in the eighteenth yere of King Io-fiah, the King fent Shaphán the fonne of Azaliáh the fonne of Mefhullám the chá celler to the houfe of the Lord, faying, 4 Go vp to Hilkiah the hie Priest, that he may fumme the filuet which is broght in-to the houfe of the Lord, which the ke-pets of the b dort haue

gathered of the people. 5 And let them c deliuer it into the hand of them that do the worke, and haue the ouerfight of the houfe of the Lord: let them grue it to them that worke in the houfe of the Lord, to repair the decaied places of the houfe: 6 To wit, vnto the artificers and carpenters & mafons, and to bie tymbre, and hewed flone

The Lawe is founde.

II. Kings. The Lawe red. 176357/1224

d to God pro- duced him of fateful fer- ner, being he went about to realize to for the work of God. e This was the coupe that Mo fist left them, as appeareth s Clute 14.14 which other by the negli- gence of the Priests had be ne loft, or cls by the wicked ness of idola- erous Kings had bene abo- lled "dár nelled.

f Meaning to some Prophet whome God reveeth the knowledge of things vnto, as Jer 3.1; though at other times they inquired the Lord by Trim & Iba- num.

g Or, the hou- fe of doctrine is was here to the Temple, it where the le- armed assem- bled to mercat the Scriptures, & the doctrine of the Prophe- tes

h The works of many hand here figuile all that ma- noneth hisde the worle of Gai. & are abomnabl, in Gai: ferut e. 1

Meaning that be old, pore as they, that do not to pore, are 'tid to hardin their bunt, Pla- 968.

fone to repaire the houfe.

7 Howbeit let no rekening be made with them of the money, that is deliuered into their hand: for they deale 4 faithfully.

8 And Hilkiah the hie Priest faid vnto Shaphan the chancellor, I haue founde the boke of the Lawe in the houfe of the Lord: and Hilkiah gaue the boke to Sha- phan, and he red it.

9 So Shaphan the chancellor came to the King, and broght him worde againe, & faid, Thy feruate haue "gathered the mo- ney, that was founde in the houfe, and haue deliuered it vnto the hands of them that do the worke, and haue the ouer- fight of the houfe of the Lord.

10 Alfo Shaphan the chancellor shewed the King, fayig, Hilkiah the Priest hathe deliuered me a boke. And Shaphan red it before the King.

11 And when the King had heard the wor- des of the boke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hil- kiah the Priest, and Ahikam the fonne of Shaphan, and Achboe the fonne of Michiah, and Shaphan the chancellor, and Afahian the Kings feruant, faying,

13 Go ye and inquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor and Shaphan, and Afahiah went vnto Huldah the Prophetesse the wife of Shallum, the femme of Tikuah, the femme of Hathas keeper of the ward-robe: (and she dwelt in Ierusalem in the scollidge) and they communed with her. 15 And she answered them, Thus sayth the Lord God of Israel, Tel the man that sent you to me,

16 Thus sayth the Lord, Beholde, I wil bring euil vpon this place, and on the inhabitants thereof, even all the wordes of § booke which § King of Iudah hath red,

17 Because they haue forfaken me, and haue burnt incense vnto other gods, to anger me with all the h works of their hands: my wrath also shalbe kindled against this place, and shal not be quenched.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus sayth the Lord God of Israel, The wordes that thou hast heard shal come to pfffe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the

Lord, when thou heardest what I fpake a- gainst this place, and against the inhabi- tats of the fame, to wit, that it fshulde be de- stroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, fayth the Lord.

20 Beholde therefore, I wil gather thee to thy fathers, and thou fhalt be put in thy graue in peace, and thine eyes fhall not fe all the euil, which I wil bring vpon this place. Thus they brought the King worde againe.

CHAP. XXIII.

1 Iofiah readeth the Lawe before the people 3 He maketh a couenant with the Lord 4 He putteth dem- ne the idoles, after he had killed their priests 25 He kepteth' Poffomer. 26 He defrogeth the conurers 27 He was killed in Megedda, 28 And his fonne Iobahia, regneth in his Reade 29 After he was taken, his fonne Iobahia was made King.

1 Then the King 4 sent, and there gathered vnto him all the Elders of Iudah and of Ierufalem.

2 And the King went vp into the houfe of the Lord, with all the men of Iudah and all the inhabitants of Ierufalem with him, and the Priests and Prophetes, and all the people bothe fmall &

great: and he red in their cares all the wordes of the boke of the couenant, which was found in the hou- fe of the Lord.

3 And the King fode by b the piller, and made a couenant before the Lord, that they fshuldewalke after the Lord, and kepe his commandements, and his testimon- ies, and his flatutes with all their heart, & with all their foul, that they might accom- plish the wordes of this couenant writen in this boke. And all § people fode to the couenant.

4 Then the King commanded Hilkihah the hie Priest and the 4 Priests of the second ordre, and the keepers of the dore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hofte of hea- uen, and he burnt them without Ierufale- lem in the fields of Kedron, and caryed the powdre of them into Beth-el.

5 And he put down § Chemerim, whome the Kings of Iudah had founded to burne incense in the hie places, in the cities of Iudah, and about Ierufalem, & also them that burnt incense vnto Baal, to the fun- ne and to the moone, and to the planets, & to all the hofte of heauen.

6 And he broght out the s groue from the Teple of the Lord without Ierufalem vn to the valley Kedron, and burnt it in the valley Kedron, and stamp it to powdre, and cast the dust thereof vpon the graues of the children of the people.

7 And he brake down § houfes of § fodo- mates, that were in the houfe of the Lord, X.iii.

k Whereupon we may ga- ther that the angre of God is ready again the wicked, when God ta- beth his fer- uants out of this worde,

2 Chro. 14. 15 a Because he faw the great plagues of God that were threatened, he knew no more fcode waye to auou- de them, then to turn to God by repen- tance, & ran not come but of faith, and faith by hea- rig of § worde of God

b Where the King had his place, Chap 11.14

c As Ioshua did, Inf 24. 22 d Meaning the were next to dignitie to § his Priest to contempt of that altar, which Ieruba- lem had there boyle to facen- fore on his cal- ues.

f Meaning the priests of Ba- al, which were called Chemu- rists, other be- cause that wa- re blacke gar- ments, or cls were flocked with burning incense to ido- les

g He rumoured that groue & idolaters for dtuation had planted were vnto the Tem- ple, contrate to the commi driment of the Lord, Deu 16. 20 or as fonne read, the fmall nde of s gro- ue which was banged in the Temple

h Bothe in re- tempt of the idoles, & repe- che of them & had worth- ped thine in their lines.

Iosiahs reformation.

II. Kings.

Iehoaház.

where the women were hangings for the groue.

8 Also he brought all the priestes out of the cities of Iudáh, and defiled the hie places where the priests had burnt incense, even from Géba to Beer-shéba, and destroyed the hie places of the gates, that were in entering in of the gate of Ioshúa the gouernour of the citie which was at the left hand of the gate of the citie.

9 Neuerthel the priests of the hie places came not up to the altar of the Lord in Ierusalém, said only thei did eat of the vulnauened bread among their brethren.

10 He defiled also Tópheth, which was in the valley of the children of Hinnóm, that no man should make his sonne or his daughter pass through fyre to Mólech.

11 He put downe also the horses that the Kings of Iudáh had given to the sunne at the entering in of the house of the Lord, by the chamber of Nethan-mélech the cunuche, which was

ruler of the suburbs, and burnt the charets of the sunne with fyre.

12 And the altars that were on the top of the chamber of Aház, which the Kings of Iudáh had made, and the altars which Manasseh had made in the two courtes of the house of the Lord, did the Kig breake downe, and hastened thence, and cast the dust of them in the brooke Kedrón.

13 Moreover the King defiled the hie pla- ces that were before Ierusalém and on the right hand of the mount of corruption (which Salomón the King of Israel had buyit for Adhócteth the idole of the Zido nians, and for Chemoh the idole of the Moabites, and for Milchóm the abomina- tion of the children of Ammón)

14 And he brake the images in pieces, and cut downe the groues and filled their pla- ces with the bones of men.

15 Furthermore the altar that was at Beth- él, the hie place made by Ieroboám the sonne of Nehát, which made Israel to sin- ne, both this altar and also the hie place brake he downe, & burnt the hie place, & stamp it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mount, and sent and toke the bones out of the graues, and burnt them upon the altar, and pollu- ted it,

according to the words of the Lord that the man of God proclaimed which cryed the same words.

17 The he said, What citie is that which I said And the me of the citie said vnto him, is the sepulchre of the man of God, which came from Iudáh, and tolde these things that thou hast done to the altar of Beth-él.

18 The said he, Let him alone: let none re-

mou his bones. So his bones were saved with the bones of the Prophet that came from Samaria.

19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to angre the Lord, and did to them according to all the facies that he had done in Beth-él.

20 And he sacrificed all the priests of the hie places, that were there vpo the altars, and burnt mens bones vpon them, and returned to Ierusalém.

21 ¶ Then the King commanded all the people, saying, "Kepe the Pafseouer vnto the Lord your God," as it is writen in the boke of this couenant.

22 And there was no Pafseouer holden a li- ke that from the daies of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iu- dáh.

23 And in the eighteenth yere of King Io- siah was this
Pafseouer celebrated to the Lord in Ierusalém.

24 Iosiah also toke away them that had familiar spitits, & the
sochesayers, and the images, and the idoles, & all the
abomina- cians that were espied in the land of Iu- dáh & in
Ierusalém, to performe the wor- des of the Lawe, which were
written in the boke that Hilkiah the Priest founde in the house
of the Lord.

25 Like vnto him was there no King befo- re him, that turned
to the Lord with all his heart, and with all his foule, & with all
his might according to all the Lawe of Moses, nether after him
arose there anie like him.

26 Not withstanding the Lord turned not from the fearcenes of
his great wrath wherewith he was angric against Iudáh, be-
cause of all the provocacians wherewith Manasseh had
prouoked him.

27 Therefore the Lord said, I wil put Iu- dáh also out of my
sight, as I haue put a- way Israel, and wil cast of this citie Ieru-
salem, which I haue chosen, and the house whereof I said,
"My Name shall be there."

28 Concerning the rest of the actes of Io- siah, and all that he
did, are they not wri- ten in the boke of the Chronicles of the
Kings of Iudáh?

29 ¶ In his dayes Pharaóh Nechóh King of Egypt went vp against the King of Af- shúr to the riuér Perách. And Kig Iosiah ¶ were against him, whome when Pharaóh sawe, he slewe him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalém, & buryed him in his owne sepulchre. And the people of the land toke Iehoaház the sonne of Iosiah, and annointed him, and

¶ Maming ¶ Prophet ¶ came after him, and can- sed him to eat contrary to ¶ commandement of the Lord, ¶ were borne two buryed in one groue, ¶ King 11,12.

¶ Chro 31,2. ¶ of Mr 1,2. ¶ Eend 12,3. ¶ deut 16,2. ¶ For the mul- titude & sea- le of the peo- ple with the great prepara- tion

Levi 10,27. deut 18,11.

¶ Because of ¶ wicked he- are of the peo- ple, & wolde not curse von him by repro- canes.

¶ King 8,29. ¶ 9,3. ¶ king 7,10.

¶ Chro 37,20. ¶ Because he passed through his country, he feared left he wolde haue done him haz- me, and there- fore wolde have failed hi, yet he consil- ted not with ¶ Lord, & there- fore was Sain.

I Because that those that had forfaken the Lord to form idoles, were not mere to minister in the service of the Lord for the invention of others. I Which was a valley here to Ierusalem, & signified a tabres, beca- se they imore on the tabres while their children were burning, that their crye shulde out he heard, where after Iosiah commanded carians to be cath. I The idolations Kigs had dedicate hor- fes & charms to the fume o- ther to caite ¶ image thereof about as the heathen did, are to facrifice chief, as a faciation mohe agreeable the valley in That was ¶ most of ol- ters, fo called because it was for of idoles. ¶ King 12,7

¶ Which Ser- toain had be- yh in Israel, ¶ King 12,18

¶ Amoreffgen the prophecie of Iudáh, ¶ King 12,3.

made

Eliakim. Iehoiachin.

II. Kings.

Zedekiáh.

2. Clive 36, 1. 31 made him King in his fathers steade.

*Iehoahaz was there and twentie yere olde when he began to reigne, & reigned there months in Ierufalém. His mothers name also was Hamutál the daughter of Ieru- miah of Libnáh.

32 And he did euil in the fight of the Lord, according to all that his fathers had done. 33 And Pharaóh Nechóh put him in bonds at Ribáh in the land of Hamáh, while he reigned in Ierufalém, and put the land to a tribute of an hundred talents of fil- uer, and a talent of golde.

34 ¶ And Pharaóh Nechóh made Eliakím the sonne of Iofiah King in steade of Io- fiáh his father, and turned his name to Iehoiakim, and toke Iehoaház away, which when became to Egypt, dyed there.

35 And Iehoiakim gave the siluer and the golde to Pharaóh, and taxed the land to give the money, according to the coman- dement of Pharaóh: he levied of euerie man of the people of the land, according to his valise, siluer and golde to give vn- to Pharaóh Nechóh.

36 I. hoiakim was fine and twentie yere ol- de, when he began to reigne, & he reigned eleuen yeres in Ierufalém. His mothers name also was Z budáh the daughter of Pedaiáh of Rumáh.

37 And he did euil in the fight of the Lord, according to all that his fathers had done.

CHAP XXIII.

1 Iehoiakim made subself to Nebuchad-nezá, fr rebel- leth 2
The cause of his name and all Iudáms 3 Iehoa- chim reignah 4
He and his people are carried vnto Babylon 5 Zedekiáh made
King.

2 In the end of 3 third ye- re of his reig- ne, and in the
beginning of the fourth, Babylon

Chap 20, 27. & 31, 27.

3 Though God vind this wicked tyrant to execute his sake
indep- ntion, yet they are not to be executed, be- cause this
pro- ceded of amba- cion & malice

4 Not that he was buried & this fathers, but he dyed in the
way, as they led him prifio- ner to were Babylon read here 22,
29.

1 N his 2 dayes came Nebuchad-nezá: King of Babél vp, and
Iehoiakim be- came his ftruant thre yere: afterwarde he turned,
and rebelled against him.

2 And the Lord fent against him bandes of the Chaldees, &
bandes of the Aramites, and bandes of the Moabites, and

bandes of the Ammonites, & he fent them agcift Iudáh, to
definoye it, 3 according to the worde of the Lord, which he
fpake by his ftruant: the Prophecies.

3 Surely by the 4 comandement of 5 Lord came this vpon
Iudáh, that he might put them out of his fight for the finnes of
Nº- naffeh, according to all that he did,

4 And for the innocent blood that he fhed, (for he filled I.
rufalem w innocent blood) therefore the Lord wolde not
perdone it.

5 Concerning the telt of the actes of Ieho- iakim, & all that he
did, are the: not wrté in the boke of the Chronicles of 6 Kings
of Iudáh?

6 So Iehoiakim e flept with his fathers, and Iehoiachin his
ffous reigned in his fta e.

7 ¶ And the King of Egypt came no moie out of his land: for
the King of Babél had

taken from the riur of Egypt, vnto the riuer 'Peráh, all that
pertained to the 10, Bapk. qm. King of Egypt.

8 ¶ Iehoiachin was eightne yere olde, whé he began to reign,
and reigned in Ierufa- lem thre monctos His mothers name
also was Nehoihtá, the daughter of Elnathán of Ierufalém.

9 And he did euil in the fight of the Lord, according to all that his father had done.

10 * In that time came the feruants of Ne- buchad-nezá: King of Babél vp againft Ierufalém: to the citre was befieged.

11 And Nebuchad-nezá: King of Babél came againft the citre, & his feruants did befi ge it.

12 The Iehoiachin the King of Iudáh 4 ca- me out againft the King of Babél, he, and his mother, and his feruants, and his prin- ces, and his eunuches: and the King of Babél toke him in the eight yere 5 of his reigne.

13 * And he carved out thence all the treafu- res of the houle of the Lord, and the trea- fures of the Kings houle, and brake all the veffels of golde, which Silomón King of Ifiaél had made in the T éple of the Lord, as the Lord had faid.

14 And he carved away all Ierufalém, and all the princes, and all the ftrong men of war, 15, 16 ten thoufand into captiurie, & all the workemen, & conning mé: fo none remained faung the poore people of the land.

15 * And he carved away Iehoiachin into Babél, and the Kings mother, & the Kings wives, and his eunuches, and the mightie of the land carved he away into capti- rie from I. rufalém to Babél,

16 And all the men of warre, 17 ftuen thoufan, and carpenters,
& lockefmiches a thoufand: all that were ftiong and apt for
warre, did the King of Babél bring to Babél captiues.

17 ¶* And the King of Babél made Matta- niáh his vncle King
in his fteade, & chan- ged his name to Zedekiáh.

18 Zedekiáh was one & twentie yere olde, when he began to
reigne, and he reigned eleue yeres in Ierufalém His mothers
na- me alfo was Hamutál the daughter of Je- remiáh of Libnáh.

19 And he did euil in the fight of the Lord, according to all that
Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was againft
Ierufalém & Iudáh vntil he caft them out of his 1 fight. And
Ze- dekiáh rebelled againft the King of Ba- bél.

CHAP. XXV.

1 Ierufalém is befieged of Nebuchad-nezá, fr. & 1: 20 2 The
fumes of Zedeciáh are 6 1/2n. 1: 6.

Dan 1, 2

4 That is, yet deu him ftine vons him by 5 counfet of ac reuse

5 In the reig- ne of the King of Babylon

Chap 20, 27 & 31, 4.

6 Out of Ieru- falém is a 10- dá, 10 to 32 & 10 32

Ierufalém defstroyed.

II. Kings.

Gedaliáh flayne 1224

after are his own eyes put out, 21 Iudáh is brought to Babylón.
21 Gedaliáh is flayne. 21 Icholachin is exalted.

Iere. 23, 1 & 2 23, 4. a That is, of Zedekiáh b Which the
Ebrewes call Tebet, and is obtenteth part of December & parts
of Ia- naria For a man

In feumche the mothers did cut their children, Lament. 4, 10.

d Which was a pohoror do- re or some fe- cure gone to if- the
out 22.

e Or condoned bl for his per- sume Iterafó, 1 Chro. 16, 13.

f Inverne writeth Chap. 51, 52 the tenth day, because f fyre
continued fro the feuenth day to f ofch. On, cepnale of the
guide.

g While the large moured.

Chap 20, 27 Iere 27, 22.

h Of thefe read Exod. 2, 14

And in the n in the yere of his trig- ne, the tenth moneth & tenth day of the moneth Nebuchad-nezzár King of Babél came, he, & all his hofte againft Ie- rufalém, and pitched againft it, and they buylt fortes againft it rounde about it.

So the citre was befieged vnto the eleuéth yere of King Zedekiáh.

And the nunhe day of the moneth the fa- mine was fore in the citre, fo that there was no bread for the people of the land.

Then the citre was broken vp, and all the men of warre fled by night, by the waye of the gate, which is betwene two walles that was by the Kings garden: now the Caldees were by the citre rounde a- bout: and the King went by the way of the wilderness.

But the armie of the Caldees pursued af- ter the King, and toke him in the deferts of Ietichó, and all his hofte was fcattered from him.

Then they toke the King, and caryed him vp to the King of Babél to Ribláh, where they gaue iudgement vpon him.

And they flewe the fones of Zedekiáh before his eyes, and put out the eyes of Zedekiáh, and bounde him in chaines, & caryed him to Babél.

And in the fift moneth, & feuenth day of the moneth, which was the nintenth yere of King Nebuchad-nezzár King of Babél, came Nebuzar-adán chief steward and feruant of the King of Babél, to Ie- rufalém,

And burnt the houfe of the Lord, and the Kings houfe, and all the houfes of Ieufa- lém, & all the great houfes, burnt he with fyre.

And all the armie of the Caldees that were with the chief stewarde, brake downe the walles of Ierufalém rounde about.

And the left of the people that were left in the citre, and thofe that were fled and a fallen to the King of Babél, with the remnant of the multitude, did Nebuzar- adán chief stewarde carye away captiue.

But the chief stewarde left of the poore of the land to dieffe the vines, and to til the land.

Also the pillars of braffe that were in the houfe of the Lord, and the bafes, and the brafen Sea that was in the houfe of the Lord, did the Caldees, brake, and caryed the braffe of them to Babél.

The pottes also and the befonnes, and the untruments of mufike, and the incenfe affhes, & all the veffels of braffe that they miniftred in, toke they away.

And the affhe pannes, and the bafens, and all that was of golde, & that was of filuer,

toke the chief stewarde away,

With the two pillers, one Sea & the ba- fes, which Salomón had made for the hou- fe of the Lord: the braffe of all thefe vef- fels was without weight.

The height of the one piller was eigh- tene cubites, and the chapter thereon was braffe, and the height of the chapter was with netwoike thie cubites, and pomegi a- naees vpon the chapter: rounde about, all of braffe: and likewise was the feconde pil- ler with the netwoike.

And the chief stewarde toke Seraiah the chief Priest, and Z. phaniah the feconde Priest, and the thre keepers of the dote.

And out of the citre he toke an eunuche that had the out fight of the mé of warre, and fine men of them that were in the Kings presence, which were founde in the citre, and Sophér captaine of the hofte, who muftred the people of the land, and threfcote men of the people of the land, that were founde in the citre.

And Nebuzar-adán the chief stewarde toke them, and brought them to the King of Babél to Ribláh.

And the King of Babél fmote them, and flewe them at Ribláh in the land of Ha- máth. So Iudáh was caryed away captiue out of his owne land.

Howbeit there remained people in the land of Iudáh, whome Nebuchad-nezzár King of Babél left, & made Gedaliáh the fonne of Ahikám the fonne of Shaphán ruler ouer them.

Thé when all the captaines of the hofte & their men heard, that the King of Babél had made Gedaliáh goueinour, that came to Gedaliáh to Mizpáh, to wit, Ithmaél the fonne of Nethaniáh, and Iohanán the fonne of Káreah, and Seraiáh the fonne of Tanhúmeth y Netophathite, & Iazani- áh y fonne of Maachathí, thei & theii mé.

And Gedaliáh fware to the, & to their men, and said vnto them, Feare not to be the feruants of the Caldees: dwel in the land, and ferue the King of Babél, and ye fhal be wel.

But in the feuenth moneth Ithmaél the fonne of Nethaniáh the fonne of Eliíha- má of the Kings fede, came, and ten men with him, & fmote Gedaliáh, & he dyed, and fo did he the Iewes, and the Caldees that were with him at Mizpáh.

Then all the people bothe fmall & great and the captaines of the armie arofe, and came to Egypt: for they were afi ayed of the Caldees.

Notwithstanding in the feuen and thir- tieth yere after, Ieho: achín King of Iu- dáh was caryed away in the twelft moneth the feuen and twentieth day of the mo- neth, Euil-mo odách King of Babél in the

1 King 7, 15. 1000 12, 21 a chro. 3, 4, 5.

That is, one appointed to succede in the hie Priest rowne, if he were ficle or cls otherwise listed & Ieremie ma- heth mention of fuen, but here he spea- heth of them that were the chiefest.

Iere. 40, 1 &

That is, he did cahores them in the Name of the Lord, according to Iere- men coifel, to fubmit them felues to Ne- buchad- nez- ár, feing it was the reac- led wit of the Lord.

Iere. 41, 2. in Conerary to Ieremes coif- fel, Iere 40, 41 & 42, 43. in thus fog was both his wife, & his child of Babylón, whome Nebuchad nezzars fonne, alcor his fe- thers death, preferred to honour: that he Gods pro- uidence the fede of David is an reiterated curn vnto Christ.

j cre

I. Chron.

1786/1/1224

yere that he began to reigne, did lift up the head of Jehoiachin King of Iudáh out of the prison,

28 And spake kindly to him, & set his throne above the throne of the Kings that were with him in Babel,

29 And changed his prisongarments: and he did continually rat bread before him, all the dayes of his life.

30 And his porció was a continual porcion given him by the King, euerne day a cer- reim, all the dayes of his life.

o Meaning, y be had an ordinaris in the court.

THE FIRST BOKE OF

the Chronicles, or Paralipoménon.

THE ARGUMENT.

"The Warden of Bays. "Or, if things omitted, to wit, to the hope of the Kings.

The Iewes comprehend both these bokes in one, which the Grecians because of the length deude into two and they are called Chronicles, because they note briefly the histories from Adam to the returns from their capturitis in Babylon. But these are not those bokes of Chronicles, which are so oft-menioned in the bokes of Kings of Iudáh and Israel, which did at large

set forth the state of both the kingdoms, and afterward perished in the captivities: but an abridgement of the same, and were gathered by Esra, at the Jewes write, for their returns from Babylon. This first booke contained a brief rehearsal of the children of Adam unto Abraham, Izhák, Izakáh, and the twelve Patriarchs, chiefly of Iudáh and of the reign of David, because Christ came of him according to the first. And therefore it setteth forth more amply his acts, both the covenanting civil government, and also the administration, and care of things concerning religion, for the good success whereof he rengeth, and giveth thanks to the Lord.

CHAP. 1.

1 The genealogie of Adam and Nádh until Abraham, 27 And from Abraham to Esau 31 His children. 43 Kings and dukes came of him.

a Meaning that Sheth was A- dam: some & Enosh Sheths some.

b It had been sufficient to have named Sheth, of who- me came Abra- ham and Da- nd, but beca- ts the worlds was restored by these thro- mencion is al- so made of Ham and Ia- pheth Gen. 10:2. Or, Kípháh. Or, Kidaam.

c Who first did lift up him sel- se above o- thers, Genes. 10:8.

Gen. 10:22. Or 11:10.

Dám, Sheth, Enósh, Kenán, Mahálakci, Ié- red, Henóch,
Meihuftélah, Lámech, Nóah, Shem, Ham, & Ípheth.

¶ The sonnes of Ípheth were Gómez, and Magóg, and Madái,
and Iauán, and Tubál, and Méhech, and Tirás.

And the sonnes of Gómez, Afhchenáz, & Ipháth and
Tógarmáh.

Also the sonnes of Iauán, Elítháh and Tárítháh, Kitrím, and
Dodánim.

¶ The sonnes of Ham were Cuíh and Mizráim, Put and Canán.

And the sonnes of Cuíh, Sibá and Ha- uiláh, and Sabrá, and
Raamáh, and Sabte- chá. Also the sonnes of Raamáh were
Sae- há and D-dán.

And Cuíh begate Nimród, who begá to be mighty in the earth.

And Mizráim begate Ludím and Ana- mím, Lehabím and
Naphtubím:

Pathruím also, & Caílulím, of whom eame the Phlíštíms, and
Caphtorím.

Also Canán begate Zídón his first borne, and Heth,

And the Iebuíte, and the Amorite, and the Grgañite,

And the Hhuíte, and the Arkite and the Simite,

And the Aruadite, & the Zemárite, and the Hamáhite:

¶ The sonnes of Shem were Elám and

Afhúr, and Arpachshád, and Lul, and Arám, and Vz, and Hul
and Géther, and Méhech.

18 Also Arpachshád begate Shélah, & Shé- lah begate Eber.

19. Vnto Eber also were borne two sonnes: the name of the one
was Péleg: for in his dayes was the earth deuded: and his
bro- thers name was Iokrán.

20 Then Iokrán begate Almodád and Shé- leph, and
Hazermáueh and Iérah,

21 And Hadorán and Vzál and Dildáh,

22 And Ebát, and Abimael, and Shebá,

23 And Ophí, and Hauiláh and Iobáb: all these were the sonnes
of Iokrán.

24 Shem, a Arpachshád, Saélah,

25 Eber, Péleg, Kehú,

26 Serúg, Nahór, Teráh,

27 Abrám, which is Abraham

28 ¶ The sonnes of Abraham were Izhák, and Ithmaél.

29. These are their generaciós. The eldest sonne of Ithmaél was Nebatóth, and Ke- dár, and Adbeél and Míshám,

30 Míshmá, and Dumáh, Maífa, Hadád, and Téma,

31 Ietúr, Naphísh and Kédemah: these are the sonnes of Ithmaél.

32 ¶ And Keturáh Abrahams a cócubine base sonnes, Zimran, and Iokrhan, & Me- dán, and Midian, and Ithbák & Shua: and the sonnes of okrhán, Sheba, an: Dodán.

33 And the sonnes of Midian were Epháh, & Ephár, & Henóch, & Abída, & Eldáh: all these are the sonnes of Keturáh.

34 ¶ And Abraham begate Izhák: the sonnes of Izhák, Esau, and Irsél.

35 ¶ The sonnes of Esau were Elipház, Reuél, and Ieúsh, and Izalám, and Kórah.

Y.ii.

d Of whom came the Sy- rians, and the refore they are called Ara- míres through out all y keep the. e Of him ca- ne f Ebrewes which were afterwards called Israel- ter of Ibráh, which was Iaxóob: and Iewes of Iu- dáh, because of the excelli- ce of that cri- be.

f He regazeth Shem agnne, because he would come to the Riche of Abrahám. g Who came of Shem and of him Shélah. Gen 16:11. Or 17:5. Or 21:3. Gen. 22:1. Or, Nadar.

h Read Gen. 25:2.

Gen. 25:4. Gen. 25:5. f These were borne of the divers mothers, read Gen 26:4. Gen. 30:2.

The Kings of Edóm.

I. Chron.

Iudahs genealogie. 362/1224

Or. Zeph.

8 Which was Elephaz concubine: read Gen. 16, 22.

1 He is also called Seir the Eoron, which inhabited monite Seir, Gen. 15, 20.

36 The sonnes of Eliphiz, Temán, and Omár, Zephí, and Gatain, Kenáz, and Timná, and Amalek.

37 The sonnes of Reuél, Náhath, Zérah, Shammáh and Mizzáh.

38 And the sonnes of Seir, Lotán, and Shobál, and Zibcón, and Anáh, and Dihón, and Ezér and Dihán.

39 And the sonnes of Lotán, Horí, and Homám, and Timna
Lotans sister.

40 The sonnes of Shobál were Alián, and Manáhath, and Ebál,
Shephí, and Onám. And the sonnes of Zibcón, Aíáh & Anáh.

41 The sonne of Anáh was Dihón. And the sonnes of Dihón,
Amrán, & Eíhbán, and Ithrán, and Cherán.

42 The sonnes of Ezér were Bilhán, and Zazuán, and Iakán.
The sonnes of Dihón were Vz, and Arán.

43 ¶ And these were the Kings that reigned in the land of
Edóm, before a King reigned over the children of Ifraél, to wit,
Béla the sonne of Beór, and the name of his citte was
Dinhábah.

44 The Béla dyed, and Iobáb the sonne of Zérah of Bozráh
reigned in his steade.

45 And whé Iobáb was dead, Huíshám of 7 lád of the
Temanites reigned in his stead.

46 And when Huíshám was dead, Hadád the sonne of Bedád
which smote Midján in the field of Moáb, reigned in his stead,
and the name of his citte was Auith.

47 So Hadád dyed, and Samláb of Maíhrecáh reigned in his
steade.

48 And Samláb dyed, and Shaúl of Rehobóth by the ruler
reigned in his steade.

49 And when Shaúl was dead, Báal-hanán the sonne of Achbó
- reigned in his steade.

50 And Báal-hanán dyed, and Hadád reigned in his steade, &
the name of his citte was Paí, & his wiues name Mehetabél the
daughter of Mátréd the daughter of Mezaháb.

51 Hadád dyed also, and there were dukes in Edóm, duke
Timná, duke Aliáh, duke Iethéth,

52 Duke Aholibamáh, duke Eláh, duke Pinón,

53 Duke Kenáz, duke Temán, duke Míbzár,

54 Duke Magdiél, duke Irám. these were the dukes of Edóm.

CHAP II.

m He makes a match of the Kings that came of Eího,
according to God's promise made to Abraham never may him,
that Kings should come of him. These eight Kings reigned one
after another in Iáh-tan were the time of David, who
commenced their con-trey. n Which was the principal citte of
the E-domites.

Or. Paí.

Or. Ahiáh.

Gen. 29, 32. & 30, 31, & 31, 32. Gen. 31, 33. & 40, 32. Chap.
4, 5. a Though Iudáh was not Iakúba eld:8 sonne, yet he first
begin-neth at him, because he walde come to the gene-logue of
David, of whome to-me Cheáh.

2 The genealogie of Iudáh unto Ifraél the father of David.

1 H·fe are the sones of Ifraél, Reubén, Simeón, Leui and
Iudáh, Ifhachár, & Zebuiún,

2 Dan, Iofeph, and Beniamín, Naphtalí, Gad, and Afsér.

3 *The sonnes of Iudáh, Er, and Onán, & Sheláh. These three
were borne to him of the daughter of Shíta y Cananite: but Er
the eldest sonne of Iudáh was euil in the
fight of the Lord, and he stwe him.

4 *And Thamár his daughter in lawe bare him Phárez, and
Zérah:5 all the sonnes of Iudáh were fyue.

5 *The sones of Phárez, H zróh & Hamúl.

6 The sonnes also of Zérah were Zimri, and Ethan, and
Hemán, and Calcól, and Dara, which were fiue in ail.

7 And y sonne of Carmi, Achár that troubled Ifraél,
transgressing in the thing ex-communicate.

8 The sonne also of Ethán, Azariáh.

9 And the sonnes of Hezrón that were borne unto him,
Ierahmeél, and Ram and Chelubás.

10 And Ram begate Aminadáb, and Aminadáb begate Naíhón
prince of the children of Iudáh,

11 And Naíhón begate Salmá, and Salmá begate Bóaz,

12 And Bóaz begate Obéd, and Obéd begate Ifhái,

13 *And Ifhái begate his eldest sonne Eliáb, and Abinadáb the
seconde, and Shimmá the third,

14 Nathaneél the fourt, Radá the fifr,

15 Ozém the fixt, and Daud the feurct.

16 Whose sisters were Zeruiah & Abigáil. And the sonnes of
Zeruiah, Abishai, and Ioáb, and Afahel.

17 And Abigáil bare Amafá: and the father of Amafá was
Iether an Ithmeelite.

18 ¶ And Caléb the sonne of Hezrón begate Iernóth of Azubáh
his wife, and her sonnes are these, Iether, and Shobáb, and
Ardón.

19 And when Azubáh was dead, Caléb toke unto him Ephrath,
which bare him Hur.

20 *And Hur begate Vrí, and Vrí begate Beza'eél.

21 And afterwards came Hezrón to the daughter of Machir the father of G lead, and tok, her when h·was thr. score yere olde, and the bare him S gúb.

22 And Segúb begate Iair, which had the and twenite cities in the land of Gilead.

23 And Geíshúr with Arám toke the townes of Iair from them, and K. náth and the townes thereof, even to enforce cities. All these were the sonnes of Machir, the father of Gileád.

24 And after that Hezrón was dead at Caléb Ephrátab, then Abiáh Hezron wife bare him also Ashúr the father of Tekóa.

25 And the sonnes of Ierameél the eldest sonne of Hezrón were Ram the eldest, then Bunáh & Orén & Ozán and Ahián.

26 Also Ierahmeél had another wife named Atarán, which was the mother of Onám.

27 And the sonnes of Ram the eldest sonne of Ierahmeél were Máaz, and Iamin and

c Whome f. Match. callah Atam, Mat. 1,5

4 Thee n, chief of the family,

Or. Iofá.

1. Sam. 16, 19. & 17, 22. Or. Ihamnán.

e Who was called the sonne of Hezrón, vert 9.

f Who was prince of me-note Gileao, read Nom. 13, 40.

g That is, the Geíhumnes & Syrians toke the townes. from Iairn children.

h Which was a town named of the hoof-bád and wife, called also Bech-láhem Ephrátab. i Manning the chief & prince.

I. Chron. Davids genealogie. 179

and Ekar.

28 And the sonnes of Onám were Shammái and Iadá. And the sonnes of Shāmái, Nadāb and Abīshúr.

29 And the name of the wife of Abīshúr was called Abīahil, and the bare him Ahbán and Molid.

30 The sonnes also of Nadāb were Séled and Appáim: but Séled dyed without children.

31 And the sonne of Appáim was Iṣhi, and the sonne of Iṣhi, Shēshán, and the sonne of Shēshan, a Ahlái,

32 And the sonnes of Iadá the brother of Shammái were Iéther and Ionathán: but Iéther dyed without children.

33 And the sonnes of Ionathán were Péleth and Zazá. These were the sonnes of Ierahmeél.

34 And Shēshán had no sonnes, but daughters. And Shēshán had a seruant that was an Egyptian named Iarḥa.

35 And Shēshan gave his daughter to Iarḥá his seruant to wife, and the bare him Attái.

36 And Attái begate Nathán, and Nathán begate Zabád,

37 And Zabád begate Ephlál, & Ephlál begate Obéd,

38 And Obéd begate Iehú, and Iehú begate Azariáh,

39 And Azariáh begate Hélez, and Hélez begate Eleaşáh,

40 And Eleaşáh begate Sişamáí, & Sişamáí begate Shallúm,

41 And Shallúm begate Iekamiáh, & Iekamiáh begate Elişhamá.

42 Also the sonnes of Caléb, the brother of Ierahmeél, were Meşḥá his eldest sonne, which was the father of Ziphi: & the sonnes of Mareşḥáh the father of Hebrón.

43 And the sonnes of Hebrón were Kórah and Tappúah, and Rékem and Shéma.

44 And Shéma begate Ráham the father of Io:koám: and Rékem begate Shammái.

45 The sonne also of Shammái was Maón: and Maón was the father of Beth-zúr.

46 And Epháh a concubine of Caléb bare Harán and Mozá, and Gazéz: Harán also begate Gazéz.

47 The sonnes of Iahdái were Régem, and Iothám, and Geşhán, & Pélet, and Epháh, and Sháaph.

48 Calébs concubine Maacháh bare Shéber and Tiḥanáh.

49 She bare also Shaaph, the father of Madmannáh, and Sheuá the father of Machbenáh, and the father of Gibeá. And Achşáh was Calébs daughter.

50 These were the sonnes of Caléb the sonne of Hui: & eldest sonne of Ephráchah, Shobál the father of Kiriáeh-ieaim.

51 Salmá the father of Beth-léhem, and Haréph the father of Beth-gadér.

52 And Shobál the father of Kiriáeh-ieaim had sonnes, and he was the ouerseer of halfe Hammenóth.

53 And the families of Kiriáeh-ieaim were the Ithrites, and the Puthites, and the Shumathites, & the Mişhraites, of them came the Zariæthites, and the Eşṭhaulites.

54 The sonnes of Salmá of Beth-léhem, and the Nerophathite, the crownes of the houfe of Ioáh, and halfe the Manáthites and

the Zorites.

55 And the families of the Scribes dwelling at Iabéz, the Tirathites, the Shimmeathites, the Shuchathites, which are the Kennites, that came of Hammáth the father of the houfe of Recháb.

CHAP. III.

1 The genealogie of Daud and of his polteritis unto the sonnes of Iosáh.

2 These also were the sonnes of Daud, which were borne unto him in Hebrón: the eldest Amnón of Ahmóam, the Izraeliteffe: the second Daniél of Abigáil the Carmeliteffe.

3 The third Abfalóm the sonne of Maacháh daughter of Talmái King of Geşhúr: the fourt Adoniiáh the sonne of Haggíth:

4 The first Shephatiáh of Abitál: the first Ithreám by Egláh his wife.

5 These six were borne unto him in Hebrón: and there he reigned feuen yere and six monethe: and in Ierufalém he reigned thre and thirtie yere.

6 And these four were borne unto him in Ierufalém, Shimcá, and Shobáb, and Nathán, and Salomón of Bathişúta the daughter of Ammiél:

7 Ibhár also, and Elişhamá, and Eliphálet,

8 And Nógab, and Népheg, and Iaphía, And Elişhamá, and Eliadá, and Eliphélet, nine in number.

9 These are all the sonnes of Daud, besides the sonnes of the concubines, & Thamár their sister.

10 And Salomón sonne was Rehoboám, whose sonne was Abiáh, and Asá his sonne, and Iehoşaphát his sonne,

11 And Ioám his sonne, and Ahaziáh his sonne, and Ioáh his sonne,

12 And Amuziáh his sonne, & Azariáh his sonne, & Iothám his sonne,

13 And Ahaz his sonne, & Hezekiáh his sonne, & Manaşşáh his sonne,

14 And Amón his sonne, & Iofiáh his sonne.

15 And of the sonnes of Iofiáh, the eldest was Iohanán, the seconde Iehoiakim, the thirde Zedekiáh, and the fourt Shallúm.

16 And the sonnes of Iehoiakim were Ie-Y.iii.

Or, he that some the halfe, he can be the prince who is merely his fableites.

n Kermieg, the chief & prince pal

Or, the Scribes, the halfe of the Manáthites.

n Which were men learned and expert in the Lawe

p. Rad. Nib. 10, 29, & 1, 16.

a He returned to the genealogie of Daud, to shew that Christ came of his duche b. Which 2 Sam. 1:11 called Chéleáh, borne of her, that was Nabal wife the Carmelne.

c Only Salomón was Damid natural sonne, & other three were Yor-ahs, whom Daud made his by adoption he that was begotten in adultery & dyed & right day, 14 our to-hened among Dauds sonnes

d Called also Bathiśúta the daughter of Eliám: So this gave them di-nerfe names. a Elişhamá, or Elişhún

Sam. 1:11 & Eliphélet dyed, & Daud named those sonnes, which were our born, by the same names: in the boke of Kige his children are mentioned which were a-line, and here buthe they were alive & dead

f So called he can be he was preferred to & dignitie royal before his brother Iehoiakim, & was the elder.

Or, Iehoiakim, 2. K. 9, 29, 30.

b Who dyed whiles his father was aly-ne and three-fore it is said, ver. 14 that Shēshán had a sonnes.

f That is, the chief governor or prince of Ziphium, because one prue ce ogus to ha-ne a fatherlie case and affe-dion toward his people.

m This diffe-rence was be-tween the wife and the clocu-bine, that the wife was take with extreme folemnities of marriage, and her chil-dren did sohe-raithe concu-bine had no folemnities in marriage, ne-cher did her children re-herit, but had a portion of goods or ma-nry given the Işh 15, 17.

ludahs genealogie.

I. Chron.

coniah his fonne, and Zedekiah his fonne. 17 And the fones of Ieconiah, Asfir and Shealciel his fone: 18 Malchiram also and Pedaiah, & Shenazar, Iecamiah, Hoshama, and Nedabiah. 19 And the fones of Pedaiah were a Zerubbabel, and Shimmie: and the fones of Zerubbabel were Meshullam, and Hananiah, and Shelomich their sister, 20 And Hashubah, & Ohel, and Berechiah, & Hazadiah, & Iushabhed, fucun nifer. 21 And the fones of Hananiah were Pelatiah, and Iefaiah: the fones of Rephaiah, the fones of Atnan, the fones of Obadiah, the fones of Shechaniah. 22 And the fones of Shechaniah was Shemaiah: and the fones of Shemaiah were Hattush an Igeal, and Bariah, and Neariah and Shaphat, his. 23 And the fones of Neariah were Elioenai, and Hezekiah, and Azrikam, thie. 24 And the

phones of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanah, and Delaiah and Anani, and fucun.

CHAP. III.

1 The genealogies of the phones of Judah. 2 Of Asfuir, 3 Of Iabiz, and his prayers. 12 Of Chulub, 24 And Simeon: their habitations, 32 And conquests.

a Meaning, they came of Judah, as names & kindness for only Phares was his natural phone Gen 32, 29, & 40, 12. chap. 2, 4.

b The first borne of his mother, & one the eldest phone of his fa-

c. Otherwise called Cthou-ah, Judg 1, 15.

d. It is to be understood that she has made an English his name which he made.

1 The phones of Judah were Pharez, Hezion, and Carmi, and Hur, and Shobal.

2 And Reaiah the phone of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3. And these were of the father of Etim, Izreel, and Ishma and Idbash: and the name of their sister was Hazleleponi.

4. And Penuel was the father of Gedon, and Ezei the father of Hushah: these are the fones of Hur the eldest fone of Ephraiah, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wives, Hejeah, and Naarah.

6 And Naarah bare him Ahuzam, & Hepher, and Temeni and Haashtrari: these were the fones of Naarah.

7 And the fones of Helean were Zereeth, Iezohar and Ethnan.

8 Also Cox begate Anub, and Zobebah, & the families of Aharhel & fone of Harum.

9. But Iabiz was more honorable than his brethren: and his mother called his name Iabiz, saying, Because I bare him in forowe.

10 And Iabiz called on the God of Isael, saying, I thou wilt bless me in dede, and enlarge my coastes, and if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt. And God granted the thing that he asked.

11 And, Cheluh the brother of Shuah begate Mehir, & was the father of Eshron.

12 And Eshron begate Beth rapha, & Pafeah, & Tehmuah the father of the citre of Nahash: these are the men of Rechah.

13 And the sons of Kenaz were Othniel & Zerah, & the son of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Zerah begate Iobab the father of the valley of craftsmen: for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh were Iru, Elih, and Naam. And the son of Elih was Kenaz.

16 And the sons of Iebalel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Eziah were Iether & Mered, and Ephraim, and Ialon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his wife Jehudiah bare Iared the father of Gedon, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh which Mered took.

19 And the sons of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, & Eshtemoa the Maarchathite.

20 And the sons of Shimon were Amnon and Rinnah, Benhanan and Tilon. And the sons of Issachar were Zoheth, and Benzoheth.

21 The fones of Shelah, the fone of Judah were Er the father of Lecah, & Laadah the father of Maresiah, and the families of the houtholdes of the that wrought fine linen in the house of Ashbela.

22 And Iokim and the men of Chozeba & Ioash, and Saraph, which had the domino in Moab, and Iashuba Lehem. These also are ancient things.

23. These were potters, and dwelt among plants & bridges:
there she dwelt with the King for his worke.

24 The fones of Simeon were Nemuel, and Iamin, Iarib, Zerah, & Shaul.

25. Whose fone was Shallum, & his fone, Misham, & his fone Mishma.

26 And the fones of Mishma, Hamuel was his fone, Zacchur his fone, & Shimei his fone.

27 And Shimei had sixteen fones, and six daughters, but his brethren had not many children, neither was all their families like to the children of Judah in multitude.

28 And they dwelt at Beer-sheba, & at Moadah, and at Hazar Shuul,

29 And at Bilbah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hosmah, and at Ziklag,

1 And at Beth-mareaboth, and at Hazar Sufim,

5 The Lord of vality where the architects did worke

f Called also Erian

etc., the Lord, meeting the friends wife of Agrah

etc. of whom he had retired

etc. of the character of the

g They were King Danor gardeners and fennishim in his
workes.

Gen 40, 10, and 6, 12. h H. fone O. had it here or named.

1 These cities belonged to the tribe of Judah: both 19, 1 and
were given to the tribe of Shuaim.

Reubens genealogie.

I. Chron.

180 365/1224

b Theo David referred them to the tribe of Iudáh

Sufim, at Beth-birei, & at Shaaráim, these were their cities
vnto the reigne of ¹ Da- uid.

32 And their townes were Etám, and Aín, Rimmón, and Tóché,
& Afhán, fue cities.

33 And all their townes that were round a- bout these cities
vnto Báal, These are their habitations and the declaration of
their genealogie,

34 And Mefhobáb and Iamléch, & Iofháb the fonne of
Amafháh,

35 And Ioél and Ichú the fonne of Iofhi- báh, ý fonne of
Seraráh, ý fonne of Afiél,

36 And Elionái, and Iakóbah, & Iefhoha- áh, and Afaráh, and
Adiél and Iefimiél & Benaíah,

37 And Zirá the fonne of Shíphéi, the fon- ne of Allón, the
fonne of Iedaráh, the fon- ne of Shími, the fonne of Shemaíah.

38 These were famous princes in their fa- milies, and
increased greatly their fathers houses.

39 And they went to the entring in of Ge- dór, euen vnto the
East side of the valley, to feke pasture for their shepe.

40 And thei found fat pasture & good, & a wide land, bothe
quiet and fruteful: for they of Ham had dwelt there before.

41 And these described by name, came in ý dayes of Hezckráh
Kíg of Iudáh, & fmote their tents, and the inhabitants that were

found there, and destroyed them vtterly vnto this day, and dwelt in their rowme, because there was pasture there for their shepe.

42 And besides these, fue hundreth men of the fonnes of Simeón went to moút Seir, and Pelatáh, or Neartáh, and Ropharáh, and Vzziel the fonnes of Ifni were their captaines,

43 And the rest of Amalék that had m efca- ped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reubén and given to the sonnes of Ioféph 2 The genealogie of Reubén, 11 And Gad, 13 And of the halfe tribe of Manafíah.

The fonnes also of Reubén the eldest sonne of Ifraél (for he was the eldest, but had defiled his fathers bed, therefore his birthright was given vnto the fonnes of Ioféph the fonne of Ifraél, so that the genealogie is not rekened after his birth-right.

2 For Iudáh preuailed about his brethren, & of him came to the prince, but the birth- right was Ioféphs)

3 The fonnes of Reubén the eldest fonne of Ifraél were Hanóch & Pallú, Hezión and Carmí.

4 The fonnes of Ioél, Shemaíah his fonne, Gog his fonne, and Shimei his fonne,

5 Micháh his fonne, Réziáh his fonne, and Báal his fonne,

6 Beeráh his fonne: whome Tilgáh Pilne- éfer King of Afhúr caryed away: he was a prince of the Reubenites.

7 And when his brethren in their fami- lies rekened the genealogie of their ge- neracions, Ieil and Zechariáh were the chief,

8 And Béla the fonne of Azáz, the fonne of Shéma, the fonne of Ioél, which dwelt in ¹ Aroér, eué vnto Nebó & Báal-meón.

9 Also Eastwarde he inhabited vnto the entring in of the wilderness from the ri- uer Peláh: for they had muche cattel in the land of Gileád.

10 And in the dayes of Saúl they warred with the ¹ Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gileád.

11 And the children of Gad dwelt ouer against them in the land of Bafhán, vnto Salcháh.

12 Ioél was the chiefest, and Shaphám the seconde, but Lianá: & Shaphát were in Ba- afhán.

13 And their brethré of the house of their fathers were Michaél, & Mefhullám, & She bá, & Sorái, and Lacán & Zíá, & Ebér, feué.

14 These are the children of Abiháil, the sonne of Huri, the fonne of Iaroáh, the sonne of Gileád, the fonne of Michaél, the sonne of Iefhúshá, the fonne of Lahcó, the fonne of Buz.

15 Ahí the fonne of Abdiél, the fonne of Guní was chief of the bousolde of their fathers.

16 And they dwelt in Gileád in ¹ Bafhán, & in the townes thereof, and in all the fubur- bes of Sharón, by their borders.

17 All these were rekened by genealogies in the dayes of Iothám King of Iudáh, & in the dayes of Ieroboám King of Ifraél.

18 The fonnes of Reubén and of Gad, & of halfe the tribe of Manafích of those ý were valiant men, able to be a shield, & fworde, and to drawe a bowe, exerci- sed in warre, were foure & fourtie thou- sand, feuen hundreth and threfcore, that went out to the warre.

19 And they made warre with ý Hagarims, with a Ieú: & Naphísh and Nodab.

20 And they were ¹ holpen against them, & the Hagarims were deliuered into their hand, and all that were with them: for their

cryed to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattel, eué their camels fitte thousand, and two hundreth, & fitte thousand shepe, and two thousand asses, and of "perfonnes an hundreth thou- sand.

22 For many fel downe wounded, because the warre was of God. And they dwelt in their steades vntil the ¹ captuatie.

c To wit, in y tone of Va- ziah King of Ifraél, 2 Kíg, 15, 19.

d These places were beyond Iordén to- ward the East to the land gi- of to the Reu- benites. "Or, Ropharate."

e The Ifhmae- lites that came of Hagár Abra hama concu- bine.

f Bothe the ho le connery & one o culier ci tion were called by this name Bafhan.

g These twal- ne were ý fon- nes of Ifhme- él, Gene 21, 22 h To wit, by the Lord, that gave them the vaborie.

"His folies of men"

i Meaning the captuatie of ý retrobes vnter Tilgáh. Pil- necice

f For the tribe of Simeón was in great in nobér ý in the time of I- edráh that fight oowe dwelligs vnto Gedór, which is in the tribe of Dán.

m And were not flame by Báal & David.

Gen 31, 32. C 49, 50. a Recmió ti el were made two tribes, that had a dou ble portion h that is, he was ý chiefest of all ý tribes according to Iaxhob pro- phesie, Gen 40, 8, & beca- se Christ fiol- de come of him Gen 46, 9. cand. 6, 14. armb. 26, 5.

Y.iiii.

Lewis genealogie.

I. Chron.

k Och erofie called, Baal- ged.

23 And the children of the halfe tribe of Manaffeh dwelt in the land, from Balhán vnto, Baal Hermón, and Senir, and vnto mount Hermón; for they increased.

24 And thefe were the heads of the houf- holdes of their fathers, euen Ephraim and Ifai, and Eliél and Azriél, and Iremiáh, and Hodaúáh, and Iahdiél, strong men, valiant & famous, heads of the houshol- des of their fathers.

25 But they tranfgreffed againft the God of their fathers, and went a whoring after the gods of the people of the land, whome God had deftroyed before them.

26 And God of Ifráel, ftired vp the fpirit of Pul King of Affhúr, and the fpirit of Tilgáh Pilneffer King of Affhúr, and he carted them away: euen the Reuben- tes, and the Gadites, and the halfe tribe of Manaffeh, and broght them vnto Ha- láh and Habór, and Hará, and to the ri- uer Gozán, vnto this day.

CHAP. VI.

27 The genealogie of the fonnes of Leui. 28 Their ordre in the muniforce of the Tabernacle. 29 Aarón & his fonnes' Priests 14, 17 These habitations.

1 The fonnes of Leui were Gerfhón, Koháth, and Merari.

2 *And the fonnes of Koháth, Amrá́m, Iz- há́r, and Hebrón and Vzziel.

3 And the children of Amrá́m, Aarón, and Mofes and Mtriám. And the fonnes of Aarón, *Nadáb, and Abihú,* & Eleazár, and Ithamár.

4 Eleazár begate Phinehás. Phinehás begate Abihúa,

5 And Abihúa begate Bukkí, & Bukkí begate Vzzi,

6 And Vzzi begate Zeraháh, and Zarahi- áh begate Muaióh.

7 Meraióth begate Amariáh, and Amariáh begate Ahitúb,

8 And Ahitúb begate *Zadók, and Zadók begate Ahmááz,

9 And Ahmáaz begate Azariáh, and Aza- riáh begate Iohanán,

10 And Iohanán begate Azariáh (it was he that was b Priest in the houfe that Salo- món buyit in Ierufalém)

11 And Azariáh begate Amariáh, and Ama- riáh begate Ahitúb,

12 And Ahitúb begate Zadók, and Zadók begate Shallúm,

13 And Shallúm begate Hilkiáh, and Hil- kiáh begate Azariáh,

14 And Azariáh begate Seraiáh, and Sera- iáh begate Iehozadák,

15 And Iehozadák departed whé the Lord carted away into capitulate Iudáh and Ie- rufalém by the land of Nebuchad-nez- zár.

16 The fonnes of Leui were Gerfhóm, Koháth and Merari.

17 And thefe be the names of the fonnes of Gerfhóm, Libní, and Shimeí.

18 And the fonnes of Koháth were Am- rám, and Izhár, and Hebrón and Vz- ziél.

19 The fonnes of Merari, Mahlí and Mu- fhí: and thefe are the families of Leui có- ceining their fathers.

20 Of Gerfhóm, Libní his fonne, Iaháth his fonne, Zimmáh his fonne,

21 Ioáh his fonne, Iddó his fonne, Zérah his fonne, Ieaterái his fonne.

22 The fonnes of Koháth, *Aminadáb his fonne*, Kórah his fonne, Afiir his fonne,

23 Elkanáh his fonne, and Ebiafáph his fon- ne, and Afiir his fonne,

24 Taháth his fonne, Vriél his fonne, Vz- ziáh his fonne, and Shaúl his fonne,

25 And the fonnes of Elkanáh, Amafái, and Ahimóth.

26 Elkanáh, the fonnes of Elkanáh, Zophai his fonne, and Náhath his fonne,

27 Eliáb his fonne, Ierohám his fonne, El- kanáh his fonne,

28 And the fonnes of Samuél, *eldéft Valh- ni, then Abiah.

29 The fonnes of Merari were Mahlí, Libní his fonne, Shimeí his fonne, Vzzáh his fonne,

30 Shimeá his fonne, Haggiáh his fonne, Afaiáh his fonne.

31 And thefe be they whome Daudid fet for to ling in the houfe of the Lord, after that the Arkehad reft.

32 And thei miniftred before the Taberna- cle, euen the Tabernacle of the Congre- gation with a finging, vntil Salomón

had buyit the houfe of the Lord in Ierufalém: then they continued in their office, according to their cuftome.

33 And thefe miniftred with their children: of the fonnes of Koháth, Hemán a fin- ger, the fonne of Ioél, the fonne of She- muél,

34 The fonne of Elkanáh, the fonne of Ie- rohám, the fonne of Eliél, the fonne of Tóah,

35 The fonne of Zuph, the fonne of Elka- náh, the fonne of Máhath, the fonne of Amaíai,

36 The fonne of Elkanáh, the fonne of Io- él, the fonne of Azariáh, the fonne of Ze- phaniáh,

37 The fonne of Táhath, the fonne of Afi- fir, the fonne of Ebiafáph, the fonne of Kórah,

38 The fonne of Izhár, the fonne of Ko- háth, the fonne of Leui, the fonne of If- raél.

39 And his brother b Afáph ftode on his righthand: a Afáph was the fonne of Be- rechiáh, the fonne of Shimeí,

d Who fonnes to be called Izhár, Raud 6, 14 Nemb 16, 1.

e Who it alfa called Ioél, a Sam 8, 2 & the 11 verfe of this chapter.

f After it was brought to that place where Triple Ibolde be built
it was oomore easy ed to & ifto. g Read Raud 27, 28.

the confe of If- man, verfi 35.

40 The

1 Thus God Atrvel vp the wizard and v- fed them, as
instruments to execute his lufte magneft again mofers, alchog
they were led d ma liee ft achiú. 2. King 12, 15.

Gen 45, 11. cond 6, 17. chap 23, 6.

Leuit 10, 1. Nemb. 20, 25.

2. Which was his Priest al- ner that hoia- ther was depo- fed,
accoufing to the popu- cle of kfi the Priest, 1 Sam 5, 11. b
And did ve- l falrycháh kig Vzziáh, who whole have v-
furped the Priests office, 2 Chro. 16, 17.

a That is, he was led into captuate with his felf: a Se- raiáh the
his Priest, 2 Rig. 25, 26.

15 And Iehozadák departed whé the Lord carted away into
capitulate Iudáh and Ie- rufalém by the land of Nebuchad-nez-
zár.

16 The fonnes of Leui were Gerfhóm, Koháth and Merari.

The Leuites cities.

I. Chron.

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The Leuites are called the fingers bre- ther, because they came of some flocks Read Momb 4,4

101, times were given to the Leuites

in They were fresh appoised, and prepared for Which was also called, Kirman-athá, Gen 23,2 10th. 21,11.

o That he had killed a man might see thereon for fucour-til his cause were cryed, Den 19, 2 Which la- shúa callich Hellon, 10th 2,4,11 4 Or, Almbn, 10th 21,18 7 That is, that gave a portion to f Kohath- tes, & were the remnant of the tribe of Leui, out of f halfe tribe of Manaffeh and out of Ephra- mo, verf 66

40 The fonne of Michaél, the fonne of Ba- afeiáh, the fonne of Malchiáh,

41 The fonne of Ethni, the fonne of Zérah, the fonne of Adaiáh,

42 The fonne of Ethán, the fonne of Zim- mah, the fonne of Shimeí,

43 The fonne of Iáhath, the fonne of Ger- shóm, the fonne of Leuí.

44 And their brethren the fonnes of Me- rari were on the left hand, even Ethán the fonne of Kíthi, the fonne of Abdi, the fon- ne of Mallúch,

45 The fonne of Haihabíáh, the fonne of Amaziáh, the fonne of Hilkráh,

46 The fonne of Amzí, the fonne of Baní, the fonne of Shámer,

47 The fonne of Mahlí, the fonne of Mu- shi, the fonne of Merari, f fonne of Leuí.

48 ¶ And their brethren the Leuites were appointed vnto all the seruice of the Tabe: nacle of the houle of God,

49 But Aarón and his fonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the moſte holy place, and to make an ato- nement for Iſe:él, according to all that Moſes the ſcruant of God had commanded.

50 Theſe are alſo the fonnes of Aarón, E- leazá his fonne, Phinehás his fonne, Abi- shúa his fonne,

51 Bukki his fonne, Vzzí his fonne, Zerahi- áh his fonne,

52 Meraióth his fonne, Amariáh his fonne, Ahitúb his fonne,

53 Zadók his fonne, o' Ahimáaz his fonne. 54 ¶ And theſe ate the dwelling places of them throughout their townes & coaſtes,

euen of the fonnes of Aarón for the fami- lie of the Kohathites,
for the lot was theirs.

55 So thei gaue them' H.brón in the land of Iudáh and the
fuburbes thereof rounde about it,

56 But the field of the citie, and the villa- ges thereof thei gaue
to Caléb the fonne of Iephunnéh.

57 And to the fonnes of Aarón they gaue the cities of Iudáh for
refuge, even He- brón and Libná with their fuburbes, and
Iattár, and Eshtemóa with their fubur- bes,

58 And Hilén with her fuburbes, De- bit with her fuburbes,

59 And Afhán and her fuburbes, and Beth- shémefh and her
fuburbes:

60 ¶ And of the tribe of Beniamín, Gebá and her fuburbes, and
Alémeth with her fuburbes, & Anathóth with her fuburbes: all
their cities were thirteen cities by their families.

61 And vnto the fonnes of Koháth the remnant of the familie
of the tribe, euen

of the halfe tribe of the halfe of Manaff- feh, by lot ten cities.

62 And to the fonnes of Gershóm accordig to their families out
of the tribe of Iffla- chát, and out of the tribe of Afhér, & out of

the tribe of Naphtalí, and out of the tribe of Manafféh in Bañhán, thirteen ci- ties.

63 Vnto the fonnes of Merarí according to their families out of the tribe of Reu- bén, and out of the tribe of Gad, and out of the tribe of Zebulún, by lot twelve cities.

64 Thus the children of Ifraél gaue to the Leuites cities with their fuburbes.

65 And they gaue by lot out of the tribe of f children of Iudáh, & out of the tribe of the children of Siméon, & out of the tri- be of the children of Beniamín, thefe ci- ties, which they called by their names.

66 And they of the families of the fonnes of Koháth, had cities and their coaftes out of the tribe of Ephráim.

67 *And they gaue vnto them cities of re- fuge, Shechéim in mount Ephráim, & her fuburbes, and Gézer and her fuburbes,

68 Iokmeám also and her fuburbes, & Beth- horón with her fuburbes,

69 And Aialón and her fuburbes, and Gath Rimmón and her fuburbes,

70 And out of the halfe tribe of Manafféh, 'Aner and her fuburbes, and Bileám and her fuburbes, for the families of the rem- nant of the fonnes of Koháth.

71 Vnto the fonnes of Gershóm out of the familie of the halfe tribe of Manafféh, Golán in Bañhán, & her fuburbes, & Afi-taróth with her fuburbes,

72 And out of the tribe of Iflachár, Ké- defh and her fuburbes, Daberáth and her fuburbes,

73 'Ramóth also and her fuburbes, and 'A- ném with her fuburbes,

74 And out of the tribe of Afhér, Mañhál and her fuburbes, and Abdón and her fub- urbes,

75 And Hukók and her fuburbes, and Re- hób and her fuburbes,

76 And out of the tribe of Naphtalí, Ké- defh in Galilea & her fuburbes, & 'Ham- món and her fuburbes, and 'Kiriatháim and her fuburbes.

77 Vnto the rest of the children of Merari were given out of the tribe of Zebulún, 'Rimmón and her fuburbes, 'Tabór and her fuburbes,

78 And on the other fide Iordén by Ierichó, euen on the Eaffiide of Iordén, out of the tribe of Reubén, Bézer in the wildrines with her fuburbes, and Iahzáh with her fuburbes,

79 And Kedemóth with her fuburbes, and Mepháath with her fuburbes,

Z.i.

The other genealogies.

I. Chron.

80 And out of the tribe of Gad Ramóth in Gileád with her suburbs, and Mahanáim with her suburbs,

81 And Hefhbón with her suburbs, & Iaa-zéi with her suburbs.

CHAP. VII.

1 The genealogie of Iffachár, Bimamín, 13 Naphtalí, 14 Manafíh, 10 Ephráim, 20 And Athér.

1 And the fones of Iffachár were Tola & Puah, a Iafhúb, & Shimrón, fourc,

2 And the fones of Tola, Vzzi, and Rephaiáh, and Ieriél, and Iahmái, & Iibfám, and Shmuél, heades in the households of their fathers. Of Tola were valiant men of warre in their generations, b whose nom-ber was in the daies of Dauid two & twen-tie thousand, and fix hundred.

3 And the fonne of Vzzi was Izuahaiáh, & f fones of Izuahaiáh, Michael, & Obadiáh, and Ioél, & Iifhiáh, c five men all princes.

4 And with them in their generations af-ter the houfholde of their fathers were bands of mé of warre for battel, fix & thir-tie thousand: for they had many wines and children.

5 And their brethren among all the fami-lies of Iffachar were valiát men of warre, rekened in all by their genealogies fourc

score and feuen thousand.

6 ¶ The fones of Beniamin were Béla, & Bécher, and d Iedizél, c thre.

7 And the fones of Béla, Ezbón, & Vzzi, and Vzziel, and Ierimóth, & Iri, five heads of the households of their fathers, valiant men of warre, and were rekened by their genealogies, two and twentie thousand & thirtie and four.

8 And the fones of Bécher, Zemitiáh, and Ioáth, and Eliézer, and Elioenát, & Omri, & Ierimóth, & Abiáh, & Anathóth, & A-lámeth: all these were the fones of Bécher.

9 And thei were nombred by their genealogies according to their generations, and the chief of the houses of their fathers, valiant men of warre, twentie thousand & two hundred.

10 And the fonne of Iediaél was Bilhán, and the fones of Bilhán, Ieúth, and Ben-iamin, and Ehúd, and Chenaanáh, and Ze-thán, and Tharfhíth, and Ahítháhar.

11 All these were f fones of Iediaél, chief of the fathers, valiant men of warre, feué-tene thousand & two hundred, marching in battel aray to the warre.

12 And Shuppím, & Huppím were the fon-nes of 'I, but Huíhum was the fonne of 'another.

13 ¶ The fones of Naphtalí, Lahziél, and Guni, and Iézer, and Shallúm s of the fon-nes of Bilhán.

14 The fone of Manafíh was Athriél who-me the bare vnto him, but his concubine of Arám bare Machít the a father of Gileád.

15 And Machít toke to wife the fifter of Hup-pím & Shuppím, and the name of their fi-fter was Maacháh. And the name of the fecéde fonne was Zelophchad, and Zelo-phchád had daughters.

16 And Maacháh the wife of Machír bare a fonne, and called his name 'Péreth, and the name of his brother was Shéreth: and his fones were Vlam and Rakém.

17 And f fonne of Vlam was Bedán. The-fe were the fones of Gileád the fonne of Machír, the fonne of Manafíh.

18 And his fifter Molécheth bare Ithód, & Abiézer, and Mahaláh.

19 And the fones of Shemidá were Ahián, and Shéchem, and Likhí, and Aniám.

20 ¶ The fones also of Ephráim were Shuthélah, & Béréd his fonne, & Táhath his fonne, and his fonne Eladáh, & Táhath his fonne,

21 And Zabád his fonne, and Shuthélah his fonne, and Eréi, and Eleád: and the men of 'Gath that were borne in the land, flewe them, because their came down to take a way their cartel.

22 Therefore Ephráim their father mour-ned many dayes, and his brethren came to comforte him.

23 And when he went in to his wife, the concuued, and bare him a fonne, & he cal-led his name Beriáh, because afflictio was in his houfe.

24 And his daughter was Sheráh, which buvít Beth horón the nether, and the vp-peí, and Vzzén Sheeráh.

25 And Réphah was his f fonne, & Refheph, and Télah his fonne, & Táhan his fonne,

26 Laadán his fonne, Ammihúd his fonne, Elíshamá his fonne,

27 Non his fonne, Iehofhúa his fonne.

28 And their possessions & their habitacions were Beth-el, and the villages thereof, and Eafwarde Naarán, and Weftwarde Gé-zet with the villages thereof, Shechém al-fo and the villages thereof, vnto Azzáh & the villages thereof,

29 And by the places of the children of Manafíh, Beth-fhean & he: villages, Ta-anách and her villages, Megiddó and her

villages, Dor and her villages. In those dwelt the children of Ioféph the fonne of Ifraél.

30 ¶ The fones of Athér were Imnáh, & Ifuáh, and Ifhuaí, & Beriáh, & Sérah their fifter.

31 And the fones of Beriáh, Héber, and Malchiél, w is the father of Birzáuth

32 And Héber begate Iaphlet, and Shomér, and Hothám, and Shuah their fifter.

33 And the fones of Iphlétt were Pafach, and 'Bimhal, and Aihuach: these were the children of Iaphlet.

34 And the fones of Shámer, Ahí, & Roh-gáh,

Or, Ire, in, Nemb. 26, 30.

b Meaning, the fifter of Gileád

i Which was one of the five principal cities of the Phili-Bima, flew a f Ephraimates Or, Ieifhiáh

k To wit, of Ephraim.

Or, Aihúh

Gen 46, 17.

Or, Aihúh

Or, Phanúh 6 Who also is galled Iob, Gen 46, 13.

b That is, their number was found the great whf Doud n'bred the people, 2 Sam 14, 1

c Meaning, the fones fones, & the father

Or, Ieifhiáh.

d Called also Athél, Gen. 46, 11 Nemb. 46, 18 e Which were the chutifor als there were feuen as allas appareth, Gen. 46, 21.

Or, Iri f Meaning, f he was not the fonne of Benjamin, but of Don, Gen 46, 11 Or, I. Abir Or, Iiifhiáh, Gen 46, 14 g These came of Don and Naphtalí, d were the fon-nes of Bilhán, Gen 46, 21 Nemb 26, 31. Ieifhiáh, 17, 1.

Or, Iri f Meaning, f he was not the fonne of Benjamin, but of Don, Gen 46, 11 Or, I. Abir Or, Iiifhiáh, Gen 46, 14 g These came of Don and Naphtalí, d were the fon-nes of Bilhán, Gen 46, 21 Nemb 26, 31. Ieifhiáh, 17, 1.

Beniamins genealogie.

I. Chron.

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gáh, Iehubbáh, and Arám.

35 And (\S) sonnes of his brother Hellem were Zopha, and Iimna, and Shleesh & Amal. The sonnes of Zopha, Suah, and Harneph, and Shuai, and Beri, and Imrah. 37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera. And the sonnes of Iether, Iephunneh, & Pifpa and Ara. And the sonnes of Villa, Harab, and Haniel, and Riza. 40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant me of warre and chief princes, and they were rckened by their genealogies for warre and for bateel to the number of six and twentio thousand men.

CHAP. VIII.

He continued in ½ description of ½ tribe of Beniamin, because his purpose is to set forth ½ genealogie of Saul

b Meaning the inhabitants of the tribe Gibe

c. To wit, E-hád.

d After the had put away his two wives.

The sonnes of Benjamin, 33 and race of Saul: Beniamin also a begate Bela his eldest sonne, Ashbel the seconde, and Aharah the thirde, 2 Nohah the fourte, and Rapha the fifte. And the sonnes of Bela were Adar, and Gera, and Abihud, 4 And Abishua, and Naamán and Ahóah, 5 And Gera, and Shephuphan, and Hiram. And these are the sonnes of Ehud:

these were the chief fathers of those that inhabited Geba: and they were caryed away captues to Monahath, 7 And Naamán, and Ahiah, and Gera, he caryed them away captues: and he begate Vzá and Ahid. 8 And Shaharam begate certeine in the coivrey of Moab, after he had sent away Hushim and Baaia his wives. 9 He begate, I fay, of Hodef his wife, Iobab and Zibia, and Mishá, and Malcham, 10 And Ieuz & Shachia and Mirma: these were his sonnes and chief fathers. 11 And of Hushi he begate Ahutub & Elpáal. 12 And the sonnes of Elpáal were Eber, and Misham and Shamed (which buyt Ono, and Lod, and the villages thereof) 13 And Beriah and Shema (which were the chief fathers among the inhabitants of Atalón: they draue away the inhabitants of Gath) 14 And Ahio, Shafak and Ierimoth, 15 And S badiáh, and A. ad, and Ader, 16 And Michael, & Ifpáh, & Iohá, the sonnes of Beriah, 17 And Zebadiáh, & Meffullám, & Hizki, and Héber, 18 And Ishmerá and Izhiah, and Iobá, the sonnes of Elpáal, 19 Iakim alib, and Zichri, and Sabdi, 20 And Eiréná, and Zillethá, and Eliél, 21 And 'Adaiáh, and Beriáh, and Shim-ráth the sonnes of Shimei, 22 And Ifipán, and Eber, and Eliél, 23 And Abdón, and Zichri, and Hanán,

24 And Haniniáh, & Elam, & Antothiáh, 25 Iphedeiah & Penuél f sonnes of Shashak, 26 And Shasherá, & Shehaiáh & Athaliáh, 27 And Iarethiau, and Eliah, and Zichri, the sonnes of Ieroham, 28 These were the chief fathers according to their generations, even princes, which dwelt in Ierufalem. 29 And at

Gibeon dwelt the father of Gibeon, & f name of his wife was Maachah. 30 And his eldest sonne was Abdón, then Zur, and Kish, and Baal, and Nadab, 31 And Gidor, and Ahio, and Zacher. 32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierufalem, even by their brethren. 33 And Ner begate Kish, and Kish begate Saul, and Saul begate Ionathán, and Malchishua, & Abinadáh, and Eshbáal. 34 And the sonne of Ionathán was a Me-rib baal, and Merib baal begate Micah. 35 And the sonnes of Micah were Pithon, & Melech, and Tarca and Ahaz. 36 And Ahaz begate Iehoadáh, and Iehoadah begate Alémeth, and Azmáuth, and Zimri, and Zimri begate Moza, 37 And Moza begate Bincáh, whose sonne was Raphah, and his sonne Eleafah, and his sonne Azél. 38 And Azél had six sonnes, whose names are these, Azrikám, Bocherú and Ishmaél, and Sheariáh, and Obadiáh, and Hanán: all these were the sonnes of Azél. 39 And the sonnes of Eshch his brother were Vlam his eldest sonne, Iehush the secode, and Eliphélet the third 40 And the sonnes of Vlam were valiant men of warre which shot with the bowe, and had manie sonnes and nephewes, an hundredth and fifty: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Ifrail and Iudah numbered 10 of the Priest, and Leuies, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27,

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Z.ii.

The officers of the Temple. I.Chron.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodaiah, the sonne of Haseniah, 8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, & Meshullam the sonne of Shephariah, the sonne of Reuel, the sonne of Ibniiah. 9 And their brethren according to their generations nine hundredth, fite and fix: all these men were chief fathers in the households of their fathers. 10 And of the Priests, Iedaiah, and Ichoiarib, and Iachin, 11 And Azariah the sonne of Hilkihah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chief of the house of God, 12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiah, and Maafai the sonne of Adiel, y sonne of Ishzerah, the sonne of Meshullam, y sonne of Meshillemith, the sonne of Immer. 13 And their brethren the chief of the households of their fathers a thousand, seven hundredth and three score valiant men, for y a work of the service of the house of God. 14 And of the Leuites, Shemaiah the sonne of Hastub, the sonne of Azrikam, the sonne of Hasnabiah of the sones of Merari, 15 And Bakbakkar, Hereh and Galal, and Mattaniah the sonne of

Michia, the sonne of Zichri, the sonne of Asaph, 16 And Obadiah the sonne of Shemaiah, the sonne of Galal, y sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites. 17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief. 18 For they were porters to this time by companies of the children of Leui vnto the Kings gate Eastwarde. 19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, & his brethren the Korathites (of the house of their father) were our the work, and office to keep the gates of the Tabernacle: so their families were our the hote of the Lord, keeping the entite. 20 And Phinchas the sonne of Elcazar was their guide, and the Lord was with him. 21 Zechariah the sonne of Meshelemiah was the porter of the dore of the Tabernacle of the Congregation. 22 All these were chosen for porters of the gates, two hundredth and twelve, which were numbered according to their genealogies by their townes. David established these and Samuel the Spar in their perpetual office. 23 So they and their children had the ouer-

fight of the gates of y house of y Lord, eue of the house of the Tabernacle by wards. 24 The porters were in four quarters Eastward, Westward, Northward and Southward. 25 And their brethren, which were in their townes, came at a seven days from time to time with them. 26 For these four chief porters were in perpetual office, and were of the Leuites and had

charge of the chambers, & of the treasures in the house of God. 27 And they laye round about the house of God, because the charge was theirs, & they caused it to be opened euerie morning. 28 And certeine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale. 29 Some of them also were appointed our the instruments, and our all the vessels of the Sanctuarie, and of the floure, and the wine, and the oyle, and the incense, and the swete odours. 30 And certeine of the sonnes of the Priests made ointments of swete odours. 31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Kothite, had the charge of the thigs that were made in the frying pan. 32 And other of their brethren the sonnes of Kohath had y oversight of the shew- Eard.27.30. bhead to prepare it euerie Sabbath. 33 And these are the singers, the chief fathers of the Leuites, which dwelt in the chabers, and had none other charge: for they had to do in that business day and night. 34 These were the chief fathers of the Leuites according to their generations, and the principal which dwelt at Ierufalem. 35 And in Gibeon dwelt the father of Gibeon, Ieiel, and the name of his wife was Maachah. 36 And his eldest sonne was Abdon, then Zur, & Kish, & Baal, and Ner, & Nadab, 37 And Gedor, and Ahio, and Zechariah, and Mikloth. 38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierufalem, even by their brethren. 39 And Ner begate Kish, & Kish begate Saul, and Saul begate

Jonathan and Malchishua, and Abinadab and Eshbaal. 40 And the sonne of Jonathan was Meribbaal: and Merib-baal begate Micah. 41 And the sonnes of Micah were Pithon, & Melech and Tah:ea. 42 And Ahaz begate Iarah, and Iarah begate Alemeth, and Azmaeth & Zimri, and Zimri begate Moza. 43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Elcazah, and his sonne Azel.

44 And

Sauls death.

I.Chron. Daud anointed. 183 371/1224

44 And Azél had fix fonnes, whome names are thefe, Azrikám, Bocherú, & Ifmael, & Sheariáh, and Obadiáh, and Hanán: thefe are the fonnes of Azél.

CHAP. X.

1 The battel of Saúl againft the Philíftims. 4 In which he dyeft,
5 And his fonnes alfo. 13 The cause of Sauls death.

1 Sam. 31, 2.

1 Then * the Philíftims foghe againft Ifraél: and the men of Ifraél fled before the Philíftims, and fel downe flaine in mount Gilbóa.

2 And the Philíftims pursued after Saúl & after his fonnes, and the Philíftims fmote Ionathán, and Abinadáb, & Malchifhúa the fonnes of Saúl.

3 And the battel was fore againft Saúl, and the archers hit him, and he was "wounded of the archers.

4 Then faid Saúl to his armour bearer, Drawe out thy fworde, and thruft me through therewith, left thefevneit cücisfed come & moke at me: but his armour bearer wolde not, for he was fore afraid: therefore Saúl toke the fworde & fel vpó it.

5 And when his armour bearer fawe that Saúl was dead, he fel likewife vpon the fworde, and dyed.

6 So Saúl dyed and his thre fonnes, and all his houfe, they dyed together.

7 And when all the men of Ifraél that were in the valley, fawe how they fled, and that Saúl and his fonnes were dead, they forfoke their cities, & fled away, and the Philíftims came, and dwelt in them.

8 And on the morowe when the Philíftims came to fpoile them that were flaine, they found Saúl & his fonnes "lying in mount Gilbóa.

9 And when they had ftript him, they toke his head and his armour, and fent them into the land of the Philíftims round

about, to publifhit vnto their idoles, and to the people.

10 And they laied vp his armour in y houfe of their god, and fet vp his head in the houfe of a Dagón.

11 ¶Whé all thei of Iabéfh Gileád heard all that the Philíftims had done to Saúl,

12 Then they arofe (all the valiant men) and toke the body of Saúl, and the bodies of his fonnes, and broght them to Iabéfh, and buryed the bones of them vnder an oke in Iabéfh, and fafted feuen dayes.

13 So Saúl dyed for his tranfgreffion, that he committed againft the Lord, * euen againft the worde of the Lord, which he kept not, and in that he foght and afled counf-l of a * familiar fpirit,

14 And afled not of the Lord: therefore he flewe him, and turned the kingdome vnto Daud the fonne of Ifháí.

*like fronde.

*like folio.

a Which was the idole of y Philíftims, & from the belly down, ward had the forme of a Ifháí, up- warde of a man.

1 Sam. 13, 25.

We, witche and furreriff 1 Sam. 28, 2.

CHAP. XI.

1 After the death of Saúl is Daud anointed in Hebrón. 2 The Iebufites rebeli againft Daud, from whome he taketh the towre of Zúiná Ioáb is made capt aene. 3 His valiant men.

1 ¶Hen* all Ifraél * gathered them fel- 2 Sam 1, 2. ues to Daud vnto Hebrón, faying, Beholde, we are thy bones and thy ffeffh. a Thus was of Beholde, we are thy bones and thy ffeffh. ter the death of Ifhóofheth Sauls fonne, wh/Daud had enigned ouer Iofáh fonen yeres and fic moreths in He moreths in He brón, 2. Sam. 56.

2 And in time pafte, euen when Saúl was King, thou leddest Ifraél out and in: and the Lord thy God faid vnto thee, Thou fhalt fede my people Ifraél, and thou fhalt be captaine ouer my people Ifraél.

3 So came all the Elders of Ifraél to y King to Hebrón, & Daud made a couenāt with the in Hebrón before the Lord. And they anointed Daud King ouer Ifraél, *accor- 1 Sam. 16, 19. ding to the worde of the Lord by the hand of Samuél.

4 ¶And Daud & all Ifraél went to Iern- 4 And Daud & all Ifraél went to Iern- falém, which is Iebús, where were the Iebu- fites, the inhabitants of the land.

5 And the inhabitants of Iebús faid to Da- 5 And the inhabitants of Iebús faid to Dauid, Thou fhalt not come in

hither. Neuer theles Daud toke the towe of Ziön, which is the
citie of Daud.

6 And Daud faid, * Whofocuer fmiteth y 6 2 Sam. 1, 2.
Iebufites firft, fhall be the chief & captai- ne. So Ioáb the fonne
of Zeruán wét firft vp, and was captaine.

7 And Daud dwelt in the towe: therefore thei called it the citie
of Daud.

8 *And he buylt the citie on euerie fide, fró 8 2 Sam. 1, 2.
Milló euen round about: & Ioáb repaited the reft of the citie.

9 And Daud prospered, & grewe: for the Lord of hofte was
with him.

10 ¶*Thefe alfo are the chief of the valiant 2 Sam. 23, 2. men
that were with Daud & joyned their force with him in his
kingdome w all If- 11 And this is the nombe: of the valiant me
12 Mening the raél, to make him King ouer, Ifraél, accellfe &
beft cftmed ing to the worde of the Lord, for his valián- nes
fome re- nes fume re- ad, the chief of ding to the worde of the
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valiant me 12 And after him was Eleazár the fonne of Dódo

the Ahohite, which was one of the 13 He was with Daud at Paf-dammím, & the valiant men. 14 He was with Daud at Paf-dammím, & there the Philístims were gathered together to battel: and there was a parcel of 15 there the Philístims were gathered together to battel: and there was a parcel of ground full of barley, and the people fled 16 Whome he flew at one time. 17 And after him was Eleazár the son of 18 Dódo the Ahohite, which was one of the 19 Dódo the Ahohite, which was one of the 20 Dódo the Ahohite, which was one of the 21 Dódo the Ahohite, which was one of the 22 Dódo the Ahohite, which was one of the 23 Dódo the Ahohite, which was one of the 24 Dódo the Ahohite, which was one of the 25 Dódo the Ahohite, which was one of the 26 Dódo the Ahohite, which was one of the 27 Dódo the Ahohite, which was one of the 28 Dódo the Ahohite, which was one of the 29 Dódo the Ahohite, which was one of the 30 Dódo the Ahohite, which was one of the 31 Dódo the Ahohite, which was one of the 32 Dódo the Ahohite, which was one of the 33 Dódo the Ahohite, which was one of the 34 Dódo the Ahohite, which was one of the 35 Dódo the Ahohite, which was one of the 36 Dódo the Ahohite, which was one of the 37 Dódo the Ahohite, which was one of the 38 Dódo the Ahohite, which was one of the 39 Dódo the Ahohite, which was one of the 40 Dódo the Ahohite, which was one of the 41 Dódo the Ahohite, which was one of the 42 Dódo the Ahohite, which was one of the 43 Dódo the Ahohite, which was one of the 44 Dódo the Ahohite, which was one of

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I. Chron.

Thei that fled to Dauids 1/1224

2. Sam 23, 25. 27 And Daud longed, and said, "Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

18 Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Daud: but Daud wolde not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to do this: shulde I drinke the blood of these mes liues: for they haue broght it with the reopardye of their liues: therefore he wolde not drinke it: these things did these thre mightie m.n.

20 And Abshá the brother of Ioáb, he was chief of the thre, and he lift vp his speare against thre hidreth, and slewe the, and had the name among the thre.

21 Among the thre he was mote honorable then the two, & he was their captaine: "but he attained not vnto the first thre.

22 Benaiáh the sonne of Iehoiádá (the sonne of a valiant man) which had done manie act: 2. and was of Kabzeél, he slewe two strong men of Moáb: he went downe also and slewe a lion in the middes of a pit in time of snow.

23 And he slewe an Egyptian, a ma of great stature, euen fue cubites long, and in the Egyptiás hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiáh the sonne of Iehoiádá, & had the name among the thre worthies.

25 Bcholde, he was honorable among thirtie, but he attained not vnto the first thre. "And Daud made him of his counsel.

26 These also were valiant men of warre, Afahél the brother of
Ioáb, Elhanan the sonne of Dodó of Beth-léhem,

27 Shammóth the Harodite, Hélez the Pelenite,

28. Irá the sonne of Ikkésh the Tekoite, Abiézer the Anrothite,

29 "Sibbecát the Hufathite: Ilái y Ahohite, Mahaiói the
Netophathite, Héled the sonne of Baanán the Netophathite,

30 I hái the sonne of Ribái of Gibeáh of the children of
Beniamín, Benaiáh the Pirarhonite,

31 Ihuai of the riuers of Gáash, Abiél the Albathite,

32 Azmáeth the Baharumite, Elihabá the Shailbonite,

33 The sonnes of Hafhém the Gizonite, Ionithán the sonne of
Shagél the Harite,

34 Ahíám the sonne of Sacár the Haratite, Eliphál the sonne of
Vi,

35 Hépher the Mecherathite, Ahiáh the Pelonite.

36 Hezró the Carmelite, Naarái the sonne of Ezbái,

37 Ioél the brothers of Nathán, Mibhár the sonne of Haggeri,

38 Zélek the Ammonite, Nahíái the Berothite, the armour
bearer of Ioáb, the sonne of Zermiáh,

39 Ira the Ithrite, Garíð the Ichrite,

40 Vriáh the Hittite, Zabád the sonne of Ahláí,

41 Adiná the sonne of Shizá the Reubenite, a captaine of the Reubinites, and thirtie with him,

42 Hanán the sonne of Maacháh, and Ioshaplát the Mithnite,

43 Vzá the Afhterathite, Shamá and Iciél the sonnes of Othám the Aioerite,

44 Iediaél the sonne of Shimrí, and Iohá his brother the Tizite,

45 Eliél the Mahauite, and Ieribái and Ioshauíah the sonnes of Elnáam, & Ithmah the Moabite,

46 Eliel and Obéd, and Lafiél the Miso-baitte.

CHAP. XII.

1 Who they were that went with Daudid when he fled from Saúl
14 Their valiantes 23 That that came vnto him vnto Habrán out
of euerre tribe to make him King

2 These also are they that came to Daudid to a Ziklág, while he
was yet kept close, because of Saúl the sonne of Káh: and they
were among the valiant and helpers of the battel.

3 They were weaponed with bowes, & colde vsé y right and the left hád with stones and with arrows & with bowes, and were of Sauls brethren, euen of Benjamin.

4 The chief were Abiézer, and Ioásh the sonnes of Shemaáh a Gibeathite, and Ieziél, and Pélet the sonnes of Afmáeth, Berachah and Iehú the Antochite,

5 And Ishmáriáh the Gibeonite, a valiant man among thirtie, & aboue the thirtie, and Ieremiáh, and Ichaziél, and Iohanan, and Ioshabád the Gederathite,

6 Eluzái, and Ierimóth, and Bealiáh, and Shmáriáh, and Shephariáh, the Hata-phite,

7 Elkanáh, and Ishiáh, and Azariél, and Loézer, Iashobéám of Hakorehím,

8 And Ioeláh, and Zebadiáh, the sonnes of Ierohám of 'Gedór.

9 And of the Gadir: there separated them selues some vnto Dauíd into the holce of the wilderness, valiant men of warre, and me of armes, & opt for battel, which colde handle 'speare and shield, and their fat were like the faces of e lyois, and were like the roes in the mountains in swiftnes,

10 Ezér the chief, Obadiáh the fecoadé, Eliáb

a To take his pers. against Saúl, who pers. seented him.

b That is, of the tribe of Bâtimia, whereof Saúl was, & whereof were excellent throwers & sings, long to aid.

40, for did.

c Manig from each terrible.

f. Mevung, mote thre & broght the water to Daudid 2 Sam. 23, 25.

g Called also Shemoth, 2. Sam 23, 25.

h. He is also called Mahauite 2 Sam 23, 25.

And Daudid longed, and said, "Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

18 Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Daudid: but Daudid wolde not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to do this: shulde I drinke the blood of these mes liues: for they haue broght it with the reopardye of their liues: therefore he wolde not drinke it: these things did these thre mightie m.n.

20 And Abshá the brother of Ioáb, he was chief of the thre, and he lift vp his speare against thre hidreth, and slewe the, and

had the name among the thre.

21 Among the thre he was mote honorable then the two, & he was their captaine: "but he attained not vnto the first thre.

22 Benaiáh the sonne of Iehoiádá (the sonne of a valiant man) which had done manie act: 2. and was of Kabzeél, he slewe two strong men of Moáb: he went downe also and slewe a lion in the middes of a pit in time of snow.

23 And he slewe an Egyptian, a ma of great stature, euen fue cubites long, and in the Egyptiás hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiáh the sonne of Iehoiádá, & had the name among the thre worthies.

25 Bcholde, he was honorable among thirtie, but he attained not vnto the first thre. "And Dauid made him of his counsel.

26 These also were valiant men of warre, Afahél the brother of Ioáb, Elhanan the sonne of Dodó of Beth-léhem,

27 Shammóth the Harodite, Hélez the Pelenite,

28 Irá the sonne of Ikkésh the Tekoite, Abiézer the Anrothite,

29 Sibbecát the Hufathite: Ilái y Ahohite, Mahaiói the
Netophathite, Héled the sonne of Baanán the Netophathite,

30 Ihuai the sonne of Ribái of Gibeáh of the children of
Beniamin, Benaiáh the Pirarhonite,

31 Ihuai of the riuers of Gáash, Abiél the Albathite,

32 Azmáeth the Baharumite, Elihabá the Shailbonite,

33 The sonnes of Hafhém the Gizonite, Ionithán the sonne of
Shagél the Harite,

34 Ahíám the sonne of Sacár the Haratite, Eliphál the sonne of
Vi,

I. Chron.

18473/1224

Eliáb the third, 10 'Mishmanáh the fourte, Teremiáh the fifte,

11 Attái the fixt, Eliél the feunte,

12 Iohanán the eight, Elzabád the ninte,

13 Teremiáh the tente, Macbannái the ele- uente.

14 Thefe were the fonnes of Gad, captai- nes of the hofte: one
of the leaft colae refiit an hundreth, and the greateft a thou-
fand.

15 Thefe are they that went ouer I o déin in the firft moneth
whe he had filled ouer all his bankes, and put to flight all them
of the valley, towarde the Eaft and the Weft.

16 And there came of the children of Ben- iamin, and Iudáh to
the holde vnto Da- uid,

17 And Dauid went out to mete them, and answered and faid
vnto them, If ye be co- me peaceably vnto me to helpe me,
mine heart fhall be knit vnto you, but if you come to betray me
to mine aduerfaries, fong there is no wickednes in mine hâdes,
the God of our fathers beholde it, and rebu- ke it.

4 Which f E- browes called Mitán or A- bib, obtaining halfe
Marche and halfe A- prit, when for den o is wite to our fione
his hâver, read Iofh 1,15.

e The fpirit of buldence and courige mo- mid him to Igiaki
thus.

f Teer, etmo one'y to helpe Dauid & not to succour the
Philistims, & mer, enemies to their com- trey 1 Sam 29, 4 Or,
in the re- prede of the head.

g To wit, of f Amalchites & had burned citic Ziklag, 1 Sam.
30, 9

h Meaning, mightie or strong for the Ebrews, &c a thing is of
God, when it is excellent

4 r, hucifre.

18 And the fpirit came vpon Amafái, which was the chief of thirtie, and he faid, Thine are we, Dauid, & with thee, o fonne of Ithái. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. The Dauid received them, & made them captainies of the garfon.

19 ¶ And of Manaffeh fome fel to Dauid, when he came with the Philistims againft Saúl to battel, but they helped them not: for the princes of the Philistims by adufement fent him away, faying, He wil fall to his mafter Saúl for our hea- des.

20 As he went to Ziklag, there fel to him of Manaffeh, Adnáh, and Iozabád, and Ie- diaél, and Michaél, and Iozabád, and Eli- hú, & Ziltái, heades of the thoufands that were of Manaffeh.

21 And the helped Dauid againfts that bá- de. for thei were all valiant men and were captaines in the hofte.

22 For at that time day by day there came to Dauid to helpe him, vntil it was a great hofte, like the hofte of God.

23 And thefe are the nomberts of the captai- nes that were armed to battel, came to Dauid to Hebron to turne the kingdome of Saúl to him, according to the worde of the Lord.

24 The children of Iudáh that bare fhield & fpeare, were fix thoufand & eight hun- dreth armed to the warre.

25 Of the children of Simeón valiant men of warre, feuen
thoufand and an hun- dreth.

26 Of the children of Leuí foure thou- fand and fix hundreth.

27 And Iehoiadá was the chief of them of Aarón: and with him
thre thoufand and feuen hundreth.

28 And Zadók a yong man very valiant, and of his fathers
houfholde came two and twentie captainies.

29 And of the children of Beniamín the brethré of Saúl thre
thoufand: for a great paite of them vnto that time kept the
warde of the houe of Saúl.

30 And of the children of Ephraim twé: ie thoufand, & eight
hundreth valiant men famous men in the houfholde of their
fathers.

31 And of the halfe tribe of Manaffeh eightene thoufand,
which were appoin- ted by name to come and mak. Daud
King.

32 And of the children of Iffachár which were men that had
vndeftanding of the times, to knowe what Ifraél oght to do: the
heades of them were two hundreth, & all their brethren were at
their command- ment.

33 Of Zebulún that went out to battel, ex- pert in warre, in all
instruments of warre, fifte thoufand which colde fet the battel

in aray: they were not of a double heart.

34 And of Naphtalí a thoufand captainies, and with them with
fhield and fpeare feué & thirtie thoufand.

35 And of Dan expert in battel, eight and twentie thoufand,
and fix hundreth.

36 And of Afhér that went out to the bat- tel and were trained
in the warres, fourtie thoufand.

37 And of the otherfide of Iordén of the Reubenites and of the
Gaddites, and of the halfe tribe of Manaffeh with all in-
struments of warre to fight with, an hun- dreth and twentie
thoufand.

38 All thefe men of warre that colde lead an armie, came with
upright heart to He- bron to make Daud King ouer all Ifraél:
& all the reft of Ifraél was of one accorde to make Daud King:

39 And there they were with Daud thre dayes, eating and
drinking: for their bre- thren had prepared for them.

40 Moreouet they that were nere them vn- til Iffachár, and
Zebulún, and Naphra- li brought bread vpon affes, and on
camels, and on mules, and on oxen, euen meat, floure, figges,
& icsins, and wine & oyle, & beues and fhepe abundantly: for
thete was 10ye in Ifraél.

CHAP. XIII.

7 The drky is bright again from Kyrathearim to Le- rufalim. 9
Ux 1,4 dyeth becauf he touched.

Z III.

10 The Iraf- ter, which re- by detreme of Aaron

k That is, the great, & num- ber toke fands paret.

1 Men of good experience, & knowe at all times what was to
be do- ne.

2 Or, fet them fit we to array the heart and heart.

m So that his whole hofte were thre hun- dreth twé: ie & two
thoufand, two hundreth twenty & two Or, fgl. to their any Or,
with a good courage. n The reft of the Ifraélites.

Vzzá slaine.

I. Chron.

Philistims destroyed 1224

1 And Daud counseled with the cap- taines of thonfands & of
hundreths, & with all the gouernours.

2 And Daud said to all the Congregacion of Israel, If it time
good to you, and that it proceedeth of the Lord our God, we
wil fend to and fro vnto our brethren, that a- re left in all the
land of Israel (for with them are the Priests and the Levites in

y cities and their Suburbs) that they may assemble them selues vnto vs.

3 And we wil bring againe the Arke of our God to vs: for we foght not vnto it in the dayes of Saul.

4 And all the Congregacion answered, Let vs do so: for the thing femed good in the eyes of all the people.

5 So Daud gathered all Israel together fro Shubor in Egypt, eue vnto the entring of Hamath, to bring the Arke of God from Kiriath-tearim.

6 And Daud went vp & all Israel to Baa- lath, in Kiriath-tearim, y was in Iudab, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Che- ubims, where his name is called on.

7 And they carried the Arke of God in a newe cart out of the house of Abinadah: and Vzsa and Ahio guided the cart.

8 And Daud and all Israel plaied before God with all their might, both wongs & with harpes, and with violes, and with timbrels and with cimbares and with tru- pets.

9 And when they came vnto the thref- shing floore of Chidon, Vzsa put for the his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he laied his hand vpon y Arke: so he dyed there before God.

11 And Daud was angrie, because the Lord had made a breache in Vzza, and he called the name of that place Pérez-vzza vnto this day.

12 And Daud feared God that day, sayig, How shal I bring in to me the Arke of God?

13 Therefore Daud broght not the Arke to him into the citre of Daud, but cau- sed it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, even in his house the moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

1 Herdam fendath mend and work emen to Daud. 2 The names of his children 3. 14. By the counsel of God he gvetth against the Philistims & ouersommeth. 15. 2 God fighteth for him.

1 Then sent Hiram the King of Ty- rus messengers to Daud, & ccdre trees, with masons & carpeters to buyde him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, & that his kingdom was list vp on his, because of his people Israel.

3 Also Dauid toke mo wuues at Ierufa- lém, & Dauid begate mo sonnes & daugh- ters.

4 And these are the names of the children which he had at Ierufalem, Shammúa, and Shobah, Nathán, & Salomón,

5 And Ibhár, and Elishúa, and Elpá- let,

6 And Nógah, and Népheg and Ia- phia,

7 And Elishamá, and Beeliadá, and Eli- phálet.

8 But when the Philistims heard that Da- uid was anointed King ouer Israel, all y Philistims came vp to feke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred them selues in the valley of Rephaiin.

10 Then Dauid asked counsel at God, say- ing, Shal I go vp against y Philistims, & with thou deluer them into mine hand And the Lord said vnto him, Go vp: for I wil deluer them into thine hand.

11 So they came vp to Báal-perazim & Da- uid smote them there: and Dauid said, God harhe deuided mine enemies with

mine had, as waters a. e deuided: therefore thei called the name of that place, Báal-pera- zim.

12 And there they had left their gods: and Dauid said, Let them euen be buint with fyre.

13 Againe the Philistims came and spred them selues in the valley.

14 And whe Dauid asked againe counsel at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mauest come vpon them ouer a- gainst the mulbery trees.

15 And when thou hearest the noise of one going in the toppes of the mulbery trees, then go out to battel: for God is gone for the before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeón euen to Gé- zer.

17 And the fame of Dauid went out in- to all lands and the Lord broght the feare of him vpon all nacions.

CHAP. XV.

1 Dauid prepareth an hoste for the Arke. 2 The num- ber and ordre of the Levites. 16 The singers are cho-

a Because of God's promise made to the people of Is- rael.

b Elpálet and Nógah are not mentioned, 2 Sam 3, 14 so there are but elmen & hero thirene & Israel.

c That is, the valley of this fame, because the enemies were dispersed there like wa- ters.

Jen

The ordre of the Leuites. I. Chron.

185

for our among them. 27 Thei bring against the Arke with 1000
19 Daud dancing before it, a defied of the wife Michal.

1 And Daud made him house in the 2 a citre of Daud, and
prepared a place for the Arke of God, and pitched for it a tent.

2 Then Daud said, "None oght to cary the Arke of God, but the
Leuites: for the Lord! ha the chofen them to beare the Ar- ke
of the Lord, and to munifre vnto him for ever.

3 And Daud garbered all Ifraél together to Ierufalém to bring
vp the b Arke of the Lord vnto his place, which he had ordet-
ne: f r it.

4 And Daud affembled the fonnes of Aa- rón, and the Leuites.

5 Of the fonnes of Koháth Vriél the chief, and his brethren fix score.

6 Of the fones of Merai, Afaiáh the chief, and his brethren two hundred & twente.

7 Of the fonnes of Gershóm, Ioél the chief, and his brethren an hundred and thirtie.

8 Of the fonnes of c Elizaphán, Shema- iáh the chief, and his brethren two hun- dreth.

9 Of the fonnes of d Hbrón, Eliél the chief, and his brethren four score.

10 Of the fonnes of Vzziel, Amminadáb the chief, and his brethren an hundred & tw.ue.

11 And Daud called Zadók & Abiathár the Priests, and of the Leuites, Vriél, A- faiáh and Ioél, Shemaiáh, and Eliél, and Amminadáb:

12 And he said vnto the, Ye are the chief fa- thers of the Leuites: f fancífi: your felues, and your brethren, and bring vp the Arke of the Lord God of Ifraél vnto the place that I haue prepared for it.

13 For b because ye were not there at f firft, the Lord our God made a bicache among vs: for we foght him not after due f or- die.

14 So the Priests and the Levites fancified them feues to bring vp the Arke of the Lord God of Ifraél.

15 And the fonnes of the Levites bare the Arke of God vpon their fhulces with the barnes, as Molés had commanded, according to the worde of the Lord.

16 And Daud fpalet to the chief of the Levites, that they fhulde appoint certune of their brethren to sing with s instruments of mufike, with voles and harpes, & cym-bales, that they might make a founde, and list vp their voyce with 1000.

17 So the Levites appointed Hemán the fonne of Ioél, and of his brethren Afaph the fonne of Berechiáh, and of the fonnes of Merari their brethren, Ethán the fonne

of Kufhaiáh,

18 And with them their brethren in the h feconde degre, Zechariáh, Ben, and Iaa-ziél, and Shemiramóth, and Ichiél, and Vnní, Eliáb, and Benaiáh, and Maafiáh, & Matrithiáh, and Elipheléh, and Mikneáh, and Obéd Edóm, and Ieiel the porters.

19 So Hemán, Afaph & Ethán were fingers to make a founde with cymbales of brafie,

20 And Zechariáh, and Axiél, and Shemi- ramóth, and Ichiél, and Vnní, and Eliáb, and Maafiáh, and Benaiáh with voles on i Alamóth,

21 And Mattithiáh, & Elipheléh, and Mik- neáh, and Obéd Edóm, and Ieiel, and A- zaziáh, with harpes b vpon Sheminit le- narréah.

22 But Chenaniáh the chief of the Leuites had t the charge, bearing the burden in the charge, for he was able to infirct.

23 An i Berechiáh & Elkanáh were porters for the Arke.

24 An i S ecaniáh and Iehohaphát and Nithaneél and Amafhát, and Zachariáh, and Benaiáh, and Elézer the Priests did bowe with trumpets before the Arke of God, and Obéd Edóm and Ieuiáh were porters m for the Arke.

25 "So Daud and the Elders of Ifraél and the captaines of thoufinds went to bring vp the Arke of the couenant of the Lord from the houfe of Obéd Edóm with 1000.

26 And because that God e helped the Le- uites that bare the Arke of the couenant of the Lord, they offred e feuen bullockes and feuen rams.

27 And Daud had on him a linen gai- mét, as all the Leuites that bare the Arke, and the fingers and Chenaniáh that had the

chief charge of the fingers: and vpon Daud was a linen f
Ephód.

28 Thus all Ifraél broght vp f Arke of the Lords couenant with
fhouting and foide of trumpets & with cornet, & with cym-
bales, making a founde with voles & with harpes.

29 And when the Arke of the s couenant of the Lord came into
the citre of Daud, Michál the daughts of Saúl looked out at a
windowe, & fwe King Daud dancing and playing, and e fhe
defpified him in her heart.

b Which were inferior in dig nate

i This was an instrument of mufike, or a certune tone, wherefin
thei accultom d to fing Pislines. b Which was f eupht tone, o-
ner the which he f was moft excellent had charge j To wrt, on
ap point p 'alme, k fongs to the that fong

m With Bere- chiáh & Elka- nah, v. of 11 2 Sam 6, 20.

n That is, gone them firength to execute their office. o Befides
the bullocke and the fst befit, which Daud offred at curry fist
pafe, 2. Sam 6, 11

p Read 2 Sam 6, 14

q It was fo evils because it put the if- reclites in re m,
inbrance of the Lord cou- enant made with them 2 Sam 6, 16.

CHAP. XVI.

1 The Arke being placed, the offer fair, fleet. 4 Daud ordemeth Afaph and his brethren to munifre before the Lord. 2 He appointeth a notable Pfalme to be sung in praise of the Lord.

1 So "the broght in the Arke of God, & set it in the middes of th: Tabernacle that Daud had pitched for it, and the of- fred burnt offings and peace offings be- fore God.

2 Sam 6, 17.

Aa.i.

The song of Asaph,

I.Chron.

& his brethren. 1224

He ruled upon the Name of God as- ferring him to propose p'po- ple, and give good wrinkle to these begin- nings.

To wit, Gods ban, fires low- ards his pro- ple

2 And when Daud had made an end of off- fring p'burnt offering & the peace offrings, he a blessed the people in the Name of the Lord.

3 And he dealt to euerie one of Israel both man and woman, to euerie one a cake of bread, and a piece of flesh, and a bottel of

wine.

4 And he appointed certaine of the Levites to minister before the Aike of the Lord, and to rehearse and to thanks and praise the Lord God of Israel,

5 Asaph the chief, and next to him Zechariah, Ieriel, and Shemismoth, and Ieriel, and Matuthiah, and Eliab, and Benaiah, & Obed Edom, euen Ieriel with instruments, viols and harpes, and Asaph to make a sounde with cymbales,

6 And Benaiah and Iahaziel Priests, with trumpets continually before the Aike of the couenant of God.

7 Then at that time Dauid did appoint at the beginning to giue thanks to the Lord by the had of Asaph & his brethren. 8 Praise the Lord & call upon his Name: declare his 4 works among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his wonderful works.

10 Reioyce in his holy Name: let the hearts of them that seke the Lord reioyce.

11 Seke the Lord and his strength: seke his face continually.

12 Remember his marvelous works that he hath done, his wonders, and the judgements of his mouth,

13 O seke of Israel his seruant, o the children of Iaskob his chosen.

14 He is the Lord our God: his judgements are throughout all the earth.

15 Remember his couenant for euer, & the worde, which he commanded to a thousand generacions:

16 Which he made with Abraham, and his othe to Izhak:

17 And hathe confirmed it to Iaskob for a Lawe, & to Israel for an euerlasting couenant,

18 Saying, To thee will giue the land of Canan, the lot of your inheritance.

19 When ye were he wee in number, yea, a very sewe, and strangers therein,

20 And walked about from nacion to nacion, and from one king done to another people,

21 He suffred no ma to do them wrong, but rebuked Kings for their lakes, saying,

22 Touche not mine & amounted, and do my Prophets no harme.

23 Sing vnto the Lord all the earth: declare his saluacion from day to day.

24 Declare his glorie among the nacions, and his wonderful works among all people.

25 For the Lord is great and mache to be praised, and he is to be feared about all gods.

26 For all the gods of the people are m i- doles, but the Lord made the heauens.

27 Praise and glorie are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye famil: of the people: giue vnto the Lord glorie and power.

29 Giue vnto the Lord the glorie of his Name, bring an offering and come before him, & worship the Lord in the glorious Sanctuarie.

30 a Tremble ye before him, all the earth: surely the worlde shal be stable and not mone.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nacions, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be joyful and all that is in it.

33 Let the trees of the wood the reioyce, at the presence of the Lord: for he commeth to judge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, o God, our saluacio, and gather vs, & deliuer vs from the hea- the, that we may praise thine holy Name, and glorie in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, So be it, and praise the Lord.

37 Then he left there before the Aike of the Lords couenant Asaph and his bre- thren to minister continually before the Aike, that which was to be done euerie day:

38 And Obed Edom and his brethren, the scose and eight: and Obed Edom the sonne of Ieduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the his place that was at Gi- heon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the Lawe of the Lord, which he commanded Israel.

41 And with them were Heman, and Ieduthun, and the left that were chosen, (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Ieduthun to make a
sounde with the corners & with the cymbales, with excellent
instruments of musike: and the sonnes of Ieduthun were at the
gate.

His strong fault appre- reth herein thigh all the worde wolde
follow idols, yet he wolde cleans to the living God.

a While our felons vader I mightise had of God

b He exhor- reth the dum- me creatures to reioyce him in
obside- ring greatness of the grace of God

c To restore all things to their cause.

d He eterneth this to be the chief: salu- cion of man. e He
willed all the people boche to heart and musike to clown to
these praises.

43 And

Nathans meffage.

I. Chron. Davids humilitie. 1867/1224

1 Declaring after our due- tio to God we are chiefly hounds to
our owne house, for the which as for all other things, we ought
to pray unto God, and in- struct our fa- militis to prac- ta his
Name.

2 Sam 7, a. a W'd buyde & fate

b That is, in nuns can red with thrones c At yet God had not re-
sealed to the Pro- ple, what he purposed con- cerning David
therefore feig God honored David, he spa- ke what he thought
d After that Nathan had spoke to Da- uid e That is, in a true
which re- sealed to and fro f Meaning, wherefore his Arkew,
which was a sign of his pretence.

g Of a Shep- berd of shape I made the a Shepherd of me, so I
thou came & not to this dignitie through thine owne merites,
ber by my pu- re grace *Or, gatten the pain.*

h Make them fore that they shall not re- mine *Sir, for use of
surprise Or, confient*

I W'd give the great po- ferance.

k That is, vnto the coming of Christ for the these figures shall
cease.

I Which was God.

4) And all the people departed, euerie man to his house: &
David returned to 1 blef- fe his house.

CHAP. XVII.

3 David is forbidden to buyde an house vnto the Lord. 12
Christ is promised under the figure of Sal. min. 18 David
giveth toanges, 23 And prayeth vnto God.

1 Now afterwarde whe David dwelt in his house, he said to Nathan y Pro- pret, Beholde, I dwel in an house of 2 ce- dre trees, but the Arke of the Lord's cou- enant remaineth vnder 3 curtames.

2 Then Nathan said to David, Do 4 all that is in thine heart, for God is with thee. And the same 5 might euen the worde of God came to Nathan, saying,

4 Go, and tel David my seuat, Thus saith the Lord, Thou shalt not buyde me an house to dwel in:

5 For I haue dwelt in no house, since the day y I broght out the children of Israel vnto this day, but I haue bene from 6 tent to tent, and from habitation to habitation.

6 Wherefore I haue 7 walked with all Israel, spake I one worde to ame of the judges of Israel (whome I commanded to fede my people) saying, Why haue ye not buylt me an house of cedre trees?

7 Now therefore thus shalt thou say vnto my seruant David, Thus saith the Lord of hostes, I toke thee si o the shepecoare 8 or from following the shepe, that thou shul- dest be a prince ouer my people Israel.

9 And I haue bene w thee whetherfore thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue

'mide thee a name, like the name of the great men that are in the earth.

10 (Also I wil appoint a place for my people Israel, & 11 wil plant it, that they may dwell in their place, and move no more: neither shall the "wicked people" vex thee any more, as at the beginning,

12 And since the time that I commanded judges over my people Israel) And I wil subdue all thine enemies: therefore I say unto thee, that the Lord wil 13 buy thee an house.

14 And when thy days shall be fulfilled to go with thy fathers, then wil I raise up thy seed after thee, which shall be of thy sons, and wil establish his kingdom.

16 He shall buy me an house, and I wil establish his throne for 17 ever.

18 I wil be his father and he shall be my son, and I wil not take my mercy away from him, as I took it from him that was before thee.

20 But I wil establish him in mine house, & in my kingdom for ever, and his throne shall be established for ever,

25 According to all these words, and ac-

cording to all this vision. So Nathan spake to King David.

16 ¶ And David the King 17 went in and fate before the Lord
and said, Who am I, o Lord God, and what is mine house, that
thou hast brought me 18 hetherto.

17 Yet thou esteeming this a smalt thing, o God, hast also
spoken concerning the house of thy seruant for a great while,
and hast regarded me according to the estate of a man of 19
hye degre, o Lord God.

18 What can David d. fire more of thee for the honour of thy
seruat? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen ac- cording to thine 20
heart hast thou done all this great thing to declare all magni-
ficence.

20 Lord, there is none like thee, nether is there ame god
besides thee, according to all that we haue heard with our
eates.

21 Moreover what one nation in the earth is like thy people
Israel, whose God went to redeem thie to be his people, & to
make thy selfe a Name, and to do great and terri- ble things by
casting out naciós from be- fore thy people, whome thou hast
delue- red out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne
people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant & concerning his house, be confirmed for euer, and do as thou hast said,

24 And let thy Name be stable & magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, & let the house of David thy seruant be stablished before thee.

25 For thou, o my God, hast reueled vnto the eare of thy seruant, that thou wilt buyde him an house: therefore thy seruant hath bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnes vnto thy seruant)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, o Lord, hast blessed it, & it shalbe blessed for euer.

CHAP. XVIII.

1 The barrel of David against the Philistims, 2 And against Moab, 3 Zebde, 4 Aram, 12 And Edim

1 And after this David smote the Philistims, and subdued them, and toke 2 Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauds
seruants, and 3 broght giftes.

3 ¶ And David smote 4 Hadarézer King of Aa.ii.

m He vnt to to 5 tete whe re y Arke was, showing what we
ought to do whd we recu- ne ame bene- fites of the Lord Or,
remand n Meaning, to this kinglic estate o Thou hast promised
a kingdome that shall continue to me and my power, and that
Christ shall proceed of me p Prely, and according to the
purport of tly wil, with our ame dete- cuing

9 That is, he the oath him selfe in time to be their God, by deli-
vering them from dangers, & preserving them 7 Thou hast
declared vnto me by Nathan the Prophet. *Sir, his the house f
And canst not break promes.

a Which 2. I am it is call led the bristle of bondage, because it
was a strong town, and kept the country roun about in Sub- 1.
thun Or, sayed rel- bear Or, Naddah 4.

Dauids victories.

I. Chron.

Hanuns vilaris 1224

Or, Emphasize.

2 Sam. 5, 4

Or, D. 1000/64.

b. That is, in all things that he conspired.

c. Which a Samuel 8, 8 are called Betahis Berothia:

1 King 7, 23. 1000. 52, 20.

d. Called also 10 Jordan, 2 Sam 8, 20.

e. Because the Edomites and the Syrians signed their power
roge- ther, it is said 2 Sam. 8, 12, 7 the Aramites were spoiled.

f. Which is understand that Ioab flewe twelve thou- sand, as is
in the title of the therefore psal. and Abishis the rest.

Or, 1000/64. 2 Sam. 8, 17.

g. Read 2. Sam. 8, 18.

Zobáh vnto Hamáth, as he wét to stablish his border by the
ruer Peráth.

4 And Daud toke from him a thousand charets, and seuen
thousand horsemen, & twétie thousand fotem, n, and *deft.
oyed all the charets, but he reserued of them an hundreth
charets.

5 ¶ Then came the Aramites of Damafcus to succour
Hadarézer King of Zobáh, but Daud flewe of the Aramites
two and twentie thousand.

6 And Dauid put a garifon in Arám of *Damafcus*, and the Aramites became Dauids seruants, and brought gifts: and the Lord b. preserued Dauid wherfouce he went.

7 And Dauid toke the shields of gold that were of the seruants of Hadarézer, and brought them to Ierufalém.

8 And from c. Tibháth, and from Chun (cities of Hadarézer) brought Dauid ex- ceding muche brafle, wherewith Salo- món made the brafen* Sea, and the pil- lers and the vessels of brafle.

9 ¶ The Tóu King of Hamáth heard how Dauid had smitten all the hoste of Hada- rézer King of Zobáh:

10 Therefore he sent d. Hadóram his fon- ne to King Dauid, to falute him, and to reioyce with him, because he had foght against Hadarézer, & beat him (for Tóu had warre with Hadarézer) who brought all vessels of gold, and siluer and brafle.

11 And King-Dauid did dedicate them vn- to the Lord, with the siluer and gold that he brought from all the nacion, from c. Edóm, and from Moáb, and from the chil- dren of Ammón, and from the Philistums, and from Amalék.

12 ¶ And Abishái the fonne of Zeruiah smote of Edóm in the falte valley feigh- tene thousand,

13 And he put a garifon in Edóm, and all the Edomites became Dauids seruants: & the Lord preserued Dauid wherefouce he went.

14 So Dauid reigned ouer all Ifraél, and executed iudgemét and iustice to all his people.

15 And Ioáb the fonne of Zeruiah was ouer the hoste, and Iehošhaphát the fonne of A- hilúd recorder,

16 And Zadók the fonne of Ahitúb, and Abimélech the fonne of Abathár were the Priests, and *Shaušhá the scribe,

17 *And Benáiah the fonne of Iehoiadá was ouer the s. Cherethites and the Pelethi- tes: and the fonnes of Dauid were chief about the King.

CHAP. XIX.

4 Hanún King of the children of Ammón deeth great in- surser to the seruants of Dauid. He prepared an ar- me against Dauid, 12 And n. ongræne.

After this also *Naháth the King of a Sam. 10, 4. the children of Ammón dyed, & his sonne reigned in his shade.

And Dauid said, I wil shewe kindnes vn- to Hanún the fonne of Naháth, because his a father shewed kindnes vnto me. And Dauid sent m. singeis to comforte him for his father. So the

seruants of Dauíd came into the land of the children of Am-
món to Hanún to comforte him.

And the prince of the children of Am- món said to Hanún,
Thinkest thou that Dauíd doeth honour thy father, that he hath
sent comforter, vnto thee? Are not his seruants come to thee to
b. feaiche, to sake and to spie out the land?

Wherefore Hanún toke Dauíds seruats, and c. shaued them,
and cut of their gar- ments by the halfe vnto the buttocks, and
sent them away.

And there went certaine and tolde Dauíd concerning the men:
and he sent to mete them (for the men were exceedingly afha-
med) & the King said, Tary at Ierichó, vntil your beardes be
grown: the returne.

6 ¶ When the children of Ammón sawe that they stanke in the
sight of Dauíd, the sent Hanún and the children of Ammón a
thousand talents of siluer to hyre them charets & horsemen
out* of Arám Naha- ráim and out of Arám, Maacháh, and out
of c. Zobáh.

7 And they hyred them two and thirtie thousand charets, & the
King of Maacháh and his people, which came and pitched
before 1 Medebá: and the children of Ammón gathered them
selues together from their cities, and came to the battel.

8 ¶ And when Daud heard, he sent Ioáb & all the hoste of the valiant men.

9 And the children of Ammón came out, and set their battel in araye at the gate of the citie. And the Kings that were come, were by them selues in the field.

10 When Ioáb sawe that the fronte of the battel was against him before & behind, then he chose out of all the choffe of Ifa-él, and set him selfe in araye to mete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abishái his brother, and they put them selues in araye against the children of Ammón.

12 And he said, If Arám be to strog for me, then thou shalt succour me: & if the children of Ammón preuale against thee, the I wil succour thee.

13 Be strong, and let vs shewe our selues valiant for our s. people, and for the cities of our God, & let the Lord do that which is good in his owne sight.

14 So Ioáb and the people that was with him, came here before the Aramites vnto

a Because Na-háth restated Daud & his c. opame, when Saul pericuted him, he wolded now shewe pleasure to his fume for the same

b Thus f. ma- licious enor interpret the purpose of the godias
in the wants fume

c. They sha- ued of the halfe of their beardes, 2. Sa- mu 10, 4.

d. To put the to shime and vilante, where as the ambas-
sadors ought to have been ho- noed and be- cause the le- wes
visd to waste side gar- ments and be- ards, they thus disfigured
the to make them odious to q. clere

Or, had made them silues to be abjured of Daud.

2 Sam. 10, 8. e. Which were put in all

f. Which was a citie of the tribe or Bau- hán beyond Ierúda.

g. Medebá rest, that whe re the cause is tual, the cou- vege can
not be valiant, and that in good couve men ought to be civil
ragions & co- mer the in- cid, to God.

the

Dauids victories.

I. Chron. The people nombred 1791894

b That is, Eu-phrases.

i Forehis pla- ce real a Sam. 10,18.

a Which was the chief critic of the Ammo- nites 3.Sam 12,29.

b Which mo- noreth about the vllue of fouf thoufaddt feuyente
crow- ce, which is about thre- fore pound vight.

2.Sam.11,12. Or, Oth 1 Sam* 21,12 Or, Saph. Or, Raphidw. to
the gyans.

c Read 1 Sam. 21,19.

d Mowing, f he had fix a piece on hads and tice.

the battel, and they fled before him.

15 And when the children of Ammón fawé that the Aramites
fled, they fled alfo be- fore Abishá his brother, and entred into
the citie: fo Ioáb came to Ierufalém.

16 ¶ And when the Aramites fawé that they were discomitted
before Ifraél, they fent meffingers and caused the Aramites to
come for the that were beyond the h ri- uer. & Shophách the
captaine of the hofte of Hadarézer went before them.

17 And when it was fhewed Daud, he ga- thered all Ifraél, and
went ouer Iordén, & came vnto thé, and put him felfe in araye
against them: and whé Daud had put him felfe in battel araye
to mete the Aramites, they foght with him.

18 But the Aramites fled before Ifraél, and Daud destroyed of
the Aramites 1 feuen thoufand charets, and fortie thoufand
foremen, and killed Shophách the captai- ne of the hofte.

19 And when the feruats of Hadarézer fawé that they fel before Ifraél, they made pea- ce with Dauid, and ferued him. And the Aramites wolde nomore fucour the chil- dren of Ammón.

CHAP. XX.

3 Rabbáb destroyed. 3 The Ammonites tormented. 4 The Philistims are thriffe euercenie with their gyants.

1 A Nd*whé the yere was expire 1, in the time that Kings go out a warrefure, Ioab caried out the strength of the armie, and destroyed the countrey of the chil- dren of Ammón, and came and befuged 4 Rabbáh (but Dauid taryed at Ierufalém) and Ioáb fmote Rabbáh and destroyed it.

2 * The Dauid toke y c iouan: of their Kig from of his head, and founde it the wight of a h talét of golde with precious ftoncs in it: and it was fer on Dauds head, and he brought away the fposle of the citie exce- ding muche.

3 And he caryed away the people that were in it, and cut them with fawés, and with harowes of yron, and with axes. euen thus did Dauid with all the cities of the chil- dren of Ammón. Then Dauid and all the people came againe to Ierufalém.

4 ¶ And after this alfo there arofe warre at Gézer with the Philistims: thin Sib- bechát the Hufhathite flewe 5 Sippái, of the children of Harapháh, and they were fubdued.

5 And there was yet another battel with the Philistims: and Elhanán the sonne of Iair slewe 6 Lahmi, the brother of Goliáth y Gittite, whose fpearettaffe was like a wea- uers beame.

6 And yet againe there was a battel at Gath, where was a man of age as flatuire, and his fingers were by d. fixes; euen ioure and twenty, and was also the sonne of Harapháh.

7 And when he reuled Ifraél, Ichonathán the sonne of Shimcá Dauids brother did slea him.

8 These were boine vnto Harapháh at Gath, and slew by the hand of Dauid: and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be nombred. 2 And there dye feuentee thousand men of the paifidame.

1 And 3 Satanftode vp againft Ifraél, 4 and piouoked Dauid to number If- raél.

3 Therefore Dauid said to Ioáb, and to the rulers of the people, Go & number Ifraél from Beer-fléba euen to Dan, and bring it to me, that I may know the nombet of them.

3 And Ioáb answered, The Lord increafe his people an hundreth times fo many as they be, & my lord the King: are they not all my lords feruants 4 wherefore doeth my lord require this thing: why fhulde he be a caufe of 5 tréfpaffe to Ifraél.

4 Neuertheles the Kings worde preuailed againft Ioáb. And Ioáb departed and wét through all Ifraél, and returned to Ierufa- léim.

5 And Ioáb gaue the nombet & fumme of the people vnto Dauid: & all Ifraél were 6 eleuen hundreth thoufand men y drewe fwoide: and Iudáh was 7 foure hundreth and feuentee thoufand men that drewe fwoide.

6 But the Leuites and Beniamín counted he not among them: for the Kings worde was abominable to Ioáb.

7 ¶ And God was displeafed with this thig: therefore he fmote Ifraél.

8 Then Dauid faid vnto God, I haue fin- ned greatly, becaufe I haue done this thing: but now, I befeche thee, remoue the iniquitie of thy feruant: for I haue done very foolishly.

9 And the Lord fpake vnto Gad Dauids Seer, faying.

10 Go and tel Dauid, faying, Thus fayth the Lord, I offie thee the things: chofe thee one of them, that I may do it vnto thee.

11 So Gad came to Daid, and faid vnto him, Thus fayth the Lord, Take to thee

12 Ether thre yetes famine, or thre mo- neths to be destroyed before thine aduer- faries, and the fwoide of thine enemies to take thee, or els the fwoide of y Lord and peftil nice in the land thre dayes, that y Angel of the Lord may deft: oy through- out all the coaftes of Ifraél: now the- refore aduife thee, what worde I fhall bring againe to him that fint me.

Aa.iii.

a He compred Daid in fte- ting before his eyes his excet leucie & glo- rie, his powre & viñueres, read a Sam 14,4 b That is, fré fouthe to North.

c It was a thing indiffe- rent & vñual to nomber the people, but be caufe he did it of an ambi- tions mende, as though his strength fode in his people, God piouffed him d Ioáb parely for grief and partly through negligence ga- thered nor the whole fionces it is here do- clared. e In Samuél it month of chre the thoufand more 1 & was either by roy- ning to them fome of the Beniamites, & were mixed & Iudáh, or at y Ebrewes wer- re, here fchief & princes are left out Or, Prapher

*Or, fufite thee.

*The Kings sin punished. I. Chron.
Preparacion for the Temple 1224*

13 And Dauid said vnto Gad, I am in a wo-derful strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, & let me not fall into thy hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seven hundred thousand men.

15 And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the evil, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of Ornan the Jebusite.

16 And Dauid lifted up his eyes, and saw the Angel of the Lord standing between the earth and the heaven with his sword drawn in his hand, and he stretched out towards Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sackcloth, fell upon their faces.

17 And Dauid said vnto Gad, Is it not I that commanded to number the people? It is even I that have sinned and have committed evil, but shewe what have they done? Lord my God, I beseeche thee, let thine hand be on me and on my fathers house; and not on thy people for their destruction.

18 The the Angel of the Lord comanded Gad to say to Daud, that Daud flulde go vp, and fet vp an altar vnto the Lord in the threfshing floore of Ornán the Ie-bufite.

19 So Daud wnt vp according to fy faying of Gad, which he had fpoké in the Name of the Lord.

20 And Ornán turned about, and fawe the Angel, and his fouie fonnes that were with him, 'hid them felues, and Ornán threfshed wheat.

21 And as Daud came to Ornán, Ornán loked and fawe Daud and went out of the threfshing floore, and bowed him felfe to Daud with his face to the ground.

22 And Daud faid to Ornán, Giue me the place of thy threfshing floore, that I may buylde an altar therein vnto the Lord: giue it me for fufficient mony, that the plague may be ftayed from the people.

23 Then Ornán faid vnto Daud, Take it to the, and let my lord the King do that which smeth him good, lo, I giue thee bullocks for burnt offings, & threfshing inftruments for wood, & wheat for meat offering, I giue it all.

24 And King Daud faid to Ornán, Not fo: but I wil bye it for fufficient money. for I wil not take that which is thine for fy Lord, nor offer burnt offings without coft.

25 So Daud gaueto Ornán for that place a fix húdreth stackelof golde by weight.

26 And Daud buyle there an altar vnto the Lord, and offred burnt offings, and peace offings, and called vpon the Lord, and he answered him by fyle from heauē vpon the altar of burnt offering.

27 And when the Lord had spōkn to the Angel, he put vp his fworde againe into his sheathe.

28 At that time when Daud sawe that the Lord ha' heard him in the threshing floore of Ornán the Iebusite, then he sacrificeth there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.)

30 And Daud could not go before it to ask counsel at God: for he was afraid of the sword of the Angel of the Lord)

And God decreed that he should build his house in that is now in Jerusalem, for he had seen that might be in a fire in the land, but of the which was in Jerusalem that day he said, I will not build a house for me, for I am a man of war, and I have been in an oppression by the Philistines, and to build, I have to, I

CHAP. XXII.

1 David prepareth things needful for the building of the Temple.
2 He commended his son Salomón to build the Temple of
the Lord, whom thing he himself was forbidden to do. 3
Under the figure of Salomón Christ is primed.

1 And David said, This is the house of the Lord God & this is
the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that
were in the land of Israel, and he set masons to hew and polish
stones to build the house of God.

3 David also prepared: much iron for the nails of the doors
of the gates, and for the joinings, and abundance of brass
pouring weight,

4 And cedar trees without number: for the Zidonians and they
of Tyre brought -much cedar wood to David.

5 And David said, Salomón my son is young and tender, and
we must build an house for the Lord, magnificent, excellent
and of great fame and dignity through-out all countries. I will
therefore now prepare for him. So David prepared very much
before his death.

6 Then he called Salomón his son, and charged him to
build an house for the Lord God of Israel.

7 And Dauid laid to Salomón, My sonne, I purposed with my
felfe to buylde an houfe to the Name of the Lord my God,

8 But the worde of the Lord came to me, faying, Thou haft
fhed muche blood, & haft made great battels: thou fhalt not
buylde an houfe vnto my Name: for thou haft fhed muche
blood vpon the earth in my fight.

9 Beholde, a sonne is borne to thee, which fhall be a ma of reft,
for I wil giue him reft from all his enemies round about: there-
fore his name is Salomón and I wil fend peace and quietnes
vpon Ifraél in his dayes. 10 He

a That is, the place where he wil he was haiped.

b Meaning, of-ning, and of-ner, that means of dwelt, saying
the law of e to wit, a weight, a blue fhick, it of gold, a Gilt 3.8.

a Sam. 7, 12.

Chap 21.1. 4 This de-fteth how greatly God, which the fteding
of blood, eft Da-uid for this cafe is ftand to buylde the Temple
of the Lord, alfteth he em. rposed to were, but by God's
commu-dends a vgals his cnemal.

7 Read 1 Sam 24.10 8 When God d-wer, but he huyilde, he
tem-th to rip nt, read 6.10 6.6. Or, A. 6.6.

b Then he bo-the fhe wothe trut repentice and a foherne care
towed his pe-pel, & dchreth God to ipaie them and to pnufh

him and his.

9 If man hide him felle at fight of an An-gel which is a vrcn w-a, how much lefe, is a finner able to appear be-fore the face of God.

b Thus he aid by the ofu-dends of God, as vcf it for al, it and b-ne abomnible except he had other Gods worde, or re-tulacion I. That is, as mucche as it is worth for having ynoign of his own, & vrc to heuc, te-le of another more gown to offer vcto the Lord, it had b-ne theft and not accrpe-ble to God. 10 Read 2.8a-4a-4a.

Salomons charge.

I. Chron. The chief Leuites. 1881/1224

2 Sam 7,13. king 2,2.

10 *He fhall buylde an houfe for my Name, and he fhall be my fonne, and I wil be his father, and I wil Peftablifh the throne of his king done vpon Ifraél for euer.

e He fhewerh char there can be no profperi ne, but when the Lord is w ve f Thefe are onely the mea nes whereby King's gonerne their fubrifhes arryle b who reby the real- mes duprofer and fonith.

11 Now therefore my sonne, the Lord shalbe with thee, and thou shalt *prosper, and thou shalt buyld a house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee *wisdom & vnderstanding, and giue thee charge ouer Israél, euer to kepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements which the Lord commanded Moses for Israél: be strong and of good courage: feare not, neither be affraid.

For David was poore in respect of Salomon.

14 For beholde, according to my seruentie have I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thousand talents of siluer, and of brass and of yron passing weight: for there was abundance: I have also prepared timbre and stone, and thou maist prouide more thereto.

For, masons, & carpenters.

15 Moreouer thou hast workmen with thee ynough, hewers of stone, and workmen for timbre, and all men expert in euery worke,

That is, go about it quickly.

16 Of golde, of filuer, and of braffe, and of yron there is no number. * Vp therefore, & be doing, & the Lord wil be with thee.

17 David alfo commanded all the princes of Ifraél to helpe Salomón his fonne, faying,

The nations round abom.

18 Is not the Lord your God with you, & hathe giuen you reft on euerie fide: for he hathe giuen the inhabitants of the land into mine hand, & the land is fub- died before y Lord & before his people.

k For el: he burwe that God wolde plague them, & not p: per their labours except they foghe'd all their hearts to fet for the his glorie

19 Now fet y your hearts and your foules to fek: the Lord your God, and arfe, and buylde the Sanctuaric of the Lord God to bring the Arke of the couenant of the Lord, and the holy veffels of God into the houfe buyle for y Name of the Lord.

CHAP. XXIII.

2. King 1,30.

1 David being elde, ordaineth Salomón King. 2 He causeth the Leuites to be nombred, 4 And affigneth them to their offi-rs. 13

Aaron and his sonnes are for the he Priift. 4 The sonnes of Moſes.

1 SO when David was elde and ful of 9 daies, * he made Salomón his ſonne King ouer Ifraél.

2 And he gathered together all the princes of Ifraél with the Priifts and the Leui- tes.

3 And the Leuites were nombred from the age of thirtie yere and aboue, and their number according to their ſumme was eight and thirtie thouſand men.

4 Of theſe foure and twentie thouſand were ſet to 'aduace the worke of the houſe

of the Lord, and fix thouſand were ouer- ſeers and iudges.

5 And foure thouſand were porters, & foure thouſand praifed y Lord with inſtruméts which 'he made to praife the Lord.

6 *So David deuided offices vnto them, to wit, to the ſonnes of Leui, to * Gerſhóm, Koháth, and Merari.

7 Of the Gerſhonites were 'Laadán and Shimeí.

8 The ſonnes of Laadán, the chief was Ie- hiél, and Zethám and Ioél, thre.

9 The ſonnes of Shimeí, Shelomíth, and Haziél and Harám, thre: theſe were the chief fathers of Laadán.

10 Also the wives of Shimeí were Iáhath, Ziná, Ieúh, and Beriáh: these four were the wives of Shimeí.

11 And Iáhath was the chief, & 'Zizáh the seconde, but Ieúh & Beriáh had not many wives: therefore they were in the families of their father, counted but as one.

12 ¶ The wives of Koháth were Amráh, Izhár, Hebrón and Vzziel, four.

13 * The wives of Amráh, Aarón and Moses: and Aarón was separated to a sanctuary the most holy place, he & his wives forever to burn incense before the Lord, to minister to him, and to bless in his Name forever.

14 ¶ Moses also the man of God, & his children were named with the tribe of Levi.

15 The wives of Moses were Gerhóm, and Eliézer,

16 Of the wives of a Gerhóm was Shebuél the chief.

17 And the wife of Eliézer was Rehabiáh the chief: for Eliézer had none other wives: but the wives of Rehabiáh were very many.

18 The wife of Izhár was Shelomíth the chief.

19 The wives of Hebrón were Ieriáh the first, Amariáh the seconde, Iahaziel the third, and Iekamiám the fourth.

20 The sonnes of Vzziel were Micháh the first, and Ifhiáh the seconde.

21 ¶ The sonnes of Merari were Mahlí and Muhi. The sonnes of Mahlí, Eleazar and Kih.

22 And Eleazar dyed, and had no sonnes, but daughters, and then brethren the sonnes of Kih toke them.

23 The sonnes of Muhi were Mahlí, and Edér, and Ierimóth, thre.

24 These were the sonnes of Levi according to the house of their fathers, tuen the chief fathers according to their offices, according to the number of names & their summe that did the worke for the sturur of the house of the Lord from the age of twenty yeres and aboue.

Aa.iii.

The I. made, weanly David. Chap 6,1. Exod. 6,17. Or. I. died, Chap 6,4-5

Exod 2,2. &c. 6,22. &c. 2,7. a That is, to come in the moste holy place & to consecrate y holy things.

b That were but of th. or- fire of the Levites & not of the Priests as Aaron sonnes. Exod. 2,22. &c. 18,4.

c The Seripou- tes fiath to call their or y fide borne, aliboglu be
be alone: ac there be none borne after. Matt 1,35.

d Menfing their coufion. e David did choic one Lo- uites to
the, firft at the age of churrin, as ver. 1, & again af- terwards as
twenties, as the necefties: or y orfice did re- quire as y be-
ginning they h, y no charge in the Temple. b fore that were but
and towatt: yere old, and had none after the- set, Neb. 2, 4

The Priests offices.

I.Chron.

To washing and cleaning all the holy vessels

Benn. 10.4. mem 1.4. & 26.6.

a Whiles their father yet lived.

Benn. 10.4.

The beaver.

25 For David said, The Lord God of Israel bathe given rest unto his people, that they may dwell in Jerusalem for ever. 26 And also the Leuites shall nomore beare the Tabernacle and all the vessels for the service thereof. 27 Therefore according to the last words of David, the Leuites were robbed from twentie yere and abour, 28 And their office was under the hand of the sonnes of Aaron, for the service of the house of the Lord in the courses, and chambers, and in the purifying of all holy things, and in the works of the service of the house of God, 29 Bothe for the shewbread, and for the fine floure, for the meat offering, and for the unleached cakes, and for the fryed things, and for that which was rosted, and for all measures and cife, 30 And for to stand euerie morning, to give thanks and to praise the Lord, & likewise at euen, 31 And to offer all burnt offings unto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number according to their custome continually before the Lord, 32 And that they should keep the charge of the Tabernacle of the Congregation, and the charge

of the holie place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David assigneth offices unto the sonnes of Aaron.

1 H. se are also the munitions of the sonnes of Aaron, The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu dyed before their father, and had no children, therefore Eleazar and Ithamar executed Priests office.

3 And David distributed them, euen Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found mo of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they deuded them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel

the scribe of the Leuites, wrote them before the King and the princes, and Zadok the Priest, and Ahimelech the sonne of Abirahar, and before the chief fathers of the Priests and of the Leuites, one familie being reserved for Eleazar, & another reserved for Ithamar.

7 And the first lot fel to Ichoiarib, and the second to Iedaiah,

8 The third to Haim, the fourth to Seorim,

9 The first to Malchiiah, the first to Mia-min,

10 The seuent to Hakkaz, the eight to A-birah,

11 The ninte to Ieshua, the tenth to Sheca-niah,

12 The eleuent to Eliashub, the twelfth to Iakim,

13 The thirtente to Huppah, the four tenth to Iesbebeab,

14 The fifente to Bilgah, the six tenth to Immér,

15 The seuentente to Hezi, the eightente to Happizzér,

16 Then tenthente to Petbahiah, the twentieth to Ichizikel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twétie to Deliah, the four-e and twentie to Maaziiah.

19 These were their ordres according to their offices, when they entered into the house of the Lord according to their custome under the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, I. desah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshuiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the seconde, Iahaziell the thirde, and Iekameam the fours,

24 The sonne of Vzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshuiah, the sonne of Isshuiah, Zechariah,

26 The sonnes of Merari were Mahli and Mushi, the sonne of Iaaziah was Benó,

27 The sonnes of Merari of Ithaziah were Benó, and Shoham, and Zaccur and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of a Mushi were Mahli, and Edér, and I. rimoth: these were sonnes of the Leuites after the household of their fathers.

b This lot was ordained to take away all occult of en-ure or grodgle of one against another

c I. ichunche father of John Bapich was of this court or lot of Aha, Iuk 1.5

d By the sign- nate the God gone to Aaron

e Which was the secuede sonne of M. rate

The Leuites offices.

I.Chron. The porters.

f That is, one re one had y dignities, f fel voco him by lot.

a The fingers were drained into one, and to which cour- tes, both a e- mery course or orure con- ceived in the & in all there were 188, as well 7

"Bib. be de.

b Whereof a- ne is not here no, brid c M. smog, Pilines and fig.
to prai- le God.

Or, Prophet. "G. p. 10 near- ring of the King

"Gr, guveracris.

"He had.

d Who should be in every compare and course e Withers re-
spelt to age or cunning f So that he served in the first name,
and the right may one at his tur- ne followed, orderly

"Or, the Zenoer.

And these also cast f lotes, w their bre- thren the sonnes of
Aaron b fore King Daud, and Zadok and Ahimelch and the
chief fathers of the Priests, and of the Le- uites, even the chief
of the families against their yonger brethren.

CHAP. XXV.

The fingers are appointed, with their places & lotes.

1 SO Daud & the captaines of f armie f, parated for the
ministerie the son- nes of Asaph, and Heman, and Ieduth in,
who shulce sing prophecies with harpes, with violes, and with
cymbales, and their nomber was even of the men for the office
of their ministerie to wit.

2 Of the sonnes of Asaph, Zaccur, and Io- seph, & Nethaniah, & Asharielah the son- nes of Asaph were under the hand of A- saph, which sang prophecies by the "com- mission of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, & Zera, and Ishaiah, Ashabiah and Mattithiah, b fix, under the hands of their fater: Ieduthun sang c prophecies with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Buk- kiah, Mattamiah, Vzziel, Shebuel, and Ie- rimoch, Hananiah, Hanani, Eliathah, Giddalti, & Romamitezer, Ioshbekashah, Mallothi, Hothir & Mahazoth.

5 All these were the sonnes of Heman the Kings' Seer in the words of God to lift up the 'house' and God gave to Heman fourtene sonn, and thre daughters.

6 All these were under the 'hand of their father, singing in the house of Lord with cymbales, violes & harpes, for the kruice of the house of God, & Asaph, and Iedu- thun, and Heman were at the Kings' co- mandement.

7 So was their nomber with their brethren that were instruct in the songs of Lord, even of all that were conning, two hun- driths four score and eight.

8 And the cast lottes, d charge against charge, as well small as great, the cunning man as the scholar.

9 And the first lot fell to Ioseph, which was of Asaph, the seconde, to Gedaliah, who with his brethren and his sonnes were twelve.

10 The third, to Zaccur, he, his sonnes and his brethren were twelve.

11 The foute, to Izziz, he, his sonnes & his brethren twelve.

12 The fift, to Nethaniah, he, his sonnes & his brethren twelve.

13 The fixt, to Bukkiah, he, his sonnes & his brethren twelve.

14 The seuent, to Ishaelah, he, his sonnes and his brethren twelve.

15 The eight, to Ishaiah, he, his sonnes and his brethren twelve.

16 The nint, to Mattaniah, he, his sonnes & his brethren twelve.

17 The tent, to Shimei, he, his sonnes and his brethren twelve.

18 The elcuent, to Azareel, he, his sonnes and his brethren twelve.

19 The twelfth, to Ashabiah, he, his sonnes and his brethren twelve.

20 The thirctent, to Shubael, he, his sonnes and his brethren twelve.

21 The fourent, to Mattithiah, he, his son- nes and his brethren twelve.

22 The fifent, to Isimoch, he, his sonnes and his brethren twelve.

23 The fixtente, to Hananiah, he, his sonnes and his brethren twelve.

24 The seuentente, to Ioshbekashah, he, his sonnes and his brethren twelve.

25 The eighteente, to Hanani, he, his sonnes and his brethren twelve.

26 The ninetente, to Mallothi, he, his son- nes and his brethren twelve.

27 The twelfieth, to Eliathah, he, his sonnes and his brethren twelve.

28 The one and twentieth, to Hothir, he, his sonnes and his brethren twelve.

29 The two and twentieth, to Gaddalti, he, his sonnes and his brethren twelve.

30 The thre and twentieth, to Mahazoth, he, his sonnes and his brethren twelve.

31 The foure and twentieth, to Romamite- zer, he, his sonnes & his brethren twelve.

CHAP. XXVI.

1 The porters of the Temple are ordained, enerve man to the gate, which he should hope; so And over the tran- siere

1 Concerning the 'diuiffions of the por- ters, of the Koraites, Meftelmiáh the sonne of Kote of the sonnes of a A- faph.

2 And the sonnes of Meftelmiáh, Zecha- riáh the eldest, Ieduael the seconde, Zeba- diáh the third, Iachniél the fourth,

3 Elám the fift, Iehohanán the fixt, & Eli- choenáh the fouent.

4 And of the sonnes of Obéd Edóm, She- maiah the eldest, Ichozabád the seconde, Ioáh the third, and Sacát the fourth, and Nethaneel the fift,

5 Ammiél the fixt, Iffachár the fouent, Pculthár the eight: for God had b bleffed him.

6 And to Shemaiah his son, were sons borne, that c ruled in the house of their father, for they were men of might.

7 The sons of Shemaiah were Othni, and Rephaél, and Obéd, Elzabád & his brethren strong men. Elihu also, & Semachiah.

8 All these were of the sons of Obéd E- dom, they and their sons and their brethren mighty and d strong t setue, even

Or, orfe and twice

d This Asaph was one the notable multi- tion, but, and that of y name can, to also h- hi iph, ch p 9, 7 & 9, 9 & 8 also Atapha

b In giving him many that dren

c Or blie d or Juncus house, meaning, not- this m.n and values

Or, up' ever, d and next to firm in the office of the porter's.

Officers appointed.

I. Chron.

Or, in fact.

Or, in fact.

e According to their names, as well the one as the other.

Or, in fact.

f One expert and more to hope if gone

g This was an house, where they used to resort on confide of things concerning the Temple, as a Concession house. h Whereas they used to cast out a filth of the mile, 36a.6.7; i Monday, two one days and two another. i Which was an house where they kept the informers of the Temple.

i These also had charge over the treasures.

Or, in fact.

at According to the Lord commanded, Momb.14.18.

the score and two of Obed. Edom.

9 And of Meisheimiah sonnes and brethré eighteen mightie mun

10 And of Hosiah the sonnes of Merari the sonnes were Saúl the chief, & (thooh he was not the eldest, yet his father made him the chief)

11 Helfiah the seconde, Tebaliah the third, & Zechariah the sower all the sonnes & the brethren of Hosiah was thutene.

12 Of these were the divisions of the porters of the chief men, having the charge against their brethré, to setue in the house of the Lord.

13 And their cast lottes both the finale & great for the house of their fathers, for eue. ie gate.

14 And the lot on the Eastside fell to 'Shelemiáh: the the least lottes for Zechariah his sonne a wise counfeler, and his lot came out Northwarde:

15 To Obed. Edom Southwarde, and to his sonnes the house of a Asuppim:

16 To Shuppim and to Hosiah Westwarde with a gate of Shallecheth by the paused street that goeth upwarde, warde ouer against warde.

17 Eastwarde were six Leuites, & Northwarde foure a day, and Southwarde foure a day, and towarde Asuppim two & two.

18 In a Parbár towarde a West were foure by the paused street, and two in Parbár.

19 These are the divisions of the porters of the sonnes of Koré, and of the sonnes of Merari.

20 And of the Leuites, Ahliáh was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadán the sonnes of the Gerthónnes defending of Laadán, the chief fathers of Laadán were Gerthónni & Ichiéli.

22 The sonnes of Ichiélí were Zethán and Ioél his brother,
appointed ouer the treasures of the house of the Lord.

23 Of the 1 Amramites, of the Izharites, of the Hebronites and
of the Oxiéites.

24 And Shebuél the sonne of Gerthón, the sonne of Mofés, a
ruler ouer the treasures.

25 And of his brethren, which came of Eliézer, was Rehabiah
his sonne, and Iefhaiáh his sonne, and Iorám his sonne, and
Zichri his sonne, and Shelomíth his sonne.

26 Which Shelomíth & his brethren were ouer all the treasures
of a dedicate things, which Daud the King, and the chief
fathers, the captaines ouer thousands, and hundredths, and the
captaines of the armies had a dedicate.

27 (For of the battels and of the spoiles they did dedicate to
mainteine the house of the Lord)

28 And all that Samuél the Seer had dedi-

cate, and Saúl the sonne of Kíth and Abnér the sonne of Ner,
and Ioáb the sonne of Zeiúáh, and whofoeuer had dedicate and
things, was under the hand of Shelomíth, and his brethren.

29 Of the Izharites was Chenaniáh & his sonnes, for the
business without out Ifraél, for officers and for judges.

30 Of the Hebronites, Aishaiáh and his brethren, men of actiuitie, a thousand, and seven hundredth were officers for Ifraél beyond Iordén Westwarde, in all the business of the Lord, and for the service of the King.

31 Among the Hebronites was Iediáh the chieftest, even the Hebronites by his generations according to the families. And in the fourteenth year of the reign of Daudid they were foght for: and there were found among them men of actiuitie at Iazér in Gileád.

32 And his brethren men of actiuitie, two thousand & seven hundredth chief fathers, whom King Daudid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manaiféh, for euerie matter perseining to a God, and for the Kings business.

CHAP. XXVII.

Of the princes and rulers that manifested unto the King.

1 He childré of Ifraél also after their number, even the chief fathers and captaines of thousands and of hundredths, and their officers that served the King by duers' courses, which came in & went out, moneth by moneth throughout all the moneths of the yeere: in euerie course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Iafhobeám the sonne of Zabdiél: and in his course were foure and twentie thousand.

3 Of the sonnes of Pérez was the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodás, an Ahohite, & the was his course, & Miklóth was a captaine, and in his course were foure & twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaráh the sonne of Iehoiadá the chief Priest: & in his course were foure and twentie thousand.

6 This Benaráh was mightie amóg thirtue and aboué the thirtue, and in his course was Amizabád his sonne.

7 The fourt for the fourt moneth was A-fahél the brother of Ioáb, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The first for the first moneth was prince Shamhúth the Izrahite: and in his course foure and twentie thousand.

n Meaning of things were one of a case.

o That is, for the Kings house

p To wit, the confies of Iediah.

q Bothe is spiritual and temporal things.

7 His, disulfant, or harder 8 Which executed their charge and office, which is more by commanding as and going out.

b That is, Do-hen Imainean.

9 The

Officers appointed.

I. Chron. Salomón chofen. 1908/85/1224

No. Bername.

c Meaning, be- fides these twenty capta- nes.

d Which is beyond Ior- dén in 1st p.d. of Iudáh alto one captains was over the Reubenites & the Gadites

Chap 21,7

e And the ch- monium, or of the King was abominable to Iodáh, Chap 21,6 f The Ebrewes make both these bales of Chronicles but one, & at this verse make the modder of the boles, as tou- ching the ob- ber of verses.

9 The fixt for the fixt moneth was Irá the fonne of Ikkéth the Tekoite: and in his course foure and twentee thoufand.

10 The feuent for the feuent moneth was Hélez the Pelonite, of the fonnes of E- phrúm. and in his course foure and twen- tie

thoufand.

11 The eight for the eight moneth was Sib- becái the Hushathite of the Zarhites: and in his course foure and twentee thoufand.

12 The nine for the nine moneth was A- biézer the Anthothite of the fonnes of 'Iemini' and in his course foure and twen- tie thoufand.

13 The tent for the tent moneth was Ma- harái, the Netophathite of the Zarhites: and in his course foure and twentee thou- fand.

14 The eleuent for the eleuent moneth was Bcnarith the Prathonite of the fonnes of Ephráim: and in his course foure and twentee thoufand.

15 The twelfs for the twelfs moneth was Heldái the Netophathite, of Othniél: & in his course foure & twentee thoufand.

16 ¶ Moreover c the rulers over the tribes of Ifraél ouer, the Reubenites was ruler, Eliézer the fonne of Zachr: ouer the Shi- meonites, Shephatiáh the fonne of Maa- cháh:

17 Ouer y Leuites, Hashabiáh the fonne of Remuélouer them of Aharón, & Zadók:

18 Ouer Iudáh, Elihú of the brethré of Da- uid ouer Iffachár,
Omri the fonne of Mi- chaél:

19 Ouer Zebulún, Ishmaiáh the fonne of Obadiáh: ouer
Naphtalt, Ierimóth the fonne of Azriél:

20 Ouer the fonnes of Ephráim, Hofnéz the fonne of Azazziáh:
ouer the halfe tri- be of Manafféh, Ioél y fonne of Pedaiáh:

21 Ouer the 4 after halfe of Manafféh in Gilcád, Iddó the fone
of Zechariá: ouer Benjamin, Izafiél the fonne of Aenér:

22 Ouer Dan, Azariél y fonne of Ierohám, thefear the prices of
the tribes of Ifraél.

23 ¶ But Daid toke not the nōber of them from twentee yere
olde and vnder, becau- fe the Lord had faid that he wolde
increa- fe Ifraél the vnto y flares of the heaués.

24 And * Ioáb the fonne of Zeruiáh began to number: but he
finifhed it not, c becaufe there came wrath for it againft Ifra-
él, nether was the number put into the f Chronicles of King
Daid.

25 And ouer the King's treafures was Azma- uéth the fonne of
Ádiél: and ouer the trea- fures in the fields, in the cities and in
the villages & in the toures was Ichonathán the fonne of
Vzziáh:

26 And ouer the workemen in the field that tilled the ground, was Ezri the fonne of Chelúb:

27 And ouer them that dreffed the vines, was Shimeí the Ramathite: and ouer that which appertained to the vines, and ouer the ftore of the wine was Sabdi the Shiphmite:

28 And ouer y oliuetees and mulberie trees that were in the valleies, was Báal Hanán the Gederite: & ouer the ftore of the oyle was Ioáfh:

29 And ouer the oxen that fed in Sharón, was Shetrái the Shaionite: & ouer the oxé in y valleies was Shaphat y fone of Adlát:

30 And ouer the camels was Obil the Ish- maelite: and ouer the affes was Ichdeiah the Meronothite:

31 And ouer the fnepe was Iazíz the Hage- rite: all thefe were the rulers of the fubftá- ce that was King Dauids.

32 And Ichonathán Dauids vncle a man of counfel and of vnderftanding (for he was a s Scribe) & Iehiél the fonne of Hachmo- ni w.re with the Kings b fonnes.

33 And Ahitóphél was the Kings coufelter, and Hufháí the Archite the Kings friend.

34 And 1 after Ahitóphél was Ichoiadá the fonne of Benaiáh and Abiathár: and cap- taine of the Kings armie was Ioáb.

CHAP. XXVIII.

2 Recauſe Dauid was forbidden to buyde the Tiple, he wilath Salomón and the people 90 performe u, & Ex- porting him to feare the Lord.

1 Now Dauid affembled all the princes of Ifraél: the princes of the tribes, & the captaines of the bandes that ferued the King, and the captaines of thouſands & the captaines of hundredths, and the rulers of all the ſubſtance, and poſſeſſion of the King, & of his ſonnes, with the 'eunuches, and the mightie, and all the mé of powcr, vnto Ierufalém.

2 And King Dauid ftode vp vpon his fete, and faid, Heare ye me, my brethren & my people: I purpoſed to haue buylt an houſe of a reft for the Arke of the couenant of the Lord, & for a * foote'tole of our God, and haue made ready for the buylding,

3 But God faid vnto me, * Thou fhalt not buyde an houſe for my Name, becauſe thou haſt bene a má of warte, & haſt fhed blood.

4 Yet as the Lord God of Ifraél choſe me before all the houſe of my father, to be King ouer Ifraél for euer (for in Iudáh wolde he chuſe a prince, & of the houſe of b Iudáh is the houſe of my father, & amóe the ſonnes of my father he delited in me to make me King ouer all Ifraél)

5 *So of all my fonnes (for the Lord hathe guen me manie fonnes) he hathe cué cho- fen Salomón my fonne to fit vpó the thro- ne of the kingdome of y Lord ouer Ifraél. 6 And he faid vnto me, Salomón thy fone, he fhall buyde mine houfe & my courtes:

Bb.11.

g That 10, a man leered in the worde of God. h To be their fcholemeters and teachers. i After that Abitóphél had faged him fulfe, 2 Iemni 27,27 Ichou- da was made counfelte.

27, 1b-1f 1m n=1/2a 17. 16.

2 Where the Arke fholde chouine and fconine nomo- 21 to and fro Pfid pp r a Sam 2,29. chap.22,8.

b According to the prophe- cut of I-1,1b, Gen 49,6.

Dauids exhortacion.

I. Chron.

Gifts for the Temple 6/1224

for I haue chofen him to be my fonne, and I wil be his father.

7 I wil ftablifh therefore his kingdoms for euer: if he indeuoure him felfe to do my commandements, and my judgeméts, as this day.

e If he comi- me to kepe my Laws and departs not therefore;
as he decth ha- theres.

d To wil, of Cenfon.

e He decla- rech that no- thing can fe- part them fub the
commodi- cle of this fild boche for the felves & their pofterate,
but their fenfe & laugue 1. Sam. 16, 7. psal. 7, 10. 1070. 11,
20. 6p 17, 18. 6p 20, 12. f Meaning, for his Arke g Put it in
exa- ction.

b The that were in his fpanes with him.

b That is, the of cādlestick, 1 King 7, 49.

49. conninge a Meaning, of the mercilæat which cou- red the
Arke, which worc- led the charæ because the Lord declared
him felfe there

Now therefore in the fight of all Ifrael the Congregacion of the
Lord, and in the audience of our God, kepe and feke for all the
commandements of the Lord your God, that ye may poffeffe
this good land, and leaue it for an inheritance for your children
after you for euer.

And thou, Salomón my fone, knowe thou the God of thy
father, and ferue him with a perfit hearte, and with a willing
minde: for the Lord feareth all hearts, and vnderstandeth all
the imaginations of thoughts: if thou feke him, he wil be

founde of thee, but if thou forlake him, he wil cast thee of for euer.

Take hede now, for the Lord harhe chofen thee to buylde the houle of the Sanctuarie: be ftrong therefore, and do it. Then Dauid gaue to Salomón his fonne the paterne of the porche and of the houfes thereof, and of the clofets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the houle of the mercilæate,

And the paterne of all that he had in his minde for the courtes of the houle of the Lord, and for all the chambers rounde about, for the treafures of the houle of God, and for the treafures of the dedicate things,

And for the courtes of the Prifets, and of the Leuites, and for all the worke for the feruice of the houle of the Lord, and for all the veffels of the minifterie of the houle of the Lord.

He gaue of golde by weight, for the veffels of golde, for all the veffels of all maner of feruice, and all the veffels of filuer by weight, for all maner veffels of all maner of feruice.

The weight alfo of golde for the candlestickes, and golde for their lapfes, with the weight for euerie candleticke, & for the lampes thereof, & for the cādlestickes of filuer by the weight of the candleticke, and the lampes thereof, according to the vfe of euerie candleticke,

And the weight of the golde for the tables of fhewbread, for euerie table, & filuer for the tables of filuer,

And pure golde for the fhelhooks, & the bowles, and plates, & for bafens, golde in weight for euerie bafen, and for filuer bafens by weight for euerie bafen,

And for the altar of incenfe, pure golde by weight, and golde for the paterne of the charet of the Cheiubs that fpred the

felves, and couered the Arke of the couenante of the Lord:

All, faid he, by writing fent to me by the hand of the Lord, which made me vnderftand all the workemanfhip of the paterne.

And Daud faid to Salomón his fonne, Be ftrong, and of a valiant courage and do it feare not, nor be afraid: for the Lord God, euen my God with thee: he wil not leaue thee nor forfake thee till thou haft finifhed all the worke for the feruice of the houfe of the Lord.

Beholde alfo, the cōpanies of the Prifets and the Leuites for all the feruice of the houfe of God, euen they fhallbe with thee for the whole worke, with euerie fre heart that is fhilful in anie maner of feruice. The princes alfo and all the people wil be wholly at thy commandement.

CHAP. XXIX.

The offering of Daudid and of the princes for the building of the Temple. 10 Daudid grueeth thanks to the Lord. 20 He exhorteth the people to do the same. 21 Salomón is created King. 22 Daudid dyeeth, and Salomón his some reigneth in his ftrade.

Moreover Daudid the King laid vnto all the Cōgregactō, God harhe chofen Salomón mine onelte sonne yong and tendre, & the worke a great: for this houle u not for man, but for the Lord God.

Now I haue prepared with all my power for the houle of my God, golde for veffels of golde, and filuer for them of filuer, and braffe for things of braffe, yron for things of yron, and wood for things of wood & onyx ftones, and ftones to be fet, and carbuncle ftones and of diuers colour, and all precious ftones, & marble ftones in abundance.

Moreover becaufe I haue delete in the houle of my God, I haue of mine owne golde and filuer, which I haue gue to the houle of my God, beside all that I haue prepared for the houle of the Sanctuarie, Euen thre thoufand talents of golde of the golde of Ophir, and feuen thoufand talents of fined filuer to ouetlay the walles of the houfes.

The golde for the things of golde, and the filuer for things of filuer, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord.

So the Princes of the families, and the princes of the tribes of Israel, & the captaries of thousands & of hundredths, with the rulers of Kings worke, offered willingly,

And they gave for the service of the house of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brass, and one hundredth thousand talents of iron.

For all this was left in willing in the house of the Law, Band 1, 40 &c because the King was bound to put in execution. Dent. 17, 49.

That is, one-re one will be ready to help thee with the-gifts that God hath given him "She as all thy word.

a And therefore it ought to be excellent in all princes,

b His great zeal toward the service of the Temple made him to fear no expenses, but to bestow his own peculiar treasure. c He sheweth what he had of his own offering for the Lords house.

d He was not only liberal himself, but proposed others to set for the work of God "Or, as effect.

1 And

Dauids prayer.

II. Chron. Dauids death. 191387/1224

e Meaning, this that had one

f That is, with a good courage & without hypocrisy.

g Which did trouble thy life to our fa- ther taahh.

h We gave thee nothing of our own, but that which we have received other, for whether I gift be cur- poral or spiri- cial, we reest- ue them all of God, and the- before must give him the gloria i And there- fore have this land but lent to us for a ti- me
' He wasing for them to re- ceive i Sam 16, 3, thep. 28, p.

h Continue this in this good monde, that they may fer- ve thee wil- lingly.

8 And they with whom precious stones were f found, gave them to the treasure of the house of the Lord, by the hand of Ichiél the Gershunnite.

9 And the people rejoiced when they of- freed willingly: for they offered willingly unto the Lord, with a perfite heart. And Dauid the King also rejoiced with great joye.

10 Therefore Dauid blessed the Lord be- fore all the Congregation, & Dauid said, Blessed be thou, & Lord God, of i Israel our father, for euer and euer.

11 Thine, & Lord, is greatnes and power, and glorie, and victorie and praise: for all that is in heauen & in earth is thine: thine is the kingdome, & Lord, and thou excellest as head ouer all.

12 Bothe riches and honour come of thee, & thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we shulde be able to offer willingly after this sort? for all things be come of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that we haue prepared to buyld thee an house for thine holy Name, is of thine hand and all is thine.

17 I knowe also, my God, that thou tryest the heart, and hast pleasure in righteousness: I haue offered willingly in thy righteousness of mine heart all these things: now also haue I sent thy people which are founde here, to offer vnto thee willingly with joye.

18 O Lord God of Abraham, Izhák and Israel our fathers, kepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomón my fonne a per- fit heart to kepe thy commandements, thy

testimonies, and thy statutes, and to do all things, and to buylde the house which I haue prepared.

20 And Dauid said to all the Congrega- ció, Now bless the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, & worshipped the Lord and the i King.

21 And they offred sacrifices vnto the Lord, and on the moiowe after that day, they offred burnt offrings vnto the Lord, even a thousand yong bullockes, a thousand rammes, & a thousand sheepe, with their ndrinke offrings, and sacrifices in abundá- ce for all Israel.

22 And they did eat and drinke before the Lord the fame day with greate joye, and they made Salomón the fonne of Dauid King the feconde time, and anointed him prince before the Lord, and Zadók for the hie Priest.

23 So Salomón fate on the throne of the Lord, as King in steade of Dauid his fa- ther, and prospered: and all Israel o- beyed him.

24 And all the princes and men of power, and all the fones of King Daudid "sub- mitted them selues vnder King Salo- món.

25 And the Lord magnified Salomón in dignitie, in the sight of all Israel, and ga- ue him so glorious a kingdome, as no King had before him in Israel.

26 Thus Daudid the fonne of Ishái reigned ouer all Israel.

27 And the space that he reigned ouer Is- rael, was fourtie yere: seuen yere reigned he in Hebrón, and the &chirtie yere reig- ned he in Ierusalém:

28 And he dyed in a good age, ful of dayes, riches and honour, and Salomón his fonne reigned in his steade.

29 Concerning the actes of Daudid the King first and last, beholde, they are wri- ten in the boke of Samuel the Seer, and in the boke of Nathán the Prophete, and in the boke of Gad the Seer,

30 With all his reigne and his powers and v times that went ouer him, and ouer Israel and ouer all the kingdomes of the earth.

i That is, did reverence to the king.

m Meaning, all side of labour which they reigned, with their sacrifices, as wine, oyle, &c.

n This decla- reath that the kings of In- dah were figu- res of Christ, who was the true anointed, & to whom God gave the cry: & recom- me: of the things "the gave to land."

o The bokes of Nathán & Gad are thoghts to be- ne bene lod in the capnion, p Meining, the troubles and gisets.

THE SECONDE BOKE

of the Chronicles.

THE ARGUMENT.

The feconde boke containeth briefly in effect that, which is comprehended in the two bokes of the Kings: that is, from the reigne of Salomón to the destruction of Ierusalém, and the Bb.iii.

II. Chronicles.

carrying away of the people captive into Babylon. In this storie are certain things declared and set forth more copiously than in the boxes of the Kings, and therefore serve greatly to the understanding of the Prophets. But the things are here chiefly to be considered. First that the godless Kings, when they saw the plagues of God prepared against their country for same, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second how it is a thing that greatly offended God, that such as scare him and profess the religion, should soye in amuse with the wicked. And thirdly how the good rulers ever loved the Prophets of God, and were very zealous to set forth the religion throughout all their dominions, and contrarie with the wicked based his ministers, deposed them, and for the true religion and wode of God, set up idolatrie, and served God according to the fantasies of men. Thus have we hitherto the chief altes from the beginning of the wode to the beylding agnine of Jerusalem, which was the two and thirtieth yeers of Darius, and contrarie in the wode, the thousand, so are hundredth foure score and eighty years, and six months.

CHAP. I.

4 The offering of Salomón at Gibeón. 5 He prayeth vnto God to give him wisdom. 11 Which he grant him and more. 14 The number of his charats and herjes, 15 And of his riches.

6. Read 1. King 1.4. 6 So called, because that God thereby shewed certain figures to the congregation of his pro since.

7 That is, he proclaimed a Solomone facti- fure, and com- mided that all should be at the same.

8 Read 1. King 1.4. 6 So called, because that God thereby shewed certain figures to the congregation of his pro since.

9 Which was for the burnt offrings, Read. 27.1. Read 31.2.

10. K. King 1.4.

11 Performs thy gnees made to my father conce- cning me. 12 That I may gouerne this people, read 1. Chro 27.1.

13 That is, to be avowed on this to enemies.

14 He Salomón the sone of Daud was 'cōfirmed in his kingdom: & y Lord his God was with him, & magnified him highlie.

15 And Salomón 'spake vnto all Israel, to the cap- taines of thousand, and of hudreths and to the judges, and to all the gouernours in all Israel, even the chief fathers.

16 So Salomón and all the Congregacion with him went to the hye place that was at Gibeón: for there was the Tabernacle of the Congregacion of God which Mo- fes the seruant of the Lord had made in the wilderness.

17 But the Arke of God had Daud brought vp from Kiriath-
learim, when Daud had made preparation for it: for he had pitched a tent for it in Ierusalem.

18 Moreover the 'brafen altar' that Bera- leel the sonne of Vri,
the sonne of Hur had made, did he set before the Tabernacle of
the Lord: and Salomón and the Cógrega- cion fought it.

19 And Salomón offred there before y Lord vpon the brafen
altar that was in the Ta- bernacle of the Congregation: 'even a
thousand burnt offrings offred he vpon it.

20 The same night did God appeare vnto Salomón, and said
vnto him, Aske what I shal give thee.

21 And Salomón said vnto God, Thou hast shewed great
mercie vnto Daud my father and hast made me to reigne in his
steade.

22 Now therefore, o Lord God, let thy promes vnto Daud my
father be 'true: for thou hast made me King ouer a great
people, like to the dust of the earth.

23 Gue me now wisdom and knowledge, y I may go out & go
in before this peo- ple for who ca judge this thy great people!

24 And God said to Salomón, Because this was in thine heart,
& thou hast not asked riches, treasures nor honour, nor the li-

ues of thine enemies, nether ye hast asked long life, but hast asked for thee wisdom & knowledge that thou mightest judge my people, ouer whome I haue made thee King.

25 Wisdom & knowledge is granted vnto thee, and I wil gue thee riches and treasures and honour, so that there hath not bene the like among the Kings where before thee, nether after thee shal there be y like.

26 Then Salomón came from the hie place, that was at Gibeón, to Ierusalem from before the Tabernacle of the Congregacio, and reigned ouer Israel.

27 And Salomón gathered the charats & horsmen: and he had a thousand and foure hundred charats, & twelve thousand horsmen, whome he placed in the charat cities, and with the King at Ierusalem.

28 And the King gave silver and gold at Ierusalem as stones, & gave cedre trees as the wilde fig trees, that are abundantly in the plaine.

29 Also Salomón had horset brought out of Egypt and fine linen: the Kings merchants received the fine linen for a price.

30 They came vp also and brought out of Egypt some charat, worthy fix hundred shekels of silver, that is an horse for an hundred and fiftie: & thus they brought horses to all the

Kings of the Hittites, and to the Kings of Aram by their
'meanes.

31. King 1.4. 10

32 Which were cities appoin- ted to hope & maintain the
charats

33 He caused so great plan- tie that it was no more este- med
than Ro- nes

34. Ibid. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.
33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48.
49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64.
65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80.
81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96.
97. 98. 99. 100.

The house,

CHAP. II.

1 The number of Salomons workmen to buyde the Tem- ple,
Salomón sendeth to Hiram the King of Tyros for wood and
workmen.

2 He Salomón determined to buyld an house for the Name of
the Lord, & an house for his kingdom.

3 And Salomón tolde out seuentie thou- sand that bare
burdens, and foure score thousand men to hewe stones in the
moun- taine, and the thousand and six hudreth to ouer see
them.

4 And Salomón sent to Hiram the King of Tyros, sayig, As
thou hast done to Daud my father, & 'didesit send him cedre
trees to buyld his an house to dwel in, so do to me.

5 Beholde, I buyld an house vnto the Na- me of y Lord my
God, to sanctifie it.

Or palace.

6 Which is to be underhand of all sorts of officers & o- nersers
for els the chief officers were but 1500, as 1 King 5.16. Or,
Hiram.

7. Sam. 5. 12.

Bills,

Preparacion for

II. Chron. the Temple.

him, & to burne fwete incéfe before him, and for the continual
thewbread, & for y burnt offrings of the morning & euening,
on the Sabbath daies, & in the newe mo- neths, and in the

folemne feaftes of the Lord our God: this is a perpetual thing
for Ifraél.

5 And the houfe which I buyld, is great: for great is our God
above all gods.

6 Who is he thê that can be able to buyld him an houfe, when
the heauen, and the heauen of heauens can not conteine him
who am I then y I fhulde buyld hi an hou- fe-but I doft to
burne b incenfe before him.

7 Send me now therefore a cunning man that can worke in
golde, in filuer, and in braffe, and in yron, and in purple, and
'cri- mofin and blewe filke, and that can graue in grauen worke
with the cunning men y are with me in Iudáh and in Ierufalém,
whome Daudid my father hathe prepared.

8 Send me alfo cedre trees, firre tr. and c 'Algummim trees
from Lebanon: for I knowe that thy feruants can fkill to hewe
timbre in Lebanon: and beholde, my fer- uants fhall be with
thine,

9 That they may prepare me timbre in a- bundance: for the
houfe which I do buyld, is great and wonderful.

10 And beholde, I wil giue to thy feruants the cutters and the
hewers of timbre twê tic thoufand "meafures of beaten wheat,
and twentie thoufand meafures of barley, and twentie thoufand
baths of wine, and twentie d thoufand baths of oyle.

11 Then Hiram King of Tyrus answered in writing which he sent to Salomón, Because the Lord hath loved his people, he hath made thee King over them.

12 Hiram said moreover, Blessed be the Lord God of Israel which made the heaven and the earth, and that hath given unto David the King a wife of noble birth, that hath discretion, prudence and understanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I have sent a wise man, of understanding of my father Hiram, 14 "The noble birth of a woman of the daughters of Dan: and his father was a man of Tyrus, & he can skill to work in gold, in silver, in brass, in iron, in stone, and in timber, in purple, in blue silk, and in fine linen and in crimson, and can carve in all carved work's, and broder in all broad-work that shall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat and the barley, the oil & the wine, which my lord hath spoken of, let him send unto his servants.

16 And we will cut wood in Lebanon as much as thou shalt need, and will bring it

to thee in fables by the sea to Japho, for thou shalt carry them to Jerusalem.

17 ¶ And Salomón numbered all the strangers that were in the land of Israel, after the numbering that his father David had

nombred them: and they were founde an hundreth and thre and fiftie thoufand, and fix hundreth.

18 And he fet feuentie thoufand of them to the burden, and fourefcore thoufand to hewe flouts in the mountaine, & thre thou- fand and fix hundreth ouerfcers to caufe the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 O'Salomón began to buyld the houfe of the Lord in Ierufalém, in mount "Mortáh which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threfffhing floore of 'Or- nán the Iebufite.

2 And he began to buyld in the feconde moneth o the feconde day, in the fourt yere of his reigne.

3 And thefe are the meafures, whereon Salo- món grofided to buyld the houfe of God: the length of cubites after the firft b mea- fure was threfcore cubites, & the breadth twenty cubites:

4 And the porche, y was before the length in the fronte c of the breadth was twentie cubites, and the height was an d hundreth and twêtie, & he ouerlaied it within with pure golde.

5 And the greater houfe he fylled with firre tree which he ouerlaied with good golde, & graued thereon palmetrees & chaines.

6 And he ouerlaied y houfe with precious ftone for beautie: and the golde was golde of a Paruáim.

7 The houfe, I fay, the beames, poftes, and walles thereof and the dootes thereof ouerlaied he with golde, and graued Cherubims vpon the walles.

8 ¶ He made alfo y houfe of the moft holy place: the length thereof was in the fronte of the breadth of the houfe, twentie cubites, and the breadth thereof twentie cubites: and he ouerlaied it with the beft golde, of fix hundreth talents.

9 And the weight of the nailes was fiftie fh. kels of golde, and he ouerlaied the chambers with golde.

10 ¶ And in the houfe of the moft holy place he made two Cherubims wight like children, and ouerlaied them with golde.

11 "And the wings of the Cherubims were twentie cubites long: the one wing was fixe cubites, reaching to the wall of the houfe, and the other wing fue cubites, reaching to y wing of the other Cherub.

Eb.III.

b That is, to do that ferus ce which he hathe comm- des, signifying that none is a- ble to honour & ferue God in that perfe- ftis as his ma teftie defec- with 'Or, f'yeries.

c Some take it for braffi, or the wood cal- led fbeunm, others for co- ral. 'Or, d'muggim

Ebr.terim.

d Of Bath read 1 King, 7,26 is 1x cal- led alfo fphá but fphá as to meafure drye things, as bath is a mea fure for li- cours.

e The very heathen con- feffed that it was a singular gift of God, when he gaue to any nation a King that was wife & of vnderftading, albeit it apper- reth that this Hiram had y true knowled- ge of God f it is alflowri ten, that the was of the rel be of Naph- ralut K'gy, 14 which may be vnderftand that by rea- son of the ci- fusion of rea- bine, & then he ges to be, that marred in di- ure: tribs, fo that by herfe the the wight be of Dan, and by K'r mo- ther of Naph tali.

1.King.7,28

a Which is y mofurewha- re Abraham thoght to ha- ue fcerificed his fonne. Gen 22.1. 2.Sam.24,26

b According to the whole length of the Temple, com- prehending y moft holy pla- ce & the reft. c It contrined as muche as did y breadth of y Temple, 1 King 6.1. d Fro the fon-

dition to the rep for in the boke of Kings meneth is ma- de,
from the fundetü to y firft fage. e Some throbe it is y place
which is cal- led Peru.

Ornaments for the Temple. II. Chron.

13 Likewise the wing of the other Cherúb was fine cubites,
reaching to the wall of the house, and the other wing fine
cubites ioyning to the wing of the other Cherúb.

13 The wings of these Cherubims were spread abroad twenite
cubites: they stode on their feet and their faces were toward
the house.

f Which Spa- rated the Tim- ple from the moths holy place.

g Encrle one was clyber cu- bites long but the hylre cthi de
colde out be fine for it was hid in the roundones of the chapter
& therefore be gimesh to eue- rite one but 17, and on hylre. h
For euerre piller an hun- dreth, read. 2. King 7,20.

Eun.4,5.

a A great ves- sel of brafle, so evilled because of the great
quantate of water, & it correspond. 1 King 7,21 b Mowren,
we- der the brim of the vesel, as 1, Kig, 7,24 c In the length of
euerre cubi- te were of his des or knop- pes which in all are
you

the flower dely, and 4 in f & h ho- ke of Kings- ship 7, 26 nd crom is only made of two thousand but the left other was chief the- re, & here ac- cording as the m. afores pro- and afores and is declared c Enem in the shulde be ma- de.

14 He made also the vaule of blewe filke and purple, and crimson, and fine linen, & wrought Cherubims thereon.

15 And he made before the house two pillars of fine and thirtie cubites hie: and the chapter that was vpon the top of cche of th. m, wa. fine cubites.

16 He made also chains for the oracle, and put them on the heads of the pillars, and made an hundredth pomegranates, and put them among the chaines.

17 An he set up the pillars before the Temple, on on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. III.

2 The altar of brafle 3 The molten Sea 4 The caldrons. 7 The candlestickes, &c.

1 And he made an altar of brafle twé- tie cubites long, and twenite cubites broade, and ten cubites hie.

2 And he made a molten Sea of ten cubi- tes from brim to brim, round in cōpaffe, and fine cubites hie: and a line of thirtie cubites did compaffe it about.

3 And vnder it was the facion of oxen which did compaffe it round about, ten in a cubite compafing the Sea about, two rowes of oxen were caft when it was molten.

4 It stode vpon twelue oxen: thre loked toward the North, and thre loked toward the West, & thre loked toward the South, an thre loked toward the East, and the Sea stode about vpon them, and all their himer parres were inwarde.

5 And the thickenes thereof was an hand breadth, and the brim tner of was like the woke of the brim of a cup, with floures of lilies: it contained 4 thre thousand baths.

6 He made also ten caldrons, and put fine on the right hand, and fine on the left, to wash in them & to clenfe in them that which appertained to the burnt offrings: but the Sea was for 7 Priestles to wash in.

7 And he made ten candlestickes of golde (according to their forme) and put them in the Temple, fine on the right had, and fine on the left.

8 And he made ten tables, & put them in the Temple, fine on the right hand, & fine on the left: and he made an hundredth ba- fens of golde.

9 And he made the court of the Priestles, & the great court and
dores for the court, and ouerlayed the dores thereof with
brafle.

10 And he set Sea on the right side Eastward toward the South.

11 And Hurám made pottes and befomes and bafens, and
Hurám finished the worke that he shulde make for Kig
Salomón for the house of God,

12 To was, two pillars, & the bowles & 3 chapters on the toppe
of the two pillars, and two grates to couer the two bowles of
the chapters which were vpon the toppe of the pillars:

13 And foure hundredth pomegranates for the two grates, two
rowes of pomegranates for euerre grate to couer the two
bowles of the chapters, that were vpon the pillars.

14 He made also bafes, and made caldrons vpon the bafes.

15 And a Sea, and twelue bulles vnder it:

16 Potres also and befomes, and fleshokes, and all these
vessels made Hurám his father, to King Salomón for the house
of the Lord of shining brafle.

17 In the plaine of Iordén did the King caft them in claye
betwene Succóth and Zeredáthah.

18 And Salomón made all these vessels in great abundance: for the weight of brafle colde not be iekened.

19 And Salomón made all the vessels that were for the house of God the golden altar also & the tables, whereon the shw-bread stode.

20 Moreouer the candlestickes, with their lampes to burne them after the maner before the oracle, of pure golde.

21 And the floures and the lampes, and the shoffers of golde, which was fine golde.

22 And the hookes, and the bafens, and the spones, and the afhpanes of pure golde: the entire also of 3 house & dores thereof within, even of the mofte holy place: and the dores of the house, to was, of the Temple were of golde.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arhig is brought into the Temple. 10 What was within it is They sing praef to the Lord.

2 So was all the worke finished that Salomón made for the house of Lord, and Salomón brought in the things that David his father had dedicated, with the siluer and the golde, and all the vessels, put them among the treafines of the house of God.

3 Then Salomón assembled the Elders of Ifraél, and all the heads of the tribes, the chief fathers of the children of Ifraél vnto Ierufalém to bring up the Azke of the coue-

f called also the porche of Salomón. An 1.11 It is also taken for the Temple wh re Cherú prea- ched, Mat 21, 21. 40, caldrons.

g Whome Sa- lomón remmen ced for 3 gifts the God had graf hi, as a fa the he had 3 fame name al- fo chre Hurám the Kig of Ty rus had, his molten was a Jewish & his father a fyrtil. Some read, for his father, the owner of this works h to Ehrme, the bread of 3 fores, be creuf ch y were for before 3 Azke, where 3 Lord the word his preforce.

40, caldrons of Mofite.

1 They is, cou- ered 4 places of golde.

1. King, 7,20 & 6,21.

The Arke of the couenant. II. Chron. Salomons prayer. 1/1224

a Read 2 Sam 6,12

b When the things were delicate and brought into the Temple c Called in E-brew Echanic, obtaining part of September and parts of October, 1 King 8,1, & moneth the Irwin called & first moneth, because, they say, that the world was created in &

moneth, & after they came for Egypt that began at Mar-ehe but became so this opinion is uncertain, we make Mar-ehe ever the first, as best writers do

Mr, without the Oracle

d For Aaron rod and Mina were taken thence before it was brought to this place.

e Were prepared to let me the Lord.

f They agreed all in one time

g This was & which of their songs.

couenant of the Lord from the a citic of Daudid, which is Zion.

3 And all the me of Israel assembled vnto the King at the b feast: it was in the se-uent c moneth.

4 And all the Elders of Israel came, & the Leuites toke vp the Arke.

5 And they caryed vp the Arke and the Ta-bernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests & Leuites bring vp.

6 And King Salomón and all the Congre-gacion of Israel that were assembled vnto him, were before the Arke, offering shepe & bullockes, which colde not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the moste Holy place, own vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof abouté.

9 And they drew out the barres, that the ends of the barres might be sene out of the Arke before the Oracle, but they were not sene without: and these they are vnto this day.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Hoseb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sistuarie (for all the Priests that were present, were sanctified and did not waite by course.

12 And the Leuites the fingers of all sortes, as of Afaph, of Heman, of Ieduthon & of their sonnes and of their brethren, being eladde in fine linen, stode with cymbales, & with voles and harpes at the East end of the altar, and with them an hundredth & twentue Priests blowing with trumpets:

13 And they were as one, blowing trumpets, and singing, and made one sounde to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with

cymbales, and with in-struments of musike, and when they
prai-fed the Lord, singing, s For he is good, be-caufe his
mercie lafteh for euer) then the house, even the house of the
Lord was fil-led with a cloude,

14 So that the Priests colde not stand to ministre, because of
the cloude: for the glorie of the Lord had filled the house of
God.

CHAP. VI.

3 Salomón bleffeth the people 4 He praifeth the Lord. 14 He
praeth vnto God for those that shall pray in the Temple.

1 The Salomón said, The Lord hath a said that he wolde dwel
in the darke cloude:

2 And I haue buylt thee an house to dwel in, an habitation for
thee to dwel in for euer.

3 And the King turned his face, & bleffed all the Congregation
of Israel (for all the Congregation of Israel stode there)

4 And he said, Bleffed be the Lord God of Israel, who spake
with his mouthe vnto Dauid my father, & hath with his hand
fulfilled it, saying,

5 Since the day that I brought my people out of the land of
Egypt, I chose no citic of all the tribes of Israel to buyde an

'house, that my Name might be there, ne-ther chose I anie man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Daudid to be ouer my people Israel.

7 * And it was in the heart of Daudid my fa-ther to buyde an house vnto the Name of the Lord God of Israel,

8 But the Lord said to Daudid my father, Where as it was in thine heart to buyde an house vnto my Name, thou didest wel, that "thou wast so minded.

9 Notwithstanding thou shalt not buyde the house, but thy sonne which shal come out of thy loynes, he shal buyde an house vnto my Name.

10 And the Lord hath performed his worde that he spake: and I am risen vp in the roume of Daudid my father, and am set on the throne of Israel as the Lord pro-mised, and haue buylt an house to the Na-me of the Lord God of Israel.

11 And I haue set the Arke these, wherein is the b couenant of the Lord, that he made with the children of Israel.

12 ¶ And § King s stode before the altar of the Lord, in the presence of all the Con-gregacion of Israel, and stretched out his hands,

13 (For Salomón had made a brafen skaf-folde & set it in the middes of the courte of fine cubites long, & fine cubites broade, and thre cubites of heighe, and vpon it he stode, and kneled downe vpon his knees before all the Congregacion of Israel, & stretched out his hands towards heauen)

14 And said, O Lord God of Israel, "the s no God like thee in heauen nor in earth, which kepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Daudid my father, that thou hast promised him: for thou spake it with thy mouthe, & hast fulfilled it with thine had, as appeared this day.

1.2.6g.1.12. a Altar § he had sine the glorie of the Lord in the cloude.

Or, pro.

Or, Temple.

"Fier, that is war is thine heart.

b Meaning, § two Tables, wherein is co-tioned the ef-fest of the co-venant, that, God made it our fathers c On a skaf-folde that was made for that purpo's, that he praying for the whole peo ple might be heard of all.

d Bothe to go-ue th'les for the great be-nefies of God is flowed vph him, and also to pray for § persincance & pro'patio of his

people. 2.1.6ac 2.8.

Cc.i.

Salomons prayer.

II. Chron.

"The man shall not be out of."

1. King. 2. 27.

a That thou maigest declare in effect, that thou hast a continual care over this pla- ue.

2. King. 3. 31. 6 By roaming day thang fro him, or cls by daying that he hath left him to hope, or do him any wrong "the who. g Meaning, to give him that which he hath desired.

etc. 30. 31.

etc. toward this place.

Chap. 20. 9.

16 Therefore now Lord God of Israel, ke- pe with thy seruant Daud my father, that thou hast promised him, saying, Thou "shalt not wit a man in my sight, that shal sit vpon the throne of Israel: so that thy sonnes take hede to their wates, to walke in my Lawe, as y hast walked before me.

17 And now, o Lord God of Israel, let thy worde be verified, which thou spakeest vn- to thy seruant Daud.

18 (Is it true in dede that God wil dwel with man on an to be holde, the * heauens, and the heauens of heauens are not able

to containe thee: how much more unable is this house, which I haue buyt?)

19 But haue thou respect to the prayer of thy seruant, & to his supplicacion, o Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,

20 That thine * eyes may be open toward this house day and night, even toward the place, whereof thou hast said, That thou woldest put thy Name there, that thou maigest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplicacion of thy seruant, and of thy people Israel, which they praye in this place: and heare thou in the place of thine habitation, even in heauen, and when thou hearest, be merciful.

22 ¶ When a man shal sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the "swear shal come before thine altar in this house, Then heare thou in heauen, and do, and judge thy seruants, in recompensing the wicked to bring his way e vpon his head, and in justifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shalbe overthrowen before the enemies, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplicacion before thee in this house,

25 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, and there shalbe no raine, because they haue sinned against thee, and shal pray in this place, & confesse thy Name, and turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardone the sinne of thy seruants, and of thy people Israel (whē thou hast taught them the good way wherein they may walke) & giue raine vpon thy land, which thou hast giue vnto thy people for an inheritance.

28 ¶ When there shalbe famine in the land, when there shalbe pestilence, blasting, or

mildewe, when there shalbe grethopper, or caterpillar, when their enemies shal besiege them" in the cities of their land, or any plague or any sicknes,

29 Then what prayers and supplication shal be made of any man, or of all thy people Israel, when euerie one shal knowe his owne plague, and his owne disease, and shal stretch forth his hands toward this house,

30 Heare thou thin in heauen, thy dwelling place, and be merciful, and giue euerie man according vnto all his wayes, as

thou do- est knowe his heaar (for y onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gaueest vnto our fathers.

32 ¶ Moreover as touching the stranger which is not of thy people Israel, who shal come out of a faire coutrey for thy gicat Names fake, & thy mightie hand, and thy stretched out arme: when they shal come and pray in this houfe,

33 Heare thou in heauw thy dwelling place, and do according to all that the stranges calleth for vnto thee, that all the people of the earth may knowe thy Name, and sei thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this houfe which I haue buylt.

34 ¶ When thy people shal go out to battel against their enemies, by the way that thou shalt send them, and they praye to thee, in the way toward this citre, which thou hast chosen, euen toward the houfe which I haue buylt to thy Name,

35 Then heare thou in heauen their prayers and their supplicacion, and judge their caufe.

36 If their sinne against thee (* for there is no man that sinneth not) and thou be an- grie with them and deluer them vnto the enemies, and their take them & cary them away captive vnto a land farre or nere,

37 If they 'turne againe to their heart in the land whether they be caryed in capti- ues, and turne & pray vnto thee in the land of their captiuitie, sayig, We haue sinned, we haue transgressed and haue done wic- kedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whether they haue caryed them captiues, & pray toward their land, which thou gaueest vnto their fathers, and toward the citie which thou hast cho- sen, and toward the house which I haue buylt for thy Name,

39 Then heare y in heauen, in the place of thine habitation their prayer & their sup- plication, & judge their cause, & be mer- ciful vnto thy people, which haue sinned against thee. 40 Now

"The in the Lord of these gates.

h He de- foreth that the prayers of ly- portures can not be heard, nor of any but of the, which pray vnto God with an vofamed faith and in true re- pentance.

i He sheweth y before God there is no ac- cept of per- tions, but all people y fea- reth him and worneth right- tousness is ac- cept, hsh. 20. 25.

k Meersgecher no se ogleth to conscript any ware, but it y Lords cōman- dem, that is, o is lawful by his worde "Or, according to

the master of the citre.

1 King 1. 40. 2. 1. 25. 3. 2. 25.

4. 1. 25.

5. 1. 25.

Salomons sacrifice.

II. Chron. God's promes. 1593/1224

Psal. 122.8. 1 that is, into thy Temple

m Let them be prescribed by thy power and made vire- ous
and holy n Heart my prayer, which am thine eno- sured King

40 Now my God, I be she thee, let thine eyes be open, and
thine eaves attend unto the prayer that is made in this place.

41 Now ther. fote a life, & Lord God, to come into thy rest,
thou, and the Alike of thy st ength: & Lord God, let thy Priest
be clothed with a saluacion, and let thy Sanctes revoye in
goodnes.

42 O Lord God, gerus: not the face of "thine anointed:
remember the mercies promised to David thy servant.

CHAP. VII.

The fyre consumeth the sacrifice. 2 The glorie of the Lord filleth the Temple. 13 He heareth his prayer, 17 And premiseth to exalt him and his trowne.

2 Mac 2.10. a Hereby God declared that he was pleased with Salomons prayer.

1 And when Salomón had made an end of praying, fyre came down from heaven, and consumed the burnt offering & the sacrifices, and the glorie of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fyre, and the glorie of the Lord come down, upon the house, they bowed themselves with their faces to the earth upon the pavement, and worshiped and praised the Lord, saying, For he is good, because his mercies endure for ever.

2 King 2.63.

4 Then the King and all the people offered sacrifices before the Lord.

5 And King Salomón offered a sacrifice of two and twinnie thousand bullockes, and an hundredth and twinnie thousand sheep, for the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leutres with the instruments of musi- ke of the Lord, which King David had made to praise Lord, Because his mercy lasteth for euer: when David praised God by them, the Priests also blewe trumpets ouer against them: and all they of Israel stode by.

The by their hands

7 Moreover Salomón hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fat of the peace offrings, because the brafen altar which Salomón had made, was not able to receive burnt offering, and the meat offering, and the fat.

8 The feast of the Tabernac- cle, which was kept in the fe- ment moneth. 4 They affim- bled to hear the words of God after that they had re- mained seven dares in the bomb, and Ta- beroncles. 4 They had large to de- prive & to us twentieth day, 2 King 8, 68, but they were not away to the next day.

8 And Salomón made a feast at that ti- me of seven days, & all Israel with him, a very great Congregation, from the en- tring in of Hamiah, unto the ruler of Egypt.

9 And in the eight day they made a solé- ne assemble, for they had made the dedi- cation of the altar seven days, and the feast seven days.

10 And the three and twentieth day of the sevent moneth, he sent the people away

into their tents, joyous & with glad heart, because of the goodness that the Lord had done for David and for Salomón, and for Israel his people.

11 So Salomón finished the house of the Lord, and the Kings house, and all that ca- me into Salomons heart to make in the house of the Lord, and he prospered in his house.

12 And the Lord appeared to Salomón by night and said to him, I have heard thy prayer, and have chosen this place for my self to be an house of sacrifice.

13 If I shut the heaven that there be no rai- ne, or if I commande the grasshopper to deuore the land, or if I find pestilence a- mong my people,

14 If my people, among whom my Name is called upon, do humble them selues, & praye, and seke my presence, and turne fro their wicked ways, then wil I heave in heauen, and be merciful to their sinne, and wil heave their land.

15 Then mine eyes shaibe open and mine eares attend unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart

shaibe there perpetually.

17 And if thou wilt walke before me, as Da- uid thy father walked, to do according unto all that I have commanded thee, and shalt observe my statutes & my judgements,

18 Then wil I stabbish the throne of thy kingdome, according as I made the cou- neate with David thy father, saying, "Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my sta- tutes and my commandments which I ha- ue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them up out of my land, which I have given them, and this house which I have sanctified for my Name, wil I cast out of my fight, and wil make it to be a prouerbe and a commune talke among all people.

21 And this house which is most hie, shaibe an astonishment to euerre one & passeth by it, so that he shal say, Why hither the Lord done thus to this land, and to this house?

22 And they shal answer, Because they for- soke the Lord God of their fathers, which brought them out of the land of Egypt, an I have taken holde on other gods, and have worshiped them, and served them, therefore hither he brought all the evil up- on them.

CHAP. VIII.

2 The cities that Salomón buys. 7 People that were made tributaries unto him. 12 His sacrifices 12 He sendeth to Ophir.

1 King 2.1.

Num. 10.4.

e I will cause & perihence to cause &c. &c. the beasts that have the trustees of the earth, and send rise on due seagion.

Chap 6.10.

f Which this do, clath that God had more respect to these saluans, then to the adnan- cement of his own glory, &c where as we chose those things, which God rather ap- pointed to set forthe his pria- se, he doth withdraw his graces thence

Cci.

Salomons buyldings.

II. Chron.

The Quene of Sheba 1224

King 9.10. 1 a Signifying y he was twette yere in bryl- ding them.

b That is, a Hiram gave agame to Sa- lomón because they
pleased him not: and therefore cal- led them Ca- bá, y in part
or filth, King 9.11 c Meaning, of memorions and creatures for
the warre. d That is, he repaired and fortified them: for they
were buy it long be- fore by Seer, h a noble wood of the tribe
of Ephrism, c. Coro 6.14. e Read a King 7.2.

The Ten were 19 to treat.

f For in all there were 1700, but bare he monarch of them that
had the principal charge, read: King 9.25.

Chap. 4.1.

Exod. 23.29.

On, after the means of words day. g Read Loeb. 14.

s. Chro. 24.1.

A Nd* after a twentie yere when Sa- lomón had buylt the
house of the Lord, and his owne house,

Then Salomón buylt the cities that Hu- rám b gaue to
Salomón, and caused the children of Ifraél to dwel there.

And Salomón went to Hamáth Zobáh, and ouercame it.

And he buylt Tadmór in the wilderness, & repaired all c the
cities of store which he buylt in Hamáth.

And he buylt d Beth-horón the vpper, & Beth-horón y nether,
cities deftnsed with walles, gates and barres:

Also Baaláth, and all the cities of store that Salomón had, and
all the charet ci- ties, and the cities of the horsemen, and euerie
pleasant place that Salomón had a minded to buyld in
Ierufalém, & in e Le- banón, and throughout all the land of his
dominion,

And all the people that were left of the Hittites, and the
Amotites, and Perizites, and the Hiuuites, and the Iebufites,
which were not of Ifraél,

But of their children which were left after them in the land,
whome the children of Ifraél had not consumed, even the did
Sa- lomón make "tributaries vntil this day.

But of the childré of Ifraél did Salomón make no seruants for
his worke: for they were me of warre, and his chief princes, &
the captaines of his charets & of his hor- semen.

So these were the chief of the officers which Salomón had,
even t two hundredth and fifte that bare rule ouer the people.

The Salomón broght vp the daughter of Pharaóh one of the
crtie of Dauid, into the house that he had buylt for her: for he
said, My wife shal not dwel in the house of Dauid King of
Ifraél: for it is holy, becau- se that the Arke of the Lord came
vnto it.

Then Salomón offred burnt offrings vnto the Lord, on the e altar of the Lord, which he had buylt before the porche,

To e offer according to the commande- ment of Moës euerie day, in the Sab- baths, and in the neue moones, and in the solemne feaftes, t thre times in the yere, that is, in the feaft of y Vnleauened bread, and in the feaft of the Wekes, and in the feaft of the Tabenacles.

And he fet the courfes of the Priests to their offices, according to y ordre of Da- uid his father, & the Leuites in their wat- ches, for to praise and minister before the Priests euerie day, & the porters by e their courfes, at euerie gate: for so was the com- mandement of Dauid the man of God.

And they declined not from the com- mandement of the King, concerning the Priests & the Leuites, touching all things, and touching the treasures.

Now Salomón had made prouisio for all the b worke, from the day of the fun- dacion of the house of the Lord, vntil it was finifhed: so the house of the Lord was perlite.

Then went Salomón to Exion-géber, & to Elóth by y seaside in y land of Edóm. And Hurám fent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea: and they went with y seruats of Salomón to Ophir, & brought

thence b four hundredth and fifte talents of golde, and brought them to King Sa- lomón.

CHAP. IX.

1. The Quene of Sheba camels to se Salomón & bringeth giftes. 2) He yerely renames. 3) The time of his regne. 4) His death.

And when the Quene of Sheba heard of the fame of Salomón, she came to proue Salomón with harde questions at Ierusalém, with a verie great traine, and camels that bare swete odours and muche golde, and precious stones: and when she came to Salomón, she cōmuned with him of all that was in her heart.

And Salomón declared her all her que- ftions, and there was b nothing hid from Salomón, which he declared not vnto her. Then the Quene of Sheba sawe the wif- dome of Salomón, and the house that he had buylt,

And the meat of his table, and the fitting of his seruants, and the ordre of his way- ters, and their apparel, and his butlers, and their apparel, and his burnt offrings, which he offred in the house of the Lord, and she was "greatly astoned.

And she said to the King, It was a true worde which I heard in mine owne land of thy sayings, and of thy wifdome:

Howbeit I beleued not their reporte, vn- til I came, and min: eyes had fene it: and beholde, the one halfe of thy great wifdome was not tolde me: for thou excedest the fame that I heard.

Happie are thy men, and happie are the- fe thy seruants, which stand before thee all way, and heare thy wifdome.

Blessed be y Lord thy God, which loued thee, to fet thee on his c throne as King, in the stead of the Lord thy God: becau- se thy God loueth Ifraél, to establish it for euer, therefore hathe he made thee King ouer them, to ex- cute iudgemét & uustice.

Then she gaue the King six score talents of golde, and of swete odours exceeding muche and precious stones: nether was there fuche swete odours since, as the Que- ne of Sheba gaue vnto King Salomón.

And the seruants also of Hurám, and the seruants of Salomón which broght golde from

b Bothe for the master & also y worke- manship.

1 Meaning, the red Sea.

b Which fam- me is thought to mone to the millions of the hundredth thousand cre- wans, he here is meneth ma- de of charte me, then are spoken of a King 9.28.

1 King. 10.1. man. 12.14. luk. 12.25. a To know whether his wifdome were so great as the reporte was.

b There was no question to heed that he did not folue.

the galleries whereby he was up "the there was as were fpres
in her. "Or, after.

c Meaning, that the Ifraé- lies were Gods peculiar people, &
that Kings are the Immunants of God, which ought to grante
vnto him the Superimise, and minister induce to kill.

Salomons riches.

II. Chron.

Rehoboám 25/1894

d Read Chap. 2,6

e On pillert. meaning, the gravishing & crumming of stayres
or pul- lers.

f That is, & the King gave her for recom- pens of that treasure
which she brought.

g Which sum- me mourneth to 2400 cro- wnes of the foane,
Budous de uffe h Or, pounce, called mine, whereof ena- ri one
femed co make an hundreth she- kels.

I That is, the steppes & the footethole were fastened to the
throne. h Vpon the pommels or knappes.

I Which coll- tery of ½ bet writers is thought to be Cilicia,
read 1 Ming. 10, 22.

m That is, ten horfes in cue- ric Sable, which to all mouth to
four- ner thousand, at 1 King 4,26

from Ophís, broght d Algumím wood & precious stones.

11 And the King made of the Algumím wood e staires in the
house of the Lord, & in the Kings house, and harpes and viales
for singers: and there was no suche fene before in the land of
Iudáh.

12 And King Salomón gaue to the Quene of Shebá euerie
pleasant thing that she asked, f besides for that which she had
brought vnto the King: so she returned and went to her owne
countrey, bothe she, and her feruants.

13 ¶ Also the weight of golde that came to Salomón in one
yere, was fix hūdreth the score and fix talents of golde,

14 Besides that which chapmen and mar- chants broght: and
all the Kings of Ara- bia, & the princes of the countrey broght
golde and siluer to Salomón.

15 And King Salomón made two hundreth targars of beaten
golde, & 2 fix hundreth shekels of beaten golde went to one
tar- gat,

16 And thre hundreth shields of beaten golde: thre hüdreth shekels of golde went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuerie and ouerlaied it with pure golde.

18 And the throne had fix steppes, with a footethole of golde: fastened to the thro- ne, and stayes on ether side on the place of the feate, and two lions standing by the stayes.

19 And twelve lions stode there on the fix steppes on ether side: there was not the li- ke made in anie kingdome.

20 And all King Salomós drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomón.

21 For the Kings shippes went to Tarfhifh with the feruants of Hurám, euerie thre yere once came the shippes of 1 Tarfhifh, and broght golde, and siluer, yuorie, and apes, and pecockes.

22 So King Salomón excelled all $\frac{1}{2}$ Kings of the earth in riches and wisdom.

23 And all the Kings of the earth foght the presence of Salomón, to heare his wis- dome that God had put in his heart.

24 And they broght euerie men his present, vessels of siluer, and vessels of golde, and taiment, armour, & swete odours, horfes, and mules, from yere to yere.

25 And Salomón had m foure thousand stalles of horfes, and charets, and twelve thousand horsemen, whome he bestowed in the charet cities, and with the King at Ierusalém.

26 And he reigned ouer all the Kings from

the 1 Riuer euen vnto the land of the Phi- listims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalém, m as stones, & gaue cedre tiees as the wil- de fig tiees, that are abundant in the plaine.

28 And they broght vnto Salomón horfes out of Egypt, and out of all lands.

29 Cóceiung the rest of the actes of Salo- món si-ft & last, are they not written in the boke of Nathán the Prophet, and in the prophetie of Ahisáh the Shilonite, and in the visions of 1 Teedó the Seer o againft I. roboám the sonne of Nebát

30 And Salomón reigned in Ierusalém ouer all Ifraél fourty yeres.

31 And Salomón slept with his fathers, & they buryed him in the citie of Daudid his father: and Rehoboám his sonne reigned

in his fteade.

CHAP. X.

4.14 The vigour of Rehoboám. 15 He folkereth Ierude counsel. 16 The people rebelle.

1 Then 2 Rehoboám 3 wêt to Shechém: for to Shechém came all Ifraél to ma- ke him King.

2 And when Ieroboám the sonne of Nebát heard it, (which was in Egypt, whether he had fled fto the prefence of Salomón the King) he returned out of Egypt.

3 And they fent and called him: fo came Ieroboám and all Ifraél, and cōmuned with Rehoboám, faying,

4 Thy father b made our yoke grievous: now therefore make $\frac{1}{2}$ the grievous fer- uitude of thy father, and his fore yoke, that he put vpon vs, lighter, and we wil ferue thee.

5 And he faid to the, Depart yet thre dayes, the come againe vnto me. And the people departed.

6 And King Rehoboám toke counfel with the olde men that had ftand before Salomón his father, while he yet lued, faying, What counfel giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they wil be thy seruants for euer.

8 But he left the cofifel of the ancient men that they had giuen him, and toke counfel of the yong me that were brought vp with him, and c wafted on him.

9 And he laid vnto them, What counfel gi- ue ye, that we may answer this people, w haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus fhalt thou answer the people that spake to thee, saying, Thy father made our yoke heavy, but make thou it lighter for vs;

Cc. iii.

n The abfid- ce of the se ef- poral reali- res in Salomón kingdome is a figure of the spirital trea- fon, which ½ alot still on- toy: in ½ hea- wns vnder the ctre Salomón Christ

Or, 1444 o That is, w prophetied againft him.

1 King 11, 42

1. King 12.2. a After the death of Salo- món.

b That is, hI- deled vs made- ly is feneth that God has doed
their heaten, fo that they thus owe mured without canfe: which
declareth alfin the incifafte of the people.

c Or, that ftou de by him, that is, in such wre of his counfel and
fecretes.

Ifraél rebelleth.

II. Chron.

Ifraels idolatres 6/1224

d Or, lute fo- ger meaning f he was of far- register pow er the
was his father.

Or, forrester

e Gods will pofeth fuches nec fionte to f fecond caofit, that
nothing of the dom but according to the fume, and yet manu
nll wreeth as of in felfs, to that in can not be examfed to do-
mg enll, by al- ledging that it is Gods ordi- nance. "Sir, by the
hdd 2.Km.22, 25.

Or, re 冲.

"Sir, B. Fyche- nd him fife.

2.Km.22, 26.

a That is, the half, e for of Benjamin, fir the oth, r al- fe was g
of of ter Jeroboam. B Meaning the son either f rebelled.

thus fhalt thou fay vnto them, My 4 least parte fhall be bigger
then my fathers loynes.

11 Now where as my father did burdén you wa grievous yoke, I
wil yet increafe your yoke: my father hath chaftified you with
roddes, but I wil correct you with fcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam
the third day, as the King had appointed, faying, Come againe
to me the third day.

13 And the King answered them fharpely: and King Rehoboam
left the counfel of the ancient men,

14 And fpake to them after the counfel of the yong men,
faying, My father made your yoke grievous, but I wil increafe
it: my father chaftified you with roddes, but I wil correct, on
with fcourges.

15 So the King hearkened not vnto the people: for it was the
ordinance of God that the Lord might performe his faying,
which he had fpoken "by Abitah the Shi- lonite to Ieroboam
the fonne of Nebait.

16 So when all Ifraél fawe that the King wolde not heare them,
the people answered the King, faying, "What portion haue we

in Daudid for we haue none inheritan- ce in the fonne of Ifhâi.
O Ifraél, eue- rie man to your tent: now fe to thine ow- ne
houfe, Daudid. So all Ifraél departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Ifraél, that
dwelt in the cities of Iudâh.

18 Then King Rehoboam fent Hadoram that was ouer the
tribute, & the children of Ifraél fton'd him with ftonde, that he
dyed: then King Rehoboam "made fpede to get him vp to his
charet, to flee to Ie- rufalem.

19 And Ifraél rebelled againft the houfe of Daudid vnto this day.

CHAP. XI.

4 Rehoboam is forbidten to fight againft Ieroboam. 5 Cites
which he buyit at He hath eightene wines; & threfcere
concubines, and by them eighte and twentue fomes, and
threfcere daughters

And "wne Rehoboam was come to Ie- rufalem, he gathered of
the houfe of Iudâh and a Benjamin nine fcore thou- fand
chofen men of warre to fight againft b Ifraél, or to bring the
kingdome againe to Rehoboam.

2 But the worde of the Lord came to She- marâh the man of
God, faying,

3 Spceake vnto Rehoboam, the fonne of Sa- lomón King of Iudâh, and to all Ifraél that are in Iudâh, and Benjamin, faying,

4 Thus fayth the Lord, Ye fhall not go vp, nor fight againft your brethren: returne euerie man to his houfe for this thing is done of me. They obeyed therefore the

wordes of the Lord, and returned from going againft Ieroboam.

5 And Rehoboam dwelt in Ierufalém, and he buyeth strong cities in Iudâh.

6 He buyeth also Beth-léhem, and Etám, and Tekóa,

7 And Beth-zúr, and Shocó, & Adullám,

8 And Garh, and Marefhá, and Ziph,

9 And Adorám, and Lachifh, and Azo- káh,

10 And Zoráh, & Aialón & Hebrón, which were in Iudâh & Benjamin, strong cities.

11 And he repaired the strong holds and put captaines in them, and store of victuals, and oil and wine.

12 And in all cities he put fields & fountains, & made them exceeding strong: for Iudâh and Benjamin were his.

13 ¶ And the Priests and the Levites that were in all Ifraél, "reforted vnto him out of all their coastes.

14 For the Leuites left their fuburbes and their poffeffion, and came to Iudâh and to Ierufalém: "for Téroboám and his fonnes had caft them out from miniftring in the Priefts office vnto the Lord.

15 "And he ordeined him Priefts for the his places, and for the 4deults and for the calues which he had made.

16 And after 4 Leuites thire came to Ieru- falém of all 4 tribes of Ifraél, fuche as fet theirrheasts to feke 4 Lord God of Ifraél, to offer vnto 4 Lord God of the r fathces.

17 So they ft engthened the kingdome of Iudâh, and made Rehoboam the fonne of Salomón mughere, thre yerg long: for thre yere they 4walked in the way, of Daud & Salomón.

18 ¶ And Rehoboam toke him Mahaláh the daughter of Ierimóth the fonne of Daud to wife, or Abiháil the daughter of Ehláh the fonne of Ifhâi,

19 Which bare him fones Ieúfh, and She- mariáh, and Záham.

20 And after her he toke Maakáh 4 daugh- ter of Abfalóm which bare him Abitáh, and Atchái, and Zizá, and Shelomith.

21 And Rehoboam loued Maakáh 4 daugh- ter of Abfalóm ahoué all his wines & his concubines: for he toke eighteene wines, & thre fcore concubines, and begate eighte and twétié fonnes, & threfcore daughters.

22 And Rehoboam made a Abitáh the fone of Maakáh the chief raleramong his bre- them; fo be: thoghe, to make him King.

23 And he taught him: and difperfed all his fonnes throughout all the countreis of Iudâh and Benjamin vnto euerie ftrong cities: and he gaue them abundance of vi- taile, and b defired many wines.

CHAP. XII.

1 Rehoboam forfuketh the Lord and is punfhed by Shi- lfáh, 2 Shemaráh reproueeth him. 3 He hálleth him fdi- fr.

c Or, repulsed then & made them ftrong to be more able to refit Iero- boam.

"Sir, B. Fyched.

Chap. 13, 20

2.Km.22, 26. d Meaning, Ido let, read 15a. M-15

e Which were fathom of true religion, & feated God.

f So long to they feated God, and for forth his wor- de, they prob- pared.

e Called alfo Abiam, who reigned thre yere, 1 Kl 15a.

b Hegate him falft to himu- many wines.

The Temple spoiled.

II. Chron.

Abiiah.

196 397/1224

fo 7 God fander-hem fucour. 9 Shifhák takyth his treafures 12
His reigns and death. 16 Abiiah his fonne fucadeth him.

October the Lord had the blighted Rehoboam before a for
fuche is the moonlight of the people that for 3 moils parishes
follow the vices of their gonoram.

b Which were a people of Africa called 3 Troglodnes, because
they dwelled to his feet 4,5,6,7,8,9,10.

c Signifying 3 no calomite can come into vs except we for the
God, & 3 he other leaueth vs til we have call him of d And
therefore death is fully punish you for your sinors

The drop down

e He sheweth that God's punishments are not to destroy his
venely, but no chastified, so bring them to 3 knowledge of them
(if we & to know how much better it is to ferne God the
tyrants Chap 9a.

d Which decks 12 such that God fokeeth not the death of a
foun, but his ob u. 16b. 17a. 18. 19. 20. 21. 22. 23. 24. 25. 26.

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

g Thistis, to el us yeres after that he had be on onerion e by
Shifhák, see 6.

And when 'Rehoboám had established the kingdome & made it
ftróg, he forfoke the Lawe of the Lord, and all Ifraél with him.

Therefore in the fift yere of King Rehoboám, Shifhák the King
of Egypt came vp against Ierufalém (because they had
transgressed against the Lord)

With twelve hundredth chai ets, and the fcoie thoufand
horfiné, & the people were without number, that came with
him from Egypt, even the Lubims, b Sukkums, & the
Ethiopians.

And he toke the ftróg cities which were of Iudáh, and came
vnto Ierufalém.

Then came Shemaiah the Prophet to Rehoboám, and to the
princes of Iudáh, that were gathered together in Ierufalém,
because of Shifhák, and faid vnto them, Thus fayth the Lord,
Ye haue forfakin me; therefore haue I also left you in the
hands of Shifhák.

Then the princes of Ifraél, and the Kig humbled them felues,
and faid, The Lord is d iufte.

And when the Lord fawe that they humbled them felues, the
worde of the Lord came to Shemaiah, faying, They haue
húbled them felues, therefore I wil not deftroie them, but I wil
find them delueráce fhortely, & my wrath fhall noe "he powred
out vpon Ierufalém by the hand of Shifhák.

Neuertheles they fhall be his feruants: fo fhall they know my s
feruice, & the feruice of the kingdomes of the earth.

Then Shifhák King of Egypt came vp against Ierufalém, and
toke the treafures of the houfe of the Lord, and the treafures of
the Kings houfe: he toke even all, and he caiyed away the
fhtelds of golde, "which Salomón had made.

In fted whereof King Rehoboám made fhtelds of braffe, and
committed them to the hâde of the chief of the garde, that
waited at the dore of the Kings houfe.

And when the King entred into the houfe of the Lord, the
garde came and bare them and broght them againe vnto the
garde chamber.

And becaufe he humbled him felfe, the wrath of the Lord
turned from him, that he wolde not deftroie all together. And
also in Iudáh the things prospered.

So King Rehoboám was ftrong in Ierufalém and reigned: for Rehoboám was one & fourte yere elde, whê he begâ to teigne, & reigned a feuentene yeres in Ierufalém, the citte which the Lord had chofen out of all the tribes of Ifraél to put his Name there. And his mothers name was Naamah an Ammoniteffe.

14 And he did euli: for he prepared not his heart to feke the Lord.

15 The actes alfo of Rehoboám, fiit and laft, are they not wittin in the "boke of Shemaiah the Prophet, and Iddó 3 Seer, m rehearfiing the genealogie" & there was warre alway betwene Rehoboám & Ieroboám.

16 And Rehoboám flept with his fathers, and was buried in the citte of Daud, and Abiáh his 'fonne reigned in his fted.

Dr. Abián.

CHAP. XIII.

1 Abiáh maketh warre against Ieroboám 4 He sheweth the occafion. 22 He trufteth m the Lord and ouero-meth Ieroboám as Of his wines and children.

1 IN the eighteenth y re of King Ierobo-ám began Abiáh to reigne ouer 4 Iudáh.

2 He reigned thre yere in Ierufalém: (his mothers name alfo was b Michaiáh the daughter of v Vriél of Gibea) and there was warre betwene Abiáh and Ierobo-ám.

3 And Abiáh fet the battel in aray with the armie of valiant men of warre, even foure hundreth thoufand chofen men. Ieroboám alfo fet the battel in aray against him with eight hundredth thoufand chofen men which were ftrong and valiant.

4 And Abiáh ftode vp vpon mount 4 Ze-metáim, which is in mount Ephráim, and faid, O Ieroboám, & all Ifraél, heate you me.

5 Oght you not to knowe that the Lord God of Ifraél hazhe giuen the kingdome ouer Ifraél to 4 Daud for euer, even to him and to his fonnes by a couenant of falte

6 And Ieroboám the fonne of Nebát the feruant of Salomón the fonne of Daud is rifen vp, and hazhe rebelled against his lord.

7 And there are gathered to him a vaine men or "wicked, and made them felues ftrong against Rehoboám the fonne of Salomón: for Rehoboám was b but a childe and c tender heaited, & colde not refift them.

8 Now therefore ve thinks that ye be able to refift against the kingdome of the Lord, which is in the hands of the fonne of

Daud, and ye be a great multitude, & the gold in calues are with you which I. roboám made you for gods.

9 * Haue ye not druen away the Priests of the Lord the fonnes of Aaión and the Leuites, and haue made you Priests like the people of other countries who foeue com-meth to "confecrate with a yong bul-locke and fiuen rams, the fame may be a Priest of them that are no gods.

Cc.iii.

a He meaneth Iudáh and b-fumin b Or. Maechí, a king 12, a c Called alfo Abhalón, for Abhalón was her gr. defa-ther 1 K. 12a. d Which was one of the top yes of mount Eph 3, a c And therfo to a bouncer doer vhipent or take it fch f ftouse, refi-grether the or donace of 3 Lordahm. It a as hypocrite he alldged 3 worde of God for his adnan-age f That re-per-g tool, b, can-fe that thing, which is fal-red, in prs, fer-red from cor-suprin he men with alfo that it was made in lemnly & of-femed by of-firing of farrell vcs, where as they refid fal according as was ordained, Nom 18,19 7, Kpn 21, 26. 8 This worde in 3 Childe tongue is Ra-cha, which our honour vich, Matt 6,12 "He chifed of B. 1,16 b Meaning, in heart and con-rage "Dr. funee hared Lau 26, 26. 1 King 12, 31. Chap 11, 14. "He is in hild 1 H. 31, with the nature of idolat, is a k to trial of the vocation, late & d'strum of their mons-ffes, but chm-le the mons-vileh & grea-mit h. affs, fuf-fictem, to fer-te their mons.

*Ieroboám discomfited. II. Chron. The
Ethiopians destroyed 1224*

10 But we belong vnto the Lord our God, & haue not forfaken him, & the Priests the fones of Aaron minifter vnto the Lord, and the Lcuries in their office. 11 And they bu ne vnto the Lord euerie morning and euerie euening burnt off-rings and fwete incense, and the bread is fet in order vpon the pure table, & the ca-delticke of golde with the lapes thereof, to burne euerie euening: for we kepe the warche of the Lord our God: but ye haue forfaken him, 12 And beholde, this God is with vs, as a captaine, & his Priests with the founding trumpets, to crye an alame against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shal not prosper. 13 But Ieroboam caused an ambushment to compaffe, & come behinde them, when their were before Iudah, and the ambushment behinde them, 14 Then Iudah looked, and beholde, the bat tel was before and behinde them, and they cryed vnto the Lord, and the Priests blewe with the trumpets, 15 And the men of Iudah gaue a fshouter & euen as the men of Iudah fshouted, God fmote Ieroboam and also Israel before Abirah and Iudah. 16 And the children of Israel fled before Iudah, and God deliuered them into their hand. 17 And Abirah and his people flewe a great slaughter of them, so that there fell downe wounded of Israel flue hundredth thousand chosen men. 18 So the children of Israel were broght vnder at that time: and the childre of Iudah preualed, a because they flared vpon the Lord

God of their fathers. 19 And Abirah pursued after Ieroboam, & toke cities from him even Bethel, and the villages thereof, and Ierbaiah with her villages, and Ephron with her villages. 20 And Ieroboam recouered no strength againe in the dayes of Abirah, but y Lord plagued him, and he dyed. 21 So Abirah waxed mightie, and married fourtene wiues, and begate two and twentie fones, and fixtene daughters. 22 The rest of the actes of Abirah and his maners and his fayings are written in the store of the Prophet Iddo. CHAP. XIII. 3 As deffroicth idolaterie & commandeth his people to ferue the true God 11 He preteeth vnto God when he fholde go to fight 12 He obtemeth the velforie. 1 King 15, 1.1 So Abirah slept with his fathers, & thei butyed him in the citie of Daud, & Asa his fonne reigned in his tleade: in whose dayes the land was quiet ten yere. 2 And Asa did that was good and right in the

the eyes of the Lord his God. 3 For he toke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the groues, 4 And comanded Iudah to foke the Lord God of their fathers, & to do according to the Lawe and the commandement. 5 And he toke away out of all the cities of Iudah the hie places, & the images: the refoe the kingdom was quiet before him. 6 He buyit also strong cities in Iudah, because the land was in rest, and he had no warre in those yeres: for the Lord had given him rest. 7 Therefore he said to Iudah, Lee vs buyld these cities and make walles about, and towies, gates, and barres, whiles the lad is before vs: because

we haue foght y Lord our God, we haue foght him, and he
hathe guen vs rest on euerie fide: so they buylt and prospered.
8 And Asa had an armie of Iudah that bare shields and speares,
thre hundredth thousand, and of Beniamin that bare shields &
drewe bowes, two hundredth & foure fcore thousand: all these
were valiant men. 9 And there came out against then Zerah of
Ethiopia with an hoste of ten hhdreth thousand, and thre
hundredth charets, and came vnto Marefiah. 10 Then Asa went
out before him, and the fet the battel in aray in the valley of
Zephahah beside Mar. fiah. 11 And Asa cryed vnto the Lord
his God, & said, Lord, itis nothig with thee to helpe with
many, or with no power: helpe vs, o Lord our God. for we rest
on thee, and in thy Name are we come against this multitude: o
Lord, thou art our God, let not man preuile against thee. 12 So
y Lord fmote the Ethiopians before Asa and before Iudah, and
the Ethiopians fld. 13 And Asa and the people that was with
him, pursued them vnto Gerar. And the Ethiopians hoste was
ouerthrowen, so that there was no life in them: for they were
destroyed before the Lord and before his hoste: & they caryed
away a mighty great fpoile. 14 And they fmote all the cities
round about Gerar: for the s feare of the Lord came vpon them,
and they spoiled all the cities, for there was exceeding much
fpoile in them. 15 Yea, and they fmote the tents of cattel, &
caryed away plentie of fhepe and camels, and returned to
Ierufalem.

CHAP. XV.

The exhortation of Azariah: Asa purgeth his collery of idolaterie 11 He sacrificeth with the people. 12 Thei fware together to ferue the Lord. 13 He deposeth his

mo-

Ifraels couenant with God. II. Chron. Hanáni imprisoned.
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ther for her idealistic.

1 Then the Spirit of God came upon 2 Azarsah the sonne of Odé. 3 And he went out to mere Asa, and said 4 vnto him, O Asa, and all Iudáh, and Ben- 5 iamin, he are ye me. The Lord is with you, 6 while we be with him: and if ye see him, 7 he will be sounde of you, but if ye forsake 8 him, he will forsake you.

9 Now for a long season Ifrael has he bene without the b true God, & without Priest to reache and without Lawe.

10 But whofouer returned in his affliction to the Lord God of Ifrael, and fought him, he was sounde of them.

11 And in that time there was no peace to him, that did go out and go in: but great troubles were to all the inhabitants of the earth.

12 For nacion was destroyed of nacion, and citie of citte: for God troubled them with all aduerite.

13 Be ye strong therefore, and let not your hands be weake: for your d worke shall haue a rewarde.

14 And when Asa heard these words, and the prophecie of Odéd the Prophet, he was encouraged, and toke away the abominations out of all the land of Iudáh, & Beniamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was befo- re the porche of the Lord.

15 And he gathered all Iudáh & Beniamin, & the strangers with the out of Ephraim, and Manasseh & out of Simeón: for there fell many to him out of Ifrael, when they saw that the Lord his God was with him.

16 So they assembled to Ierusalém in the c third moneth, in the fifteenth yece of the reigne of Asa.

17 And they offered vnto the Lord the same time of the spoyle, which they had brought, even seuen hundred bullloches, and seuen thousand shepe.

18 And they made a couenant to foke the Lord God of their fathers, with all their heart, and with all their foule.

19 And a whofouer wil not foke the Lord God of Ifrael, shall be fleane, whether he were small or great, man or woman.

20 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpers, and with cornets.

21 And all Iudáh reioyced at the othe: for they had sworne vnto the Lord with all their heart, and fought him with a whole desire, and he was b sounde of them. And the Lord gave them rest rounde about.

22 And King Asa deposed Maacháh by mother from her regécie, because she had made an idole in a grone: and Asa brake downe her idole, & stamped it, and burnt

it at the broke Kidrón.

23 But the his places were not b taken away out of I Ifrael: yet the heart of Asa was m perfite all his dayes.

24 Also he brought into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and golde, & veffels.

25 And there was no warre vnto the siue & thirtieth yere of the reigne of Asa.

CHAP. XVI.

26 Asa for leave of Baasha King of Ifrael, maketh a couenant with Benhadád King of Arám. He is re- proved by the Prophet, to Whome he putteth in profin. 27 He putteth his trull on the Phosian 28 His death.

29 In the six & thirtieth yere of the reig- ne of Asa came Baasha King of Ifra- el vp against Iudáh, and buylt b Ramáh to let none paffe out or go in to Asa King of Iudáh.

30 Then Asa brought out siluer and golde out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadád King of Arám that dwelt at Damafeus, saying,

31 There is a couenant betwene me & thee, and betwene my father and thy father: be- holde, I haue sent thee siluer and golde: come, b breake thy league with Baasha King of Ifrael that he may depaite from me.

32 And Benhadád hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Ifrael. And they smote Ión, and Dan, and Abel- maim, and the store cities of Naphtalf.

33 And when Baasha heard it, he left buyl- ding of Ramáh, and let his worke cease.

34 Then Asa the King toke all Iudáh, and carved away the stones of Ramáh and the tymbre thereof, wherewith Baasha did buyld, and he buylt therewith Géba and Mixpáh.

35 And at that same time Hanáni the Seer came to Asa King of Iudáh, and said vn- to him, Because thou hast rested vpon the King of Arám, and not rested in the Lord thy God, therefore is the hoste of the Kig of Arám escaped out of thine hand.

36 The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many yet because thou didest rest vpon the Lord, he deluie- red them into thine hand.

37 For the eies of the Lord beholde all the earth to shewe him fife strong with them that are of perfite heart toward him, thou hast the done foolishly in this: therefore from henffor the thou shalt haue warres.

38 The Asa was wroth with the Seer, & put him into a "prison: for he was d displea- sed with him, because of this thing. And Asa oppressed certesse of the people at the

b Which par- tely came through lacke of reale in his partly through the negligence of his officers, & partly by the superthesis of the people, that all were not taken a- way.

I Because that God was cal- led the God of Ifrael by rea- son of his pro- nes to (aabb) therefore If- rael is some time taken for Iudáh, because Iudáh was his chief people in his respect of his prede- cessors.

a Who reigned after Nádáb the sonne of Ieroboam b He founded it with wallet and ditches: it was a citte in Benjamin

oare to Gibcón. Or, Damafé

c He thought to repulie his aduefions by an valian ful monea, y
m. by faking bel- pe of imber- les, as they y foke y Turkes
wome, thinkig thirch: to make the fol- ues more strong.

Or, Prophet

Chap 14, p.

2 Mac. 9, 1.

& 12, 22.

"Asa profin

d Thus in Read of curving to God by repun- tance, he dis-
dained the ad- monition of y Prophet, and provised him, as the
wicked do where they be celde of their faeces.

Dd 1.

Ichoshaphát.

II. Chron.

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fame time.

11 And beholde, the actes of Asá first and last, lo, they are
written in the boke of the Kings of Iudáh and Israel.

12 ¶ And Asá in the nine and thirtieth yere of his reigne was' difeafed in his fete, and his difeafe was' extreme: yet he foght not the Lord in his difeafe, but to the 1 Phificians.

13 So Asá flept with his fathers, and dyed in the one and fourteenth yere of his reigne.

14 And they buryed him in one of his fe-pulchres, which he had made for him felfe in the citie of Daud, & laied him in the bed, which they had filled with fwete o-dours and diuefe kinde of fucos, made by the aite of the apoticarie: and they burnt him with an exceeding great fyre.

CHAP. XVII.

Ichoshaphát trofing in the Lord, proffereth in riches and honour. 6 He abhisfheth idolatrie. 7 And causeth the people to be taught. 11 He receiunth tribute of strangers. 13 His munition and men of warre.

1 And Ichoshaphát his fonne reigned in his ftead, and preuailed against Israel.

2 And he put garifons in all the strong cities of Iudáh, and fet bands in the land of Iudáh and in the cities of Ephráim, which Asá his father had taken.

3 And the Lord was with Ichoshaphát, because he walked in the 1 first wayes of his father Daud, and foght not 2 Baalim,

4 But foght the Lord God of his father, and walked in his commandments, and not after the "trade of Israel.

5 Therefore the Lord stablified the king-dome in his hand, and all Iudáh broght prefents to Ichoshaphát, fo that he had of riches and honour in abundance.

6 And he 1 lift vp his heart vnto the wayes of the Lord, and he toke awaie moreover the hie places & the groues out of Iudáh.

7 ¶ And in the third yere of his reigne he fent his princes, Ben-háil, and Obadiáh, & Zechariáh, and Nethaneél, and Michatáh, that they fshulde 4 teache in the cities of Iudáh,

8 And with them Leuites, Shemaiáh, and Nethaniáh, and Zebadiáh, and Asahél, & Shemiramóth, and Iehonathán, and Adoniáh, and Tobitiáh, and Tob adonniáh, Leuites, and with them Elíshamá and Ie-horám Pricíts.

9 And they taught in Iudáh, and had the boke of the Lawe of the Lord with them, & went about throughout all the cities of Iudáh, and taught the people.

10 And the feart of the Lord fell vpon all the kingdomes of the lands y were rounde about Iudáh, and they 1 foght not against Ichoshaphát.

11 Also fons of the Philiflims broght Icho-

shaphát gifts and tribute filuer, and the Arabiás broght him flockes, feué thoufád, and feuen hundreth rams, and feuen thou-fand, and feuen hundreth he gotes.

12 So Ichoshaphát proffered and grewe vp on hie: and he buylt in Iudáh palaces and cities of store.

13 And he had great workes in the cities of Iudáh, and men of warre, & valiant men in Ierufalém.

14 And thefe are the numbers of them after the houfe of their fathers, In Iudáh were captaines of thoufands, Adnáh the captaine, and "with him of valiant men thte hundreth thoufand.

15 And 1 at his hand Iehohanán a captaine, and with him two hundreth & foure fcore thoufand.

16 And at his hand Amafiáh the fonne of Zichrá, which 1 willingly offred him felfe vnto the Lord, and with him two hidreth thoufand valiant men.

17 And of Beniamín, Eliadá a valiant má, and with him armed men with bowe and fshield two hundreth thoufand.

18 And at his hand Iehoxabád, & with him an hundreth and foure fcore thoufand armed to the warre.

19 Thefe 1 waited on the King, besides thofe which the King put in the strong cities throughout all Iudáh.

CHAP. XVIII.

1 Ichoshaphát maketh affinitie with Aháb. 12 Foure hidreth Prophet eschofé. Aháb to go to warre. 13 Minchanáh a against them. 14 Zidkiáh finsteth him. 15 The King putteth him in profon. 16 The efféfi of his prophece.

1 And 1 Ichoshaphát had riches & honour in abundance, but he was joy-ned in 1 affinitie with Aháb.

2 And after certeime 1 yeres he went downe to Aháb to Samaria: & Aháb flewe fhepe and oxen for him in great nomber, & for the people that he had with him; and enti-fed him to go vp vnto 1 Ramóth Gileád.

3 And Aháb King of Israel faid vnto Icho-shaphát Kíg of Iudáh, Wilt thou go with me to Ramóth Gileád! And he answered him, I am as thou art, & my people as thy people, & we wil joyne if thee in the warre.

4 And Ichoshaphát faid vnto the King of Israel, Aske counfel, I pray thee, at the 4 worde of the Lord this day.

5 Therefore the King of Israel gathered of 1 Prophetes foure hundreth men, and faid vnto them, Shal we go to Ramóth Gileád to battel, or fhal I ceafe? And they faid, Go vp: for God fhal deliuer it into the Kings hand.

6 But Ichoshaphát faid, I there here neuer a Prophet more of
the Lord y we might inquire of him?

7 And y King of Israel faid vnto Ichosha-phát,

12 Re 1a b b

f Metolog, 6 was a Meta-rian.

g That is, the were as his ordinarie gue-de.

a For Iorám Ichoshaphát fonne mutred Aháb daugh-tre

b That is, the third yere.

1 King 12.2 c To recoure it out of the hands of the Syrians.

d Heare the abhisfe of fone Prophet, to know whe-ther it be
Gods wil

e Which were the Prophetes of Baal, figu-lying that the wicked
effense not his fitme-rers avl fuchie as v d b are with their n-
ordman affie-tions.

Or, gualis, to fudies. Or, in the top of his head. 6 God plague-
od his tabell-lion, h but, by dechmeth that it is nothing to
beglie wit, except we fo-pleine to the fld, that is, ten-lions of
Gods gloom, and put our whole truth in him. 7 He fheweth
that is in value to fike to y Phifisiáh, except firft no fike to God
to purge our fionne, which are the chief cause of all our

difeafed, & after vfe the helpe of y phi fit, has a me-ne by
whome God wapheth

a That is, his vermes mea-tung, before he had chommd b Beth-
fhián and egaint v-ziáh b foght not helpe, at firige gods fde,
worke.

c He gave him felfe wholly to dume y Lord.

d He knows it was in veine to profaife re-ligion, except fische
wore ap-panged which colde imfroft the people in the fame,
and had autourate go put away all idolatrie.

e That God proffereth all fuche that y a pure heart foke his glo-
n, and fupeth their enemies in foure y then ef not be able to
execute their rage a-garait them.

Michaiáh.

II. Chron. Aháb flayne.

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f Yes the true ministers of God right not to cease to do their
duties, though the wicked maga- strates can not shade them to
speake the trench g Meaning, f he right not to zebite to bea- re
man that was of God h That is, in their mat. ftus and royal ap-
parel.

i Read a King. 2h.11.

k Thinking, f where as foure he idrith Pro- phetes had a- greed
to one thing, that he being but one man, and in laſt rārmatiō
durft not game ſay it.

l He ſpake that by derffiō of the falſe Prophetes, at the King
will perceived.

m He prophe- cieth how the people ſhould be diſperiod &
Aháb ſteane.

n Meaning, his Angels

4Or, deceive.

o That is, the Lord

phát, There is yet one man, by whome we may aſſke counſel of
the Lord, but I hate him: for he doeth not prophecie good vnto
me, but allway euil: it is Michaiáh the ſonne of Imlá. The
Iehofhaphát ſaid, Let not the King ſay i ſo.

8 And the King of Ifraél called an cunu- che, and ſaid, Call
quickly Michaiáh the ſonne of Imlá.

9 ¶ And the King of Ifraél, and Iehofha- phát King of Iudáh
ſate ether of them on his throne clothed in their h apparel: they
ſate euen in the threſſhing floore at the en- tring in of the gate
of Samaria: & all the Prophetes prophecied before them.

10 And Zidkiáh the sonne of Chenaanáh niade him i hoines of yron, & said, Thus faith y Lord, With these shalt thou push y Arimites vntil thou hast consumed them.

11 And all the Prophetes prophecied so, saying, Go vp to Ramóth Gileád, & prof- per: for the Lord shal deliuer it into the hand of the King.

12 ¶ And the messenger that wêth to call Mi- chaiáh, spak to him, saying, Beholde, the wordes of the Prophetes declare good to y King with one k accorde: let thy worde therfort, I pray thee, be lyke one of theirs, and speake thou good.

13 And Michaiáh said, As the Lord liueth, whatfoeur my God faith y wil I speake.

14 ¶ So he came to the King, and the King said vnto him, Michaiáh, shal we go to Ra- móth Gileád to battel, or shal I leaue of And he said, i Go ye vp, and prosper, and they shal be deliuered into your hand.

15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the trueth in the Name of the Lord?

16 Then he said, I sawe all Ifraél scatered in the mountaines, as shepe that haue no sh:pheard: and the Lord said, m These haue nomafte: let the returne euerie man to his house in peace.

17 And the King of Ifraél faid to Iehofha- phát, Did I not tel thee, that he wolde not prophecie good vnto me, but euil?

18 Againe he faid, Therefore heaue ye the worde of the Lord: I fawe the Lord fit vpon his throne, and all the h holte of heauen ftanding at his right hand, and at his left.

19 And the Lord faid, Who fhall perfuade Aháb King of Ifraél, that h may go vp and fall at Ramóth Gileád? And one fpa- ke and faid thus, and another faid that.

20 The there came for the a fpirit and fto- de before the Lord, and faid, I wil perfua- de him. And the Lord faid vnto him, Wherein?

21 And he faid, I wil go out, and be a falfe fpirit in the mouthe of all his Prophetes. And o he faid, Thou fhalt perfuade, and fhalt alfo preuale: go for the and do fo.

22 Now therefore beholde, the Lord hathe put a p falfe fpirit in the mouth of thefe thy Prophetes, & the Lord hathe determined euil againft thee.

23 Then Zidkiáh the fonne of Chenaanáh came nere, and fmote Michaiáh vpon the t cheke, and faid, By what way wêth the fpirit of y Lord frô me, to fpeake with thee?

24 And Michaiáh faid, Beholde, thou fhalt fe that day whê thou fhalt go from cham- ber to chamber to hide thee.

25 And the King of Ifraél faid, Take ye Michaiáh, and care him to Amón the go- uernour of the citre, & to Ioáfh the King's fonne.

26 And fay, Thus faith the King, Put this man in the prifon houfe, & fede him with bread of a aflifiction and with water of af- lifiction vntil I returne in peace.

27 And Michaiáh faid, If thou returne in peace, the Lord hathe not fpoken by me. And he faid, Heaic, all ye people.

28 So the King of Ifraél and Iehofhaphát the King of Iudáh wêt vp to Ramóth Gi- leád.

29 And the King of Ifraél faid vnto Ieho- fhaphát, I wil I change my felfe, and en- tre into the battel: but put thou on thine apparel. So the King of Ifraél chaged him felfe, and they went into the battel.

30 And the King of Arám had commanded the captaines of the charets that were with him, faying, Fight you not with fmall nor great, but againft y King of Ifraél onely.

31 And when the captaines of the charets fawe Iehofhaphát, they faid, It is the King of Ifraél: and they compaffed about him to fight. But Iehofhaphát c cyed, & y Lord helped him & moued them to deparie from him.

32 For when the captaines of the charets sawe that he was not the King of Ifraél, they turned backe from him.

33 Then a certuene man drew a bowe" my- ghtely, & smote the King of Ifraél betwi- ne the ioyntes of his brigádine: there fore he laide to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battel increafed that day: and the King of Ifraél a ftode ftill in his cha- ret againft the Arimites vntill euin, and dyed at the time of y funne going down.

CHAP. XIX.

4 After Iehofhaphát was valuhed by the Prophet, he called againe the people to the honoring of the Lord. 5 He apporoeth judges and ministers, 6 And exhor- teth them to feare God.

7 And Iehofhaphát the King of Iu- dáh returned a fafe to his houfe in Ie- rufalém.

2 And Iehú y fonne of Hanáni the Seer wêth D.11.

p So they that wil not belone y trueth, God fendeth strong deliuiou, that they fhould belone lyce, 2. The K.120 q. By this cru- elize his ambe- cion and hy- poetie was discovered th the hypocrisies boast of y fpa- rin which they have not, and declare that malice againft the, in whome the true fpirit it.

p Repe him strictly in prison and let him take his goods and
thrift.

10a, Michaiáh.

f Thus ye were led thence by that, own shall ye come to escape God's
calumnies. o he threaten- ne: by his word.

t He cried in the Lord by acknowledging his fault in going
with this wicked King to war against the word of the Lord by
his Prophet, and also by doing wrongs, for the Commandment. I have he
fought, with iniquity I do, because the burden of it

u He defamed his hurt, that his foolish desire might fight more
easily.

Judges appointed.

II. Chron.

Ichoshaphat's prayer 1224

able declares that the wrath and judgment of God is your all
fences, that supports the wrecks, and rather than not in deed
they are con- mitants all fight at the Lord "The wrath for the
God because He visited all his people and brought his people from
idolatry to knowledge of the true God. c To the to pre- serve
you, if you do iniquity, or to punish you, if you do the converse
d He will de- clare by the sharpness of punishment, that he
hates all iniquities. Deu. 10.17. Job 14.19. Aff. 10.24. rom

1.11. gal. 2.6. phd. 4.9. 1.18. 1 pet. 1.17 a The Priests and Levites & Shalbe judge matters according to the words of the Lord f That is, to try whether & mother was done at vawares or at on see purpose, Humb 1:12 deut 4.41. g Manning, & God wode punish them make Sharpe-ly, if this wold one execute lothice singh h Shalbe ch of overfeet of & publish affares of the re- alme f That Shal be- ne the hande- ling of infe- riour canes. h God will af- fit them that do not re a That is, & closerfared & Ammonites in langage & up- pared the Hebrews think that they were & Amitations, but as may up peace by the to verse, they were the Ioh- mans of moiz Seip b Called the dead f: who- re God de- fired, th. fi- ve cates for fane

out to mete him, and said to King Icho- shaphát, a Woldest thou belpe the wic- ket, and loue them that hate the Lord; therefore for this thing & wrath of the Lord is vpon thee.

Neurtheles good things are founde in thee, because thou hast take away the gro- ues out of the land, and hast prepared thine heart to feke God.

So Ichoshaphat dwelt at Ierufalém, & returned and went through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

And he set iudges in the land throughout all the strong cities of Iudáh, citie by citie,

And said to the iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, & he wilbe with you in the cause and iudgement.

Wherefore now let the feare of Lord be vpon you: take hede, & do it: for there is no iniquitie with the Lord our God, nethere respect of persones, nor receiuing of rewarde.

Moreover in Ierufalém did Ichoshaphát set of the Levites, and of the Priests and of the chief of the families of Israel, for the iudgement and cause of the Lord: and they returned to Ierufalém.

And he charged them, saying, Thus Shal ye do in the feare of the Lord faithfully and with a pettite heart.

And in eterle cause that Shal come to you of your brethren that dwel in their cities, betwene blood and blood, betwene lawe and precept, statutes and iudgemets, ye Shal iudge them, and admonish them that they trespass not against the Lord, that & wrath come not vpon you and vpo your brethre. Thus Shal ye do & trespass not. And beholde, Amariáh the Priest Shal e & chief ouer you in all matters of the Lord, & Zebadiáh the sonne of Ishmael, a ruler of the house of Iudáh, Shalbe for all the Kings affaires, & the Levites Shalbe offi- cers before you. Be of courage, and do it, and the Lord Shalbe with the good.

CHAP. XX.

Ichoshaphát and the people pray vnto the Lord. 27 The
marmelous vellere that the Lord gave him against his enemies.
30 His reign and altes.

After this also came the children of Moab and the children of
Ammón, and with them of the Ammonites a- gainst
Ichoshaphát to battel.

The there came that tolde Ichoshaphát, saying, There cometh a
great multitude against thee from beyond: the Sea, out of
Arámi: and beholde, they be in Hazzón Tamár, which is En-
gédi.

And Ichoshaphát feared, and set him selfe
to be the Lord, and proclaimed a fast throughout all Iudáh.

And Iudáh gathered them selues toge- ther to alike counsel of
the Lord: they ca- me eué out of all the cities of Iudáh to in-
quire of the Lord.

And Ichoshaphát stode in the Congrega- cion of Iudáh and
Ierufalém in the house of the Lord before the new cour,

And said, O Lord God of our fathers, at not thou God in
heauen and reignest not thou on all the kingdomes of the heath
& and in thine hand is power and might, & none is able to
withstand thee.

Didest not thou our God cast out the inhabitants of this land
before thy people Israel, and gauest it to the sede of Abta-
biám thy friend for eues

And they dwelt therein, and have buyle thee a Sanctuarie
therein for thy Name, saying,

If euil come vpon vs, as the s' sworde of iudgement, or
pestilence, or famine, we wil stand before this house and in thy
pre- sence (for thy Name is in this house) & wil crye vnto thee
in our tribulation, and thou wilt heare and helpe.

And now beholde, the children of Ammón and Moab, and
moût Seis, by whome thou woldest not let Israel go, when they
came out of the land of Egypt: but they turned aside from
them, and destroyed them not:

Beholde, I say, thei rewarde vs, in coming to cast vs out of
thine inheritance, which thou hast caused vs to inherit.

O our God, wilt thou not iudge them for there is no strength in
vs to stand before this great multitude that cometh against vs,
nether do we know what to do: but our eyes are towarde thee.

And all Iudáh stode before the Lord with their yong ones, their
wives, and their children.

And Iahaziél the sonne of Zechariah the sonne of Benazih, the
sonne of Iciél, the sonne of Mattaniáh, a Leuite of the sonnes

of Asaph was there, vpon whome came: the Spirit of the Lord,
in the maddes of the Congregacion.

And he said, Hearken ye, all Iudáh, & ye inhabitants of
Ierufalém, and thou, King Ichoshaphát: thus faith the Lord
vnto you, Feare you not, nether be afraid for this great
multitude: for the battel is not yours, but Gods.

Tomo: owe go ye downe against them: beholde, they come vp
by the cleft of Ziz, and ye Shal linde them at the end of the
broke before the wildernes of Icucl.

Ye Shal not nede to fight in this battel. And shil, moue not, and
beholde the fal- uacion of the Lord towarde you. o Iudáh,

This decile rish what the feare of the goalce as, & is as a
psyche to starve them to pray, and to depend on Lord, where as
it moweth the wicked sober to ink, after worldly mea- nes &
pollutes, or els to fail two adjures.

d He gooddeh his prayer vpo Gods pour, whereby he is able to
helpe, and also on his meri, which he w, claimed to wid his,
for as a ch as he ha- the once cho- for them and begonne to
there his gra- ces towarde term

1. King 4.17. chap 6.18.

2. Measly, wro- re which com- meth by Gods note iudge-
ment for our sonnes f That is, it is here called vpon, and thou
declares & thy presence and tenour

Deu 2.9. nehem 13.3.

We only put our trust to thee and waste for our delin- rance to
be ha- men That is, be- fore the Arke of & concen.

Which was moved by the Spirit of God to prophesie.

They say against God you to el- be, will e for you

and

God fighteth for Iudáh. II. Chron. Iehorám.

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and Ierufalem, feare ye not, nether be a-fraied: tomorowe go
out against them, and the Lord wilbe with you. 1 The
Iohshaphat bowed down with his face to the earth, and all
Iudah & the inhabitants of Ierufalem fell down before the
Lord, wosfuping the Lord. And the Leuates of the children of
the Kohathites and of the children of the Corbitesfode vp to
prafe the Lord God of Ifrael with a loude voice on his. 20 And
when they arofe early in the morning, they went for the to the
wilderness of Tekoa: & as they departed, Iohshaphat fode and
faid, Heare ye me, o Iudah, and ye inhabitats of Ierufalem: put
your trust in the Lord your God, and ye fhalbe afflu-red: beleue
his o Prophetes, and ye fhal prosper. 21 And whe he had
confulted with the people, and appointed fingers vnto the
Lord, & them that flulde praife him that u in the beautiful

Sanctuarie, in going for the before the men of armes, & faying,
Prafe ye the Lord, for his mercie lafteh for euer, 22 And when
they began to fhoute, and to praife, the Lord laied ambushmets
against the chuldre of Ammon, Moab, and o mout Seir, which
were come against Iudah, and they flewe one another. 23 For
the children of Ammon and Moab rose against the inhabitats
of mount Seir, to flea & to deftroy them: and when they had
made an end of the inhabitats of Seir, euerie one helped to
defroy another. 24 And when Iudah came toward Mizpah in
the wilderness, they loked vnto the mul-titude: and beholde,
the carkefies were fal-len to the earth, and none efcaped. 25
And when Iohshaphat and his people came to take away the
fpoyle of them, thei found amog them in abundance bothe of
fubftance & also of bodies lade with pre-cious jewels, which
thei toke for the fel-ues, til they colde cary nomore: they were
thre dayes in gathering of the fpoile: for it was muche. 26 And
in the fourte day thei 9 affembled them felues in the valley of
Berachah: for thei thei bleffed the Lord: therefore thei called
the name of that place, The vallei of Berachah vnto this day.
27 The euerie man of Iudah & Ierufalem returned with
Iohshaphat their head, to go againe to Ierufalem with ioye: for
the Lord had made the to twoye ouer their enemies. 28 And
they came to Ierufalem with vio-les, and with herpes, and with
trumpets, eurn vnto the hoife of the Lord. 29 And the feare of
God was vpon all the kingdoms of the earth, when they had
beat d that the Lord had focht against the

enemies of Ifrael. So kingdome of Iehofhaphat was qui-et, & his God gaue him ref on eury fide. And Iehofhaphat reigned ouer Iudah, and was fiue & thirtie yere olde, whe he began to reigne: and reigned fiue and twcrie yere in Ierufalem, and his mothers name was Azubah the daughter of Shilhi. And he walked in the waye of Afa his father, and departed not therefrom, doing that which was right in the fight of the Lord. Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fa-tthers. Concerning y ref of the aftes of Ieho-fhaphat firft and laft, beholde, thei are wri ten in the boke of Iehu the fonne of Hanani, which is mencioned in the boke of the Kings of Ifrael. Yet after this did Iehofhaphat King of Iudah ioynne him felfe with Ahaziah King of Ifrael, who was giuen to do euli. And he ioyned with him, to make ship- pes to go to Tarfhi: and thei made the shippes in Ezion Gaber. Then Eliezer the fonne of Dodauah of 1. Kng. 16, 2. Macefah prophecied agaist Iehofhaphat, 1. Kng. 22, 49. faying, Becaufe thou half joyned thy felf with Ahaziah, the Lord hathe broken thy works. and the shippes were broken, that thei were not able to go to Tarfhi. a Thus God wode not be- ne his to yoy- ne in focume with idolaters & wicked me.

CHAP. XXI.

1 Iehofhaphat dyth. 2 Iehorám faccadeth him. 3 Which hyeath his brethre. 4 He was bright to idolatry. 5 And faducess the people 16 He is appressed of the Philistans. 12 His miserable end.

1 Iehofhaphat the flept with his fathers, and was buried with his fathers in the citre of Daud: and Iehorám his fonne reigned in his ftead.

2 And he had brethren the fonnes of Ieho-fhaphat, Azariah, and Iehtel, & Zechariah, and Azariah, and Michaël, & Shephariah. All these were the fonnes of Iehofhaphat King of Ifrael.

3 And their father gaue them great giftes of filuer and of golde, and of precious things, with ftrong cutes in Iudah, but the kingdoms gaue he to Iehorám: for he was the eldest.

4 And Iehorám rose vp vpo the kig dome of his father, and made him felfe ftróg, & flewe all his brethren with the fworde, and also of the princes of Ifrael.

5 Iehorám was two and thirtie vere olde, when he began to reigne; and he reigned eight yere in Ierufalem.

6 And he walked in the waye of the Kings of Ifrael, as the houfe of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euli in the ries of Lord.

a Read chap. 15,7 how by Ifrael is mean Iudah b Kng. 2,16. b
Becue the wicked liue e-uer in care & also art, imbu-tion, they
be-come cruel, & fpre not to murther them, whom by ne-tere
they opht must: to che-rib: defend e Morning of Iudah & ban-
tionin d So that we fe how it ca not be y a fholde iou it with y
wicked & ter- in God. Dd.iii.

Ichorams horrible death. II. Chron.

Ahaziáh slayne 1224

CHAP. XXII.

1 Sam. 7. 12. 2 King 2. 4. 3 2. 1. 4 King 2. 19. Chap 6. 16.

7 Howbeit the Lord wolde not destroy the house of Daud,
because of the covenant that he had made with Daud, and
because he had promised to give a light to him, and to his
sonnes for ever.

8 In his dayes Edom rebelled fro vnder the hand of Iudáh, and
made a King ouer them.

9 And Ichorám wêt forthe with his princes, and all his charets
with him: & he rofe vp by night, and fmote Edom, which had
co-passed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the had of Iudáh vnto this
day. the did a Libnah rebell at the fame time from vnder his
hand, because he had forsaken the Lord God of his fathers.

11 Moreouer he made his places in the mountains of Iudáh,
and caused the inhabitants of Ierusalém fo commit fornicacion,
and compelled Iudáh thereto.

12 And there came a writing to him from a Eliáh the Prophet,
saying, Thus faith the Lord God of Daud thy father, because
thou hast not walked in the waves of Iehofhaphát thy father,
nor in the waves of Afa King of Iudáh,

13 But hast walked in the way of the Kings of Israel, and hast
made Iudáh and the inhabitants of Ierusalém to go a whoring,
as the house of Aháb went a whoring, and hast also slease thy
brethré of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil y Lord smite thy people,
and thy children, & thy wines, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy
bowels, vntl a thy bowels fall out for the disease, day by day.

16 So the Lord stirred vp against Ichorám the spirit of the
Philistims, and the Arabians that were beside the Ethiopias.

17 And they came vp into Iudáh, and brake into it, and carried
away all the substance that was found in the Kings house, &
his sonnes also, and his wines, so that there was not a sonne
left him, saue a Iehoaház, the yongest of his sonnes.

18 And after all this, the Lord fmote him in his bowels with an incurable disease.

19 And in process of time, even after the end of two yeres, his guttes fell out with his disease: so he dyed of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yere, and lived without being desired: yet they buryed him in the citre of Daud, but not among the sepulchres of the Kings.

1 Read 2 King. 8. 22.

2 Morning, 10 berne, because that the idolater bretheth younes with God, as deeth the abulstress to her housband 3 Some thimbe that this was Aliáh, so called, because he had the Spirit in abundance, as had Aliáh.

4 We se this example daily promised vp them that fall away from God, and become idolater and more heret of their brethré. There were other Arabians in Africa Southward. toward Egypt. Called also Ahaziáh, as Chap 12. 1, or Azariah, yet 4.

5 That is, as some wine, he was not regarded, but opposed for his wit Iudáh & idolater: so that his sonne reigned in yeres,

this father yet lying without sinner & after his fathers death he was coloured to reigne fall, as Chap 12. 2.

6 So the Lord stirred vp against Ichorám the spirit of the Philistims, and the Arabians that were beside the Ethiopias.

7 And they came vp into Iudáh, and brake into it, and carried away all the substance that was found in the Kings house, & his sonnes also, and his wines, so that there was not a sonne left him, saue a Iehoaház, the yongest of his sonnes.

8 And after all this, the Lord fmote him in his bowels with an incurable disease.

9 And in process of time, even after the end of two yeres, his guttes fell out with his disease: so he dyed of sore diseases: & his people made no burning for him like the burning of his fathers.

10 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yere, and lived without being desired: yet they buried him in the citre of Daud, but not among the sepulchres of the Kings.

1 Ahazáh reigneth after Ichorám. 2 Iohí King of Israel hylleth Ahazáh to Athaliáh putteth to death all the Kings image 11 Iohíh efeapeth.

2 And the inhabitants of Ierusalém made Ahaziáh his yogest sonne Kig in his stead: for the armie y came with the Arabians to the camp, had slease all the eldest: therefore Ahaziáh the sonne of Ichorám King of Iudáh reigned.

3 Two and foury yere olde was Ahaziáh whe he began to reigne, & he reigned one yere in Ierusalém. and his mothers name was Athaliáh the daughter of Omri.

4 He walked also in the waves of the house of Aháb: for his mother counseled him to do wickedly.

5 Wherefore he did euil in the sight of the Lord, like the house of Aháb: for they were his counselors after the death of his fathers, to his destruction.

6 And he walked after their counsel, and went with Ichorám the sonne of Aháb King of Israel to sight against Hazael King of Arám at Ramóth Gileád: and the Aramites fmote Iorám.

7 And he returned to be healed in Izreél, because of the wounds wherewith they had wounded him at Ramáh, when he fogh with Hazael King of Arám. Now Azariah the sonne of Ichorám King of Iudáh went down to se Ichorám the sonne of Aháb at Izreél, because he was diseased.

8 And the destruction of Ahaziáh came of God in that he wêt to Iorám: for when he was come, he went forthe with Ichorám

against Ichú the sonne of Nimshí, who me the Lord had
anoointed to destroy the house of Aháb.

9 Therefore when Ichú executed judgement upon the house of
Aháb, and foode the princes of Iudáh and the sonnes of the
brethren of Ahaziáh that waited on Ahaziáh, he slewe them
also.

10 And he foght Ahaziáh, and they caught hi where he was hid
in Samaria, & brought him to Ichú, and slewe him, and buried
him, because, said then, he is the sonne of a Iehofhaphát,
which foght the Lord with all his heart. So the house of
Ahaziáh was not able to reteine the kingdom.

11 Therefore when Athaliáh the mother of Ahaziáh sawe that
her sonne was dead, she arose and destroyed all the Kings se-
de of the house of Iudáh.

12 But Iehofhabeáth the daughter of the King, toke Iosáth the
sonne of Ahaziáh, and stale him from among the Kings
sonnes, that sfulde be slease, and put him and his nurse in the
bed chamber: so Iehofhabeáth the daughter of Kig Ichorám the
wife of Iehoiadá the Priest (for she

1 Kírg. 2. 24.

2 Mornog, the Philistim.

3 Read Chap. 10. 20.

4 That is, as

4 that the death

of his father.

5 She was A-

5 Iube daughter,

who was

the sonne of

Omri.

6 He sleweth,

that it was

neces followed

that the rulers

are fothe as

their counse-

ters be, & that

there can not

be a good Kig,

that suffered
wicked coun-
sealers.

7 He sleweth,
that it was
neces followed
that the rulers
are fothe as
their counse-
ters be, & that
there can not
be a good Kig,
that suffered
wicked coun-
sealers.

8 He sleweth,
that it was

neces followed
that the rulers
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ters be, & that
there can not
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are fothe as
their counse-
ters be, & that
there can not
be a good Kig,
that suffered
wicked coun-
sealers.

12 He sleweth,
that it was
neces followed
that the rulers
are fothe as

their counse-

was

Iehoidáthe Priest.

II.Chron. Ioáh anointed King 4058

was the sister of Ahaziáh) hid him from Athaliáh: so she slewe him not.

1 Meaning, in the chamber, where the Priests and Levites are, & kept their courses weekly in a Triple h To wit, of Iudáh

2 King.11.4. 1 a. Of the res- gate of Acha- liáh, or after g death of Aha- tiáh.

b Meaning of Iudáh & Bn- 1000 read why they are called Israel, Chap.15.17

2 Sam 9.12. 1 king.2.4. chap.21.7.

3 King.11.4. a Which was the chief gate of the Temple toward g Gai

d Meaning, make any in mules or to hinder their enterprise.

e Which had finished their course on the Sabbath, & to the other part moved to keep their turns.

f Meaning, the noble holy place where g Artu ftode.

12 And he was with them hid in the house of God six yeres,
whiles Athaliáh reigned ouer the b land.

CHAP. XXIII.

1 Ioáh the some of Ahaziáh is made King. 2 Atha- liáh is put to
death 17 The Temple of Baal is destroyed. 18 Iehoiadá
appointed ministers on the Temple.

A Nd a in the leuente yere Iehoiadá waxed bolde, and toke the
capta- nes of hundreths, to wit, Azeriáh the sonne of Ierohám,
and Ithmaél the sonne of Ie- hohanán, and Azariáh the sonne
of Obéd, and Maasiáh the sonne of Adaiáh, and E- liíhaphát
the sonne of Zichri in covenant with him.

2 And they went about in Iudáh, & gathe- red the Leuites out
of all the cities of Iu- dáh, and the chief fathers b of Israel: and
they came to Ierusalém.

3 And all the Congregation made a cou- nant with the King in
the house of God: & he said vnto them, Beholde, the Kings
sonne muste reigne, as g Lord hathe said of the sonnes of
Dauid.

4 This is it that ye shal do, The third parte of you that come on
the Sabbath of the Priests, and the Leuites, shalbe porters of
the dotes.

5 And another third parte towards the Kings house, and another third parte at the g gate of the c fundacion, and all the people shalbe in g courtes of the hou- se of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shal go in, for they are holy: but all the people shal kepe the watch of the Lord.

7 And the Leuites shal compaffe the Kig round about, and euerie má with his wea- pon in his hand, and he that entreth s in- to the house, shalbe sleane, and be you, with the King, when he commeth in, and when he goeth out.

8 So the Leuites and all Iudáh did accor- ding to all things that Iehoiadá the Pri- est had commanded, and toke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiadá the Priest did not discharge the courses.

9 And Iehoiadá the Priest deluered to the captaines of hundreths speares, and shields, and bucklers which had bene King Dauds, and were in the house of God.

10 And he caused all the people to shad (eue- rie man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the King.

11 Then they brought out the Kings son- ne, and put vpon him the crowne and ga- ne him the s testimonie, and made him

King. And Iehoiadá and his sonnes anointed him, and said,
God saue the King.

12 But when Athaliáh heard the noise of the people running
and praising the King, she came to the people into the house of
the Lord.

13 And whe she loked, beholde, the King stode by his pillar at
the entring in, & the princes & the trumpets by the King, & all
the people of the land retoyced, and blewe the trumpets, and
the singers were with instruments of musike, and they that
colde sing praise: then Athaliáh rent her cloches, and said, b
Treason, treason.

14 Then Iehoiadá the Priest brought out the captaines of
hundreths that were go- uerners of the hoste, and said vnto
them, Haue her forthe of the ranges, & he that followeth her,
let him dye by g fwarde: for the Priest had said, Slea her not in
the house of the Lord.

15 So they layed hands on her: and when she was come to the
entring of the horse- gate by the Kings house, they slewe her
there.

16 And Iehoiadá made a c covenant be- twene him, and all the
people, and the King, that they wolde be the Lords peo- ple.

17 And all the people went to the house of Baal, and destroyed
it, and brake his al- tars and his images, and slewe a Mat- tán

the Priest of Baal before the altars.

18 And Iehoiadá appointed officers for the house of the Lord, under the hands of the Priests and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, shulde entre in.

20 And he toke the captaines of hundreths, and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through a the hie gate of the Kings house, and sit the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, & the citie was quiet, after that the i had sleane Athaiah with the fwarde.

CHAP. XXIII.

4 Ioáh repasreth the house of the Lord 17 After the death of Iehoiada he falleth to idolatry 21 He smuts to death Zechariah the Trophes 22 Iusáh is killed

g That is, the bote of the Law, or as some read, they put vpon him his royal appa-eel.

Or, seue the King standing.

b Declaring her vizle ljudéam, which having vntoity, & by marther relo- ped the crow- ne, wolde did haue defeated the true poffes son, and there- sore called true obediere, treason.

c To seyas & her parrie, & to masterine her anouriste.

b That they wolde onely ferue him and renounce all idolatry

According to their covenant made to the Lord

in as the Lord commanded in his Lawe bo- che for the per sone and allso the citie. Deu. 15.9 & 15. Or, charge.

Nemb.11.4.

a Which was the principal g- te, that the king might be sone of all the people.

b For where a tyrant & an idolatry ring- oeth, here can be no quiet-

ner for g pla- gors of God are ever using such people.

Dd.111.

Taxes proclaimed.

II. Chron.

Ioáh fleane 6/1224

2. King. 12, 1.

of his own felixes to After him resigneth. Am a. sch.

I Oath was feuen yere olde when he began to reigne, and he reigned fourite yere in Ierufalém: and his mothers name was Zubiáh of Beel-sheba.

3 And Ioáfh did vprightly in the fight of the Lord, all the dayes of a Iehoiadá the Priſt.

4 And Iehoiadá toke him two wiues, and he begate ſonnes and daughters.

5 And afterward it came into Ioáfh minde, to renew the houſe of the Lord.

And he aſſembled the Priſtes and the Leuites, & ſaid to them, Go out vnto the cities of Iudáh, and gather of all Iſraél money to repaire the houſe of your God, from yere to yere, and haſte the thing: but the Leuites haſted not.

6 Therefore the King called Iehoiadá, the chief, and ſaid vnto him, Why haſt thou not required of the Leuites to bring in out of Iudáh and Ierufalém the taxe of Moſes the ſeruant of the Lord, and of the Congregation of Iſraél, for the Tabernacle of the teſtimonie

7 For wicked Achaiaſh, or her children brake vp the houſe of God: and all the things that were dedicate for the houſe of the

Lord, did thei beftowe vpon Baa- lim.

8 Therefore the King commanded, and they made a cheft, and fet it at the gate of the houfe of the Lord.

9 And they made proclamacion through Iudáh and Ierufalém, to bring vnto the Lord the taxe of Mofes the feruant of God, laid vpon Ifraél in the wilder- nes.

10 And all the princes and all the people reioyced, and brought in, and caft into the cheft, vntil they had finifhed.

11 And when it was time, thei broght the cheft vnto the Kings officer by the hand of the Leuites: and when they fawe that there was much filuer, then Kings Scri- be (& one appointed by his Prift) came and emptied the cheft, and toke it, and carried it to his place againe: thus they did day by day, and gathered filuer in abundance.

12 And the King and Iehoiadá gaue it to fuche as did the labour or worke in the houfe of the Lord, and hyréd mafons and carpenters to repaire the houfe of the Lord: they gaue it alfo to workers of yron and brafte, to repaire the houfe of the Lord.

13 So the workemen wrought, and the worke "amended through their hands: and they reftored the houfe of God to his ftate, & ftrengthened it.

14 And when they had finished it, they brought the rest of the silver before the

King and Jehoiadá, and he made thereof vessels for the house of the Lord, even vessels to minister, both mortars & incense cups, and vessels of gold, and of silver: and they offered burnt offerings in the house of the Lord continually all the days of Jehoiadá.

15 But Jehoiadá waxed old, and was full of days and died. An hundred and thirtie yere old he was when he died.

16 And they buried him in the city of David with the Kings, because he had done good in Israel, and toward God and his house.

17 And after the death of Jehoiadá, came the princes of Judah, and did rebellion to the King, & the King hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe unto the Lord: and they made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Ze- chariah the sonne of Iehoiadá the Priest, which stood abone the people, and said vnto them, Thus saith God, Why trans- gresse ye the commandements of Lord. surely it stand not proper: because ye ha- ue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the command- ment of the King, in the court of the house of the Lord.

22 Thus Ioásh the King remembered not kindness which Iehoiadá his father had done to him, but slew his sonne. And when he dyed, he said, The Lord oke vpó it, & require it.

23 And when the yere was out, the hoste of Arám came vp against him, and they came against Iudáh and Ierusalém, & destroyed all the princes of the people of the people, and sent all the spoile of them vnto the King of Damafcus.

24 Though the armie of Arám came with a small company of men, yet the Lord delivered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Ioásh.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the children of Iehoiada the Priest, and slew him on his bed, and he dyed, and they buried him in the ci- tie of Dauid: but they buried him not in

For the wile- ted Kings me prececutors and Achaiah had deftrated the veftils of the Temple, or turned the to of vifs of their idoles.

b Signifying, that thei col- de not honour bl to moche, who had fo ex- celluly fer- ued in your be of Lord, and in the af- ftures of him minn wealth Which were ftatters, and know now the King was deftient of his who did war- che our him as a father, & therefore brought him to mofte vile id- latere

b They toke beauf it earth and all cream it to wines, that except they returned to the Lord, he wolde mofte givenfelfly pro- nufh their refi- delitie & rebel- lion.

In a place e- bone the poo- ple to the re- fe he might be heard in There is no rage fo could it beftely as of them who hearers God harbchar deuſd, and deſtve more in ſuperſtion & idolature, then in the true ſer- vice of God & pure ſimplici- tion of his wor- de

a ſtrange my death & repul- remy blood at your hands or he ſpeaketh that by pro- phreſis, becau- ſe he knew that God wol- de do it. This Zacharia is al- ſo call'd the ſonne of Bura- chie Mar 21, by, hocue his programmes were Idáh. Be rucháh, Ieho- iadá. &c.

o That is, re- proved & chec- ted him, and handed him reproully p Meinig Za- charie & was one of Iehoi- dan ſom, a it a Prophet of the Lord.

the

b Who was a faithful cou- feler, and go- terred him by the worde of God. Or, gaue him tunwiser.

b He meaneth not the ten tri- ben, but only the verities of Iudáh and Beauam.

c For he was the his Prift. Eind. 20, 1.

d The Scribe- re doeth ter- me her chre, he came ſhe was a cruel mur- therer, and a hlaſphemous idolaterfa

a. King. 12, 2.

Eind. 20, 13.

e Iodá at wa- reinaſtful me, whome the King had ap- pounded for that master.

f Signifying, & this thing was none by adju- fe and counſel, and not by a- ny one was at- feſtion.

"She a medi- ne was upon the worke, weaſt, to me reſpated.

Amaziáh.

II. Chron. Iudahs foyle. 201407/1224

the ſepulchies of the Kings.

26 An i these are they that conspired againt him, Zabád the stone of Shimráth an Ammoniteille, and Ichozabád the stone of Shimrith a Moabiteille.

q That is, concavity his son ner, &c r That is, the reparation.

27 But q his sonnes, and the summe of the taxe gathered by him, and the s fundacion of the house of God, beholde, they are written in the stone of the boke of the Kings. And Amaziáh his sonne reigned in his stead.

CHAP. XXV.

3 Amaziáh puteth them to death which some his father to He sendeth back, them of Israel 11 He overcame the Edomites. 14 He fallish to siddarve 17 And Iudáh King of Israel overcommeth Amaziáh. 27 He is slayne by a unisperance.

2 Amaziáh was fine and twentie yere: oide, when he began to reigne, & he reigned nine and twentie yere in 2 Ierufalém: & his mothers name was Ichoadbán, of Ierufalém.

2 King 14.2.

a Meaning, in respect of his predecessor, after, about he had his imperfections.

Deut 24.16. 2 King 14.6. 1000-1130.

1.1.10.10.10.10.10.10.10.10.10.10.10.10.10.10.10.
10.10.10.10.10.10.10.10.10.10.10.10.10.10.10

d That is, out of the ten tri-bes, which had separated them
'close before, boake from God and their true

If thou wite not gone erode to my wor-

2 And he did v up rightly in the eyes of the Lord, but not with
a peisite heart.

4 But he slewe not their children, not did, as it is written in the Law, or in the booke of Moses, where the Lord commanded, saying, "The fathers shall not dye for the children, neither shall the children dye for the fathers, but euerie man shall dye for his owne sinne.

5 And Amaziáh assembled Iudáh, and made them captaines ouer thoufands, & captaines ouer hundredths according to the houf.s of their fathers, throughout all Iudáh and Beguansin: & he nombled them from twentie yere olde and aboue, and founde among them thre hundreth thou-fand chosen me, to go forthe to the warre, and to handle speare and shield.

6 He hyred also an hundreth thoufand valiant men out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

9 If not, go thou on, do it, make thy selfe stt og to the battel, but God shall make thee fall before y enemie: for God hathe power to helpe, and to cast downe.

9 And Amaziáh said to the man of God, What shall we do then for the hundreth talents, & I have given to the hoste of Israel? Then y man of God answered, The Lord is able to s give thee more then this.

10 So Amaziáh separated the, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against

Iudáh, and they returned to their places with great angre.

11 Then Amaziáh was encouraged, and led for the his people, & went to the salt valley, and smote of the children of Seir, ten thoufand.

12 And other ten thoufand did the children of Iudáh take alue, and caryed them to the toppe of a rocke, and cast the downe from the toppe of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziáh sent away, that they shulde not go with his people to battel, fell vpon the cities of Iudáh from Samaria vnto Beth-horón, and smote thre thoufand of them, and toke mucche spoyle.

14 Now after that Amaziáh was come fro the slaughter of the Edomites, he bioght the gods of the children of Seir, and set them vp to be his gods, and worshiped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziáh, and sent vnto him a Prophet, which said vnto him, Why hast y foght the gods of the people, which were not able to deliver their owne people out of thine hand?

16 And as he talked with him, he said vnto him, Have they made thee y Kings counfeler cease thou: why shulde they smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroye thee, because thou hast done this, and hast not obeyed my counfel.

17 Then Amaziáh King of Iudáh toke counfel, and sent to Ioáth the sonne of Ichoahaz, the sonne of Iehá King of Israel, saying, Come, let vs se one another in the face.

18 But Ioáth King of Israel sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanon, sent to the cedre that is in Lebanon, saying, "Give thy daughter to my sonne to wife: & the wilde beast that was in Lebanon went & trode downe the thistle.

19 Thou thinkest: lo, thou hast smiten Edóm, and thine heart lifeth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

20 But Amaziáh wolde not hear: for it was of God, that he might deliuer them into his hand, because they had foght the gods of Edóm.

21 So Ioáth the King of Israel went vp: & he, and Amaziáh King of Iudáh sawe one another in the face at Bethshemeh, which is in Iudáh.

22 And Iudáh was put to the worfe before Israel, and they fled euerie man to his tents.

b For the ten means who David had brought to behold, rebelled under Icho- rám Ichoa- phato loune : In the 2. Rig

14.7 this rock he is called y cattie Sela b That is, the hudreth
thou- fand of Israel.

I Thus where he shulde ha- ne given the praise to God for his
benef- ter and great vishore, he fel from God, and did most
vish- dish-one fel. in He proueth that whatino- ner can not la-
ve h! false, one his worfhi- pers, as on God but on idole n
Meaning, the King

o So hard it is for the car- nal man to be admonished for his
fame, that he conf- ucts, mocheth & threareneh him that war-
neth him vea, imprisoneth him & puteth him to death, 2 Chro
id, 10 & 18, 16 & 24, 21

p That is, let vs trye y mit- ter haid to have for ye n as oikmed,
th t the armie of the Israel- to whom he had in wages, &
dimise by the counfel of the Prophet, had destroyed certaine of
the cities of Ju- dah

2 King 14.9. q That God of times pla- gueth by those mianes,
who- ren me more truff, to reache them to have their recourse
only to him and to sheve his s dymnely mouth their heirs to
fill- loue y wrath shulde their destruction.

Ecd.

Vzziáh.

II. Chron.

Vzziahs leproffe

Morning the luceffers of Obéd Edómi for the houle here the name of the chief father.

a. King. 24. 25

23 But Ioáfh the King of Ifraél toke Ama-ziáh King of Iudáh, the fonne of Ioáfh, the fonne of Iehoaház in Bethlfhéméfh, & broght him to Ierufalém, & brake downe the wall of Ierufalém, from the gate of E-phiáim vnto the corner gate, foure hundredreth cubites.

24 And he toke all the golde and the filuer, and all the veffels that were founde in the houle of God with Obéd Edóm, and in the treafures of the Kings houle, and the children that were in hollage, & returned to Samaria.

25 And Amaziáh the fonne of Ioáfh Kíg of Iudáh lued after the death of Ioáfh fonne of Iehoaház King of Ifraél, fiftene yere.

26 Cócerning the reft of the actes of Ama-ziáh firft & laft, are they not written in the boke of the Kings of Iudáh and Ifraél.

27 Now after the time that Amaziáh did turne away from the Lord, they wrought treafon againft him in Ierufalém: & when he was fled to Lachifh, thei fet to Lachifh after him, and fieve him there.

28 And thei broght him vpon horfes, & bu-ryed him with his fathers in the cite of Iudáh.

CHAP. XXVI.

9.2 Vzziáh obeying the Lord, prospereth to his enterpri-fes. 10 He waseth proud & ufurpath the Prifets: ffi-ze. 11 The Lord plegaeth him to The Prifets drone him out of the Temple, & conclude him out of the Lord's houfe. 12 His buried, and his fucceffour.

a. King. 24. 25 a. Call. 4 alfo Azariáh.

b. He fortified is and made it through the ci- ne was, alfo called Eliáh & Elarba, once to y red tea & King. 25. 26

4. This was one that Ze- chariáh that was the fonne of Iehoaház, but fome o- ther Prophet of that name & Por God wa- ner forthwith any I fabneh vnto him, and therefore man is the caufe of his owne def- ignition.

a. Then Iachal paged tribute to figne of fob- liftme.

1. Henall ye people of Iudáh toke Vz-ziáh, which was fixtene yere olde, & made him King in the ftead of his father Amaziáh.

2. He buylt Elóth, & reftored it to Iudáh after that the King fleep with his fathers. * Sixtene yere olde was Vzziáh,

when he began to reigne, and he reigned two and fiftie yere in Ierufalém, and his mothers name was Iecolráh of Ierufalém.

3. And he did vprightly in the fight of the Lord, according to all that his father A-maziáh did.
4. And he foght God in the dayes of Ze-chariáh (which vnderftode the vifions of God) and when as he foght the Lord, God made him to prosper.
5. For he went for the and foght againft the Philiftims, and brake downe the wall of Gath, and the wall of Iabnéh, and the wall of Alhdód, and buylt cities in Alhdód, and among the Philiftims.
6. And God helped him againft the Phili-ftims, and againft the Arabians that dwelt in Gur-báal and Hammeunim.
7. And the Ammonites gave geftres to Vz-ziáh, and his name fpred to the entring in of Egypt: for he did moſte valiantly.
8. Moreouer Vzziáh buylt towres in Ieru-
falém at the corner gate, and at the valley gate, & at the t
turning, and made them ſtrong.
10. And he buylt towres in the wildernes, and digged many
ciſternes: for he had mucche cartel bothe in the valleys and

plaines, plowmen, and dreflers of vines in the mouffiftmes,
and in a Carmél: for he loued houl bandiie.

11. Vzziáh had alfo an hofte of fighting me that wét out to
warré by bádés, according to the counte of their number
vnder the hand of Ierél the fcribe, and Maaferiáh the ruler,
v vnder the hand of Hananiáh, one of the Kings captaines.
12. The whole h number of the chief of the families of the
valiát men were two thou-fand and fix hundreth.
13. And vnder their hand was the armie for warre, the hundreth
and feuen thoufand, and fiue hundreth that foght valiantly
to helpe the King againft the enemie.
14. And Vzziáh prepared them throughout all the hofte, fthelds,
and fpeares, and hel-mets, and brigandines, and bowes, and
fto-nes to fling.
15. He made alfo verie artificial engins in Ierufalém, to be
vpon the towres and vpe the corners, to fhore arowes and
gieat fto-nes: and his name fpred farre abioade, be-caufe
God did helpe him merucloufly, til he was mightie.
16. But when he was ftrong, his heart was lift vp to his
deftruction: for he tranfgref-ted againft the Lord his God, &
went vnto the Temple of the Lord to burne incenfe vpon the
altar of incenfe.

17. And Azariáh y Prift went in after him, and with him foure
fcore Prifts of the Lord, valiant m.in.
18. And they withftode Vzziáh the King, & laid vnto him, a It
perteineeth not to thee, Vzziáh, to burne incenfe vnto the
Lord, but to y Prifts the fonnes of Aarón, that are
consecrated for to offer incenfe: b go fon the of the
Sanctuarie: for thou haft trálgreffed, and thou fhalt haue
none honour of the Lord God.
19. Then Vzziáh was wroth, and had incen-fe in his hand to
burne it: & whale he was wroth with the Prifts, the leproffe
rofe vp in his forehead before the Prifts in the houfe of the
Lord bñde the incéfe altar.
20. And whé Azariáh the chief Prift with all the Prifts looked
vpon him, beholde, he was leprout in his forehead, and
they caufed him haftely to departe thince: and he was euen
compelle l to go out, becaufe the Lord had fmiten him.
21. And Vzziáh the King was a lepre vnto the day of his death,
and dwelt as a lepre in an houfe aparte, becaufe he was cut
of fcó the houfe of the Lord: & Iothám his fonne

Nohom. 3. 29. & 20 f Where as y walle or con- re turneith. *
20. 30.

g That is, in mount Carmel, men th. wor- de fignifch, in the
ftructift field it is alfo talim for a greue care of come, when it is

fuf, as Leut. 3. 29.

h Of y chief officers of the Kings houfe, no of the cap- taines and ire- geants for warre.

the eagle by the I. 20. 30. 31. & to our man.

i Thus prof- perme caufifh men to truft in them ficher, & by forp. ring him, which is th. enter the reef, procure their owes per dictim.

k Though his cule fented to be good & alfo his inten- cilly, it be cau- fe they were not governed by the words of God, he did wickedly, and was therefore bothe neftely rafted & alfo punished.

fonne

2. King. 25. 2. According to the com- diment of the Lord, Lent.

3. 29.

Iothám.

II. Chron. Ifraels crueltie.

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m And there- fore was bu- ryed sparce in the time field, but not in the same fe- palthis a sh his predces- ters

2. King 11.33

a Yo wrt, to of fer in cwt, a- gain f w orde of God, which thirg
is ipuké in the chuen- dation of Io- thám

b 1h.y were not cleane pur ged from ido- lattie

c Which was fix score cubi- tes her, it was for the bright called
Ophel a was it? 'Balt gore, and men- con is made of it, ch' p
1.4 "Sir Cern.

Or, yrrly

d He Sheweth that all prof- p rite cometh of God, who neuer
faileth, when we put our trial in him.

2. King 10.2. Or, predces- ter

a He was an idolatre, like them. b As the ido- lates have ere
some chief idoles, who a- re as patron: des were the- fe
Baalim) th have they o- thers which are inferior & do represent
great idoles

fonne ruled ouer the Kings houfe, and iud- ged the people of
the land.

22 Concerning the reft of the actes of Vz- ziáh, firft and laft,
did Ifaiáh the Prophet the fonne of Amóz write.

23 So Vzziáh fl pt with his fathers, and they buryed him with
his father's in the field of the buryal, which pertained to the

Kings: for they faid, He m is a lepre. And Iothám his fonne reigned in his ftead.

CHAP. XXVII.

1 Iothám reigneth, and ouerfioneth the Ammonites 2 Hu reigne Crdeath. 3 Aház in fonne reigneth in his ftead.

I Othám b was fyue & twentie yere olde when he began to reigne, and reigned fixtene yere in Ierufalém, and his mothers name was Ierufiáh the daughter of Za- dók.

2 And he did vprightly in the fight of the Lord according to all that his father Vz- ziah did, faue that he entred not into the 4 Temple of the Lord, and the people did yet b corrupt their wares.

He buylt the bye c gate of the houfe of the Lord, and he buylt very muche on the wall of the caftel.

5 Moreover he buylt cities in the moun- taines of Iudáh, and in the forefts he buylt palaces and towers.

And he foght with the King of the chil- dren of Ammón, and preuailed againft them. And the children of Ammón gaue him the fame yere an hundreth talents of filuer, and ten thoufand "meafures of wheat, and ten thoufand of barly: this did the children of Ammón giue him" bohe in the fecond yere and the thud.

So Iothám became mightie d because he directed hi: way
before the Lord his God.

Concerning the reft of the actes of Io- thám, and all his warres
and his wayes, lo, they are writen in the boke of the Kings of
Ifraél, and Iudáh.

He was fyue and twentie yere olde when he began to reigne,
and reigned fixtene yere in Ierufalém.

And Iothám flept with his fathers, and they buryed him in the
citie of Daud: & Aház his fonne reigned in his ftead.

CHAP. XXVIII.

2 Aház an idolater is ginaerion the hands of the Syríks, and the
King of Ifraél. 3 The Prophet reproueth the Ifraelites crueltie.
12 Iudáh is mulffed with enemies. 13 Aház mernafith his
idolatre. 24 Hu death and fuerefiur.

1 Aház b was twentie yere olde when he began to reigne, and
reigned fix- tene yere in Ierufalém, and did not vpri- ghtly in
the fight of the Lord, like Daud his father.

2 But a he walked in the wayes of ý Kings of Ifraél and made
euen molten images for b Baalim:

3 Moreover he burnt incenfe in the valley of Ben-hinnóm, &
burnt his fonn's with fyre, after the abominations of the heathé

whome the Lord had caft out before the children of Ifraél.

4 He facrificed alfo and burnt incenfe in the lie places, and on hilles, and vnder euerie giene trz.

5 Wherefore the Lord his God deliuered him into the hand of the King of the A- ramites, and they fmote him, and toke of his, "manie prifoners, and broght them to Damafcus: and he was alfo deliuered into the hand of the King of Ifraél, which fmote him with a great slaughter.

6 For c Pekah the fonne of Remaliáh, flewe in Iudáh fix fcore thoufand in one day, all "valiant men, becaufe they had forfaken the Lord God of their fathers.

7 And Zichri a 'mightie man of Ephráim flewe Maafciáh the Kings fonne, and Az- rikam the gouernour of the houfe, and El- kanáh the feconde after the King.

8 And the children of Ifraél toke prifoners of their brethren, d two hundreth thou- fand of women, fonnes and daughters, and caryed away muche fpoile of them, and broght the fpoile to Samaria.

9 But there was a Prophet of the Lords, (whofe name was Odéd) and he went out before the hofte that came to Samaria, & faid vnto them, Beholde, e becaufe the Lord God of your fathers is wroth with Iudáh, he haue deliuered them into your

hand, and ye haue flame them in a rage, that reacheth vp to heauen.

10 And now ye purpofe to kepe vnder the children of Iudáh and Ierufalém, as fer- uants and handmaidens vnto you: but are not you fuhe, that f finnes are with you be- fore the Lord your God?

11 Now therefore heaie me, and deliuer the captaines againe, which ye haue také pri- foners of your brethren: for ý fearece wrath of the Lord a toward you.

12 Wherefore cretine of the chief of the children of a Ephráim, Azariáh the fo- ne of Iehohanán, Ferechiáh the fonne of Mefhílk móth, and Iehizkiáh the fonne of Shallúm, and Amafá the fonne of Hadláí, ftode vp againft them that came from the warre,

13 And faid vnto thé, Bring not in the cap- riues hether: for this fhaibe b a finne vpon vs againft the Lord: ye entéd to adde mo- re to our finne: and to our trefpaffe, thogh our trefpaffe be great, & the fearece wrath of God is againft Ifraél.

14 So the armte left the captiues and the fpoile before the princes and all the Con- gregation.

15 And the mé that were f named by name, tofe vp and toke the prifoners, and with Ee.ii.

Or, made them puffe through the fyre as Con- H.6 Jen.18.33.

"Sir, a great captain.

c Who was Kig of Ifraél

"Sir, fonne of fireigh

"Or, gynae.

d Thus by the nube magnor of God Ifraél defroyed Iu- dáh.

e For they thocht th.y had ouercome them by thue owne calizor- nes, & did not confider that God had deli- uered them in- to their bida, becoufe Iu- dáh had offen- ded him f may not God alwel putish you for yme fleves, as we hahe done thofe men for theres, feing yours are greatest

g Which tri- he was now greatest, and had mofe an- turitie.

h God wof not fuffe this fin- ne, which we chom againft him, to be vu- penified.

e Whofe names were rhears- fad before, verf 12.

Ahaz idolatrie.

II. Chron.

Hezekiah 10/1224

h 'Ether for their wounded or warrants.

the spoile clothed all that were naked among them, and arrayed them, and shod them, and gaue them meat and gaue them drink, and 3 anointed them, and caryed all that were feble of them vpon asses, & brought them to Ierichó the citie of Palmetrees to their 1 brethren: so they returned to Samaria.

16 4 At that time did King Aház send vnto the 5 Kings of Aššhúr, to helpe him.

17 (For the Edomites came moreover, and slewe of Iudáh, & caryed away captives.

18 The Philistims also inuaded the cities in the lowe country, and towarde the South of Iudáh, and toke Bethshémesh and Ara- lón, and Gederóth and Shochó, with the villages thereof, & Timnáh, with her vil- lages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudáh, be- cause of Aház King of 1 Israel: for he had broght vengeance vpon Iudáh and had grievously transgressed against the Lord)

20 And Tiglath Pilneeser King of Aššhúr came vnto him who troubled him and did not strengthen him.

21 For Aház "toke a porcion" out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto & King of Aššhúr: yet it helped him not.

22 And in the time of his tribulation did he yet trespassive more against the Lord, (this is King Aház)

23 For he sacrificed vnto the gods of Da- mascus, which 4 plagued him, & he said, Because the gods of the Kings of

Arám helped them, I wil sacrifice vnto them, & they wil 5
helpe me: yet they were his ruine, and of all Israel.

24 And Aház gathered the vessels of the house of God, and
brake the vessels of the house of God, and shut vp the dores of
the house of the Lord, and made him altars in euerie corner of
Ierusalém.

25 And in euerie citie of Iudáh he made his places, to burne
incense vnto other gods, and provoked to angre the Lord God
of his fathers.

26 Concerning the rest of his actes, and all his wayes first and
last, beholde, they are written in the boke of the Kings of
Iudáh, and Israel.

27 And Aház slept with his fathers, & they buryed him in the
citie of Ierusalém, but broght him not vnto the 1 sepulchres of
the Kings of Israel: and Hezekiah his son- ne reigned in his
steady.

CHAP. XXIX.

1. 2 Hezekiah reperath the Temple and advertise the Leuites
of the corruption of religion. 23 The Leuites prepare the
Temple. 24 The King and his princes fa- critics in the
Temple. 25 The Leuites sing praises.

1: The oblation of the people.

1 H Ezekiah began to reigne, when he 2. King 18.1. was fyue
and twentie yere olde, and reigned nine and twentie yere in
Ierusa- lém: and his mothers name was Abitáh the 10.1.1.
daughter of Zechariah.

2 And he did vprightly in the sight of the Lord, according to all
that Daud his fa- ther had done.

3 He opened the 4 dores of the house of 1. Which A- the Lord
in the first yere and in the 5 first 1. Ház had shut moneth of his
reigne, and repared them. 2. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

4 And he broght in the Priests and the Le- nites, and gathered
them into the East 4. This is a streite, notable example for all
princes, first to 5. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

5 And said vnto them, Heare me, ye Leui- tes: sanctifie now
your selues, and sanctifie the house of 1 Lord God of your
fathers, and carye for the 6 the filthines out of the Sanctuarie.
7. Meaning all the idoles, al- tart, grouse & whateomer was
occupied in their serua- ce, and where- with the Te- ple was
pol- lated.

8 For our fathers haue trespassed, and done euil in the eyes of
the Lord our God, and haue forsaken him, and turned away
their faces from the Tabernacle of the Lord, & turned their
backs.

14 And of the sonnes of Hemán, Iehiél, and Shimrí: and of the sonnes of Ieduthún, Shemaíah and Vzziel.

[illegible]

16 And

Sacrifices.

II. Chron. The Pafseouer.

20311/1224

f Fift the pol- lutions and think that A- haz had brought in

g Which con- ceined parts of Marche and parts of April.

We take where the bread was just to order

h By this ma- cer of Ipsethe the kbrew in meant: a cre- ence
Adigice & Ipset, to do a thing, & whf there is no delay Lem. 4,
14.

f For without sprinkling of blood nothing could be sanctified,
like 9, 21 exod 24,8

h That is the King and the kidders, as Icn 4, 15 for they that
odred a finne ofring, most lay their banks upon it, co signiis,

that they had deferred that death, and also that they did
confess to God to be thereby sanctified, Exod 19, 10 2.
Chro 16, 4. I. This thing was not appointed of me, but it was
the commendment of God

in The Psalm which David had appointed I to be long for weeks
going,

16 And the Priests went into the inner parts of the house of
the Lord, to cleanse it, & brought out all the vessels that they
found in the Temple of the Lord; into the court of the house
of the Lord: and the Levites took it, to carry it out unto the
brook Kidron.

17 They began the first day of the first month to sanctify it,
and the eighth day of the month came they to the porch of y
Lord: so they sanctified the house of the Lord in eight days,
and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the King, and said, We have
cleansed all the house of the Lord and the altar of burnt offering,
with all the vessels thereof, & the ' shewbread table, with all
the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when
he reigned, and transgressed, have we prepared and
sanctified: and behold, they are before the altar of the Lord.

20 And Hezekiah the King h rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they broght seuen bullockes, and seuen rams, and seuen lambes, and seuen hegoates, for a s fin offring for the king- dome, and for the fanctuarise, and for Iu- dah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they fl. we the bullockes, and y Priests received the blood, & s sprinkled it vpon the altar: they slewe also the rams & spun- kled the blood vpon the altar, and they slewe the lambes, and they spunkled the blood vpon the altar.

23 Then they broght the hegoates for the sinne offring before the King & the Co- gregacion, k and they lased their hands vpon them.

24 And the Priests slewe them, & with the blood of them they clfd the altar to re- concile all Israel: for the King had commanded for all Israel the burnt offring & the sinne offring.

25 He appointed also the Leuites in the house of the Lord with cymbales, with viol-s, and with harpes, according to the commandement of David, and God the Kings Seer, and Nathan the Proph. t: for the commandement wa by the hand of the Lord, and by the had of his Prophetes. 26 And the Leuites stode with the instru- ments of David, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: & when the burnt offering began, the song of the Lord began with the trumpets, and the instru-

ments n of David King of Israel.

28 And all the Congregation worshiped, singing a song, and they blew the trumpets: all this continued vntil the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselves, and worshiped.

30 The Hezekiah the King & the princes commanded the Leuites to praise the Lord with the words of David, and of Asaph the Seer. so they praised with ioye, and they bowed themselves, and worshiped.

31 And Hezekiah spake, and said, Now ye haue conferred your selves to the Lord: come nere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 An I for fancification sit hundreth bul- lockes, and thie thousand shepe.

34 But the Priests were to sewe, & were not able to slay all the burnt offrings: therefo- re their brethren the Leuites did helpe them, til they had ended the worke, & vn- til other Priests were fancified: for the Le- uites were more vpright in heart to fancifie them selues, then the Priests.

35 And also the burnt offrings were many with the fat of the peace offrings and the drinke offrings for the burnt offering. so the service of the house of the Lord was set in order.

36 Then Hezekiah reioyced & all the peo- ple, that God had made the people so r rea- dy: for the thing was done sodenly.

C H A P. XXX.

c. 1) The keeping of the Pafseouer by the Kings commu-
dement. 2 He exhorteth Israel to turns to the Lord. 3 He preach
for the people 4 His oblatum and the prins. 5. 7 The Leuites
blesse the people

1 And Hezekiah sent to all Israel, and Iudah, and also wrote
letters to E. phraim and Manasleh, that they shulde co- me to
the house of the Lord at Irufalem, to kepe the Pafseouer vnto
the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsel in Ieru- falem to kepe the Pafseouer in the secde- moneth.

3 For thei colde not kepe it at this time, because there were not Priests ynow fan- ctified, nether was the people gathered to Ierufalem.

n Which Da. und La Japp. in ted en orain. f Lord with

o With that praline where- nt mention is made t Chro 16,8
the said your hands

p That is, for the holy of- frings.

q Manag, we- re more sen- tions to set for word the reli- gion.
Lem. 5, 6.

r He sheweth that religion can not peace- de, except God
conce the ho- ure of the peo- ple.

s Meaning all Israel whome Tisgah Palace far had not ta hen
away into the capenite, 2 King 15, 19. b I hugh that oght to
haue done it in the first moneth, 21 Exod 12, 18 nom 9, 1, 7,
15 if any were not cleane, or ela had along tor- net, they might
differ it vnto the seude mo- meth, as Nom. 9, 10.

Ee.iii.

Hezekiahs exhortation.

II. Chron.

The Pafécouer.

c. Fré one end of the land to y other, North and South

d. In fache fort and partich, as God had appointed.

e. He will have compassion on them, and pre- ferent them.

7. Submit your fellow to the Lord, and re- bellie no more.

g. God will not only prefer you, but through your reputation re- fore your bre- ther, which for their fi- nees be gone, into the hun- dred of the con- mon. H. Though the wicked smoke as the first man of God, by whom he cal- lish the two- gettes, when 19, 14, yet the words ex- chute our o'freds in the case of God, I'd He shawth the clyth why some they some much or God's calling, to which he came him. Spent is with the one for it much, their heart, & the other are life to them, shares W. Which de- viareth that we must put away those things where- with God is offended, be- fore we can ferent him o- right. 2. Being there, were  with a little hear here no the prince; & the readers of the people, Chap 15, 26 To me, of the little of the Pafécouer

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from a Beerthéba euen to Dan, that they should come to ke- pe the Pafécouer vnto the Lord God of Israel at Ierufalém: for they had not done it of a great time, & as it was witton.

6 So the poites went with letters by the commission of the King, and his princes, throughout all Israel and Judah, and with the commandment of the King, saying, Ye childeré of Israel, tuine againe vnto the Lord God of Abraham, Iznák, and Israel, and he wil return to the remnant that are escaped of you, out of the hands of the King of Asshúir.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and there- fore he made them desolate, as ye se.

8 Be not ye now stifnecked like your fa- thers, but if giue the had to the Lord & co- me into his Sactuarie, which he hathe fan- ctified for euer, and ferue the Lord your God, and the scarcene of his wrath shal- tume away from you.

9 For if ye returne vnto y Lord, your bre- thren and your children shal finde mercie before them that led them captives, and they shal & returne vnto this land: for the Lord your God is gracious and merciful, and wil not tuine away his face from you, if ye conuert vnto him.

10 So the poites went from citie to citie through the land of Ephraim, and Mana- seh, euen vnto Zebulán: but they haug- ghed them to scone, and mecked them.

11 Ne ertheles duers of Athér, and Ma- našeh, and of Zebulán siomitted them selues and came to Ierufalém.

12 And the hand of God was in Judah, so that he gave them one heart to do the co- mandemet of the King, and of the rulers, according to the words of the Lord.

13 And there assembled to Ierufalém muche people, to kepe the feast of y vancauned bread in the seconde moneth, a very great assembler.

14 And they arose, & toke away the altars that were in Ierufalém: and all those for incense toke they away, and cast them into the broke Kidron.

15 Afterward they shoue the Pafécouer the fourtenate day of the seconde moneth: and the Priests and Leuites were ashamed, and fancified them selues, and broght the burnt offerings into the house of the Lord.

16 And they stode in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, recessed of the hands of the Leuites.

17 Because there were manie in the Cógre- gacion that were not fancified, therefore the Leuites had the charge of the killing of y Pafécouer for all that were not clea- ne, to fancifie it to the Lord.

18 For a multitude of the people, enen a mul- titude of Ephraim, & Manašeh, Issachár & Zebulán had not clenfed them selues, yet did eat the Pafécouer, but not as it was witton:

wherefore Hezekiah prayed for them, saying, The good Lord be merci- ful toward him.

19 That prepareth his whole heart to sike y Lord God, the God of his fathers, hogst he be not clenfed, according to the purificacion of the Sanctuarie.

20 And the Lord heard Hezekiah, & hea- led the people.

21 And the children of Israel that were pre- sent at Ierufalém, kept the feast of the vn- leauened bread seven dayes w great ioye, and the Leuites, and the Priests praised the Lord, day by day, singing with low- de instruments vnto the Lord.

22 And Hezekiah spoke comfortably vnto all y Leuites that had good knowledge to sing vnto the Lord: & they did eat in that feast seven dayes, & offred peace offings, & praised the Lord God of their fathers.

23 And the whole assembler toke counsel to kepe it other seven dayes. So they kept it four dayes with ioye.

24 For Hezekiah King of Judah had giuen to the Congregacion a thousand bul- lockes, and seven thousand shepe. And the princes had giuen to the Congrega- cion a thousand bullockes, and ten thou- sand shepe: and many Priests were fan- ctified.

25 And all the Congregació of Judah re- loyced with the Priests and the Leuites, & all the Congregacion that came out

of Israel, and the strangers that came out of the land of Israel,
& that dwelt in Judah.

26 So there was great ioye in Ierufalém: for since the time of
Silomón the sonne of David King of Israel there was not the
like thing in Ierufalém.

27 Then the Priests and the Leuites aro- se, and blessed the
people, and their voy- ce was heard, and their prayer came vp
vn to heauen, to his holy habitation.

CHAP. XXXI.

2 The people deftvoye idolarrie. 3 Hezekiah apprintech Priests
& Leuites, 4 and proudeth for their thing. 5 He ordeneeth ever
siers to deftvshute to euerie one his- portion.

3 And whil all these thigs were sniffed, all Israel that were
founde in y cities of Judah, went out & brake the images, &
cut downe the groues, & brake downe the hie places, and the
altars through out all Judah & Beniamin, in Ephraim also and
Manašeh,

p. He hoowe, y faith and fince rute at heart was more a- prable
to God, then the observeth of these circum- nes, & there- fore
he prized vnto God to pardon this faure vnto the people, which
did not offent of malice but of ignorance. o That is, did werge
the as purified.

"His Body to the heart.

p. This great libracluse de- cteeth how King, princes & all they, to whom God had he goon where with, right to be one he ready to belowe it in writing for the of Gods glo-

9. According to that which is written No. 6, 25, whil they should dimuf- faith people.

a. According to the chum- ment of the Lord, Deut 7, 25 10th 7, 1. & one 25, 40.

Tithes and offrings.

II. Chron. Prouision for the Priests 1224

b That is, all they which ex met to the Pai- trance.

c That is, in f Temple where this assembled as in a text

Num. 27.4. 6 p.

d The tithes & first frutes for the manned- ce of f Priests and Leuites e That their minder might not be manned- ed with prouision of wor- dely chigs but f they might wholly & cha- refully firm the Lord as published

f Which they had dedicate to the Lord by a v. v. g For the relief of the Priests, Leu- tes, widowes, pupils, fa- cherless, gran-

gers & fuchs as were in ne- ne fute h That praised the Lord,
and prised for all prosperite to his people

i He sheweth that this ple- toons liberals me is expedite for f
manna- ment of the ministers, and that God che- fore prospe-
reth his peo- ple, & meres- seth by his blessing that which is
grief.

“Eve by the Good.

Mansfleh, vntil they had made an end:af- terward all the b
childre of Ifrael retuned euerie ma to his poffefion, into their
ow- ne cities.

2 And Hezekiah appointed the courfes of the Priests and
Leuites by their turnes, e- uerie man according to his office,
befhe Priests & Leuites, for the burnt offrings & peace
offrings, to minister & to giue than- kes, and to praise in the
gates of the ctenis of the Lord.

3 (And the Kings portion was of his ow- ne fubftance for the
burnt offrings, euer for the burnt offrings of the morning & of
the evening, and the burnt offrings for the Sabbaths, and for
the new moones, & for the folemne feaftes, * as it is written in
the Law of the Lord)

4 He commaed alfo the people that dwelt in Ierufalem, to giue
a d parte to the Pri- efts, and Leuites, that they might be e-
couraged in the Law of the Lord.

5 And when the commandment was spread, the children of Israel brought abundance of first fruits, of corn, wine, & oyle, & honey, & of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel & Judah that dwelt in the cities of Judah, they also brought the tithes of bullocks: and sheeps, and the holy tithes that were consecrated unto the Lord their God, & laid them on many heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the fourth month.

8 And when Hezekiah & the princes came, and saw the heaps, they both blessed the Lord and his people Israel.

9 And Hezekiah questioned of the Priests and the Levites concerning the heaps.

10 And Azariah the chief Priest of the house of Zadok answered him, & said, Since the people began to bring the offerings into the house of the Lord, we have eaten & have been satisfied, & there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And carved in the first frutes, and the tithes, & the dedicate things faithfully: & ouer the was Conaniah the Leuite, f chief, and Shimei his brother the seconte.

13 And Iehiél, and Azaziah, & Nahath, & Alahél, & Ierimoth, and Iozabád, and E- liél, and Ifmachiah, and Mahath, and Benaiah were ouerfeers by the apponte- ment of Conaniah, and Shimei his bro- ther, by the comandement of H zechiáh the King, and of Azariah the chief of the houle of God.

14 And Koré the sone of Imnah the Leui- te porter toward the East, was ouer the things f were willingly offred vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand were Edén, & Miniamin, & Ielhúa, & Shemaiah, Amariah, and She- chaniáh, in the cities of the Priests, to di- stribute with fidelitie to their brethré by courses, bothe to the great and small,

16 Their daily porcion: beside their gene- tacion being males from thre yre olde and abouē, euer to all that entered into th- houle of the Lord to their office in the charge, according to their courses:

17 Bothe to the generacio of the Priests af- ter the houle of their fathe, s, & to the Le- uites from twente yere old: & abouē, according to their charge in their cou- ses:

18 And to the generation of all their children, their wives, & their wives and their daughters throughout all the Congregation: for by their fidelity are their partakers of the holy things.

19 Also to the wives of A-tón, the Priests, which were in the fields of suburbs of their cities, in every city the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and uprightly, & truly before the Lord his God.

21 And in all the works that he began for the service of the house of God, both in the Law and in the commandments, to follow his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sennacherib smote Judah. 2 Hezekiah prepared for the war 3 He exhorted the people to put their trust in the Lord 4 Sennacherib blasphemed God. 20 Hezekiah prayed 21 The Angel destroyed the Assyrians, and the King is slain 22 Hezekiah is not thankful toward the Lord, 23 His death.

1 A Fier these things faithfully described, Sennacherib King of Assyria came 2 King 18, 19. and entered into Judah, and

besieged the affricated cities, & thought to "winne them for
occidental, 20. him fulf. Rer. break them vp.

2 When Hezekiah sawe that Sennacherib was com:, & that his
"purpose was to fight" "Ete. faere against I rula'em,

3 Then he took counsell with his princes and his nobles, to
flood the water of the fountains without the citie: and they did
helpe him.

4 So many of the people assembled them selves, and stood all
the fountains, and the river that ran through the middes of the
countie-y, saying, Why shulde the Kings of Affricat come, and
finde much water?

b Who had al- so a portion & alonance in this distri- tion.

1 Mornng, that other by the faithful distr- hutions of the office,
re-sterin one had their parte in the thigs that we- re offred, or
ifs that their wi- nes & che'ded were relieved, because the Le-
uites were faithful in their office, and so depon- ded on them.

Ec.iiii.

Affricat blasphemie.

II. Chron.

Sennacherib flayne: 4/1224

"the he was fier-giband

a He made a double wall b Read 2 Sam 50 c Some read,
fourdes or doggers.

“He foke to there heart.

d That is, the power of man e Thus declar- eth that Hez- kiāh
did once put his trust in God, and yet made him fol- fe strong
and vfed, lawful menace, let he fluidde from totempe God; 3
Kyn. 12, 17. f While he be fleged La- chiāh.

g Thus f whi- led put no dif ferfē be-wa- ne true reli- gion &
falfe, God fluidde- for Hezekiāh only defro- ed idolater &
placed true to ligion that f Populs fiander the iemate of God
for when they defrone idolater, they fay the y they abolish reli-
gion f Thus is his blafphemie, f he wil com- pare the liuig God
to vile t- doles i When man hathe profpe- ristic, he fucil- lach
in pride and chometh him felfe able to reft and converne and
God him foll. h Herein we fe that when f wicked fpeake out of
the fer- uans of God, they care not to blafphere God him foll.
for if they foe red God, they- wide loue his feruans.

“And he toke courage, and buylt all the broken wall, and made
vp the towres, & another wall without, & ieparred a Milló in
the b citte of Daud, and made many c dartes and fluelds.

And he fet captaines of warre ouer the people and assembled
them to him in the broad place of the gate of the citie, and
“fpake comfortably vnto them, faying,

Be ftong and courageous: feare not, ne- ther be afraid for the King of Afhūr, ne- ther for all the multitude that is with him: for there be mo with vs, then is with him.

With him is an a arme of flefh, but with vs is the c Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Heze- kiāh King of Iudāh.

a After this, did Sanneherib King of Af- shūr f. nd his feruants to Ierufalēm (while he was b against Lachifh, and all his domi mon with him) vnto Hezekiāh King of Iu dāh and vnto all Iudāh that were at Ieru- falēm, faying,

20 Thus faith Sanneherib the King of Afhūr, Wherein do ye trust, that ye wil remaine in Ierufalēm, during the flege

21 Docth not Hezekiah entice you to giue ouer your felues vnto death by famine & by thrift, faying, The Lord our God fhall deliuer vs out of the hand of the King of Afhūr

22 Hathe not f fame Hezekiāh take awaie his hie places and his t altars and commā- ded Iudāh and Ierufalēm, faying, Ye fhall wot fup before one altar, and buine incé- fe vpon it

23 Knowe ye not what I and my fathers ha- ue done vnto all the people of other coun- tieies 2 Were the gods of the nations of other lands able to deliuer their land out of mine hand

24 Who is he of all the b gods of thofe na- cion (that my fathers haue deftroied) that colde deliuer his people out of mine hand? that your God ffulde be able to de- liuer you out of mine hand

25 Now therefore let not Hezekiāh decei- ue you, nor feduce you after this forte, ne ther beleue ye him: for none of all f gods of any, nacion or kingdome was able to deliuer his people out of mine hand and out of f hand of my fathers: how muche leffe fhall your gods deliuer you out of mi- ne hand

26 And his feruantes fpake yet more againft the Lord God, & againft his b feruant He- zekiāh.

27 He wrote all foletters, blafpheming the Lord God of Ifraél and fpeaking againft him, faying, As the gods of the nations of other countries colde not deliuer their peo-

ple out of mine hand, fo fhall not the God of Hezekiāh deliuer his people out of mi- ne hand.

28 Then they cryed with a loude voyce in the Iewes fpeache vnto the people of Ie- rufalém that were on the wall, to feare the and to aiftonfth them, that they might ta- ke the citie.

29 Thus they fpake againft the God of Ie- rufalém, as againft the gods of the people of the earth, eum the m workes of mans hands,

30 But Hezekiāh the King, and the Prophet Ifaiāh the sonne of Amóz a praied agaift this and cryed to heauen.

31 And the Lord fent an Angel which de- froied all the valiant men, and the prices and a captaines of the hofte of the King of Afhūr: fo he returned “with fhaime to his owne land. And when he was come in- to the houfe of his god, they that came forthe of his rowne bowels, flewe him the- re with the fworde.

32 So the Lord faued Hezekiāh and the in- habitants of Ierufalém from the hand of Sanneherib King of Afhūr, and from the hand of all other, and mainteined the on euerie fide.

33 And many broght offrings vnto f Lord to Ierufalém, and prefents to Hezekiāh King of Iudāh, fo that he was a magnified in the fight of all nations ffrom thence forthe.

34 In thofe dayes Hezekiāh was ficke vn- to the death, and praied vnto the Lord, who fpake vnto him, and gaue him c a figne.

35 But Hezekiāh did not rendre accordig to the rewarde beftowed vpon him: for his heart f was lift vp, and wrath came vpon him, and vpon Iudāh and Ierufalém.

36 Notwithftanding Hezekiāh humbled him felfe (after that his heart was lifted vp) he and the inhabitants of Ierufalém, and the wrath of the Lord came not vp- on them in the daies of Hezekiāh.

37 Hezekiāh also had exceeding much riches & honour, & he gave him treasures of fil- uer, & of golde, and of precious stones, & of sweet odours, and of floures, and of all pleafant vessels:

38 And of store houses for the increase of wheat, and wine and oyle, and stables for all beasts, and rows for the stables.

39 And he made him cities, and had possession of sheep and oxen in abundance: for God had given him substance exceeding much.

40 This fame Hezekiāh also stopped the upper water springs of c Gihon, and led the freight vnderneath toward the citie of David Westward. so Hezekiāh prospered in all his works.

1 Their words are a riddle a King 18, 7.

m Which was to unfred, more de and anordred by men a This flow- ath when is f b. the cerque in all troubles & dangers.

a To the number of an hundred death hours fence and fion shouland, as a King 19, 10 “fde, won the we of fute. y Menzig, Adramdech, and fmerize his tonnes.

49, gourard.

9 Thus after trouble, God fendeth oftore in all them f portably a nite on him, and of fde, fypin their rich in his mcretes

a-King 20, 1. 1st. 21, 2 c To confirm his faith in Gods premer,
aho declared to him by his Prophet that his fife ffulde be
prolonged fifene yere fife was lif- ed vp with f pride of his vs
there & trea- fures & thew- ed them for an observation to the
ambaffo- dours of Raby ion.

Mr. conges, and barrenner. Mr. pretes.

1 Which alfo was called fi- loe, whereof mencion is ma de 1fa
8,6. 1st. 3-7.

31. But.

Manasseh.

II. Chron.

Amón.

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u Here we se the cause, why the faithful a- re computed, & at
to try whether they have faith or no, and that they may feel the
presence of God, who suffresh them not to be our come by re-
stricte, but in their wake- ness manifest strength.

31 But because of the ambassadours of the princes of Babel,
which sent vnto him to enquire of the wondre that was done in
the land, God left him to a trye him, & to knows all that was in
his heart.

32 Concerning the rest of the actes of He- zekiah, and his goodnes, beholde, the are written in the vision of Ishaiah the Pro- phet, the sonne of Amóz, in the boke of the Kings of Iudáh and Israel.

33 So Hezekiah slept with his fathers, and they buryed him in the highest sepulchre of the sonnes of Daud: and all Iudáh and the inhabitants of Ierusalém did him ho- nour at his death, and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater 9 He caused Iudáh to err. 11 He used away prisoner into Babylon. 12 He prea- eth to the Lord, and is delivered. 13 He abhisheth is dolative, 16 And setteth up true religion 20 He dysth and Amon his sonne succedeth, 24 Whome he ounce servants stay.

2 King. 21, 2. 1 Manasseh was twelve yere olde, & whe he began to reigne, and he reigned sue and siftie yere in Ierusalém:

2 And he did euil in the sight of the Lord, like the abominacions of the heathen, & whome the Lord had cast out before the children of Israel.

3 For he went backe and buylt the hie pla- ces, & which Hezekiah his father had bro- ken downe: & and he set vp altars

for Baa- lim, and made groues, and worshiped all the hoste of the heauen, and serued them.

4 Also he buylt altars in the house of the Lord, whereof the Lord had said, "In Ie- rusalém shal my Name be for euer.

5 And he buylt altars for all the hoste of the heaue in the two courtes of the house of the Lord.

6 And he caused his sonnes to passe through y fyre in the valley of Ben-hin- nóm: he gaue him selfe to witchcraft and to charming, and to sorcerie, and he vfed them that had familiar spirits, and so the- sayers: he did verie muehe euil in y sight of the Lord to angre him.

7 He put also the karued image, which he had made, in the house of God: whereof God had said to Daud and to Salomón his sonne, "In this house & in Ierusalém, which I haue chosen before all the tribes of Israel, wil I put my Name for euer,

8 Nethei wil "I make the foore of Israel to remove any more out of the land which I haue appointed for your fathers, so that they take hede, & do all that I haue com- manded them, according to the Law and statutes and iudgements by the b hand of Moses.

9 So Manasseh made Iudáh and the inha- bitats of Ierusalém to err, & to do worse then the heathen, whome the Lord had

destroyed before the children of Isra-él.

10 And the Lord spake c to Manasseh & to his people, but they wolde not regarde.

11 Wherefore the Lord broght vpon them the captaines of the hoste of the King of Affhúr, which toke Manasseh & put him in setters, and bounte him in chaines, and ca- ryed him to Babel.

12 And when he was in tributació, he pray- ed to the Lord his God, and humbled him selfe greatly before y God of his father,

13 And prayed vnto him, and God was d en- treated of him, and heard his prayer, and broght him againe to Ierusalém into his kingdome: the Manasseh knewe that the Lord was God.

14 Now after this he buylt a wall without the citie of Daud, on the Westside of c Gihón in the valley, eue at the entue of the sift gate, & compassed about Ophel, and raised it very his, and put captaines of warre in all the strong cities of Iudáh.

15 And he toke away the strange gods and the image out of the house of the Lord, and all the altars that he had buylt in the mount of the house of the Lord, and in Ierusalém, and cast them out of the citie.

16 Also he prepared the a altar of y Lord, and sacrificed thereon peace offrings, and of thanks, and commanded Iudáh

to ser- ue the Lord God of Israel.

17 Neuertheles the people did sacrifice shil in the hie places,
but vnto y b Lord their God.

18 Concerning the rest of the actes of Manasseh, and his a
prayer vnto his God, and the wordes of the Seers, that spake to
him in the Name of the Lord God of Is- rael, beholde, the are
written in the boke of the Kings of Israel.

19 And his prayer and how God was intrea- ted of him, and all
his sinne, and his tres- passé, and the places wherein he buylt
hie places, and sit groues and images (before he was humbled)
beholde, they are written in the boke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in
his owne b house: and Amón his sonne reigned in his stead.

21 Amón was two and twentie yere olde, when he began to
reigne, and reigned two yere in Ierusalém.

22 But he did euil in the sight of the Lord, as did Manasseh his
father, for Amón sa- crificed to all the images, which
Manasseh his father had made, and seued them,

23 And he humbled not him self before the Lord, as Manasseh
his father had humbled him selfe: but this Amón trespassed
more and more.

24 And his servants & conspired against him, and slewe him in his owne house.

c Meaning, by his Prophets, but their hearts were not touched to be- loue & repaid without the & the preaching of the worse taketh no pleasures.

d Thus afflicted giveth understanding for he that hath God in his affluence, now in his misfortune he seeketh vengeance to him

e Read Chap. Hicn. f Read Chap. 27:1-

g Which Solomon had commanded to be made.

h That by ignorance they were deceived thinking it not long to hope the altars, so that they worshipped God: but it is idolatry to worship God and together a life then he has appointed

i Which albert that it is not continued in the Shrew, yet because it is here mentioned & is wroth in the Grebe, we have placed it in the end of this house. 27:1, No. 21.

k Because he had so humble intended against the Lord, they did not be in him in it, if they of the king, but in the garden of the kings house.

Fli.

Iosáh.

II. Chron.

The Law found.

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25 But the people of the land flewe all the that had conspired against King Amón: and the people of the land made Iosáh his sonne King in his stead.

CHAP. XXXIII.

a Iosáh destroyeth the idoles, 2. And reffereth the Temple. 1a The body of the Law is found. 21 He foredeth to Huldáh the prophetess for counsel. 27 God beareth his prayer. 11 His maketh a covenant with God.

a. King 21.1.

a He followed Daud in all pounds that he followed Lord.

b When he was his three- ye yee old, he shewed him felfe zealous of God's glo- rus, & at twf- me yee old he abulfified idolatry and reffered from religion: a Which shew- eth that he wold: fe the reformation of his own eist.

d Read 2. Kig. 21.2.

e This great scale of this godlie King f bohe God set- eth forth as an example & patente to o- ther Kings & orders, to rea- che

the what God requireth of them. e. King 21.3.

the, the inter- and to Ierufal- lem, meaning, Chaphan, &c.

I Osáh was eight yee old whé he be- gan to reigne, and he reigned in Ieru- sálem one and thirtie yere.

2 And he did vprightly in the fight of the Lord, and walked in the wayes of a Daud his father, and bowed nether to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was yet a childe) he began to feke af- ter the God of Daud his father: and in the twelfs yere he began to purge Iudáh, and Ierufalém from the hie places, and the groues, and the kerued images, and molté images:

4 And they brake downe in his fight the altars of Baalím, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, & the ker- ued images, and the molten images, and stamp them to poudre, and strowed it vp- op the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the Priests vpon their altars, and purged Iudáh and Ierufalém.

6 And in y cities of Manasseh, & Ephráím, and Simeón, euen vnto Naphtalí, with their maules they brake all rounde about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to poudre the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierufalém.

8 Then in the eighteenth yere of his reigne when he had purged the land and the Temple, he sent Shaphán the sonne of Azaliáh, and Maaseáh the gouernour of the citie, and Ioáh the sonne of Ioaház the recorder, to repare the house of the Lord his God.

9 And when they came to Hilkiáh the hie Priest, they dehuered the money that was brought into the house of God, which the Leuites that kept the dore, had gathered at the hand of Manasseh, and Ephráim, & of all the residue of Israel, and of all Iu- dáh and Beniamin, and of the inhabitants of Ierufalém.

10 And they put it in the hands of them that shulde do the worke & had the ouer- sight in the house of the Lord: and they gave it to the workemen that wrought in the house of the Lord, to repare & amende the house.

11 Euen to the workemen & to the buyers gave they it, to byehewed stone and timber for couples & for beames of the houses, which the Kings of Iudáh had destroyed.

12 And the men did the worke & faithfully, and the ouersers of them were Iaháh and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meihul- lam, of the children of the

Kohathites to set it forward: and of the Leuites all that colde skil of instruments of musike.

13 And they were ouer the bearers of burdés, and them that set forwarde all the work- emen in eueie worke: and of the Leuites were scribes, & officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiáh the Priest foide the b boke of the Law of the Lord giuen by the had of Moses.

15 Therefore Hilkiáh answered and said to Shaphán the chanceler, I haue founde the boke of the Lawe in the house of the Lord: and Hilkiáh gave the boke to Shaphán.

16 And Shaphán caryed the boke to the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the hands of the ouersers, and to the hands of the work- emen.

18 Also Shaphán the chanceler declared to the King, saying, Hilkiáh the Priest hathe guen me a boke, & Shaphán recit before the King.

19 And when the King had heard the wor- des of the Lawe, he tare his clothes.

20 And the King commanded Hilkiáh, and Ahikám the sonne of Shaphán, & Abdón the sonne of Micáh, & Shaphán the chan- celer, and Asaiah the Kings seruant, say- ing,

21 Go and enquire of the Lord for me, and for the rest in Israel and Iudáh, concer- ning the wordes of this boke that is foun- der for great & the wrath of the Lord y is fallen vpon vs, because our fathers haue not kept the worde of the Lord, to do af- ter all that is written in this boke.

22 Then Hilkiáh and they that the King had appointed, went to Huldáh the prophe- teshe the wife of Shallám, the sonne of Tokháth, the sonne of Hafráh keeper of the wardrobe (and the dwelt in Ieru- sálem within the college) and they commuted hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tel ye the man that sent you to me,

f For there were many portions and pieces annex- ed to the Tem- ple G Meaning, f they were in focke creden for their fide- ness, that they made none ac- ciques of that which that re- ceased, 2. Kig. 21.9.

h Read 2. Kig. 21.8.

i For y King was commu- ded to haue continually a cope of this boke, & to read therein day & night, Dom. 27.10.

k For forew that y worde of God had bone fo long suppressed,
and y people kept in ignorance, considering also the curies ci-
termed therein against y infi- gressors.

l Thus y god- ler do not only lament sh, it owne fours, but also
that their fathers and predest- shure haue of- fended God.

Or, T. Iudáh Or, Markar, in Meaning, e- ther of the Priests
arpe- rel, or of the Kings a Read hereof 2. King, 25.11. o That
is, to the King.

24 Thus

Iofiahs couenant.

II. Chron. The Pafleouer. 206 7/1224

This the speaketh in co receipt of the podiaters, who contraste
to reason and na- ture make that a god, which they have mis-
dicated framed with their whole hands 9 This decla- reth what
is f end of Gods threatings, to call his to repentance, & to
afford the unrepentance of their, destru- tion.

It may ap- pare that ve- ry fowe were touched & true
repentance, fe- ing that God spent the for a time onely for the
Kings fake.

f Porsfometh as neither vng nor old, col fe be expted feo the
cur es co- trined there- in, if they did man'greffe, he knew it
ap- pertained to all & was his dueite to fe it and to all for- ne,

that cur, re one might le arm to vnoy- de those possi- themes
by ferring God nught.

a Because he had charge o- ne all & omit answer for e- nerie
one that purchased, he thought it his dueite to fe y all that de
ma- he professio to receive the words of God

a King 23,23 1

24 Thus faith the Lord, Beholde, I wil brig euil vpon this
place, and vpon the inhabi- tants thereof, euen all the curses,
that are written in the boke which they have red before the
King of Iudáh:

25 Because they haue forfake me, and burnt incéfe vnto other
gods, to angre me with all the works of their r hands, therefore
shal my wrath fall vpon this place, & shal not be quenched.

26 But to the King of Iudáh, who frnt you to enquire of the
Lord, fo shal ye fay vnto him, Thus faith the Lord God of
Ifraél, The words which thou hast heard, shal come to puffe.

27 But becaufe thine heart did t melt, and thou didest humble
thy self before God, whé thou heardest his words against this
place and against the inhabitants thereof, and humbledst thy
feife before me and tairst thy clothes, and weptest before me, I
haue also heard it, faith the Lord.

28 Beholde, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I wil bring vpon this r place, and vpon the inhabitants of the fame. Thus they broght the King words againe.

29 Then the King sent and gathered all the Elders of Iudáh and Ierufalém.

30 And the King went vp into the house of the Lord, and all the men of Iudáh, and the inhabitants of Ierufalém, and the Priests and the Leuites, and all the people from the greatest to the r smallest, and he read in their eares all the words of the booke of the couenant that was founde in the house of the Lord.

31 And the King stode by his pillar, and made a couenant before the Lord, to waite ke after the Lord, and to kepe his commandments, and his testimonies, and his statutes, with all his heart, and with all his soule, & y he wolde accomplish the words of the couenant written in the fame booke.

32 And he caused all that were founde in Ierufalém, and Bimamín to stand to it: & the inhabitants of Ierufalém did according to the couenant of God, euen the God of their fathers.

33 So Iofiah toke away all the abominations out of all the countries that pertained to the children of Ifraél, and compelled all that were found in Ifraél, to ferue the Lord their God:

& all his daes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

Iofiah kepeeth the Pafleouer. 1 He fetteth for the Gods feruice. 20 He fighteth against the King of Egypt, & dyeth. 24 The people be wayle him.

M Oreouer b Iofiah kept a Pafleouer vnto the Lord in Ierufalém, & they

flewe the a Pafleouer in the fourtente day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the fer- uice of the houfe of the Lord,

3 And he said vnto y Leuites, that b taught all Ifraél and were fancihied vnto y Lord, Put the holy Aike in the houfe which Sa- lomón the fonne of Daud King of If- raél did buyld: it shal be no more a c bur- den vpon your thuldes: ferue now the Lord your God and his people Ifraél,

4 And prepare your felues by the houfes of your fathers according to your courfes, as a Daud the King of Ifraél hathe written, & according to the writing of Salomón his fonne,

5 And stand in the Sanctuarie according to the diuisio of the families of your bre- thren the children of the people, and after the diuision of the familie of the Leuites:

6 So kil the Pafleouer, and fancihie your felues, and a prepare your brethren that they may do according to the words of the Lord by the hand of Mofés.

7 Iofiah also gaue to the "people fhepe, la- bes and kiddes, all for the Pafleouer, euen to all that were prefent, to the number of thirty thousand, & thre thousand bullockes: thef were of the Kings fubftance.

8 And his princes offred willingly vnto the people, to the Priests, & to the Leuites: Hil- kiáh, and Zechariáh, and Iehtél, rulers of the houfe of God, gaue vnto y Priests for the Pafleouer, euen two thousand and fix hundreth fhipe, & thre hídreth bullockes.

9 a Conamiáh also and Shemaíah and Ne- thanél his brethren, and Hafhabíah and Ieiel, & Iozabád, chief of the Leuites ga- ue vnto the Leuites for the Pafleouer, fyue thoufand fhipe, & fyue hídreth bullockes.

10 Thus the feruice was prepared, and the Priests stode in their places, alfo the Leuites in their ordres according to the Kings commandement:

11 And the flewe the Pafleouer, & y Priests ffpinkled the blood with their hands, & the Leuites flayed them.

12 And they toke away from the s burnt of fring to gue it according to the diuisions of the families of the children of the

peo- ple, to offer vnto the Lord, as it is writen in the booke of
Mofés, & fo of y bullockes.

13 And they rosted the Pafleouer with fy- re, according to the
cultome, but the fan- cihied things they fod in potres, pann-
and caulderns, & diftribused them quic- key to all the people.

14 Afterwarde alfo they prepared for the felues & for the
Priests: for the Priests the fonnes of Aarón were occupied in
offring of burnt offrings, & the fat vntil night there- fore the
Leuites prepared for the felues, &

Ff.ii.

a The Scriptu- re which in fon due giants to call the lambe the
Pafleouer, which was but the figns of y Pafleouer, be- oufe in
all fa- ciaments the figns, haue the wince of the things which
are signified. b So that the Leuites charge was not onely to
monfter my feple, but alfo to instruct the people in the words of
G id. c As it was before the feple was buy h: the refort, our
offer omly in now to terhe the people, & to prute God. d Clive
23,00 or 21,26. die, the people.

d Elhorte eue- ne on to cap- me the in fel- ust, that they be not
vument to eat of the Pafleouer "the fonnes of the people.

e So y eueve one, aie of all forties gaue of that they had a
liberal por- ceh to the fer- uice of God.

f Meaning of y Iabe, which was called the Pafleouer for omly
y Priests might fpellie, and in necesi- tion the Leuites might
fub the fatrife. g They refer- bed for the people that & was not
ex- ordient to be fi- red, that eue- ne now might offer y, and of-
frings, and fo have his por- son gued 12,8.

Iosiahs death.

II. Chron.

Nebuchadnezzar 1224

1. Chron. 21. 2.

b Meaning herby his Pro- pher, becu- se he appoin- ed the
Psal- mes & prophe- cies & were to be sing

"His. fiends.

1 Which was in the Sx and to match yere of his age a. King.
23. 24 2 Which was a core of the Africans, and Iosiah fearing
left he pat- ding through Iodah, wolde than taken his kingdom,
ma- de wares a- guish him and consisted not the Lord 40.
Expheſias. "Sir of my barrel.

2 That is, ar- med him ſelf, or diſguiſed him ſelf be- cauſe he
might not be know.

The people to mourn la- mented & loſs of this good King, that
af- ter whf there was an great lamentation, this was ſpoke of

an pro- ver- be, read Rech- cl. 25 n Which some thinks
Jeremia made, whe- rem he lam- tereth the fate of the Church
after changing death.

for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph sode in their standing
* according to the commandement of Daud, and Asaph, and
Heman, and Ieduthun the Kings 1 See: and the porters at
euerie gate, who might not departe from their seruice:
therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was pre- pared the same day,
to keep the Passeouer, and to offer burnt offrings upon the altar
of the Lord, according to the commande- ment of King Iosiah.

17 And the children of Israel that were pre- sent, kept the
Passeouer the same time, and the feast of the unleauened bread
seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from
the dayes of Samuel the Prophet: neither did all & Kings of Is-
rael keep suche a Passeouer as Iosiah kept, and the Priests and
the Leuites, & all Iu- dah, and Israel that were "present, and
the inhabitants of Jerusalem.

19 This Passeouer was kept in 1 the eigh- tente yere of the
reigne of Iosiah.

20 1 "After all this, when Iosiah had pre- pared the Teple,
Necho King of Egypt came vp to fight against 2 Cacchemih by
Perach, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do
with thee, thou King of Iudah? come not against thee this day,
but against the house "of mineemie, and God commanded
me to make haste: leau of to come against God, which is with
me, lest he destroye thee.

22 But Iosiah wolde not turne his face fro him, but 1 charged
his apparel to fight with him, and he arkened not vnto the
wordes of Necho, which were of the mouth of God, but came
to fight in the valley of Megiddo.

23 And the shoters shot at King Iosiah: the the King said to his
seruants, Cary me away, for I am very ficke.

24 So his seruants toke him out of that cha- ret, & put him in
the seconde charet which he had, and when they had broght
him to Jerusalem, he dyed, and was buryed in the sepulchres
of his fathers: and all Iu- dah and Jerusalem m mourned for
Iosiah.

25 And Jeremiah lamented Iosiah, and all singing men and
singing women mourn- ed for Iosiah in their lameracions to
this day, and made the same for an ordinance vnto Israel: and
beholde, they be writen in the 1 lamentacions.

26 Concerning the rest of the actes of Io- siah and his goodnes,
doing as it was writed in the Law of the Lord,

27 And his dedes, first and last, beholde, thei are written in the
boke of the Kings of Is- rael and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz, 2 After Iehoahaz, Iehoiakim.
3 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In
whose time all the people were caryed away to Babel for
consuming the admonitions of the Prophet, 22 And were
restored against the seventeenth yere after by King Cyrus

1 Then the people of the land toke Ie- hoahaz the sonne of
Iosiah, and made him Kig in his fathers stead in Jerusalem. 2
Iehoahaz was thre and twentie yere olde when he began to
reigne, and he reigned thre 2 moneths in Jerusalem.

3 And the King of Egypt toke him away at Jerusalem, and
condemned the land in an 4 hundredth talents of siluer, & a
talent of golde.

4 And the King of Egypt made Eliakim his brother King ouer
Iudah and Ierusa- lém, and turned his name to Iehoiakim: and
Necho toke Iehoahaz his brother, and caryed him to Egypt.

5 Iehoiakim was fyue and twentie yere olde when he began to
reigne, and he reigned deuen yere in Jerusalem, and did 6 euil

in the fight of the Lord his God.

6 Against him came vp Nebuchadnezzar King of Babel, & bounde him with chaines to carye him to Babel.

7 Nebuchadnezzar also caryed of & vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominaciós which he did, & 9 that which was founde vpo him, be- holde, toey are writen in the booke of the Kings of Israel and Iudah, & Iehoiachin his sonne reigned in his steade.

9 Iehoiachin was 10 eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Jerusalem, and did euil in the fight of the Lord.

10 And when the yere was out, King Nebuchadnezzar sent and broght him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King ouer Iudah and Jerusalem.

11 Zedekiah was one and twente yere olde, whf he began to reigne, and reigned eleue yere in Jerusalem.

12 And he did euil in the fight of & Lord his God, and humbled not him self before Jeremiah the Prophet at the command- ment of the Lord,

13 But he rebelled moreover against Ne- buchadnezzar, which had cause 1 him to sweare by God: and he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chief of the Priests also and of the people trespassed wonderfully, accor- ding

2 King. 21. 20

a For thre mo- neths after & death of Iosiah came: Necho to Jerusalem & so the plagues began, which Huldah & the Prophet fore- warned should come upon Je- rusalem b To pay this as a yearly erthom.

c Because he, and the people turned not to God by his first plague, he broght a new upon him, and at length reou- ted them out. 2. King. 24. 13

d He monarch superstitious markes which were founde upon his bo- die, when he was dead: & thing declared how deeply idolierte was rooted in his heart, being he hate the mar- kes in his flesh. e That is, he begd his reigne at eight yere olde, and reig- ned ten ye- res which his father was a- lent, and after his fathers de- ach, which was the eighteens yere of his a- g, he reigned alone thre mo- neths and ten dayes 40. 1. 1

2 King 24. 19 Iere. 22. 2.

Ierufalém destroyed.

II. Chron.

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ding to all the abominations of the hea-then, and polluted the
houfe of the Lord which he had fanctified in Ierufalém.

17 Therefore the Lord God of their fa-thers fent to the "by his
meffengers, ri-fing early and fending: for he had compaf-fion
on his people, and on his habitacion.

16 But they mocked the meffengers of God and defpified his
wordes, and mifufed his Prophetes, vntil the wrath of the Lord
a-rofe againft his people, and til there was no s remedie.

17 For he broght vpon them the King of the Caldeans, who
flewe their yong men with the fwoide bin the houfe of their Sa-
tuarie, and fpared nether yong man, nor virgine, ancient, nor
aged. God 1 gave all into his hand,

18 And all y veffels of y houfe of God great & fmall, and the
treafures of the houfe of y Lord, and the treafures of the King,
and of his princes: all thefe caryed he to Babil.

19 And they burnt the houfe of God, and brake downe the wall
of Ierufalém, and burnt all the palaces thereof with fyre, &

all the precious veffels thereof: to de-ftroye all.

20 And thei that were left by the fwoide, ca-ryed he away to Babil, and they were fer-uants to him and to his sonnes, vntil the kingdome of the 2 Perfians had rule,

21 To fulfil the worde of the Lord by the 1 mouth of Ieremiáh, vntil the lád had her fil of her Sabbath: for all the dayes that she lay defolate, she kept Sabbath, to fulfil seuentie yeres.

22 23 But in y m first yere of Cyrus King of Perfia (when the worde of the Lord, spoken by the mouth of Ieremiáh, was finified) the Lord stired vp the spirit of Cyrus King of Perfia, and he made a proclama-cion through all his kingdome, and also by writing, faying,

24 Thus sayth Cyrus King of Perfia, All y kingdomes of the earth hathe the Lord God of heauen giuen me, and he hathe 2 commanded me to buyld him an house in Ierusalém, that is in Iudáh. Who is a-mong you of all his people, with whome the Lord his God is let him go vp.

k Whf Cyrus King of Perfia, had made the Bayylonians subrift

l Wh'othreat-ned the vin-geace of God, and 70 yeres capitulæ, & he called the Sabbath: or eft of the lád. Ieru 25, 26

Ieru. 27, 28. & 29, 30. 3 eftr. 1, 2.

m In it e first yere that he reigned ouse the Caldeans. a God had so prophesied a-hone an hun-drenft yeres, before Cyrus

was borne, ffa. 44, 45, that Ierufalém & the Temple fhould be buyly agri-no by Cyrus his anointed. fo called, be-caufe God v-fed his ftrance for a time to defacre his Church.

The by the laid of her fry this phra-fe the ferpen-re meaneth of-ten cures and deftignly, as Ieru 11, 7 25, 1, & 4, 26, 1, & 12, 11.

17 Yd God colde no lon-ges fultter their fiones, but mu-fte nedes pu-nith them b Whether that fted, thinking on have bene feared for the holmes there-of 1 Which is not becauft God upproarth him which yet is the mufter of his iuftice, but becaufte God wolde by his iufte mdepmfe punfh this people: for this King was led with ambe-ation and vfine glorie, where-men were 10y- and fome and cruſene there-fore his worke was condena-ble, notwith-ftending towar quite and holy mofs ods parte, who vfid this wit, led infte-ment to decla-n he iuftice.

The prayer is not in the E-borne, but is rea ftired on yelhe love.

a Thou haft promised that repedance fhall be the way for the to returne to thee b He ipeshoth this in copa-ution of him ſelfe & thoſe holy fathers which have thir conved-dacion in the ſerpences, to that in ri ſpect of him ſelf he calfech their fiones no th ny, but arces butrith vnto them right-on fuce

THE PRAYER OF MA-naſſéh King of the Iewes.

O Lord almightie, God of our fathers, A-bran, Ifaac and Iacob, and of their righteous fede, which haft made heauen and earth with all their ornament, which haft bound the fea by the worde of thy commandement, which haft fhut vp the depe and fealed it by thy terrible and glo-rious Name, whome all do feare & trem-ble before thy power: for the maie-ftie of thy glorie can not be borne, & thi-ne angrie threatening toward finners is im-portable, but thy merciful promes is vn-meafurable & vnfearcheable. For thou art the moſte high Lord, of great compaſſio, long ſuffring & moſte merciful, & repéſt for mal miferies. Thou, ô Lord, accordig to thy great goodnes haft promiſed 2 re-pentance & forgivenes to them that finne againſt thee, & for thine infinite mercies haft appointed repentance vnto finners that thei may be ſaued. Thou therefore, ô Lord, that art the God of the iuſte, haft not appointed repentance to the iuſte, as to Abram, and Ifaac and Iacob, which ha-ue not b finned againſt thee, but thou haft appointed repentance vnto me that am a finner: for I haue finned above the nober of the ſand of the ſea. My tranſgreſſions,

ô Lord, are multiplied: my tranſgref-fions are exceeding many: and I am not worthy to beholde & ſe the height of the heaués for the multitude of mine vnrighteouſnes. I am bowed downe with many yró bades, that I cā not liſt vp mine head, nether haue any releafe. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nether kept I thy com-mandements. I haue ſet vp abominations & haue multiplied

offinſes. Now therefo-re I bowe the kne of mine heart,
befeche thee of grace. I haue ſinned, ô Lord, I haue ſinned, &
I acknowledge my träſgreſſifos: but I humbly befeche thee,
forgiue me: ô Lord, forgiue me, & deſtroie me not with my
tranſgreſſions. Be not angry with me for euer by referuing euil
for me, nether condemn me into the lower partes of the earth.
For thou art the God, euen the God of them that repent: and in
me thou wilt ſhewe all thy goodnes: for thou wilt ſaue me that
am vnworthy, according to thy great mercies: therefore I wil
praife thee for euer all the dayes of my life. for all the power of
the heauens praife thee, & thine is the glorie for euer & euer,
Amen.

Ff.111.

EZRA

THE ARGUMENT.

As the Lord is ever merciful unto his Church, and death not
punish them, but to the intent they ſhulde ſe their owne
miseries, and be exerciſed under the croſſe, that they might
contemne the worlde and aſpire vnto the heauens, ſo aſier that
he had viſited the Lewes and kept the new in londage ſeuente
yeres in a ſtrange country among infideles and idolaters, he
remembered his tendre mercies and their infirmities, and

therefore for his owne sake raised them vp a deluerer, and moved lothe the heart of the chief ruler to pite them, and also by him punished suche, which had kept them in servitude. Notwithstanding lest they shulde grove into a contempt of Gods great benefice, he kept them still in exercise, and raiseth domestic enemies, which endeavour as much as they can to hinder their moste worlde enterprises: yet by the exhortation of the Prophetes they went forward by lide and lide till their worlde was finished. The autor of this boe was Exrd, who was Priest, and scribe of the Law, as chap. 7, 6. he returned to Ierusalem the first yere of Darius, who succeeded Cyrus, that is more than fourteen yeres after the returne of the first under Zerubbabel, when the Temple was buyit. He broght with him a great companie, and much treasures, with letters to the Kings officer for all suche things as shulde be necessare for the Temple, and as his coming he redressed that which was amiss, and set the things in good order.

CHAP. I.

2 Cyrus sindeth agoine the people that was in captuatie. 3 And rosereth them their holy vessels.

a. Chro. 26. 1 1. ex. 2. 1. here. 2. 12 & 29. 10 a. After that he and Darius had wonne Babylon. b. Who promised the deliverance after their seunte yeres were path. Ier. 15. 11. That is, mound him, and gave him heart. c. For he was chief

Monarch, and had manne necons under his dominion, which this brachen King obfisteth to have received of the living God. d. If any through power we were not able to return, the Kings obfisteth was that he shulde be furnished & necessities. e. Which they shew felons shulde send toward the reparation of Temple. f. The Babylonian to Chaldeans gave them their pen, soes thus rather than the children of God shulde weir for their necessities, he wolde. Sture vp the heart of the very infideles to hilpetion. g. R. in 25. 12. 7 2. chro. 26. 7. ter 27. 12. dan 1. 10.

Ow in a y first yere of Cyrus King of Persia (y the worlde of the Lord, spoken by the b mouth of Jeremiah, might be accomplished) the Lord stirred vp the c spizit of Cyrus

King of Persia, and he made a proclamation through all his kingdoms, and also by writing, saying,

Thus saith Cyrus King of Persia, The Lord God of heauen hache gueen me d all the kingdoms of the earth, and he hache commanded me to buyld him an house in Ierusalem, which is in Iudah.

Who is he among you of all his people with whom he is God is let him go vp to Ierusalem which is in Iudah, and buyld the house of the Lord God of Israel: he is the God, which is in Ierusalem.

And euctie one that remaineth in anie place (where he
foscuneth) e let the men of his place relieue him with filuer &
with golde, and with substance, & with cartel, f and with a
willing offing, for the house of God that is in Ierusalem.

Then the chief fathers of Iudah & Benia min, & the Priests &
Leuites rose vp, with all the whose spit it God had raised to go
vp, to buyld the house of the Lord which is in Ierusalem.

And all they that were about the, streg-thened their hands with
vessels of filuer, with golde, with substance & with cartel, &
with precious thigs, besides all that was willingly offred.

Also the King Cyrus broght for the the vessels of the house of
the Lord, which N. buchadnezzar had take out of Ierusalem, &
had put the in y house of his god.

8 Even the did Cyrus King of Persia brig for the by the had of
Mithredath the treasurer, and counted the vnto Shefshbazzar
the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a
thousand basins of filuer, nine and twentie knives,

10 Thirtie bowles of golde, & of filuer bowles of the secod
sorte, foure hundreth and ten, & of other vessels, a thousand.

11 All the vessels of golde & filuer were si-ue thousand &
foure hildreth. Shefshbaz-zar broght vp all with the of the

captuatie that come vp fro Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captuatie.

1 These also are the sonnes of the pro- uince, that went vp out of y captuatie (whome N. buchadnezzar-Kig of Ba-bel had carried away vnto Babel) & retur ned to Ierusalem, & to Iudah, euerie one vnto his citie,

2 Which came with Zerubbabel, to wit, Ie-shua, Nehemiah, Seraiah, Reelaiah, c Mor-decai, Bilshan, Mispar, Bigua, Rehum, Baanah The number of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundreth, seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of Pahath Moab, of the son-nes of Ieshua & Ioab, two thousand, eight hundreth and twelve:

7 The sonnes of Elam, a thousand, two hildreth, and foure and fiftie:

8 The sonnes of Zaccai, nine hundreth, and fiue and fourte:

9 The sonnes of Zaccai, seuen hundreth, and threscore:

10 The sonnes of Bani, six hundreth, and two and fourte:

b. Ioshe Chal-decis called Ze-rubbabel, who was the chief governor, so that y pre-eminence, all re-mained in the house of Da-uid. c. Which fer-ted to kill the basins that were offred in sacrifice. d. With y Iero-es y had be-ne kept captu-ate in Baby-lor.

Nehe. 7. 6. 3. 4. 7. 7. a. Meaning In-des, & was a province, y is a country which was in fuketion.

b. Zerubbabel was chief cap-tame, Ieshua the his Priest, & Nehemiah a man of great sonnette were not now but some after, 54 yeres. c. This was not that Morde-ca's & was K-ters known of Meaning of the commune people Or, of the dote of Moab.

11 The

Ezra.

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21 The sonnes of Bebái, six hundred, and three and twenty:

42 The sonnes of Azgád a thousand, two hū dreth, and two and twentie:

13 The sonnes of Adonikám, six hundred, three score and six:

14 The sonnes of Biguái, two thousand, & six and fifty:

15 The sonnes of Adín, four hundred & four and fifty:

6 Which were 16 The sonnes of Atér of ʿHizkíah, ninetie of the potter and eight:

17 The sonnes of Bezái, three hundred, & three and twentie:

18 The sonnes of Ioráh, an hundred, and twelve:

19 The sonnes of Hafshúm, two hundred and three and twentie:

20 The sonnes of Gibbár, ninetie and five: 21 The sonnes of Beth-léhem, an hundred and three and twenty:

22 The men of Netopháh, six & fifty: 23 The men of Anothóth, an hundred & eight & twentie:

24 The sonnes of Azmáuth, two & fourte:

25 The sonnes of Kiriáthám, of Che- phiráh, & Beróth, seven hundred & three and fourte:

26 The sonnes of Haramáh and Gába, six hundred, and one and twentie:

27 The men of Michmás, an hundred, and two and twentie:

28 The sonnes of Beth-él & Ai, two hundred, and three and twentie:

29 The sonnes of Nebó, two and fifty:

30 The sonnes of Magbíth, an hundred and six and fifty:

31 The sonnes of the other Elám, a thousand, and two hundred, & four & fifty:

32 The sonnes of Harím, three hundred & twentie:

33 The sonnes of Lod-hadíd, & Onó, seué hundred, and five and twentie:

34 The sonnes of Ierichó, three hundred and five and fourte:

35 The sonnes of Senáah, three thousand, six hundred and thirty.

6 36 The Priests of the sonnes of Icdáh of the house of Ieshúa, nine hundred se- uentie and three:

37 The sonnes of Immér, a thousand and two and fifty:

38 The sonnes of Pašhúr, a thousand, two hundred and seven and fourte:

39 The sonnes of Harím, a thousand and seuentene.

The Leutes 40 The Leutes: the sonnes of Ieshúa, & Kadmiél of the sonnes of Hodauráh, se- uentie and fourte.

The Surges 41 The singers: the sonnes of Asiph, an hundred and eight and twentie.

The Porters. 42 The sonnes of the porters: the sonnes of Shallám, the sonnes of Atér, the sonnes

of Talmón, the sonnes of Akkúb, sonnes of Hattá, the sonnes of Shobá: all were an hundred and nine and thirty.

41 The Nethinims: the sonnes of Zihá, sonnes of Hafuphá, sonnes of Tabbaóth,

44 The sonnes of Króós, sonnes of Sia- há, the sonnes of Padón,

45 The sonnes of Lebanáh, the sonnes of Hagabán, the sonnes of Akkúb,

46 The sonnes of Hagab, the sonnes of Shá- láí, the sonnes of Hanán,

47 The sonnes of Giddél, the sonnes of Gáhar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Ne- ko lá, the sonnes of Gazzám,

49 The sonnes of Vzzá, the sonnes of Fa- féah, the sonnes of Bešú,

50 The sonnes of Asháh, the sonnes of Me- unim, the sonnes of Nephuím,

51 The sonnes of Bakbúk, the sonnes of Ha- kupá, the sonnes of Hathúr,

52 The sonnes of Bazlúth, the sonnes of Mehídá, the sonnes of Hatíha,

53 The sonnes of Barcós, the sonnes of Si- sará, the sonnes of Thámah,

54 The sonnes of Nezíah, the sonnes of Hatiphá,

55 The sonnes of Salomón: seruants: the sonnes of Sotáí, the sonnes of Sophéreth, the sonnes of Perudá,

56 The sonnes of Iaaláh, the sonnes of Dar- kón, the sonnes of Giddél,

57 The sonnes of Shepharáh, the sonnes of Hattil, the sonnes of Pochéreth Haz- zebaim, the sonnes of Amí.

58 All the Nethinims, and the sonnes of Sa- lomón: seruants were three hundred n- netie and two.

59 And these went up from Telmeláh, & from Telharthá, Chirúb, Addán, or Im- mér, but they could not discern their fa-

thers house and their side, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiáh, the sonnes of Nekodá, six hundred and two and fifty.

61 And of the sonnes of Priests, sonnes of Habaráh the sonnes of Coz, the sonnes of Barzillái: which took of daughter of Barzillái the Giladite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: these fore were they put from the Priesthode.

63 And Tirshátha said unto them, that they should not eat of the most holy thing: till there rose up a Priest with a Vim & Thummin.

64 The whole Congregation together was two and four thousand, three hundred and three score,

65 Beside their seruants and their maidens: of whom were seven thousand,

Ef.iii.

h So called for cause, that we regard the Temple, to cut wood & beave water for the use or the sacrifices, & came of the Gallon, it is as appeared on this 5th Tulsa, 1010 9.24

i Which cause of them that Salmón had approved for the worse of the Temple.

k Of him is made meneth 2 Sam 17:27 & 19:11 & be- cause
Priests be was had to contempt, these wolde have changed
their first by the 1st 2nd, & to by Co a n. 2nd 3rd to be the
elimination of the world & the origin of their office 1 Th 1st 4
Childe name & Significh M 2 barhe auto- rate 1st 4- there in
Read Ezo- 2.4.9.

The peoples zeale.

Ezrá.

The buylding hindered. 1224

thre hundreth and feuen and thirtie: and among them were two
hundreth finging men and finging women.

66 Their hoies were feuen hundreth, & fix and thirty: their
mules, two hundreth and fiue and fourte:

67 Their camels foure hüdreth and fiue & thirtie: their affes,
fix thoufand, feuen hüdreth and twentie.

68 And cerceine of the chief fathers, when they came to the
houfe of the Lord, which was in Ierufalém, thet offred
willingly for the houfe of God, to fet it vp vpon his fundacion.

69 Thei gaue after their habilitie vnto y treasure of the worke, enen one and threscore thoufand a drammes of golde, and fiue thoufand pieces of filuer and an hundreth Priests gaimmes.

70 So the Priests & the Leuites, and a cerceine of the people, and the fingers, & the porters, and the Nethinims dwelt in their cities, and all Ifraél in their cities.

CHAP. II.

2 Thei buyld the altar of God & Thei offer to the Lord. 3 Thei prepare for the Triple, 11. And fing vnto the Lord.

A Nd when the a feuent moneth was come, and the children of Ifraél were in their cities, the people assembled them felues as one man vnto Ierufalém.

Then fode vp Iefhúa the fonne of Iozadák, and his brethren the Priests, and Zerubbabél the fonne of Shealtiel, and his brethren, & buylded the altar of the God of Ifraél, to offer burnt offrings thereon, as it is writen in the Law of Mofes the man of God,

And they fere the altar vpo this bafes (for feare was among them, because of the people of thofe countrees) therefore they offred burnt offrings thereof vnto the Lord, enen burnt offrings in the morning and at euen.

4 They kept also the feast of the Tabernacles, as it is writen,
and the burnt offering daily, by number according to the
custome day by day,

And after ward the continual burnt offering, bothe in the new
moneths and in all the feast dayes that were confecrate vnto
the Lord, and in all the oblations willingly offred vnto the
Lord.

From the first day of the feuent moneth began they to offer
burnt offrings vnto the Lord: but the fundacion of the Temple
of the Lord was not laied.

They gaue money also vnto the mafons, and to the workemen,
and meat and drink, and oyle vnto them of Zidón and of Tyrus,
to bring the cedre wood from Le banón to the fea vnto Iaphó,
according to the grant that they had of Cyrus King of Persia.

And in the feconde yere of their comming vnto the houfe of
God in Ierufalém in the fecond moneth began Zerubbabél the
fonne of Shealtiel, and Iefhúa the fonne of Iozadák, and the
remnant of their brethren the Priests and the Leuites, & all
they that were come out of the capituitie vnto Ierufalém, and
appointed the Leuites from twenty yere olde & abouce, to fet
forward the worke of the houfe of the Lord.

And Iefhúa f fode with his fonnes, and his brethren, o Kadmiel
with his fonnes, o the fonnes of Iudáh together to fet forward

the workemen in the houfe of God, and the fonnes of Henadád with their fonnes, and their brethren the Leuites.

And when the buylders laied the fundacion of the Temple of the Lord, thei appointed the Priests in their apparel with trumpets, and the Leuites the fonnes of Afaph with cymbales, to praife the Lord, after the ordinance of Daud King of Ifraél.

Thus they fing when they gaue praife, and when they gaue thanks vnto the Lord, For he is good, for his mercie endureth for euer toward Ifraél. And all y people flouted with a great foute, whe thei praifed the Lord, becaufe the fundacion of the houfe of the Lord was layed.

Many also of the Priests and the Leuites and the chief of the fathers, ancient men, which had fene the first houfe, (when the fundacion of this houfe was layed before their eyes) swept with a loude voyeur and many flouted a loude for ioye,

So that the people colde not difcerne the founde of the foute for ioye, from the noyce of the weping of the people: for the people flouted with a loude crye, and the noyce was heard farre of.

CHAP. III.

The buylding of the Temple is hindered & how it Letters to Artaxernex, and the answer.

B Vt the aduerfaries of Iudáh and Bélamín heard, that the children of the capituitie buylded the Temple vnto the Lord God of Ifraél.

And thei came to Zerubbabél, & to y chief fathers, and faid vnto them, We wil buyld with you: for we feke the Lord your God as ye do: & we haue facrificed vnto him fince the time of Efár Haddón King of Afhúr which broghe vs vp hither.

Then Zerubbabél, and Iefhúa, and the rest of the chief fathers of Ifraél, faid vnto them, It is not for you, but for vs to buyld the houfe vnto our God: b for we our felues together wil buyld it vnto the Lord God of Ifraél, as King Cyrus the King of Persia hathe commanded vs.

Which moneth obtained parte of April and parte of May, for in the mence feufon they had promeded for thigs necessities for the worke.

They gaue them exhortations & encouraged enerse men forward in the worke.

Because thei fane that it was nohig fo glorious as that Temple, which falonion had buylt, notwithstanding Ag-gentchforth them & pro-pheneth that it fialbe more beautiful thif the firth meaning the fpre-mal Temple, & are the members of Ches-fies bodar.

a Meaning, the inhabitants of Samena, who- me y King of Afyrim had placed in the feade of y ten inther 2 King. 17.24 & 19.37. These profes-fed God, but worshiped 1- dales also, and therefore were the great e- nemers to the true feruents of God
b For they per centred what their pretence was, to wit, to erde idolarse to feade of true religion.

4 Whe-

a Which mois to of our mo- ncy 24216. li. 11, shil 4 d e- fencing the french crowne at 6 shil 4 d. for the dram- me is y eight part of an ob- ce, & the odes the eight part of a marhi o Which are called mure, & conetone a pie- ce two markes fo goon mutes make 15000. frankes, which mois to of our many 6966. li. 11 shil 4 d. fo that y who- la fome was 24421 li. 16. Shil 8 d.

2 Efár. 5, 47. a Callid Tish 11, & anfw- oeth to part of September & parte of Otto- her.

b Measig, nu- phenet: for he was the fonne of Pedrish mad 1 Chro. 5.15.

c To the place where falo- mho had pla- and m.

Sund. 25, 16.

d Thus is, ef- eer the feast of Tabernacles.

10. 1999.

Rehums accusation.

Ezra. The buylding hindred. 209

"Ebe made there heads weave.

e They bribed the gouceness voice the king, to hinder their works that lay that habit, ten not abide, 5 God shall, be pu- ely turned He was also called Arta- mes, which is a Persia as me some thi- be it was Com b for Cyrus tome, or Da- rus, 20 v. 11 5 e Call. 1 Ar- ta, 2 v. 1, 6 figuhtet in 3 Persia thine, no excelsus were our "Oryzafalee.

f These were certain, pe- ple, which the African pla- ced in Sama- ria in head of the con-ethes g Some think at was Sanne- berib, but re- ther Salma- fai. h To wit Fu- phrates, & he me with in re- spelt of babil they de-elt they take it. i Which were a certain peo- ple & ennyed the lewes.

k Meaning, the gifts that are worse to be given to Kings who they par- se by any swi- trey "Ebe to the Christ, we have come the Sola of the palace.

4 Wherefore the people of 5 land discou- raged the people of Judah, and troubled them in buylding,

And they 6 hyred counfellers against the, to hinder their deuice, all the dates of Cyrus King of Persia, eue vntil the reig-

ne of Darius King of Persia.

And in the reigne of 7 Abasfuerosh (in the beginning of his reigne) wrote that an accusation against the inhabitants of Judah and Ierufalem.

And in the dayes of 8 Artahfhafsite, Mi-thredath, Tabeel, & the rest of their companions were when it was peace vnto Artahfhafsite King of Persia, & the writing of the letter was the Aramites writing, & the thing declared was in the language of the Aramites.

Rehum the 9 chancelour, and Shimfhai the scribe wrote a lettre against Ierufalem to Artahfhafsite 10 King, in this forte.

Then were Rehum the chancelour, and Shimfhai the scribe, & their companions 11 Dina'e, and Aphirfathca'e, Tarpeia'e, Aphirfai'e, Archeia'e, Babla'e, Shufhan-cha'e, Dehaue, Elina'e.

And the rest of the people whome the great & noble Afnappat brought ouer, & set in the cities of Samaria, and other that are beyonde the 12 Riu'er and 13 Cheenech.

This is the copie of the letter that they sent vnto King Artahfhafsite, 14 HY SERVANTS the men beyonde the Riu'er and Cheenech, folate thee.

Be it known vnto the King that the lewes, which came vp from thee to vs, are come vnto Ierufalem (a citie rebellious &

wicke.) & buylde, & laye the fundacions of the walles, and haue toyned the fundacions.

Be it known now vnto the King, that if this citie be buylt, & the fundacions of the walles layed, then wil not giue tolle, tribute, nor 15 custome: fo shalt thou hinder the Kings tribute.

Now therefore because 16 we haue bene broght vp in the Kings palace, it was not mete for vs to se the Kings dishonour: for this cause haue we sent and certified the King,

That one may searche in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that their haue moued fedicion of olde time, for the which cause this citie was deftoyed.

We certifie the King therefore, that if this citie be buylded, and the fundacion of the walles layed, by this meanes the portion beyonde the Riu'er shal not be thine.

17 The King sent an answer vnto Rehum

the chancelour, and Shimfhai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the Riu'er, 1 Shelam & 2 Cheeth.

18 The letter which ye sent vnto vs, hathe bene openly red before me,

19 And I haue commanded and they haue searched, and founde, that this citie of olde time hathe made insurrectio against Kings, and hathe rebelled, and rebellion hathe bene committed the e-n.

20 There haue bene mightie Kings also o- uer Ierufalem, which haue ruled ouer all beyonde the Riu'er, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen another commandement.

22 Take hede now that ye faile not to do this: why shulde damage growe to hurt the King?

23 Whin the copie of King Artahfahsites lettie was red before Rehum & Shimfhai the scribe, & their companions, they went vp in all the haste to Ierufalem vnto the lewes, and caused them to cease by force and power.

24 Then a ceased the woke of the house of God, which was in Ierufalem, and did stay vnto the secode yere of Darius King of Persia.

CHAP. V.

1 Haggat & Zechariah do prophecies. 2 The works of the Temple goeth forward contrary to the monde of Tat- nán. 3 His lettres to Darius.

1 He 4 Haggat a Prophet & Zechariah the sonne of Iddo a Prophet prophe- cied vnto the lewes that were in Judah, & Ierufa'em, in the Name of the God of Is- rael, even vnto them.

2 Then Zerubbabel the sonne of Sheal- tiel, & Ieshua the sonne of Jozadak arose, and began to buylee the house of God at Ierufalem, and with them were the Pro- phcies of God, which helped them.

3 At the same time came to them Tatnán, which was captaine beyonde the Riu'er, & Shether-bozná and their companions, & said thus vnto them, Who hathe giuen you commandemét to buyle this house, and to lay the fundacions of these walles?

4 Then said we vnto them after this ma- ner, What are the names of the men that buyle this buylding?

5 But the eye of their God was vpon the Elders of the lewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by let- ters thereunto.

6 The copie of the lettre, that Tatnán cap- taine beyond the Riu'er, and Shether boz- ná and his companions Apharfecia'e, (which wer beyonde the Riu'er) 'en vnto King Darius. Cg.1.

1 Some read for Shelam, fa- lution or grating. 2 Called also Cheenech, as vert it.

a Not all to- gellic for the Prophecies ex- hocted the to continue, but they vied less diligence be- come of the troubles.

1 Dr. Haggat Haggat. 2 afar 6.6.

a Which in- course, and he to go forward & accuses the that they were more careful to buyld their own houses, then zealous to buylee the style of God. b That is the menues asked this, as ver.10.

c His honour & the force of ferringin

The enemies lettres.

Ezrá.

The decree of Darius 1224

op, meride.

7 They sent a lettre vnto him, wherein it was writen thus,
VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we wét into the prouince of Iudea, to the houfe of the great God, which is buylded with great stones, and beames are layed in the walles, and this worke is wrought spedely, and prospereth in their hands.

9 Then asked we thofe Elders, and faid vnto them thus, Who hathe giuen you commandement to buyld this houfe, and to laye the fundacion of thofe walles?

10 We asked their names alfo, y we might certifie thee, & that we might write the names of the men that were their rulers.

11 But thei answered vs thus, & faid, We are the seruants of y God of heauen & earth, & buyld the houfe that was buylt of olde & many yetes ago, which a great King of Israel buylded, & founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Caldean, and he destroyed this houfe, and caryed the people away captiue vnto Babel.

13 But in the first yee of Cyrus King of Babel, Kig Cyrus made a decree to buyld this houfe of God.

14 And the vessels of golde & siluer of the houfe of God, which Nebuchadnezzar toke out of the Teple, that was in Ierufalem, and broght them into the Temple of Babel, thofe did Cyrus the King take out of the Teple of Babel, & they gaue them vnto one Shefshbazzar by his name, whome he had made captaine.

15 And he faid vnto him, Take thefe vessels and go thy way, & put them in the Temple that is in Ierufalem, and let the houfe

of God be buylt in his place.

16 Then came the same Shefshbazzar and layed the fundacion of the houfe of God, which is in Ierufalem, and since that time euen vneil now, hathe it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be seatche made in the houfe of the Kings & treasures, which is there in Babel, whether a decree hathe bene made by King Cyrus, to buyld this houfe of God in Ierufalem, and let the King send his minde concerning this.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israel hope the fault of unleavened bread.

1 Then King Darius gave commandement, and they made seatche in the librarie of the treasures, which were there layed vp in Babel.

2 And there was founde in a coffee (in the

palace that was in the prouince of the Medes) a volume, & therein was it thus wirt, as a memorial,

3 IN THE FIRST yee of King Cyrus, King Cyrus made a decree for the houfe of God in Ierufalem, Let the houfe be

buylt, even the place where they offered sacrifices, & let the walles thereof be joyned together: let the height thereof be thie score cubites, & the breadth thereof thre score cubites,

4 Thre' orders of great stones, and one order of tymbre, and let the expences be giuen of the Kings houfe.

5 And alfo let them render y vessels of the houfe of God (of golde & siluer, & Nebuchadnezzar toke out of the Teple, which was in Ierufalem, and broght vnto Babel) and let him go vnto the Temple that is in Ierufalem to his place and put them in the houfe of God.

6 Therefore Tatnáí captaine beyonde the Riuer, and Shehtar Boznái, (& their companions Apharfecaié, which are beyonde the Riuer) he ye farre from thence.

7 Suffre ye the worke of this houfe of God, that the captaine of the Iewes & the Elders of the Iewes may buyld this houfe of God in his place.

8 For I haue giuen a commandement what ye shal do to the Elders of these Iewes for the buylding of this houfe of God, that of the truences of the King, which is of the tribute beyonde the Riuer, there be incontinently expences giuen vnto thefeme that they cease not.

9 And that which ther shal haue nede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rams, or

lambes for the burnt offerings of the God of heauen, wheat, salt, wine, & oyle, according to the appointment of the Priests that are in Ierusalem, that there be no faure,

10 That they may haue to offer swete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, y whosoever shal alter this sentence, the wood shal be pulled downe from his houfe, and shalbe set vp, he shal be hanged thereon, & his houfe shal be made a dung hal for this.

12 And the God that hathe caused his Name to dwel there, destroye all Kings and people that put to their hand to alter, and to destroye this houfe of God, which is in Ierusalem. I Darius haue made a decree, let it be done with spede.

13 Then Tatnái the captaine beyonde the Riuer, & Shehtar Boznái and their companions, according to that which Darius had sent, so thei did spedely.

14 So the Elders of the Iewes buylded, and they prospered by the prophecying of Haggái

b Messif, Ze-ethbabel, to whome he gi- nech charge.

c Medle not with them, no- ther hinder them.

d For lacke of money.

e Who, hath appointed that place to haue his name called vp's there.

s Eflr 7, 8.

d To wit, In- leu- tion. 1. King. 6, 2. 2 core. 3, 2. 3. King. 14, 2. 4. 21, 9.

e Read Chap. 2.

f Read Chap. 6, 8.

g Messing, in the librarie, or places where hope the register, or recorder of times.

g. Eflr 6, 2c. "Etn. house of bear. a Wherein were the afters of the Kings of Medes and Persians.

The Pafseouer.

Ezra. Artahfahstes lettre. 219 25/1224

f Whome God stired vp to afters them that he wold, give their worke good folceffa.

g This is the twelve monet, and conseth parte of subiuare and pints of Martha h And the two and fortieth after their first tenuue.

Nemb. 3.6. C. 6.9.

h Which were of the heue and fortufed tuer idolante to wothy
the true God h Meaning, Darius who was king of Mader, Perfta
and affyriane "dár te ftireg- ence their bude.

a The Librewes writ, at de- ness of the Kings of Per- fta were
cel- led by rans na- me a Pharaoh was a chome name to the
Klys of Egypt, and Catar to f Eupervors Roman h Ezra dede-
cent his kin- red, till he ch- mech to taron, to prove that he
came of him c Hafheweth here what a fcribe is, who had
charge to write the Law & to ex- poide it, who- m. Marke cal-
leth a fcribe, Mar. 12, 28 Mat and Luke call him a lawier, or
do- due of the Law, Mar. 12, 31 Lak 10, 29

Haggá the Prophet, and Zecharáh the fonne of Iddó, and they
buylded and fi- nifhed it, by the appointemet of the God of
Ifraél, and by the command ment of Cyrus and Darius, &
Artahfhaftte King of Perfta.

15 And this houfe was finifhed the third day of the moneth a
Adar, which was the fix yere of y reigne of King Darius. 16
And the children of Ifraél, the Priffts, & the Leuites, and the
refidue of the chil- dren of the captiutie kept the dedicacion of
this houfe of God with iove,

17 And offred at the dedicació of this hou- fe of God an
hundreth bullockes, two hundreth rams, for te hundreth lambes
& twelue goates, for the finne of all Ifraél, according to the
number of the tribes of Ifraél.

18 And they fet the Priests in their ordre, and the Levites in their courses ouen the seruice of God in Ierusalém, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the fourtente day of the fift moneth.

20 (For the Priests & the Levites were purified all together) & they lulled the Passeouer for all the children of the captiuitie, & for their brethren the Priests, & for them selues.

21 So the children of Israél which were come againe out of captiuitie, and all suche as had separated them selues vnto them, from the filthines of the heathen of the land, to like y Lord God of Israél, did eat, 22 And they kept the feast of vnleavened bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the King of Asshur vnto them, to "incourage them in the worke of the house of God, even the God of Israél.

CHAP. VII.

By the commouement of the King, Ezra and his company came to Ierusalém. 27 He cometh thanks to God. Now after these things, in the reigne of a Artahfashate King of Persia, was Ezra the sonne of Seraiáh, the sonne of Azariáh, the sonne of Hilkiáh,

The fonne of Shaliém, the fonne of Za- dók, the fonne of
Ahitúb,

The fonne of Amariáh, the fonne of Aza- iáh, the fonne of
Meraióch,

The fonne of Zeraiáh, the fonne of Vz- zi, the fonne of Bukki,

The fonne of Abifihúa, the fonne of Phi- nehás, the fonne of
Eleazár, the fonne of Aarón, the chief Prifft.

This Ezra came vp from Babél, and was a scribe prompt in the
Law of Mofes, which the Lord God of Ifraél had giuen, and the
King gaue him all his requift according to the hand of the Lord
his

God whud was vpon him.

7 And the twent vp certene of the chil- dren of Ifraél, and of
the Priffts, and the Leuites, and the fin crs, and the porters, and
the Nethin ms vnto Ierufalém, in the fouent yere of King
Artahfhalhte.

8 And he came to Ierufalém in the a fift moneth, which was in
the fouent yere of the King.

9 For vpon the fift day of the first moneth began he to go vp
from Babél, and on the fift day of the first moneth came he to
Ie- rufalém, according to the good hand of his God that was
vpon him.

10 For Ezra had prepared his heart to feke the Law of the Lord, and to te- ache the precepts & judgements in Ifraél.

11 And this is the copie of the letter that King Artahfhalhte gaue vnto Ezra the Prifft & fcribe, and a writer of the wordes of the comandements of the Lord, and of his ftaeutes ouer Ifraél.

12 ARTAH FHAHTE King of Kings to Ezra y Prifft & pei fite fcribe of the Law of the God of heauen, and to Cheéneth.

13 I haue giuen comandement, that euerie one, that is willing in my kingdome of the people of Ifraél, and of the Priffts, and Leuites e to go to Ierufalém with thee, fhall go.

14 Therefore art thou fent of the King and his feuen counfelers, to be enquire in Iudáh and Ierufalém, according to the Law of thy God, which is in thine hand,

15 And to care, the filuer and the golde, w the King and his coufeleis willingly offi: vnto the God of Ifraél (whose habitaen is in Ierufalém)

16 And all the filuer and golde that thou canft finde in all the prouince of Babél, with the fire offering of the people, and that which the Priffts offre willingly to y hou- fe of their God which is in Ierufalém,

17 That thou maist bye ſpedely with this ſiluer, bullockes,
rams, lambes, with their meat offerings and their drinke offerings:
& thou ſhalt offer the vpon the altar of the houſe of your God,
which is in Ierufalém.

18 And whatſoeuer it pleaſeth thee & thy brethre to do with the
reſt of the ſiluer, and golde, do ye it according to the wil of
your a God.

19 And the veſſels that are giuen thee for the ſeiuice of the
houſe of thy God, thoſe deluer thou before God in Ierufalém.

20 And the reſidue that ſhalbe nedeful for the houſe of thy God,
which ſhalbe mete for thee to beſtowe, thou ſhalt beſtowe it out
of the Kings treaſure houſe,

21 And I King Artahſhalhte haue gi- uen commandement to all
the treaſurers which are beyonde the Riner, that whatſoeuer
Ezra the Priſt and ſcribe

d That contri- neu parte of tulle and parte of Angan e Of King
Darius.

f Some take this for the re- me of a people, tome for time or
concen- ce meaning y the King wa- ſhed him long life.

g Which re- mained as yet to Babylon, & had not ren- tured
with Ze- tahbabil.

h To examine who lived ac- cording to the Law i Whereof then
are ex- port.

h As we know he'd my feue o to God's glo- rie.

i Which was the Riner En- porter, and they were be- vone, it is
fp. & of Baby- lem.

Gg. 11.

The Kings commission.

Ezra.

A fast proclaimed 1224

The Corin.

in Read 1 King 7,26, and 2 Chro 2,10.

This declareth that the fears of Gods judgments can fed him to
vie this liberal- tion, and not the love that he here to Gods
gloria or affe- dion to his people

He gave Ez- ra full authori- tie to restore all things ac- cording
to the words of God, and to punish the that re- fied and woke
the above.

Thus Ezra gave God-thi- kes for that he gave him to good success in his affairs by reason of the King.

1. Effe. 2.11.

2. Read Chap. 7,4.

The 1st of 2016.

of the Law of God of heave shal requi- re of you, that it be done incontinently,

2: Vnto an hundred talents of silver, vnto an hundred measures of wheat, and vnto an hundred baths of wine, and vnto an hundred baths of oyle, and salt with- out writing.

3 Whatsoever is by the commandement of the God of heaven, let it be done spede- ly for the house of the God of heaven: for why shulde he be wrath against the re- alme of the King, and his children?

4 And we certifie you, that vpon anie of Priests, Leuites, singers, porters, Nethi- nims, or ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute nor custome.

5 And thou Ezra (after the wisdom of thy God, is in thine hand) set iudges & ar- biters, which may iudge all people that is beyond the River, even all that knowe the Law of thy God, & teache ye them that knowe it not.

6 And whosoever wil not do the Law of thy God, and the Kings law, let him haue judgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

7 Blessed be the Lord God of our fathers, which so hathe put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

8 And hath enclined mercie towarde me, before the King and his counselors, and before all the Kings mightie princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chief of Israel to go vp with me.

CHAP. VIII.

The number of them that returned to Ierusalem with Ezra. 1: He causeeth the to fast. 2: He admonitioneth the Priests of their duette. 3: What they did when they came to Ierusalem.

1 These are now the chief fathers of the, and the genealogie of them that came vp with me from Babel, in the reigne of King Artahshaistre.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the counte of the males, an hundred

and fiftie.

4 Of the sonnes of Pahath Moab, Eliho- enai, the sonne of Zerahiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the son- ne of Ionathan, and with him fifty males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuenie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him four score males.

9 Of the sonnes of Ioab, Obadiah the son- ne of Iehiel, and with him two hundred and eighteen males.

10 And of the sonnes of Shelomish the son- ne of Iosipiah, and with him an hundred and thie score males.

11 And of the sonnes of Bebas, Zechariah, the sonne of Bebas, & with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakketan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that we- re the last, whose names are these: Eli- pheles, Iehiel and Shemaiah, and with the three score males.

14 And of the sonnes of Bigua, Vthai, and Zabbud, and with them seuenie males.

15 And I gathered them to the River that goeth toward Ahaua, and there abode we thre dayes: then I vewed the people, and the Priests, and founde there none of the sonnes of Leui.

16 Therefore sent to Eliezer, to Ariel, to Shemeiah, & to Elnathan, & to Iarib, and to Elnathan, and to Nathian, and to Ze- chariah, and to Meshullam the chief, and to Ioiarib and to Elnathan, men of under- standing,

17 And I gave them commandement, to Iddo the chiefest at the place of Case- phia, and I told them the wordes that they shulde speak to Iddo, and to his bre- thren the Nethinims at the place of Ca- siphia: that they shulde cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God which was vpon vs, they brought vs a man of un- derstanding of the sonnes of Mahali the sonne of Leui, the sonne of Israel, and She- rebiah with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Nethinims, whome Dauid had set, and the princes for the service of the Leuites, two hundred and twentie of the Nethinims, which all were named by name.

21 And there at the River, by Ahava, I proclaimed a fast, that we might humble our selves before our God, and seke of him a right waye for vs, and for our children, & for all our substance.

22 For I was ashamed to require of the King an armie and horsemen, to helpe vs against the enemies in the way, because we

b That came to go with Ezra.

c To that place of Sophra-ter, where Ahab had the river cisterns the men.

d He was the chiefest that eight there is Law of God vnto the Leuites "She put words to their mouth.

e Read Chap. 2,12 f He sheweth that the end of falling is to humble the heart to the spirit, which misleads the process of the heart lyvely toucheth or cleanseth it is but hyperfine g He sheweth better to challenge him seke to the procession of God, then by seeking their ordinarie means, to give an occasion to offences to himselfe that he did done of Gods power.

had

The Leuites charge.

Ezrá.

Ezras prayer.

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6 Read 1 Tim 9:14.

7 Read Chap. 5:49.

8 This declared that their journey was full of danger, and yet God delivered the according to their prayer

9 This was a token of a good conscience & of his invigence, that he would have witnesses of our Sdelate.

had spoken to the King, saying, The hand of our God is upon all them that take him, in goodness, but his power and his wrath is against all them that for take him.

23 So we fasted, and befought our God for this and he was intreated of vs.

24 Then I separated twelve of the chief of the Priests, Sheiebish, and Hashabiah, and ten of their brethren with them,

25 And weighed the the siluer & the golde, & the vessels, even the ofring of the house of our God, which the King and his cois-felers, and his princes, and all Israel that were present had offred.

26 And I weighed vnto their hand six hundredth and fifty b talents of siluer, and in siluer vessel, an hundredth talents, and in golde, an hundredth talents:

27 And twentie basins of golde, of a thousand 1 drammes, and two vessels of shining braffe very good, and precious as golde.

28 ¶ And I said vnto the, Ye are confectate vnto the Lord, and the vessels are confectate, and the golde and the siluer are freely offred vnto the Lord God of your fathers.

29 Watche ye, & kepe them vntil ye weigh them before the chief Priests and the Leuites, and the chief fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the Ruer of Ahaud on the twelfth day of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of suche as layed k waite by the way.

32 And we came to Ierusalem, and abode there thre dayes.

33 And on the fourte day was the siluer weighed, and the golde and the vessel in the house of our God by the hand of Meremoth the sonne of Vrish the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabad the sonne of Ieshua, and Noadiah the sonne of Binnis the 1 Leuites,

34 By nomber and by weight of euerie one, and all the weight was writen at the same time.

35 Also the childre of the captiutie, which were come out of captiutie, offred burnt offrings vnto the God of Israel, twelve bullockes for all Israel, nuntie and six rams, seuentic and seuen lambes, and twelve he goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commif-

sion vnto the Kings officers, & to the captains beyonde the Ruer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned them slaves from God, and maryed with the Gentiles. 2 He preach Out God.

3 W7 H. n was these things were done, & rulers came to me, laying, The people of Israel, and the Priests and the Leuites are not separated from the people of the lands (as touching their abominations) to wit, of the Canamites, the Hirtites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to them selues, and to their sonnes, and they haue mixed the holy fede with the people of the lands, and the bad of the 1 princes & rulers hath be, be chief in this trespass.

3 But when I heard this saying, I rent my clothes, and my garment, and pluck of the heere of mine head, and of my beard, & fate downe a astonied.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiutie. And I fate downe astonied vntil the evening sacrifice.

5 And at the euenig sacrifice I arose vp from mine heuines, & when I had rent my clothes and my garment, I hel vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am cosounded & ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, & our trespass is grown vp vnto the heaute.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, & for our iniquities haue we, our Kings, and our Priests bene deliuered into the hand of 1 Kings of the lands vnto the sworde, in a captiutie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space grace hath be bene shewed from the Lord our God, in causing a remnant to escape, & in giving vs a 1 nayle in his holy place, that our God may light our eyes, & giue vs a little reusing in our servitude.

9 For though we were bodemen, yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redress the desolate places thereof, and to giue vs a wall in Judah and in Jerusalem.

10 And now, our God, what shal we say after this: for we haue forsaken thy commandments.

1 Esir 9, 6p.

a From the time they eunt home under Zenoabah, I vn to 1 coming of Israel, they had regenerate contrary to th. Laws of God, and married where it was not lawful, Deu 7,4

b That is, the governors are the chief beginners hereof

c As one donating whence God wolded to tonne his bare fires toward vs or his destroy this which he had begone Exod. 19, 19. numb. 21, 2.

d That is, we are droaned in sinne e They so excuse that they can not grow greater.

f In giving vs a rebig place, it is a similar to take of the that remains shal in a place, which some nules to hang things vpon, 16a. 22, 23.

Gg. iii.

Ezras prayer.

Ezrá.

Strange mariage 1224

Exu 23,32. Or 24,22,25. Deu.7,23.

Deu.23,2.

g. Had not utterly cut us down and de- strued us for our sonnes, Deu.28,13

h. He sheweth that God is jute in po- nishing his people, & yet merritua in re- ferring a re- fiance to who- me he sheweth favour.

2. Efd. 8,32. a. He confid- fed his sonnes and the sonnes of the people.

b. Meaning, that God wol- de receive the to mester

c. Which are stranges and married con- tentive to the Law of God.

d. Because God has the given the anor- tion, & learning to persuade people herein and to coman- de them.

3. Efd. 9,2.

14 Which thou hast commanded by thy f. ruants the Prophetes, saying, "The lad whereunto ye go to possess it, is an vn- cleane land, because of the filthines of the people of the lands, which by their abo- minaciós, and by their vnclennes haue filled it from corner to corner.

15 Now therefore that ye not giue your daughters vnto their sonnes, neither that ye take their daughters vnto your sonnes, nor seke their peace nor wealth for euer, that ye may be strong and eat the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

16 And after all that is come vpon vs for our euli dedes, and for our great trespasses (seing that thou our God hast stated vs from being benethe 2 for our iniquities, & hast giuen vs fuche deluerance)

17 Shulde we return to breake thy coman- dements, and toyne in affinitie with the people of fuche abominaciós woldeft not thou be angrie toward vs til thou. baddeft ed sumed vs, so that there funde be no rem- nant nor anie eskaping.

18 O Lord God of Israel, thou art iuste, for we haue bene h referued to escape, as ap- peareth this day: beholde, we are before thee in our trespasses: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and tume, and put away their strange wiues.

2 W Hiles Ezrá prayed thus, & cor- ressed him selfe weping, and fal- ling down before y house of God, there assembled vnto him of Israel a very great Congregation of m.n and women & chil- dren: for the people w.pt with a great la- mination.

3 Then Shee hani:th the sonne of Ishael one of the sonnes of Elam, answered, and said to Ezrá, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is hope in Israel concerning this.

4 Now therefore let vs make a covenant with our God, to put away all the wiues (and fuche as are borne of them) accor-

ding to the counsel of the Lord, and of those that feare the commandments of our God, and let it be done according to the Law.

5 Arise: for the matter 4 belongeth vnto thee: we also wil be with thee: be of com- fore and do it.

6 Th: n arose Ezrá, and caused the chief Priests, the Leuites, & all Israel, to swear that they wolde do according to this worde. So they sware.

7 And Ezrá rose vp from before the house of God, and went into the chambre of Lo-

han in the sonne of Eliashib: he went euen thither, but he did eat nethet bread, nor dronke water: for he mourned, because of the trisgression of the of the captiuitie.

8 And they caused a proclamation to go throughout Judah and Jerusalem, vnto "all them of the captiuitie, that they shul- de assemble them selues vnto Jerusalem.

9 And whosoeuer wolde not come with- in thre dayes according to the counsel of the princes and Elders, all his substance shulde be forfeit, & he shulde be separate from the Congregation of them of the captiuitie.

10 Then all the men of Judah & Benia- min assembled them selues vnto Jerufal- lem within thre dayes, which was the twé-

teeth day of the e mne moneth, and all the people fate in the strete of the house of God, trembling for this matter, and for the raine.

11 And Ezrá the Priest stode vp, and said vnto them, Ye haue transgressed, and ha- ue taken strange wiues, to e incitease the trespasses of Israel.

12 Now therefore h giue praise vnto the Lord God of your fathers, and do his wil and separate your selues from the people of the land, & from the strange wiues.

13 And all the Congregation answered, & said with a loude voyce, So wil we do ac- cording to thy wordes vnto vs.

14 But the people are many, and it is a ray- nie wither, and we are not able to stand without, neither is the worke of one day or two: for we are many that haue offen- ded in this thing.

15 Let our rulers stand therefore before all the Congregation, and let all them which haue taken strange wiues in our ci- tres, come at the time appointed, and with them the Elders of euerie citie and the judges thereof, til the fierce wrath of our God for this matter tume away from vs.

16 Then were appointed Ionathán the son- ne of Afah-el, and Ishazrah the sonne of Tikuah ouer this matter, and Meihullám and Shabbethái the Leuites helped them.

17 And thei of the captiuitie did so and h de parted, even Ezrá
the Priest, & the me that were chief fathers to the familie of
their fathers by name, and fate down in the first daye of the
tenet moneth to examine the matter.

18 And vntil the first day of y first moneth they were finishing
the bufines with all the men that had taken strange wiues,

19 And of the sonnes of the Priests there were men founde,
that had taken strange wiues, to wit, of the sonnes of Leihúa,
the sonne of Ioxadák, & of his brethren, Maa- setah, A Eltézer,
and Iarib and Gedaliáh.

20 And thei gaue their háds, that thei wol-
the sonne of the captiuitie.

Or, edemned,

e Which con- tained part of November & part of Decem- ber

1 For the sea- son was giuen to raine, & so y wither was mere
sharpe & colde, and also their con- science to shed them

g. Ye haue layed one sin- ne vpon av- vice h Read 3eth. 7,19.

Let them be appointed to examine this matter.

h That went: to the chief es- cus to fit on this matter & was
thre mo- neths in fish- thing.

1 As a token that thei wol- de kept pro- nes & do it.

de

Nehemiáh.

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in Meaning, of ch-anne pro ple for befo- to be freke of the
Prads &c Lewies.

de put away their wiues, and they that had trefpaffed, gaue a
ráme for their tréfafe.

20 And of the fonnes of Immér, Honani, and Zebadiáh.

21 And of the fonnes of Harím, Maafeiáh, and Ehiáh, and
Shemaiáh, and Iehiél, and Vzziáh.

22 And of the fonnes of Pafhúr, Elioenái, Maafeiáh, Iíhmaél,
Nethaneél, Iozabád, and Elafáh.

23 And of the Leuites, Iozabád and Shimeí & Kelaiáh, (which
is Kelitáh) Pethahiáh, Iudáh and Eliézer.

24 And of the fingers, Eliafiíb. And of the porters, Shallúm,
and Telém, and Vri.

25 And of a Ifraél: of the fonnes of Pa- rófh. Ramiáh, and
Iefiáh, and Malchiáh, and Miámin, and Eleazár, and Malchiáh,
and Benaiáh.

26 And of the fonnes of Elám, Mattaniáh, Zechariáh, and
Iehiél, and Abdi, and Iere- móth, and Eliáh.

27 And of the fonnes of Zatrú, Elioenái, Eliafiíb, Mattaniáh,
and Ierimóth, & Za- bád, and Azizá.

28 And of the fonnes of Bebái, Iehohanán, Hananiáh, Zabbái, Athláí.

29 And of the fonnes of Baní, Mefhullám, Mallúch, and Adaiáh, Iafíib, and Sneál, Ieramóth.

30 And of the fonnes of Paháth Moáb, Adná, & Chelál, Benaiáh, Maafíah, Mat taniáh, Bezaleél, & Binnúi, and Manaiféh.

31 And of the fonnes of Harím, Eliézer, Íhiáh, Malchiáh, Shemaiáh, Shimeón,

32 Beniamín, Mallúch, Shamatiáh.

33 Of the fonnes of Hafhúm, Mattenáí, Mattattáh, Zabád, Eliphélet, Ieremái, Me- naiféh, Shimeí.

34 Of the fonnes of Baní, Maadáí, Am- iám, and Vél,

35 Banaíáh, Bediáh, Chellúh,

36 Vaniáh, Me:emóth, Eliafíib,

37 Mattaniáh, Mattenáí, and Iafáu,

38 And Banni & Bennúi, Shimeí,

39 And Shelemiáh, & Nathan, & Adaiáh,

40 Machnadebái, Shafháí, Sharai,

41 Azareél, and Shelemiáh, Shemariáh,

42 Shallúm, Amariáh, Iofeph.

43 Of the fonnes of Nebó, Ieiel, Matti- thiáh, Zabád, Zebiná,
Iadaú, & Ioél, Be- naiáh.

44 All thefe had taken ftrange wiues: and among the were
womé that had a childré.

a Which also were made al- legitimate be- cause the wa- riage
was re- lawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set vp worthy perfones
for the commoditie and profite of his Church, as now within
the compaffe of feuentie yerci he rafed vp diuers excellent
men for the preferuation of his people, after their returne from
Babylon, as Zerubbakél, Exrd, and Nehemiáh. Whereof the
firil was their captaine to bring them bome, and prouded that
the Temple was byélded: the feconde reformed their maners
and planted religion: Or the third byélded vp the walks,
deliuered the people from oppression, and prouded that the
Law of God was put in execution among them. He was a
godlie man and in great autoritie with the King, so that the
King favoured him greatly, and gaue him mofte ample letters

for the accomplishment of all things which he colde deffire.
This boke is also called of the lattus the feconde of Exrd,
because he was the writer thereof.

CHAP. I.

2 Nehemiáh bewaileth the calamitie of Ierufalém. 3 He
confesseth the finnes of the people & prayeth God for them

He wordes of Nehe- miáh the fonne of Ha- chaliáh, in the
moneth Chifléu, in the twen- tieth yere, as I was in the palace
of Shu- fián,

a Which con- trineth part of November & part of Decd- ber,
and was their ninth moneth. b A Iewes I was.

c Meaning, in I...

2 Came Hanani, one of my brethren, he & the men of Iudáh,
and I afled them con- cerning the Iewes that were deliuered,
which were of the refidue of y captiuitie, and concerning
Ierufalém.

3 And they faid vnto me, The refidue that are left of the
captiuitie there in the pro-

uince, are in great affliction and in repro- che, and the wall of
Ierufalém is broken downe, & the gates therofuic burnt with
fyre.

4 And when I heard thefe wordes, I fate downe and wept, and mourned certeine dayes, and I fafted and prayed before the God of heauen,

5 And faid, "O Lord God of heauen, the Great and terrible God, that kepeth co- uenant and mercie for them that loue him, and obf true his commandements,

6 I pray thee, let thine cares be attent, and thine eyes open, to heare the prayer of thy ftruant, which I pray before thee day-ly, day & night for the children of Ifraél thy ftruants, & confeffe the finnes of the children of Ifraél, which we haue finned

Gg. 111.

Dan. 9.4.

Nehemiahs request.

Nehemiah. The people encouraged 1224

"He-arrested

against thee, bothe I & my fathers house have sinned:

7 We have "grievously sinned agaist thee, and have not kept the commandments, nor the statutes, nor the judgements, w thou commandedst thy seruant Moses.

8 I beseeche thee, remember the words that thou commandedst thy seruant Moses, saying, Ye wil transgress, and I wil scare you abroad among the people.

9 But if ye turn: veto me, and keep my com- mandments, and do them, though your scattering wise to the vitermost parte of the heaviest, yet will gather you from thence and wil bring you vnto the place that I have chosen, to place my Name the e.

10 Now these are thy seruants & thy peo- ple, whome thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseeche thee, let thine care now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to scare thy Name, and, I pray thee, cause thy seruant to prosper this day, and give him favour in the presence of this man: for I was the Kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artavernex, 11 He came to Jerusalem, 17 And brylled the walles.

a Which was first moneth of the yere & obteneth part of Marche & part of - pri b Who is also called Darius head Exr 7, 1.

Now in the moneth a Nifan in the twentieth yere of King b Archbishop- the, the wine sode before him, and I toke vp the

wine, and gave it vnto the King, now I was not before time sad in his pre- sence.

2 And the King said vnto me, Why is thy countenance sad, seeing thou art not sic- ke? this is nothing, but sorowe of heart. Then was I sore afraid,

3. And I said to the King, God save the King for euer: why shulde nor my coun- tenance be sad, when the citre of house of y sepulchres of my fathers heth waft & the gates thereof are deuoured with fyre?

4 And the King said vnto me, For what thing doest thou require? Then I praised to the God of heauen,

5 And said vnto the King, If it please the King, and if thy seruant have founde fa- uour in thy sight, I desire that thou woldest send me to Iudah vnto the citre of the se- pulchres of my fathers, that I may buyl- de it.

6 And the King said vnto me, (the quene also sitting by him) How long shall thy journey be? and when wilt thou come a- gaine? So it pleased the King, and he sent me, and I set him a time.

7 After I said vnto the King, If it please y King, let them give me letters to the cap- taines beyond the Ruer, that they may conuaye me ouer, til I come into Iu- dah,

8 And letters vnto Asaph the keper of the Kings' paike, that he may give me timber to buyld the gates of the palace (which appretained to the house) & for the walles of the citre, and for the house that I shal entre into. And the King gave me according to the good hand of my God vp- on me.

9 Then came I to the captaines beyond the Ruer, & gave them the Kings letters. And the King had sent captaines of the armie and horfinen with me.

10 But a Sanballat the Horonite, and To- biah a seruant an Ammonite heard it, and it grieved the sore, that there was come a man which soghe the wealth of the chil- dren of Israel.

11 So I came to Jerusalem, and was there thre dayes.

12 And I rose in the night, I, and a few me w me: for I tolde no man, what God had put in mine heart to do at Jerusalem, and there was not a beast with me, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the draggon well, and to the dung porte, and vewed the walles of Jerusalem, how they were bio- ken downe, and the portes thereof deuou- red with the fyre.

14 Then I went forth the vnto the gate of y fountaine, and to the Kings fish pool, & there was no toume for the beast that was vn'er me to paffe.

15 Then went I vp in the night by the broke, & vewed the wall, and turned bac- ke, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whether I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 After ward I said vnto them, Ye se the miserie that we are in, how Jerusalem heth waft, and the gates thereof are burnt with fyre: come and let vs buylde the wall of Jerusalem, that we be no more a repro- che.

18 Then I tolde them of the hand of my God, (which was good ouer me) and also of the Kings woides that he had spo- ken vnto me. And they said, Let vs rise, & buylde. So they a strengthened their hand to good.

19 But whe Sanballat the Horonite, & To- biah the seruant an Ammonite, and b Ge- shém the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye do? Wil ye rebell against the King?

20 Then answered I them, and said to the, The God of heauen, he wil prosper vs, &

a, p, a, p.

d At God mo- ved me to asse, & as he gave me good Lie- cese
the. 2m.

e Those were great enemies in the Jews to behold al- the, but
he by force & sub- stitute to ouer come them, & Iobiah be-
cause his wife was a fewest, had subversio- ment ever of the,
if affure and so wrought them great trouble.

f That is, con- terred of o- th, I nation, to thigh God had
forsaken vs

g They were encouraged & gave them fel- ues to do ael, & to
transit to this worthy enterprise.

h These were thre chief go- terners vn- der y king of Persia
bey bde Pophrates I thus y wie- led when thel wid burthen y
children of God, ever lay treason vnto their charge, both be
becu- se it me- keth the mo- se ed. out to the vau. lue, & also
fureth y buried of pri- ces mo. s a- gainst them.

we

1 I desired God to mine h art. to prosper mo- se enterprise.

We, Pophrates.

The buylding of

Nehemiáh.

the walles.

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b Mother ye are of the no- ber of the chil dren of God Cow
whome he hathe appoin- ted this time onely 3 ocher did anie
of your predress foers euer fea- re God

a In Ebrewe, ther foudified in, that is, they foudified it, and fo
dedicated it to the Lord by prayer, in defining him to malacine
it

b The riche & mightie wulde not obey the, which were
appointed of- ficers in this wiche, tether wuld, ther helpe the
rice 15a 22,24.

eVoto 5 place where the Du- ke was worre to fit in ind-
gement, who got, tried the country in their absence. For, if
Zere- phra Or, of the apo- sicates.

Or, meafure.

we his f. ruants wil iife vp and buylde: but as for you, ye haue
no poicon nor right, nor k memorial in Ierufalém.

CHAP. III.

The number of them that buylded the wallet.

1 Hen arofe Eliafhib the hie Prieft with his brethren the Pri-fts, & they buylt the fhepegate: the 2 repared it, & fet vp the dotes th 1:of: euen vnto the towr of Meih repared they it, & vnto the tow- re of Hananiél.

2 And next vnto him buylded the men of I lichó, and befide him Zaccúr the fonne of Imri.

3 But the fifh porte did the fonnes of Se- naáh buylde, which alfo layed the beames thereof, and fet on the dores thereof, the lockes thereof, and the barres thereof.

4 And next vnto the fortified Merimóth, the fonne of Vrináh, the fonne of Hakkóz: and next vnto them fortified Mefhullám, the fonne of Berechiáh, the fonne of Me- fhezabeél: and next vnto them fortified Zidók, the fonne of Baana:

5 And next vnto them fortified the Tcko- ites. but the great m n of them b put not their neckes to the worke of their lords.

6 An 1 the gate of the * old. fifhpoole forti- fied Ithoradá the fonne of Pafe-h, & Me- fhullám the fone of Befodaiáh, the: layed the beames thereof, and fet on the dores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them alfo fortified Melatiáh the Gibeonite, & Iadón y Meronothite, men of Gibcón, and of Mizpáh, vnto the c thione of the Duke, which was beyonde the Rues.

8 Next vnto him fortified Vzz:él the fon- ne of Harhohiáh ' of the golde fimebes: next vnto him alfo fortified Hananiáh, the fonne ' of Harakkahím, and they 1epa- red Ierufalém vnto the broad wall.

9 Alfo next vnto them fortified Rephaiah, the fonne of Hur, the ruler of the halfe parte of Ierufalém.

10 And next vnto him fortified Iedaiáh the fonne of Harumáph, euen ouer againft his houfe: and next vnto him fortified Hattúfh, the fonne of Hafhabniáh.

11 Malchriáh the fonne of Harím, and Ha- fhúb the fonne of Paháh Moáb fortified the feconde ' portion, & the towr of the furnaces.

12 Next vnto him alfo fortified Shallúm, the fonne of Halloéfh, the ruler of the halfe parte of Ierufalém, he, & his daugh- ters.

13 The valley gate fortified Hanúm, & the inhabitants of Zanúáh: the: buylt it, and fet on the dores thereof, y lockes thereof, & the barres thereof, euen a thoufand cu- bites on the wall vnto the dung porte.

14 But the dung porte fortified Malchiáh, the fonne of Recháb, the ruler of y fourte parte of Beth haccárem: he buylt it, & fet on the dores thereof, the lockes thereof, & the barres thereof.

15 But the gate of the fountaine fortified Shallún, the fonne of Col-hozéh, the ruler of y fourte parte of Mizpáh: he buyl- ded it, and coueted it, and fet on the dores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fifhpoole of ' Sheláh by the Kings garden, and vnto the: feppes that go downe from the citte of Daudid.

16 After him fortified Nehemiáh the fon- ne of Azbák, the ruler of the halfe parte of Beth-zúr, vntil the otherfide ouer- againft the fepulchies of Daudid, and to the fifhpoole that was lepared, and vnto the houfe of the mightie.

17 After him fortified the Leuites, Rehúm the fonne of Bani, and next vnto him for- tified Hafhabrah the ruler of the halfe parte of Keiláh in his quarter.

18 After him fortified their brethren: Ba- uái, the fonne of Henadád the ruler of the halfe parte of Keiláh:

19 And next vnto him fortified Ezer, the fonne of Iefhúa the ruler of Mizpáh, the other portion ouer againft the going vp to the d corner of the armoure.

20 After him was earnest Barúch the fonne of Zaccháí, & fortified another portion from the corner vnto the dore of the hou- fe of Eliafhib the hie Prieft.

21 After him fortified Merimóth, the fon- ne of Vrináh, the fonne of Hakkóz, an- other portion from the dore of the houfe

of Eliafhib, euen as long as the houfe of Eliafhib extended.

22 After him alfo fortified the Priefts, the men of e the plaine.

23 After them fortified Beniamín, & Haf- fhúb ouer againft their houfe: after him fortified Azariáh, the fonne of Maafetáh, the fonne of Ananiáh, by his houfe.

24 After him fortified Binnúi, the fonne of Henadád another portró, from the houfe of Azariáh vnto the turning and vnto the corner.

25 Palál, the fonne of Vzai, from ouer a- gainft the corner, and the high towr, that lyeth out from the Kings houfe, which is befide the courte of the pifón. After him, Pedaiáh, the fonne of Parófh.

26 And the f Nethinims they dwelt in the fortereffe vnto the plice ouer againft the water gate, Eafward, & to the towr that lyeth out.

27 After him fortified y Tekoites another portion ouer againft the great towr, that lyeth out, euen vnto the wall of the fort-rtffe.

Or, & in.

d Where the weapons and armour of the citte laye

e Which dw- elh in y plaine country by Iordes & le- richó.

f Read Zero Chap 3,4)

Hh.i.

*Conspiracie of the wicked. Nehemiáh. The
buylders with weapons 1224*

g Meaning, the first of his son- ner.

h Which was the place of imagement, or execution.

a Of his com- pany, that came in Sa- maris b Thus the wicked,
that consider not Gods power is ever so a sea dines for the
defence of his, more than the thought that we re weake and
fable a This is the remedie that the children of God have a
gainst the de- rift & threat- mings of their enemies, to fate to
God by prayer. d Let them be spoiled & led away captive. e
Let thy pla- gues declare to the world & then let them felues
against them, & against thy Church that he pray- eth, only his-
ning respect to Gods glorie, & not for any pri- nate affection,
or grudge. "Or, halfe bright "For make to flare, meaning the
people.

28 Fró abouē the horfegate forthe fortified § Priſt, euerie one
ouer agaift his houſe.

29 After them fortified Za dok the ſonne of Immer ouer againſt
his houſe: and after him fortified Shemaiáh, the ſonne of She-

chaniáh the keper of the Eastgate.

30 After him fortified Hananiáh, the sonne of Shelemiáh, & Hanún, the sonne of Za- láph, the sixt, another portion: after him fortified Melhullám, the sonne of Bere- chiáh, ouer against his chamber.

31 After him fortified Malchiáh the gold- smithes sonne, vntil the house of the Ne- thinims, & of the marchants ouer against the gate h Míphkád, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the shepegate fortified the goldsmi- thes and the marchants.

CHAP. III.

7 The buylding of Ierusalém is kindred, 18 But God breaketh their enterprise. 19 The Iewes buyld with one hand, and holds their weapons in the other.

1 B Vt when Sanballát heard that we buylde the wall, then was he wroth and fore grieved, and mocked the Iewes,

2 And laid before his brethren and the armie of Samaria, thus he said, What do thesse weake Iewes? wil they fortifie the felues? wil they sacrifice? wil they finsh it in a day? wil they make the stones whole agame out of § heapes of duft, feing they are burnt?

3 And Tobiáh the Ammonite was beside him, and said,
Although they buyld, yet if a foxe go vp, he shal euen breake
downe their stony wall.

4 Heare, our God (for we are despyred) and turne their shame
vpon their owne head, and giue them vnto a prayd in the land
of their captiuitie,

5 And couer not their iniquitie, nether let their sinne be put out
in thy pietie: for they haue prouoked thee before the buylders.

6 So we buyld the wall, and all the wall was loyned vnto the
halfe thereof, and the heart of the people was to worke.

7 But when Sanballát, and Tobiáh, & the Arabians, and the
Ammonites, & the Ashdodims heard that the walles of
Ierusalém were repared, (for the breaches began to be stopped)
then they were verie wroth,

8 And conspired altogether to come and to fight against
Ierusalém, & to hinder the.

9 Then we prayed vnto our God, and set watchmen by them,
day & night, because of them.

10 And Iudáh said, The strength of our bearers is weakened, and
the earth is much earth, so that we are not able to buyld the wall.

11 Also our aduersaries had said, They shal not knowe, neither see,
til we come into the middles of them and slaye them, and cause

the worke to ceafe.

12 But when the Iewes (which dwelt befide them) came, they tolde vs (ten times, s Fró all places whence ye fhall returne, they wil be vpon vs.

13 Therefore fet I in the lower places be- hinde the wall vpon § toppes of the ftones, & placed § people by their families, with their fwordes, their fpeares & their bowes,

14 Then I beheld, and rofe vp, & laid vnto the princes, & to the rulers, & to the reft of the people, Be not afraied of them: h reméber the great Loid, & feareful, & fight for your brethren, your fonnes, and your daughters, your wines, and your houfes.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counfel to noght, & we turned all againe to the wall, euerie one vnto his worke.

16 And fró that day, halfe of the yong men did the labour, and the other halfe parte of them helde the fpeares, and ftiels, & bowes, and habergins: and the rulers ftode behinde all the houfe of Iudáh.

17 They that buylded on the wall, and they that bare burdens, or they that laded, did the worke with one hand, & with the other helde the fwoide.

18 For euerie one of the buylders had his fwoide girde on his loynes, & fo buylded: & he that blewe the trúpet, was befide me.

19 Then faid I vnto the princes, and to the rulers, and to the reft of the people, The worke is great and large, and we are fepa- rated vpon the wall, one faire from ano- ther.

20 In what place therefore ye heare the foud of the trumpet, k reforte ye thither vnto vstou God fhall fight for vs.

21 So we laboured in the worke, and halfe of them helde the fpeares, from the appea- ring of the morning, til the ftarres came fortite.

22 And at the fame time faid I vnto the people, Let euerie one with his ftruant lodge within Ierufalém, that they may be a watche for vs in the night, and labour in the day.

23 So nether I, nor my brethren, nor my fer- uants, nor the mé of the warde, (which fol- lowed me) none of vs did put of our clo- thes, fame euerie one put them of i for waf- fhing. CHAP. V.

1 The people are oppressed and in necesfitie 6 Nehemiáh remedieth it 14 He take out the portion of others that had ruled before, left he fhouldn grueue the people.

1 Now there was a great crye of the people, and of their wuizs
against their brethren the Iewes.

2 For there were that laid, We, our fones & our daughters are
many, therefore we take vp c come, that we may eat and liue.

3 And there were that laid, We muft gage

f That is, of- ten comes g Then, which brought the ta- dics,
laid thus, Whé you lea- ne your wor- ke, & go other to ear, or
to reft, your eun- mies wil affai- te you.

h Who is ever at hand to de- liner his one of danger, and
therefore left they fhouldn fight for the maimonides of Gods
glorie & for the prefer- uation of their owne lines & of theirs, he
accurageth them to play the valiát mé.

i To ouerfee them & to in- courage them to their wor- ke.

k Mormon, to trúft their e- nemies, of onde required.

l That is, whé they purfted them folues, or cis when they
wofted their cloches.

a Againft the rich, which oppeffed the, b This is the folpians of
§ people, fhewig to what eater- mize that we re brought into

V furie reproued.

Nehemiáh. Sanballats lettres. 214

e Topay our tribute to the King of the Periás, which was
exalted yearly of us 4 by nature 5 riche is no better the poure

e We are not a- ble to redeem the, but for po- werise are co-
freyred to hier the to o- thers.

f You pre- se the with far- se and far how to bring all things
into your hands. g Bache be- can, they shall be mo- med with
puns, being how ma- me were by them, oppred, and also have
the ind gemme of oth 12, 6 shulde be as it were withes of their
dea- ling toward their brethre h Sting God bache once de-
limed the fro the biddags of the beathen, shal we make them
our fa- me.

e Meaning, Mch: miáh h Who by this occasion will blaspheme
the M me of God sting that our adise are no better then theirs
Ory, farre 1 Which ye take of them for the lone.

m I received not that por- cion, and diet, which the go-
ernours, that were before me, exahed, wherein he declared that
he rather foght, 'wealth of the people, then his owne
commoditse.

our lands, & our vineyardes, & our houfes and take vp corne
for the famine.

4 The e were alfo that faid, We haue bo- rowed money for the
Kings 'tribute vpon our lands and our vineyardes.

5 And now our fi, fi n as 4 the fiefh of our brethre, & our
fonnes as their fonnes; and lo, we bring into fubiectiion our
fon- nes, and our daughters, as feruáts, and the- re be of our
daughters now in fubiectiion, and there wno power 6 in our
hands, for other me haue our lads & our vineyardes.

6 Then was I very angrie when I heard their crye and thfe
wordes.

7 And I fought in my minde, and I rebu- ked the princes, and
the iulers, and faid vnto them, You late 'burdens euerie one
vpon his brethren: and I fet a great 8 af- fable againft them,

8 And I faid vnto them, We (according to our abilitie) haue
redeemed our brethren the I. wes, which were folde vnto the
hea- then: and wil you fell your brethren agai- ne, or fhall they
be 9 folde vnto vs? Then helde they their peace, and colde not
anfwere.

9 'I faid alfo, That which ye do, is not good. Oght ye not to
walke in the fea- re of our God, for the k reproche of the
heathen our enemies?

10 For euen I, my brethren, and my feruáts do lend them
money & corne: I pray you, let vs leaue of this burden.

11 Reftore, I pray you, vnto them this day their lands, their
vineyardes, their olues, and their houfes, and remit the

hundreth parte of the filuer and of the corne, of the wine, & of she oyle 1 that ye exact of the.

12 Then faid they, We wil reftore it, and wil not requize it of them: we wil do as thou haft faid. Then I called the Prielts, & caufed them to fweare, that they fhulde do according to this promes.

13 So I fhook my lappe, & faid. So let God fhake out euerie man that wil not perfor- me this promes from his houfe, and from his labou: euen thus let him be fhake out, and emptied. And all the Congregacion faid, Amen, and praifed the Lord, and the people did accoiding to this promes.

14 And fro the time that the King gaue me charge to be gouernour in the land of Iu- dáh from the twentieth yere, eué vnto the two and thirtieth yele of King Arralithá- fite, that is, tw. lue yere, I, and my brethre haue not earé the n bread of y gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, befidés fourte fhaiels of filuer: yea, and their feruants bare rule ouei the peo- ple: but fo did not I, becaufe of the feare of God.

16 But rather I fortified a porcion in the wor- ke of this wall, and we focht no land, and all my feruants came thether together vn- to the worke.

17 Moreouer there were at my table an hun- dreth and fifie of the Iewes, and rulers, which came vnto vs from among the hea- then that are about vs.

18 And there was prepared daiely an ox, or fix chofen fhepe, & birdes were prepared for me, and 'with n fen dayes wine for all n in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, & my God, in goodnes, according to all that I haue done for this people.

eye, once in ten dayes n Where as an other timm they had by meafure, as this time they had most libe, tally.

CHAP. VI.

2 Nehemiáh anfwereth with great twfleme, and xgale to his aduerfarse. 11 He n not defouraged by the fal- fe 'Prophetes.

1 A Nd when Sanballát, and Tobiáh, & Géfhem the Arabian, and the reft of our enemies heard that I had buyle y wall, & that there were no mo 2 breaches the- rein (thogh at that time I had not fet vp the dores vpon the gates)

2 Thé fent Sanballat and Géfhé vnto me, faying, Come thou that we may mete to- gether in the villager in the plaine of O- nó: and they floght to do me cuil.

3 Therefore I fent mefl. ngeis vnto them, faying, I haue a great worke to do, & I can not come downe: 4 why fhulde the worke ceafe, whilcs I leaue it, and come downe to you?

4 Yet they fent vnto me foure rimes after this forte And I anfwered them after the fame mau.er.

5 Then fent Sanballát his feruant after this forte vnto me the nift time, with an open letter in his hand,

6 Wherein was wirté, It is reported amóg the heathen, and 'Gafhmú hache faid it, that thou and the Iewes thinke to iebell, for the which caufe thou buyldelt the wall and thou wilt be their King according to thefe 6 wordes.

7 Thou haft alfo ordained 4 the Prophe- tes to preache of thee at Ierufalém, fayig, There is a King in Iudáh 7 and now according to thefe wordes it fhall come to the Kings eares: come now therefore, and let vs take counfel together.

8 Thé I fent vnto him, faying, It is not done according to thefe wordes y thou fayeft, for thou fameft them of thine owne heart.

9 For all thei afraied vs, faying, Their háds fhall be weakened fro y worke, & it fhall not be done now therefore 10 incoutage y me.

10 And I came to the houfe of Shemiáh y fone of Delaiáh the
fonne of Mehetabeft & he was 11 shut vp, & he faid, Let vs
cea:

e That manne they were im- ned together, as Chap 4.6.

b Meaning, y of he fhohoe obet their re- queft the wor- ke,
which fhed faid appoited, fhulde ceafe. ffrewing here- by that
we fhulde our ri- me our felure to the háds of she wicked

On, Olyftem

c As the fame gouth

d Thou haft br. br. d, and fea vp f lfe Pro- phites, to rea- re thy
selfe k g and n te de rauds, 1st pug of Pr-fn of that fubie- ct on,
which you ogh vnto him

11 vly fufychen else mire hda.

e As thogh he wolde he fe- erce to the in- ter that he migr pray
vnto God v in greve libe- ce, and recer is fome reaef- ion,
which in him vve but hi posside.

Hh.11.

Nehemiahs confcancie.

Nehemiáh. The boke of Genealogies. 1224

f He muted not but God was able to preferne him, & knewe that, if he had o- bryed this co- unt'd, he stold haue discontinued all the people : thus God gmeth power to his, to refit false prophe- cies chugh they come to haue neuer so great probabilitie.

g Very grief cruised him to pray against such, which voter the pre- ceate of being the minifers of God, were adversaries to the glorie, and went about to overthrow his Church, declaring also hereby that where there is one true min- ifer of God, y deut haue a greue forte of Pierfings. h Which was the site moneth aft contrined purse of Augusth, and parce of sepe. i After that I had some Sun- ballat his en- fwere. j Thus the Church of God haue e- nermore con- mire wicem is solfe, which are more d'in- gerous than the outwards and professed ments. Exelof. 49, 15.

n To wit, thei ther are men, conved, ver 1 "The halde fist, meaning of the barrier wringat it.

together into y house of God in the mid- des of the Tfeple, and ftut the dores of the Temple: for they wil come to flay thee: yea, in y night wil they come to kil thee.

11 Then I faid, f Shulde such a man as I, fte: Who is he, being as I am, that wolde go into the Temple to hue 2 I wil not go in.

13 And lo, I perceiued, that God had not sent him, but that he pronoueed this pro- phecie against me : for Tobiáh and San-

ballát had hyred him.

15 Therefore was he hyred, that I might be afrayed, and do thus, and inne, and that they might haue an euil reporte that they might reproche me.

14 My God, rem'mber thou Tobiáh, and Sanballát according vnto thefe their wor- kes, and Noadiáh the s Prophetesse alfo, and the rest of the Prophetes that wolde haue put me in feare.

15 Notwithstanding the wall was fini- ftied on the fine & twentieth day of h Elúl, in two and i fiftie dayes.

16 And whe all our enemies heard thereof, euen all the heathen y were about vs, thei were afrayed, & their courage failed the: for they knewe, y this worke was wrought by our God.

17 And in thefe dayes were there manie of the princes of Iudáh, whose k letters wét vnto Tobiáh, and thofe of Tobiáh came vnto them.

18 For there were manie in Iudáh, that were fwoine vnto him. for he was the sonne in law of Shechaniáh, the sonne of Ariáh: & his sonne Iehonathán had the daughter of Mefhullám, the sonne of Beirechiáh.

19 Yea, they fpake in his praife befo e me, & tolde him my wordes, v Tobiáh fuit kt- ters to put me in feare.

CHAP. VII.

After the wall once buyfde, u the matche appointed. 6 They that returned from the captiutie are nfbred. Now when the wall was buyfde, & I had fet vp the dores, and the porters, and the fingets and the Leuites were ap- pointed,

2 Then I commanded my brother Haníni and Hananiáh the prince of the palace in Ierufalém (for he was doucles a faithful man, and feared God aboue manie)

3 And I laid vnto them, Let not the gates of Ierufalém be opened, vntil the heat of the funne: and while a they stand by, let them ftut the dores, and "make them faft, and I appointed wardes of the inhabitants of Ierufalém, euerie one in his warde, and euerie one ouer againft his houfe.

4 Now the citie was la ge and great, but the people were fiwe therein, and the hou- fes were not buyfde.

5 And my God put into mine heart, and I

gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde aboke of the genealogie of them, which came vp at the fuft, and founde Ex 1.2. written therein,

6 Thefe are the b fonnes of y prouince that b That is, the came vp ftion the captiutie that was ca- inhabitants of ryed away

(whome Nebuchadnezzár Iudáh. King of Bábél had caried away) and they returned to Ierufalém & to Iudáh, euerie one vnto his citie.

7 They which came with Zerubbabél, Ie- fhúa, Nehemiáh, c Azariáh, Raamiáh, c Azatiáh in Nshamáni, Mordecái, Billhán, Mispé- reth, Biguái, Nehám, Baanáh. This is the Fark is called nóber of the men of the people of Ísrael. Seruiáh, and Raamiáh, Beriáh, chap 1.

8 The fonnes of Parófh, two thoufand an hundreth feuentie and two.

9 The fonnes of Shephatiáh, thre hundreth feuentie and two.

10 The fonnes of Ariáh, fix hundreth fiftie and two.

11 The fonnes of Paháth Moáb of the fonnes of Ielhúa, & Ioáb, two thoufand, eight hundreth and eightrine. 2nvel e cenn ne of Moáe

12 The fonnes of Elám, a thoufand, two hundreth fiftie and fouie.

13 The fonnes of Zattú, eight hundreth & fyue and fourtie.

14 The fonnes of Zaccháí, feuen hundreth and thre fcore.

15 The fonnes of Binnúi, fix hundreth and eight and fourtie.

16 The fonnes of Bebái, fix hundreth and eight and tw. ntie.

17 The sonnes of Azgád, two thousand, three hundred and two and twenty.

18 The sonnes of Adonikám, six hundred three score and seven.

19 The sons of Biguái, two thousand three score and seven.

20 The sonnes of Adm, six hundred, and seven and fifty.

21 The sonnes of Atér of Hizkráh, ninety and eight.

22 The sonnes of Híshám, three hundred and eight and twenty.

23 The sonnes of Bezái, three hundred and seven and twenty.

24 The sonnes of Haríph, an hundred and twelve.

25 The sons of Gibeón, ninety and six That is, the seven inhabitants of Gibeón.

26 The men of Beth-léhem & Netopháh, an hundred four score and eight.

27 The men of Anathóth, an hundred and eight and twenty.

28 The men of Beth-azmáuth, two and forty.

29 The men of Kiriath-teorím, Chephiráh and Beeróth, seven hundred and four.

30 The men of Ramáh and Gába, six hundred

The number of

Nehemiáh. the Congregacion.

dreth and one and twentie. 31 The men of Michmái, an hundredth and two an twentie. 32 The men of Beth-él and Ai, an hundredth and thre and twentie. 33 The men of the other Nebó, two and fifte. 34 The sonnes of the other Blám, a thousand, two hundredth and fourte and fifte. 35 The sonnes of Harim, thie hundredth & twentie. 36 The sonnes of Ierichó, thre hundredth and fyue and fourtie. 37 The sonnes of Lod-hadíd and Onó, feuen hundredth, and one and twentie. 38 The sonnes of Senaáh, thre thousand, nine hundredth and thirtie. 39 The Priest: the sonnes of Iedaiáh of the house of Iefhúa, nine hundredth feuentie & thre. 40 The sonnes of Immér, a thousand and two and fifte. 41 The sonnes of Pañhúr, a thousand, two hundredth and feuen and fourtie. 42 The sonnes of Harim, a thousand and feuentene. 43 ¶ The Leuites: the sonnes of Iefhúa of Kadmiél, and of the sonnes of Hodiuáh, feuentie and fourte. 44 ¶ The singera: the children of Afáph, an hundredth, and eight and fourtie. 45 The porters: the sonnes of Shallúm, the sonnes of Atér, the sonnes of Talmón, & sonnes of Akkúb, the sonnes of Hattá, the sonnes of Shobát, an hundredth and eight and thirtie. 46 ¶ The Nethinims: the sonnes of Zi-há, the sonnes of Hafhuphá, the sonnes of Tabaóth, 47 The sonnes of Ketós, the sonnes of Siá, the sonnes of Padón, 48 The sonnes of Lebaná, the sonnes of Ha-gabá, the sonnes of Shalmái, 49 The sonnes of Hanán, the sonnes of Giddél, the sonnes of Gahar, 50 The sonnes of Rearáh, the sonnes of Re-zín, the sonnes of Nekodá, 51 The sonnes of

Gazzám, the sonnes of Vzzá, the sonnes of Paféah, 52 The sonnes of Befái, the sonnes of Meu-nim, the sonnes of Nephifhesim, 53 The sonnes of Bakbúk, the sonnes of Hakuphá, the sonnes of Harhúr, 54 The sonnes of Bazlích, the sonnes of Mehidá, the sonnes of Harfhá, 55 The sonnes of Barkós, the sonnes of Sif-fera, the sonnes of Támah, 56 The sonnes of Neziah, the sonnes of Hatiphá, 57 The sonnes of Salomons feruants, the sonnes of Sotat, the sonnes of Sophéreth, the sonnes of Peridá, 58 The sonnes of Iaalá, the sonnes of Dar-

kón, the sonnes of Giddél,

59 The sonnes of Shephatiáh, the sonnes of Hattil, the sonnes of Pochéreth of Ze-baím, the sonnes of Amón.

60 All the Nethinims, and the sonnes of Salomons feruants were thre húdieth, ni-nette and two.

61 ¶ And these came vp from Tel-meláh, Tel-hareshá, Cherúb, Addón, and Im-mér: but they colde not shew their fathers house, nor their fede, or if they were of If-raél.

62 The sonnes of Delaiáh: the sonnes of Tobiah, the sonnes of Nekodá, fix hun-dreth and two and fourtie.

63 And of the Priest: the sonnes of Haba-ráh, the sonnes of Hakkóx, the sonnes of Baizillái, which toke one of the

daughters of Barzillái the Giliadite to wise, & was named after their name.

64 These foght their writing of the ge-nealogies, but it was not found: there-fore they were put from the Priesthode.

65 And s the Tirshátha said vnto the, that they shulde not eat of the most holy, til there rose vp a Priest with a Víim and Thommim.

66 All the Congregacion together was two and fourtie thousand, thre hundredth and threscore,

67 Besides their feruants and their maids, which were feuen thousand, thre húdreth and feuen and thirtie: and they had two hundredth and fiue and fourtie singing mnn and singing women.

68 Their houses were feuen hundredth & fix and thirtie, & their mules two hundredth and fiue and fourtie.

69 The gamels fourc hundredth and fiue & thirtie, & fix thousand, feuen hundredth & twentie asses.

70 And certcine of the chief fathers gaue vnto the worke. The Tirshátha gaue to the treasure, a thousand drammes of gol-de, fifte basins, fiue hundredth and thirtie Priests garments.

71 And some of the chief fathers gaue vnto the treasure of the worke, twentie thou-sand drammes of golde and two thou-sand

and two hundredth pieces of fil-uer.

72 And the rest of the people gaue twentie thousand drammes of golde, & two thou-sand pieces of filuer, & thre score and fe-uen Priests garments.

73 And the Priests and Leuites, & the por-ters and the singers and the rest of the people and the Nethinims, and all Ifraél dwelt in their cities: and when the feuent moneth came, the children of Ifraél were in their cities.

1 Which con-tained parte of September & parte of Colo-ber.

CHAP. VIII.

a Ex. 2 gattereth together the people, and readeth to the Hh III.

The Law red.

Nehemiáh. The feast of Tabernacles. 1224

the Law. 12 They rely on in Israel for the knowledge of the words of God. 13 They keep the feast of Tabernacles or booths.

"His as we man."

a Read Ezra 7:1.

b Which had age and disfor- tion to under- stand.

c This decla- rith the great zeal, that the people had to heart y words of God.

d To the in- tent that his voyce might be the better heard.

e To confide- ring that of- fines against the Law the- before the Le- uites do not replace them for mourning, but before the of God's mer- cees for almo- che as they a- re represent. f That is re- member the poore g Respyce in the Lord, and he will give you strength.

1 And all the people assembled them selues "together, in y threat that was before the watergate, and they spake vnto Ezra the a scribe, that he wolded bring the boke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law be- fore the Congregation both of men and women, and of all that b colde heare and vnderstand it, in the first day of the se- uent moneth,

3 And he red therein in the threat that was before the watergate (from the morning vntil c the midday) before men and wo- men, and of them that vnderstode it, and the eares of all the people hearkened vnto the boke of the Law.

4 And Ezra the scribe stode vpon a pul- pit of wood, which he had made for the preaching, & beside him stode Matrithiah, and Shema, and Ananiah, and Vriiah, & Hilkihah, and Maaseiah on his right had, and on his left hand Pedaiah, & Mishael, and

Malchiah, and Hashum, and Hashba- dana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was d above all the people: and when he opened it, all the people stode vp.

6 And Ezra praised y Lord the great God, and all the people answered, Amen, Ame, with lifting vp their hads: & they bowed them selues, and worshiped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Ia- min, Akkib, Shabbetah, Hodiah, Maase- iah, Kelita, Azariah, Iozabid, Hanin, Pe- laiah, & the Levites caused the people to vnderstand the Law, and the people stode in their place.

8 And they red in the booke of the Law of God distinctly and gave the sense, & cau- sed them to vnderstand the reading.

9 Then Nehemiáh (which is Tirshatha) and Ezra the Priest & scribe, and the Le- uites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither wepe: for all the people a wept, whe they heard the words of the Law.

10 He said also vnto them, Go, and eat of the far, & drinke the swete, and send parte vnto them, for whome none is f

prepared: for this day is holy vnto our Lord: be ye not fory
therefore: for the g ioye of the Lord is your strength.

11 And the Levites made silence through- out all the people,
saying, Holde your pea- ce: for y day is holy, be not sad
therefore.

12 Then all the people went to eat and to

drinke, and to send away parte, & to make great ioye, because
they had vnderstand the words that they had taught them.

13 And on the secode day the chief fathers of all the people,
the Priests and the Leui- tes were gathered vnto Ezra the
scribe, that he also might instruct them in the words of the
Law.

14 And they found writed in the Law, (that the Lord had
commanded by Moses) that the children of Israel shulde dwell
in boo- thes in the feast of the seuent moneth,

15 And that they shulde cause it to be decla- red and
proclaimed in all their cities, and in Jerusalem, saying, Go for
the vnto the mount, and bring oluebranches, and pi-
nebranches, and branches of myrtus, and palmebranches, and
branches of thicke trees, to make booths, as it is written.

16 So the people went for the and brought the & made them
booths, euerie one vpon the h rose of his house, and in their

court, and in the courts of the house of God, & in the street by the watergate, and in the street of the gate of Ephraim.

17 And all the Congregation of them y we- re come against out of the capituirte, made boothes, & fare vnder the booths: for sin- ce the time of Ieshua the sonne of Nun vnto this day, had not the children of Is- rael done so, & there was very great ioye.

18 And he red in the boke of the Law of God euerie day, from the first day vnto the last day. And they kept the feast seuen dayes, & on the eight day a solene assem- blie, according vnto the maner.

Leni. 23, 34

the, goodly to be they are let us. 4a.

b For their houses were made for a boun, read Dea 22, 2.

Which was almost a thou- land years.

CHAP. IX.

1 The people vpon, & for sale their strange wines. The Levites exhorte them to praise God, a Declaring his wonders, so And their ingratitude, so And Gods great mercies toward them.

2 In the foure & twentieth day of this moneth the children of Israel were af- sembled with a fasting, & with sackcloth, and earth vpon them.

3 (And they that were of the sede of Is- rael were separated from all the "litagers") & the stode and confessed their sinnes and the iniquities of their fathers.

4 And they stode vp in their place and red in the boke of the Law of the Lord their God foure times on the day, and they be fessed and worshiped y Lord their God foure times.

5 Then stode vp vpon the staires of the Levites Ieshua, and Bani, Kadmiél, Sheba- niáh, Bunni, Sherebiáh, Bani & Chenáni, & cryed with a loude voice vnto the Lord their God.

6 And y Levites said, and Ieshua & Kadmi- él, Bani, Hashabniáh, Sherebiáh, Hodiah, Shebaniáh & Pethahiáh, Stad vp, & prai- se y Lord your God for euer, & euer, & let them

b Thel made ch fessih of their sinnes & vled praises.

The Leuites prayer.

Nehemiáh.

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them praise thy glorious Name,ô God, w excelleth aboué all thakfguing & praise. 6 Thou art Lord alone:thou hast made hea

uen, and the heauen of all heauens, with all their hoste, the earth, and all thigs that are therein, the seas, & all that are in the, and thou preferueis them all, and the hoste of the heauen worffupeth thee. 7 Thou art, ô Lord, the God, that hast cho Sen Abram, & broghest him out of *Vr in Caldea* * *and madeis his name Abraham*, 8 *And foundest his heart faithful before thee*, and madeis a couenant with him, to giue vnto his fede the land of the Cana- nites, Hittites, Amorites, & Perizzites, & Iebufites, and Girgaftites, and hast per- formed thy wordes, because thou art uist. 9 *Thou hast also considered the affli- ction of our fathers in Egypt, and heard their crye by the red Sea*, 10 *And shewed tokens and wonders vpon Pharaoh, and on all his seruants, & on all the people of his land: for thou knewest that thei dealt proudly against the: there- fore thou madeis thee a Name, as appea- rests this day*. 11 For thou didest breake vp the Sea befo- re them, and they went through the mid- des of the Sea on drye lad: and thofe that purfued them, has thou cast into the bot- toms as a stone, in the mightie waters: 12 *And leddest the in the daye with a pil- ler of a cloude, & in the night with a pil- ler of fyre to giue them light in the way that thei went*. 13 Thou camest downe also vpon mount Sinai, and spakeft vnto them from heauen, & gaueft them right iudgements, & true lawes, ordinaces & good commandemets, 14 And declaredit vnto the thine holy Sab- bath, and commandedit them precepts, & ordinances, and laws, by the hand of Mo- fes thy seruant: 15 *And gaueft them*

bread from heauen for their hungre,& broghtest for the wa- ter
for them out of the rocke for their thrift:&*promisedst them
that thei fhulde goin,& take possession of the land:for the
which thou haddeft lift vp thine hand for to giue them. 16 But
thei and our fathers behaved them selues proudly and
haidened their necke, fo that they hearkened not vnto thy com-
mandements, 17 But refused to obey,and wolde not re-
member thy maruelous workes that thou hadeft done for
them,but hardened their neckes and had in their heades to
retur- ne to their bondage by their rebellion: but thou,ô God of
mercies,gracious and ful of compaision,of long fuffring and of
great mercie,yet forfokest them not. 18 Morcouer when they
made them a mol-

té calfe(and faid,This is thy god y broght thee vp out of the
land of Egypt)& com- mitted great blasphemies,

19 Yet thou for thy great mercies forfokest them not in the
wilderness:* the pillar of the cloude departed not from them
by the day to lead them the way,nether the pil- ler of fyre by
night,to shewe them light,& the way whereby they fhulde go.

20 Thou gaueft also thy good Spirit to in- struct them,&
withheldest not thy MAN from their mouth,and gaueft them
water for their thrift.

21 Thou didest also fede the fourtie yeres in y wilderness:thei
lacked nothig:* their cloches waxed not olde,and their fete

fwelled not.

22 And thou gaueft them kingdomes and people, and scattered it
them into corners: for they possessed* the land of Sihón and
the land of the King of Hefihbón, & the land of Og King of
Bañán.

23 And thou didest multiplie their childré, like the ftarres of
the heauen, & brogh- test them into the lad, whereof thou ha-
dest spoken vnto their fathers, that they fhulde go, and possesse
it.

24 So the children went in, and possessed the land, and thou
fubduedst before them the inhabitants of the land, even the Ca-
naanites, and gaueft them into their hads, with their Kings and
the people of the land, that they might do with them what they
wolde.

25 And they toke their ftróg cities and the fat land, and
possessed houfes, full of all goods, cisternes digged
out, vineyardes, & olues, and trees for fode in abundance, and
they did eat, and were filled, and be- came fat, & liued in
pleasure through thy great goodnes.

26 Yet they were disobedient, and rebelled against thee, & cast
thy Law behinde their backes & slewe thy Prophetes (which
pro- tested among them to turne them vnto thee) and
committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed the: yet in the time of their affliction,when they cryed vnto thee,thou heardest them from the heauen,and through thy great mercies thou gaueft them fauours,who faued them out of the hand of their ad- uerfaries.

28 But when they had freft,they returned to do euil before thee:therefore leftest thou them in the hand of their enemies, fo that thei had the dominion ouer them, yet when they conuerted and cryed vnto thee,thou heardest them from heauen,and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou Hhiiii.

Exod.13,28. mm 14,16. 1407.16,24

Deut 1,4.

c Thogh the way was to- dious & long. d Meaning the heath'n who- me he drous our Num.21,26

e Taking hen- ure and earth to witness that God wolde de froye the, ex- cept that re- turned, as a Chro 14,19.

f He declareth how Godmer- cies euer con- tended with the wickednes of the people, who euer in their prospe- ratie forgave God

Nehemiah's prayer.

Nehemiáh.

The covenant fealed 1224

Levi. 18.3. ex 6.20.16. Yorba 10.5. Gal 3.12.

Which is a similitude to hen or upon, & shrooke to the yoke or buried, as Zach. 7.11. When thou didest admonish them by thy Prophets "do thou hast prolong upon the many years."

Exod. 34.6.

Tfal. 143.2.

1 By whom we were led away into expi- neic, & have been appalled to be done, as Eifer 5.11. He confected that all those things came to them in Italy for their finnes, but he appalach fro Gods notice to his mercies. 1 That thou woldest deferry them, except that wol- de returns to thee.

2 There is, to be the lords thereof.

3 Thus by affliction they promises to keep Gods commandments, wherewith they colde not be broph by Gods give the nefites.

Or, healer.

mightest bring the againe vnto thy Law: but they behaued them felues proudly, and hearkend not vnto thy commandments, but finned against thy judgments (* which a man

shulde do and li- ue in them) and s pulled away the shul- dre,
and were flshecked, and wolde not be here.

Yet thou didest forbear them many years, and protested
among them by thy Spirit, even by the hand of thy Prophetes,
but they wolde not hear: therefore gaueft thou them into the
hand of the people of the lands.

Yet for thy great mercies, thou hast not confunded them,
neither forsaken them: for thou art a gracious and merciful
God.

Now therefore our God, * thou great God, mightie and terrible,
that kepest co- uenant and * mercie, let not all the affli- ction
that hath come vnto vs, some a li- tle before thee, that is, to our
Kings, to our princes, & to our Priests, and to our Pro- phetes
and to our fathers, & to all thy peo- ple since the time of the
Kings of Aishur vnto this day.

Surely thou art lust in all that is come vpon vs: for thou hast
delt truely, but we have done wickedly.

And our Kings and our princes, our Priests and our fathers
have not done thy Law, nor regarded thy commandments nor
thy protestations, wherewith thou hast protested among them.

And they have not ferued thee in their kingdome, and in thy
great goodnes that thou shewedst vnto them, and in the lar- ge

and fat land which thou fettest before them, and have not conuerted from their euil works.

Beholde, we are seruants this day, & the lad that thou gaueft vnto our fathers, to eate them frute thereof, and the good- nes thereof, beholde, we are seruants the- rein.

And it yeldeth muche frute vnto Kigs whome thou hast fet ouer vs, because of our finnes: and they have dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

Now because of all this we make a sure couenat, and write it, and our princes, our Leuites and our Priests feale vnto it.

CHAP. X.

The names of them that fealed the covenant between God and the people.

Now that that fealed were Nehemiáh the Tirshátha the sonne of Hacha- liáh, and Zidkuiáh,

Seraiáh, Azariáh, Ieremiáh,

Pashúr, Amariáh, Malchiáh,

Hattúsh, Shebaniáh, Mallúch,

5 Harím, Merimóth, Obadiáh,

6 Daniél, Ginnethón, Barúch,

7 Meihullám, Abriáh, Miamín,

8 Maaziáh, Bilgái, Shemaíáh: these are the Priests.

9 And the Leuites: Ieshúa the sonne of Azaniáh, Binnúi, of the
sonnes of Hena- dád Kadmiél.

10 And their brethré, Shebaniáh, Hodiáh, Kelita, Pelaiáh,
Hanán,

11 Michá, Rehób, Haíhabiáh,

12 Zaccúr, Sherobiáh, Shebaniáh,

13 Hodiáh, Baní, Beninu.

14 The chief of the people were Parósh,

Pabáth Moáb, Elám, Zattú, Baní,

15 Bunní, Azgád, Bebái,

16 Adoniáh, Biguái, Adín,

17 Atér, Hizkniáh, Azzúr,

18 Hodiáh, Haíhúm, Bezái,

19 Haríph, Anathóth, Nebái,

20 Magpiáh, Meihullám, Hezír,

21 Meíhezabréi, Zadók, Iaddúa,

22 Pelatiáh, Hanán, Anaiáh,

23 Hoshéa, Hananiáh, Haíshúb,

24 Hallohéh, Pilehá, Shobék,

25 Rehúm, Haíhabnáh, Maaseiáh,

26 And Ahniáh, Hanán, Anán,

27 Mallúch, Harím, Baanáh.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the Nehimims, and all that were separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that colde vnde stand.

29 The chief of them received it for their brethren, & they came to the curs, and to the othe to walke in Gods Law, which was given by Moses the seruant of God, to observe and do all the commade- ments of the Lord our God and his judgements and his statutes:

30 And that we wolde not give our daugh- ters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought wa- re on the Sabbath or anie vitales to fel, that we wolde not take it of them on the

Sabbath and on the holy dayes: * and that we wolde let the
seuent yere be fre, and the debts of euerie "perfone.

32 And we made statutes for our felues to give by the yere the
third parte of a she- kel for the service of the house of our
God,

33 For the s shewebread, and for the daiely offering, and for the
daiely burnt offering, the Sabbaths, the newe moones, for the
solemne feastes, and for the things that were sanctified, and
for the sinne offerings to make an atonement for Israel, and for
all the worke of the house of our God.

34 We cast also lottes for the offrig of the wood,

a Which she- fore had to be put from.

The signature of Mack.

b Read Eriá 2.

c What he beg

solutions for

foke their wit

keone & ga

ne the felues

to ferne God.

d They made the othe in
name of the woole multi-
nde.

e Whereunto they gave the
felues, if they broke by Law, as Demi 28.16.

f Which non-
withstanding
they broke so,
ne after, as Nehem 15.1.
Levi. 23.4.

demi 27.1. "Siebach."

g This delo-
reth when fo-
re they gave this third part
of the shekel,
which warbe-
tides the halfe shekel, that

the, with bole

de to pay.

Exod 30.15.

First frutes.

Nehemiáh. Priests & Leuites. 2179/1224

Or, for the house of.

a By this re- hearted is not that there was no more nor
economic in the Law, whe- red to that did not hude the slaves
by co- means.

i Whitelac- wer ve Ithou- red, or tions- led, there the times
were due with the Lord both by the Law and according to the
& com- mon that are made Kamb

k We will not learn: it de- ficient of that, y shalbe necesi- larse
for it.

a Becends their enemies dwelt rounds about them, that pro-
vided that it might be re- plumified with man, and read this
policy, because there were few y edred them shuts wil- lingly.

h Which came of Pérez the sonne of In- dah.

Or, of a Shilo- arm.

wood, even y Priests, the Leuites & y peo- ple to bring it into y house of our God, by the house of our fathers, yetely at y times appointed, to burne it vpo the altar of the Lord our God, as it is written in the Law,

35 And to bring the first frutes of our land, and the first of all the frutes of all trees, yere by yere, into the house of the Lord,

36 And the first boone of our sonnes, and of our cattel, as it is written in the Law, and the first boone of our bullockes and of our shepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we shulde bring the first frute of our dough, and our offings, & the frute of euerie tie, of wine and of oyle, vnto the Priests, to the chabers of the house of our God, and the tithes of our land vnto the Leuites, that the Leuites might baue the tithes in all the cities, of our trauail.

38 And the Priest, the sonne of Aarón shal be with the Leuites, when the Leuites tale tithes, and the Leuites shal bring vp the tenth parte of the tithes vnto the house of our God, vnto the chambers of the treasute house.

39 For the children of Israel, and the chil- dren of Leui shal bring vp the offings of the coine, of the wine, & of the oyle, vnto the chambers: and there shall e the vessels of the Sanctuarie, and the Priests that mi- nister, and the porters, and the singers, and we wil not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalém after it was brylled, 2 And who in the cities of Iudáh.

2 And the rulers of the people dwelt in Ierusalém, the other people also cast lottes, to bring one out of ten to dwel in Ierusalém the holy citie, and nine partes to be in the cities.

3 And the people thenked all the men that were willing to dwel in Ierusalém.

4 Theft now are the chief of the prouince, that dwelt in Ierusalém, but in y cities of Iudáh, euerie one dwelt in his owne pos- session in their cities of Israel, the Priests and the Leuites, and the Nethinims, & the sonnes of Salomons fruants.

5 And in Ierusalém dwelt certeine of the childe of Iudáh, & of the childe of Ben- iamin. Of the sonnes of Iudáh, Athaiah, the sonne of Vzriáh, the sonne of Zecha- riáh, the sonne of Amariáh, the sonne of Shephatiáh, the sonne of Mahaleel, of the sonnes of Pérez,

6 And Maafríáh the sonne of Barúch, the sonne of Col Hozéh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, y sonne of Zechariah, the sonne of Shiloni.

7 All the sonnes of Pérez that dwelt at Ie- rusalém, were souve hundreth, thie score

and eight valiant men.

8 These also are the sonnes of Beniamín, Sallú, the sonne of Meshullám, the sonne of Ioéd, the sonne of Pedaiáh, the sonne of Kolaiah, the sonne of Maafriáh, the sonne of Ithiel, the sonne of Iefhaiáh.

9 And after him Gabát, Sallát, nine hundred and twentie and eight.

10 And Ioél the sonne of Zichúi was gouernour over them: and Iudáh, the sonne of Senuáh was the feconde over the citie:

11 Of the Priests, Iedaiáh, the sonne of Io-iarib, Iachin.

12 Staiáh, the sonne of Hilkiáh, the sonne of Meshullám, the sonne of Zadók, the sonne of Maraióth, the sonne of Ahitúb was chief of the house of God.

13 And their brethien that did the worke in the Temple, were eight hundred, twentie and two: and Adaiáh, the sonne of Ietohám, the sonne of Pelaliáh, the sonne of Amzi, the sonne of Zechariáh, the sonne of Pañiúi, the sonne of Malchiáh:

14 And his brethien, chief of the fathers, two hundred and two and fourtie: and Amañfiáh the sonne of Azareél, the sonne of Ahazái, the sonne of Meñulemóth, the sonne of Immér:

15 And their brethien valiant men, an hundred & eight & twentie: and their ouerseer was Zábdiél the sonne of

Hagedolim.

16 And of the Leuites Shemaiáh, the sonne of Hañiúb, the sonne of Azikám, the son- ne of Hañiabiáh, the sonne of Bunni.

17 And Shabbethá, and Iozabád of the chief of the Leuites were ouer the workes of the house of God without.

18 And Mattaniáh, the sonne of Michá, the sonne of Zabát, the sonne of Ašiph was the chief to begin the thanksgiving prayer: and Bakbúkiáh the feconde of his brethren, and Abdá, the sonne of Sham- múa, the sonne of Galál, the sonne of Ie- duthón.

19 All the Leuites in the holy citie were two hundreth four, score & four.

20 And y porters Akkúb, Talmón & their brethie that kept the gates were an hun- dreth twentie & two.

21 And the residue of Israel, of y Priests, of the Leuites dwelt in all the cities of Iudáh, euerie one in his inheritance.

22 And the Nethinims dwelt in the forties, & Zihá, & Gispá was ouer the Nethinims.

23 And the ouer seer of the Leuites in Ieru- salém was Vzzi the sonne of Baní, the son- ne of Ašhabáh, the sonne of Mattaniáh,

the sonne of Michá: of the sonnes of A- šiph singers were ouer
the worke of the house of God.

24 For it was the Kings commandement concerning the, that
faithful proa jou shulde be for the singers euerie day.

c. This is, was the his Priest. d. That formed and manifested in
the Triple.

Or, of car of, & e guist men.

e. This is, he begá the psal- me, & was the chancer.

f. Meaning, of the Temple.

g. Of them, & dwelt not in Ierusalém.

or, Ophel.

li.i.

Priests & Leuites.

Nehemiáh.

The wall dedicated 1224

h Was chief about the city for all his af- fairs?

24 And Pethahiáh, f sonne of Mehezabél, of the sonnes of
Zérah, the sonne of Iu- dáh h was at the Kings hand in all
matters concerning the people.

25 And in the villages in their lands, some of the children of Iadáh dwelt in Kiriáth- arba, and in the villages thereof, and in Dibón, and in the villages thereof, and in Iekabzeél, and in the villages thereof,

26 And in Iefhúa, and in Moladáh, and in Beth-pálet,

27 And in Hazér fhuál, and in Beer-fhéba, and in the villages thereof,

28 And in Ziklág, and in Mechonáh, and in the villages thereof,

29 And in En-rimmón, & in Zareáh, and in Iarmúth,

30 Zanoáh, Adullám, and in their villages, in Lachíth, and in the fields thereof, at A- zekáh, & in the villages thereof: and they dwelt from Beer-fhéba vnto the valley of Hinnóm.

31 And the sonnes of Béiamín from Géba, in Michmáth, & Atiá, & Beth-él, & in the villages thereof,

32 Anathóth, Nob. Ananiáh,

33 Hazór, Ramáh, Gittáim,

34 Hadid, Zeboím, Nebalát,

35 Lod & Onó, in the carpenters valley.

36 And of the Leuites were diuisions in Iu- dáh and in Beniamín.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabél vnto Ierufáim, are nòbred, 27 And the wall is dedi- cated.

a From Behr- lan to Ierufá- im.

1 T'Hefe als' are the Priests & the Leui- tes that went vp with Zerubbabél, the sonne of Shealtiel, and Iefhúa: to wit, Seraiáh, Ieremiáh, Errá,

2 Amariáh, Mallúch, Hatrúth,

3 Shecaniáh, Rebiúm, Merimóth,

4 Iddó, Ginnethó Abriá,

5 Miamín, Maadiáh, Bilgáh,

6 Shemaiah, & Ioiarib, Iedaiáh,

7 Sallú, Amók, Hilkuiá, Iedaiáh: thefe we- te the chief of the Priests, & of their bre- thern in the dates of Iefhúa.

8 And the Leuites, Iefhúa, Binnúi, Kadmi- é, Sherebiáh, Iudáh, Mattaniáh: were ouet the thanks'guings, he, & his bre. lten.

9 And Bakkukiáh and Vnni, & their bre- thern were about them in the watches.

10 And Iefhúa begate Ioiakím: Ioiakím also begate Eliaíthib, & Eliaíthib begate Ioiadá.

11 And Ioiadá begate Ionathán, & Iona- thán begate Iaddúa.

12 And in the dates of Ioiakím were thefe, the chief fathers of the Priests: vnder Se- raiáh was Meraiáh, vnder Ieremiáh, Hananiáh,

13 Vnder Ezrá, Mefhullám, vnder Amariáh, Iehohanán,

14 Vnder Melicú, Ionathán, vnder Sheba- niáh, Iofeph,

15 Vnder Harím, Adná, vnder Meraióth, Helkái,

16 Vnder Iddó, Zechariáh, vnder Ginni- thón, Mefhullám,

17 Vnder Abriáh, Zichrí, vnder Minia- min, & vnder Moadiáh, Piltái, f Whereof was Zacharia John Baptiste father.

18 Vnder Bilgáh, Shámúa, vnder Shemaiah, Ielonathán,

19 Vnder Ioiarib, Mattenái, vnder Iedaiáh, Vzzi,

20 Vnder Sallái, Kallái, vnder Amók, Eber,

21 Vnder Hilkuíá, Haíhabiáh, vnder Ieda- iáh, Nerhaicél.

22 In f dates of Eliaíthib, Ioiadá, & Iohanán and Iadeúia were the chief fathers of the Leuites written, and the Priests in the ceg- ne of Darius the Persian.

23 The sonnes of Leui, the chief fathers were written in the boke of the Chronicle even vnto the dates of Iohanán the sonne of E- liaíthib.

24 And the chief of the Leuites were Ha- fiabiáh, Sherebiáh, and Iefhúa the sonne of Kadmiél, & their brethren about them to give praise and thanks, according to the ordinance of David the man of God, warde ote: a against warde.

25 Mattaniáh and Bakkukiáh, Obadiáh, Me- fhullám, Ta'món and Akkúb were porters keeping the warde at the thresholds of the gates.

26 Thefe were in the dates of Ioiakím the sonne of Iefhúa, the sonne of Iozadak, & in the dates of Nehemiáh the captaine, & of Ezrá the Priest and fcr be.

27 And in the dedication of the wall at Ie- rufalém they foghct the Leuites out of all the places to bring them to Ierufalém to keje the dedication and gladnes, both with thanks'guings and with songs, cym- bale, viole and with harpes.

28 The other singers gathered them selues to-ether both from the plaine country about Ierufalém, and from the villages of h Netophathi,

29 And from the house of Gilgál, and out of the countries of Géba, and Azmáueh: for the singers had buylt the villages rounde about Ierufalém.

30 And the Priests & Leuites were purified, and clensed the people, and the gates, and the wall.

31 And I bought vp the princes of Iudáh: vpon the wall, & appointed two great companies to give thanks, and the one went on the right hand of the wall towards the dung gate.

32 And after them went Hoíbaráh, & halfe of the princes of Iudáh,

33 And Azariáh, Ezrá and Mefhullám,

34 Iudáh, Emiamín, and Shemaiah, and Ieremiáh,

35 And of the Priests sonnes with trimpers, Zechariáh

g That is, one after another, and encirc one in his courts.

The sonnes of the singers

h Whiche were a extreme familia & had their position in fields, 1 Chro 1.54.

1 Meaning, Nehemiáh

Thanksgiving.

Nehemiáh.

CHAP. XIII.

Zechariáh the sonne of Ionathán, the sonne of Shemaiáh, the sonne of Mattaniáh, the sonne of Michaiáh, the sonne of Zacúr, the sonne of Asiph.

b That is, the brethren of Zacúr.

1 Which was the going vp to the mount Zibo, which is called the cune of Daud

And his brethren, Shemaiáh, and Azareél, Mialáh, Gilaláh, Maáh, Nethaneél, & Iudáh, Hanán, with ý musical instruments of Daud the man of God: and Ezrá the scribe went before them.

And to the gate of the fountaine, euen ouer against them went they vp by the flaires of the citre of Daud, at the going vp of the wall beyond the house of Daud, euen vnto the water gate Ealtwarue.

And the feconde companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towe of the furnaces euen vnto the broaie wall.

And vpon the gate of Ephraim, and vpó the olde gate, and vpon the fithgate, and the towe of Hananeél, and the towe of

Meáh, euen vnto the fhepegate: and they fto de in the gate of the warde.

So fto de the two companies (of them that gaue thanks) in the house of God, & I and the half of the rulers with me.

The Priests alfo, Eliakím, Maafeiáh, Miniamin, Michaiáh, Elioenáh, Zechariáh, Hananiáh, with trumpets,

And Maafeiáh, and Shemaiáh, & Eleazár, and Vzzi, and Iehohanán, and Malchiáh, and Fiám, & Ezei: and the fingers "fang loude, hauing Izrahiáh which was the ouer fser.

And the fame day they offed great sacrifices and rejoyced: for God had guen them great ioye, fo that bothe the women, and the children were joyful: and the ioye of Ierufalém was heard farre of.

Also at the fame time were men appointed to ouer the chambers of the store for the offerings (for the first fruces, and for the tithes) to gather in to the out of the fields of the cities, the porcions of the Law for the Priests and the Leuites: for Iudáh rejoyced for the Priests & for the Leuites, that feued.

And bothe the fingers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Daud, and Salomón his sonne.

2. Chro. 25, 26.

n That is, the truth parts of the cune.

For in the dayes of Daud and Asiph, of olde were chief fingers,
and fongs of praise and thanksgiving vnto God.

And in the dayes of Zerubbabél, and in the dayes of Nehemiáh
did all Israél giue porcions vnto the fingers and porters, euerie
day his porcion, and they gaue the holy things vnto the
Leuites, and the Leuites "gaue the holy things vnto the sonnes
of Aarón:

1 The Law is red 2 They separate from them all fingers 13
Nehemiáh reprobuch them that breaks the Sabbath. 30 An
ordinance to serve God.

And on that day did they read in the booke of Mofes, in the
audience of the people, & it was founde writhe therein, that the
Ammonite, and the Moab-ee "shulde not enter into the
Congregation of God,

Because they met not the children of Israél w bread & with
water, but hired Balám against the, that he shulde cune the, &
our God turned the cune into a blessing.

Now when they had heard the Law, they separated from Israél
"all those that were mixed.

And before this had the Priest Eliashib the ouersight of the
chamber of the house of our God, being "kunfman to Tobiáh:

And he had made him a great chamber & there had that aforetime laid the offerings, the incené, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the fingers, & the porters) and the offerings of the Priests.

But in all this time was not I in Ierufalém: for in the two and thirtieth yeere of Artahfahshe King of Babél, came I vnto the King, and after certeine dayes I obtained of the King.

And when I was come to Ierufalém, I vnderftode y euilth it Eliashib had done for Tobiáh, in that he had made him a chaber in the court of the house of God,

And it grieued me for either fore I cast forth all y vessels of the house of Tobiáh out of the chamber.

And I commanded them to cleanse the chambers: and the other broght I againe the vessels of the house of God with the meat of sting and the incené.

And I perceived that the porcions of the Leuites had not bene guen, and that euerie one was fled to his lad, euen the Leuites & fingers that executed the worke.

The reproued I the rulers & said, Why is the house of God forsake? And I assembled them, and set them in their place.

Then broght all Iudáh the tithes of corne & of wine, & of oyle vnto y treasures.

And I made treasures ouer y treasures, Shelemiáh the Priest, & Zadók the scribe, & of the Leuites, Pedaiáh, & vnder their hand Hanán the sonne of Zacúr the sonne of Mattaniáh: for they were corned fanthful, and their office was to distribute vnto their brethren.

Remember me, & my God, herein, and wipe not out my kinden's that I have shewed on the house of my God, and on the offices thereof.

In those daies saw I in Iudáh the y trode Iui.

Den. 23, 24.

Nemb. 22, 25.

That is, all fucne, which had towed an wilful marage, and also those, with whom God had forbade them to have forerise

b That the separation was made

c He was issued an admonite with Iohiah the Ammonite, and entree of the leaves.

d Called also Darin, Ezra 21. See, as the yeere red.

Thus we se to what monuence, the people fall into, when they are deshuate of one that hashe the fear of God, sing that their chief goue

our was but awhile ablem, and yet they sel eon fuch great
abhedor es a apuceth alfo, kao

f He protefeth that he did his ducts with a good confecce, yet
he do the our and the him felic, he rem, the defreeth God to to
our him, and to b, merciful who him for his owne go-ndnes
fake, an verfi 22

The Sabbath reformed.

Estér. Strange mariage reproued 1224

g I declared into the, that God volde not suff. s the transgres-
tours of his son to be in- I studied.

h Was not this a great cause, why God pia- gued vs in- teres
peer mea- ning, that if they trisgres- sed now in the some
agame, their plague shulde be greater About the time that the
some went donne for the Sabbath laited from the son- ne
gungdaw- ne of th, one day to f son- ne facing of the other.

I. Meaning, of the Tzyle that none, that was vulcene, shul- le
come.

wine presses on f Sabbath, & that broght in sheaues, and
which laded asses also with wine, grapes, and figges and all
burdens, and broght them into Ierusalém vpon the Sabbath
day: and s I protested to them in the day that they solde vitales.

16 These dwelt men of Tytus also therein, which broght fish and all wares, and I solde on the Sabbath vnto the children of Iudáh euen in Ierusalém.

17 Then reprobued I the rulers of Iudáh, & said vnto them, What euil thing is this that ye do, and breake the Sabbath daye?

18 Did not your fathers thus, and our God broght all this plague vpon vs, and vpon this citie? yet ye increafe the wrath vpon Ifraél, in breaking the Sabbath?

19 And when the gates of Ierusalém began to be 1 darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the Sabbath, and some of my seuants set I at the gates, that there shulde no burden be broght in on the Sabbath daye.

20 So the chapmen and marchants of all merchandise remained once or twife all night without Ierusalém.

21 And I protested among them, and said vnto them, Why tary ye all night about the walt? If ye do it once againe, I will lay hands vpon you. Fró that time came they nomore on the Sabbath.

22 ¶ And I said vnto the Leuites that they shulde clense themselves, and that they shulde come and 1 kepe the gates, to san-

chise the Sabbath day. Remember me, ô my God, e ôccining this, and pardone me according to thy great mercie.

23 In those daves also I sawe Iewes that married wiues of 1 Ashdód, of Ammón, and of Moab.

24 And their children spake halfe in the speache of Ashdód, & colde not speake in the Iewes language, and according to the language of the one people, & of the other people.

25 Then I reprovéd them, and 1 en euised them, and smote certeine of them, and pul- led of their heere, & toke an othe of them by God, Ye shal not giue your daughters vnto their sonnes, nether shal ye take of their daughters vnto your sonnes, nor for your selues.

26 1 Did not Salomón the King of Ifraél 1.Kirg. 1,7. sinne by these things? yet imong manie nacions was there no King like him: for he was beloued of his Go1, and God had made him King ouen Ifraél: yet strange women caused him to sinne.

27 2 Shal we then obey vnto you, to do all 1.Kirg. 11,1. this great euil, and to transgresse against our God, enen to mary strange wiues?

28 And one of the sonnes of Iouadá the son- ne of Eliahtib the hye Priest was the son- ne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, ô my God, that 1 defi- le the Priesthode,
and the couenant of the Priesthode, and of the Leuites.

30 Then clesed I them from all strangers, and appointed the
wardes of the Priests & of the Leuites, euerie one in his office,

31 And for the offring of the wood at times appointed, & for
the first frutes. Remem- ber me, ô my God, 1 in goodnes.

1 Which was a cure of the Philius, & they had ma- ried wiues
thereof, and so had corrupted the sp. ache a to religion.

m That m.I did excomm- unicate them, & drone the oue of th.
Cogie- gation.

1.Kirg. 1,7.

1.Kirg. 11,1.

n. Ponsh the according to their tain, & euil example, which
they have given to the rest of thy people, chera- me to their to
cation.

o That m, to Plews. 1.1.1. vnto me.

ESTER.

THE ARGUMENT.

Because of the diversion of names, whereby they used to name their Kjirg¹, and the foppua- son of yere, wherein the Ebrewes, and the Grecians do verse, divers actor write diversly as touching the Ah shuerosh, but a fmeth Daniel 6,1, and 9,1, that he was Darim Kjirg of the Medes, and sonne of Asty 1ge, called also Ah shuerosh, which was a name of lo our, and signi- sed great and chief, as the f heid Herein is declined the gr. at mercus of God toward his Church. who never falleth them in their greatest dangers, but when all hope of worldly helpe falleth, he ever shureth vp some, by whome he sendeth comfort, and deliverance. Herein also is described the ambivoa, pride and cruellce of the wicked, when they come to honour, and their feliya fall when they are at highest, and how God presureth, and presureth them which are zealous of his glorie, and have a care and love towards their brethren.

CHAP.

Vashtis disobedience.

Eftér. Mans preeminence. 219 443/1224

CHAP. I.

1 King Ahaffuerósh maketh a royal feaft, 10 Wherffe the Quene Vafftei wil not come, 12 For which caufe she is divorced. 20

The Kings decree touching the preeminence of man.

a Called also 1 Darins, who was now the fourcing Me- narch,
& had y gouernemer of the Medes, P. sifans and Chaldeans fo-
me thince he was Darins Myffelpis 100- ne, called also Ataz,
1278 b Daniel chap 6, 1 maketh mfeion but of 3 fix feore, lea-
ning out the nonber that is vovrest, as the scripture, in unters
places which c That is, had rest, and quiet- nes Mehm. 1, 2.

N the dayes of a Aha- ffuerófh (this is Aha- ffuerófh that
reigned, from India euen vnto Ethiopia, ouer an b hú- dreth,
and feuen and twentie prouunces)

In those dayes when the King Ahaffue- rófh c fate on his
throne, which was in the palace of b Shuffhán,

In the thirde yere of his reigne, he made a feaft vnto all his
princes and his seruāts, euen the power of Perfia and Media,
and to the captaines and gouennouts of the prouunces which
were before him,

That he might shewe the riches & glo- rie of his kingdome, and
the honour of his great maifftie manie dayes, eue an húdreth
and foure score dayes.

5 And when these dayes were expired, the King made a feaft to
all the people that were found in the palace of Shuffhán, bo-
the vnto great and small, feuen dayes, in the courte of the
garden of the Kings palace,

6 Under an hanging of white, grene, and blewe clothes,
fastened with cordes of fine linen and purple, in filuer rings,
and pillers of marble: the d beddes were of golde, and of filuer
vpon a pauement of porphy- re, and marble and alabafter, and
blewe coulour.

7 And they gaue them drinke in vessels of golde, and changed
vessel after vessel, and royal wine in abundance according to
the e power of the King.

8 And the drinking was by an ordre, none might f compel: for
fo the King had ap- pointed vnto all the officers of his houle,
that they shulde do according to euerie mans pleasure.

9 The Quene Vafftri made a feast also for the wome in the royal
houle of King Ahaffuerófh.

10 Vpon the g feuent day when the King was merry with wine,
he commanded Me- hum in, Bizthá, Haiboná, Bigthá, and A-
bagthá, Zechár, and Carcás, the feuen eu- nuches (that sirued in
the prefence of Kig Ahaffuerófh)

11 To bring Quene Vafftri before the King with y c iowne
royal, that he might shewe the people and the princes her
beautie: for the was faire to loke vpon.

12 But the Quene Vafftri ifesufed to come at the Kings worde,
"which he had guen in charge to the eunuches: therefore the
King was very angre, and his wrath kin-

dled in him.

13 Then the King laid to the wife men, b that knewe the times
(for so was the Kings maner towaides all that knewe the lawe
and the iudgement:

14 And the next vnto him was Caffhená, Shethár, Admátia,
Tarftich, Méres, Mar- lená & Memucán the feuen princes of
Per- fia and Media, which lawe the i Kings fa- ce, and fate the
fift in the kingdome)

15 What fhall we do vnto y Quene Vafftri according to the lawe,
becaufe fhe did not according to the worde of the King Aha-
ffuerófh by the commiffion of the eunu- ches:

16 Then Memucán answered before the King and the princes,
The Quene Vafftri hathe not onely done k euil againft the King,
but againft all the princes, & againft all the people that are in
all the prouunces of King Ahaffuerófh.

17 For the l acte of the Quene fhall come a- brode vnto all
women, fo that they fhall defpife their houf b áds in their owne
eics, and fhall fay, The King Ahaffuerófh co- manded Vafftri the
Quene to be broght in before him, but fhe came not.

18 So fhall the m princeffes of Perfia & Me- dia this day fay
vnto all the Kings Prin- ces, whé the i heare of the acte of the
Quene, thus fhall there be muche despitefufnes and wrath.

19 If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Valftri come a nomore before King Ahalfuerófh, and let the King giue her royal estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thofh it be e great) all the women shal giue their hous bands honour, bothe great and small.

21 And this saying pleased the King & the princes, & the King did according to the worde of Memucán.

22 For he sent letters into all the prouinces of the King, into euerie prouince according to the writig thereof, & to euerie people after their language, that euerie man shulde p heare rule in his owne house, and that he shulde publish it in the language of that same people.

CHAP. II.

1 After the Quene is put away, cerieine yorg makes are brought to the King 14 Effer pleaseth the King & is made Quene. 22 Merdecia disififeth vnto the King these that wolde betray him.

2 After these things, when the wrath of a That is, he King Ahalfuerófh was appeased, he called y mar- remembred Valftri,

& what she had de- cee agne into eliminatifo.

II. III.

b That had ex perience of things, as thei hid learned by diligent marking in ci- tinuance of tr- me

1 Which were his chief coun filces, that night have al wates acoufe to him.

k By her difo- bidence she hathe giuen to example to all women to do the like to tour houe- bands l That is, her difobedience.

m Meaning, y then wolde to ke first c ecuffi hereof to do y like, & that y reft of wond wolde by con- tinuance do y fame.

a Let her be divorced & a nother made Quene.

b For he had under him an hundreth enf- tie and feuen countrate.

p That is, that y wife flulde be fifhult to the houfband and at his co- mandement.

The Kings commission.

Eftér.

Eftér Quene 1224

b By the fent wife men of his counfel.

The fhofe of thefe cofures was fo great, that they in- vented
manic means to fer- ne the lofes of prince, and therefore, as
they ordem'd wicked I. was that the King might have whole
daugh- ters he would, fo they h'd di- vers houfes ap- poused, as
one for them, whi- les they were virgines, con- ther the they
were concub- nes, & for the Quenat ano- ches Read what this
purifica- tion was, verif is. 2. Kyn. 24. 15.

The purificaæ.

a For though the was taken away by a cruel law, yet he ceased
not to have a fa- therlie care over her, and therefore did mfort
oft is met to haire of her.

What appa- rel the affed of the conach, that was be hounde to
gi- ne her.

ne, and what was decreed against her. 2 And the Kings feruants
that miniftred vnto him, faid, Let them feke for the King
beautiful yong virgins, 3 And let y King appoint officers
through all the prouines of his kingdome, and let the gather all
the beautiful yong virgins vnto the palace of Shufhán, into the
hou- fe of the women, vnder the hand of He- gé the Kings
eunuche, keper of the wo- men, to giue them their things for
puri- fication. 4 And the maid that fhall please the King, let her
reigne in the ftead of Valhet. And this pleased the King, and he
did fo. 5 In the citre of Shufhán, there was a cer- teine lewe,
whofe name was Mordecái the fonne of Iair, the fonne of

Shimei, the sonne of Kish a man of Iemani, 6 Which had bene
caryed away from Ierusalém with the captiuitie that was ca-
rried away with Iekoniáh King of Iudáh (whome
Nchuchadnczár King of Babél had caryed away) 7 And he
nourished Hadassáh, that is Estér, his vnckles daughte: for she
had nether fa-ther nor mother, and the maid was faire, and
beautiful to looke on: & after the death of her father, and her
mother, Mordecái toke her for his owne daughter. 8 And when
the Kings commandement, & his decree was published, and
manie mai- des were broght togeher to the palace of Shulhán,
vnder the hãd of Hegé, Estér was broght also vnto the Kings
house vnder y hand of Hegé the keeper of the women. 9 And the
maid pleased him, and she founde fauour in his sight: there-
fore he caused her things for purificatió to be giuen her speedely,
and her state, and sheuen comely maid: to be giuen her out of the
Kings house, and he gaue change to her and to her maides of
the best in the house of the women. 10 But Estér shewed not
her people and her kinred: for Mordecái had charged her, that
she shulde not tell to. 11 And Mordecái walked euery day be-
fore the courte of the womens house, to knowe if Estér did wel,
and what shulde be done with her. 12 And when the course of
euery maid came, to go in to King Ahasueró, after that
she had bene twelue moneths according to the maner of the
women (for so were the dayes of their purifications ac-
complished, six moneths with oyle of myrthe, & six moneths
with swete odours and in the purifying of the women: 13 And

thus went the maids vnto the King) whatfoeur she required, was giuen her, to go with her out of the womens house vnto the Kings house.

14 In the euening she went, and on the mo- row she returned into the seconde house of the women vnder the hand of Sbaalh- gáx the Kings eunuche, which kept the côcubines: she came into the King nomo- re, except she pleased the King, & that she were called by name.

15 Now when the course of Eftér y daugh- ter of Abihail the vncler of Mordecái (which had taken her as his owne daughter) came, y she shulde go in to the King, she destred nothing, but what Hegé the Kings eunuche the keeper of the women afraid: and Eftér founde fauour in the sight of all them that looked vpon her.

16 So Eftér was také vnto King Ahashue- róh into his house royal in the tenth mo- neth, which is the moneth Tebeth, in the feunt yere of his reigne.

17 And the King loued Eftér aboue all the women, and she founde grace and fauour in his sight more then all the virgins: so that he fit the crowne of the kingdome vpó her head, & made her Quene in Itca- de of Valhiti.

18 Then the King made a great feast vnto all his princes and his seruants which was the feast of Eftér and gaue rest vnto the prouines, and gaue giftes, according to the power of a King.

19 And when the virgins were gathered the seconde time, then Mordecái fate in the Kings gate.

20 Eftér had not yet shewed her kinred nor her people, as Mordecái had charged her: for Eftér did after the worde of Mor- decái, as when she was nourished with him.

21 In those daies when Mordecái fate in the Kings gate, two of the Kings e unu- ches, Bigénán and Tétesh, which kept the dore, were wroth, & foght to lay hand on the King Ahasueró sh.

22 And the thing was knowé to Mordecái, and he told it vnto Quene Eftér, and E- ftér certified the King thereof in Mordecáis name: and when inquisitó was made, it was founde so: therefore thei were bothe hanged on a tre: and it was writen in the boke of the Chronicles before the King.

CHAP. III.

Hamán, after he was exalted, obtained of the King, that all the Iewei shulde be put to death, because Mordecái had not done him vership as other had.

23 A Fret these things did King Ahashue- rósh promote Hamán the sonne of Hammedátha the Agagite, & exalted hi, and ft his feat aboute all the princes that were with him.

24 And all the Kings feruants that were at the Kings gate,
bowed their knees, & re- ueréced Hamán: for the Kig had fo
cóma

ded

g Whereas her moft fine ap- peared becau- fe fhe fight not
apparel to cfmend her beunne, but ftude to y en- neches appoie
more. h Which con- tained part of December & part of Janua-
re.

i That is, ma- de for her fi- ke k He released their imbue. l That
is, great & inquifical. m That is, as the marriage of Eftér,
which was y feconde marriage of y King.

n Meaning, to kil him.

o In the Chro- nicles of the M-ors & Per- fiát, as Chap- to, 2.

The Kings commission.

Eftér. Mordecái mourneth 4497/24

a The Persiás manner was to knell downe and reuerence their
Kings, & ftiche as he ap pofted in chief anoratie, &c Mordecái
wol de not do to this anibisout & proudé má

b That we fe that there is none fo wie- hed, but this have their
ftat covers to acce fi the godlie.

"Eftér. defifted to her eyes.

c Which an- fometeth to parte of Mar- che and parte of April. d fo knowe what moneth and day fhould be good to enterp & this thing, thir it might have good fucceed but God difappointed their lotes & expectation.

e Contrating part of Februa rat, & parte of Marche. f To e be the two arguments which commonly fi worl- dings & the wick d vfe thou are vices n, h, a, b, the tity contempt of their laws, & deni'g of their preft without respect how God is other plaided or difpleated the wilgh of leffures inuer.

"Eftér. the hard of piftes.

ded cōcerning him; but Mordecái bowed not the knee, nether did reuerence.

Then the Kings feruantes which were at the Kings gate laid vnto Mordecái, Why tranſpreſſet thou the Kings commandement?

And albeif they ſpake daiely vnto hi, yet he wolde not heare them: threfore they tolde Hamán, that they might ſchow Mordecais matters wolde ftádi: for he had tolde them, that he was a Iiwe.

And when Hamán ſawe that Mordecái bowed not the knee vnto him, nor did reuerence vnto him, then Hamán was full of

wrath.

Now he "thoft h it to litle to lay hands onely on Mordecái: & becaufe they had fhewwed him the people of Mordecái, Hamán folht to deftroie all the Iewes, that were throughout the whole kingdome of Ahalhuerófh, euen fy people of Mordecái.

In the fift moneth (that is the moneth Nifán) in the twelft yere of King A- halhuerófh, they caft Pur (that is a lot) before Hamán, from day to day, and fró moneth to moneth, vnto the twelft moneth, that is the moneth Adár.

Then Hamán laid vnto King Ahalhue- rófh, There is a people fcarred, and dif- perfed among the people in all the prouin- ces of thy kingdome, and their lawes are duers from all people, and they do not obferue the Kings lawes: therefore it is not the Kings profite to fuff. e them.

If it pleafe the King, let it be written that they may be deftroied, & I wil "paye ten thoufand talents of filuer by the háds of them that haue the charge of this bufi- nes to bring it into the Kings treafurie.

Then the King toke his ring from his hand and gaue it vnto Hamán the fonne of Hammédátha the Agagite the Iewes aducifarie.

And the King laid vnto Hamán, Let fy filuer be thine, and the people to do with them as it pleafeth thee.

Then were the Kings scribes called on the thirteenth day of the fifth month, and there was written (according to all that Hamán commanded) unto the Kings officers, and to the captains that were over every province, and to the rulers of every people & to every province, according to the writing thereof, & to every people according to their language: in the name of King Ahashueróh was it written, and sealed with the Kings ring.

And the letters were sent "by post" into all the Kings provinces, to rote out, to kill and to destroy all the Jews, both young and old, children and women, in one day upon the thirteenth day of the twelfth month, (which is the month Adar) and to

spoil them as a prey.

14 The contents of the writing was, that there should be given a commandment in all provinces, & published unto all people, that they should be ready against the same day.

15 And the post was compelled by the Kings commandment went for the, and the commandment was given in the palace at Shushan: and the King and Hamán sat drinking, but the city of Shushan was in perplexity.

g To wit, the Jews, for they were in Shushan

CHAP. III.

1 Mordecái gueeth the Quene knowledge of the cruel doores of the King againft the Iewes to She mulcth that they pray for her.

2 Now when Mordecái perceived all that was done, Mordecái rent his cloches, and put on sackcloth, & afhes, and went out into the middes of the citie, & cryed with a great crye, and a bitter.

3 And he came eue before the Kings gate, & Becaufe he but he might not entre within the Kings gate, being clothed with sackcloth. & Becaufe he wolde aduer- tle Eftér of this cruel pro- clamation.

4 And in euerie prouince, & place, whether the Kings charge and his commisifion ca- me, there was great forowe among the Ie- wes, and fafting, & wriping and mournig, and "many laye in sackcloth & in afhes.

4 Then Eftérs maides and her eunuches came and tolde it: hrt therefore the Que- ne was very heauy, and lhe fint raiment to cloche Mordecái, and to take away his sackcloth fró him, but he received it not.

5 Then called Eftér Hatách one of fy Kigs "Eftér. had cau- fed to fhuid be- fore her, and gaue him a commande- ment vnto Mordecái, to knowe what it was, and why it was.

6 So Hatách wér forthe to Mordecái vnto the ftreat of the citie, which was before the Kings gate.

7 And Mordecái tolde hi of all that which had come vnto him, and of the "fumme of the filuer that Hamán had promised to paye vnto the Kings treafuries, becauft of the Iewes, fo to deftroie them.

8 Alfo he paue him the "copie of the writig & commisifion that was guen at Suffhán, to deftroie the that he might fh we it vnto Eftér and declare it vnto her, and to charge her, that fhe fhulde go in to the King, & maki periction and fupplication before him for her people.

9 So when Hatách came, he tolde Eftér the wordes of Mordecái.

10 Then Eftér faid vnto Hatách, and commanded him, to fay vnto Mordecái,

11 All the Kings fcuants and the people of the Kings prouinces do knowe, that whofoeur, man or woman, that commith to the King into the inner court, which is not called, there is a lawe of his, I.iiii.

Gods prouidence.

Eftér.

Hamans galous.

that he fhall dye, except him to who- me the King boldeth out the golden rod, that he may lue. Now I haue not bene called to come vnto the King thefe thir- tie dayes.

11 And they certified Mordecái of Efters wordes.

12 And Mordecái faid, that thei fshulde an- fwer Eftér thus, Thunke not with thy felf that thou fhalt efcape in the Kings houfe, more then all the Iewes.

14 For if thou holdcft thy peace at this ti- me, "comfort and deliueráce fshal appea- re to the Iewes out of another place, but thou and thy fathers houfe fhall perifhiand who knoweth whether thou art come to y kingdome for fuch a time?

15 Then Eftér commâded to anfwer Mor- decái,

16 Go, & aflemble all the Iewes that are found in Shufhán, & faft ye for me, & eat not, nor drike in thie dayes, day nor night. I alfo and my maides wil faft likewife, and fo wil I go in to the King, which is not ac- cording to the Law: and if I perifh, I per- rifh.

17 So Mordecái went his way, and did ac- cording to all that Eftér had commanded him.

CHAP. V.

1 Eftér entreth in to the King, and biddeth him and Hamán to a foall. 11 Hamán prepareth a galous for Mordecái.

1 And on the third day Eftér put on her royal apparel, and fto de in the court of the Kings palace within, ouer a- gainft the Kings houfe: and the King fate vpon his royal throne in the Kings pala- ce ouer againft the gate of the houfe.

2 And when the King fwe Eftér the Que- ne ftanding in the court, the found fauour in his fight: & the Kig b helde out the gol- dé fceptre y was in his hâd: fo Eftér drewe ntre, and touched the toppe of the fceptre.

3 Then faid the King vnto her, What wilt thou, Quene Eftér? & what is thy request? it fhall be euen giuen? thee to the halfe of the kingdome.

4 Then faid Eftér, If it pleafe the King, let the King and Hamán come this day vnto the bâket, y I haue prepared for him.

5 And the Kig faid, Caufe Hamán to ma- ke haft that he-maie do as Eftér hathe faid. So the King and Hamán came to the bâ- ket that Eftér had prepared.

6 And the King faid vnto Eftér at the ban- ket of d wine, What is thy petition, that it may be giuen thee? and what is thy re- queft? it fhall euen be performed vnto the halfe of the kingdome.

7 Then answered Eftér, and faid, My peti- cion and my request is,

8 If I haue founde fauour in the fight of

the King, and if it pleafe the King to gi- ue me my petition, and to perfoume my request, let the King and Hamán come to the banket that I fhall prepare for them, & I wil do tomorowe according to the Kings faying.

9 Then went Hamán forthe the fame day joyful & with a glad heart. But when Hamán fwe Mordecái in the Kings gate, that he ftoode not vp, nor moued for him, then was Hamán full of indignacion at Mor- decái.

10 Neuertheles Hamán refrained him felf; and when he came home, he fent, and called for his friends, and Zérefh his wife.

11 And Hamán tolde then of the glorie of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had fet him aboute the princes and fer- uants of the King.

12 Hamán faid moreover, Yea, Eftér the Quene did let no man come in with the King to the banket that fhe had prepared, fauemer: and tomorowe am I bidden vnto her alfo with the King.

13 But all this doeth nothing auile me, as long as I fe
Mordecái the Iewe fitting at the Kings gate.

14 Then faid Zérefh his wife and all his friends vnto him, Let
them make a tre of fifties cubites hic, and tomorowe fpeake
thou vnto the King, that Mordecái may be hanged thereon: the
fhalt thou go joy- fully with the King vnto the banquet. And the
thing pleafed Hamán, and he caufed to make the tre.

CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the fidelity
of Mordecái, to, and cominandeth Hamán, to caufe Mordecái
to be had to honour.

1 The fame night "the King flept not, & he commanded to
bring the boke of the records & the chronicles: and they we- re
red before the King.

2 Then it was founde written that Morde- cáí had tolde of
Bigtána, & Térefh two of the Kings eunuches, keepers of the
dore, who foght to lay hands on the King Aha- fhuerófh.

3 The the King faid, What honour & dig- nitie hathe bene
giuen to Mordecái for a this? And the Kings feruants that mini-
ftred vnto him, faid, There is nothing do- ne for him.

4 And the King faid, Who is in the court? (Now Hamán was
come into the inner court of the Kings houfe, that he might

fpeake vnto the King to hang Mordecái on the tre that he had prepared for him.)

5 And the Kings feruants faid vnto him, Beholde, Hamán ftandeth in the court. And the King faid, Let him come in.

e I wil diela- re white thing I demands.

f Thus y u'e- hed when thei are promoted, in fend of re- howldging their charge & humbling the feluer, wane ambitious dif- damned and crush.

g Meaning, y hughock ture calce he lo- unde.

"Eftér the Kings faye d parred.

Chap. 2, 20

For he fthoght it voworthie his eftate to re came a bene- fit, & one re- ward it.

b Thus, while the wicked i- magine the defecution of others, that the fshues faid into the fame pit.

6 And

"His breakly b Thus Morde cui fpeake in y confidence of that I inth, & all Gods chid- dren oght to hour which is that God wil d limer them, though all worldly men- nes faide e For to deli- uer Gods Chur che out of the fe present dif- gent.

d I wil put my life in danger & referre the fuecefe to God, telg
it is for his glorie & the deliuer- ance of his Church.

a To wit, after thandle Iewes had begone to taft.

b Which was a figne y her commurg was agreeable vnto him,
as Chap. 4, 20

c Meaning be- reby, y whte focour the a- fied, fshuld be
granted, as Mar 6, 20.

d Boeunfe that vfed to drin- ke excefaunly in their ban- ket,
they cal- led the bâket by the name of that, which was moffe in
vfe or eftemed

Mordecái promoted.

Eftér. Hamán hanged. 221

c Meawig he- re, the the king ftulde m he tonne e vntu him
felf, as tofoph he- reby was known to be near to Pha- ranh,
Gen 41, 4.

6 And when Haman came in, the King laid vnto him, What
fhallbe done vnto the ma, whome the King wil honour. The
Haman thoght in his heart, To whome wolde the King do
honour more then to me?

7 And Hamán answered the King, The man whome the King
wolde honour,

8 Let the bring for him royal apparel, which the King ylt to
veare, and the horfe that the King ydeth vpon, and that the
crowne royal may be fet vpon his head.

9 And let the rayment and the horfe be de- liuered by the hand
of one of the Kings moſte noble princes, and let them apparel
the man (whome the King wil honour) & caufc him to ride
vpon the horfe through the ftute of the citie, & proclaime befoe
him, Thus ſhal it be done vnto the man, whome the King wil
honour.

10 Then the King laid to Hamán, Make hafte, take the raymét
& the horfe as thou haft laid, & do ſo vnto Mordecái f lewe,
that fitteth at the King's gate: let nothing faile of all that thou
haft ſpoken.

11 So Hamán toke the raymét & the horfe, and arayed Mordecái, and brought him on horfe backe through the ftrete of the ci- tie, and proclaimed before him, Thus fhall it be done to the man whome the King wil honour.

12 And Mordecái came againe to f Kings gate, but Hamán halted home mounning and his head couered.

13 And Hamán tolde Zérefh his wife, & all his friends all that had befallen him. The faid his wife men, and Zérefh his wife vn- to him, If Mordecái be of the fide of the Iewes, befoe whome thou haft begone to fall, thou fhalt not preuaile againft him, 4 but fhalt furely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and halted to bring Hamán vnto the bāket that Eftér had prepared.

CHAP. VII.

The quene biddeth the King & Hamán againe & pre- ch for her felfe and her people. She accuseth Hamán and he is hanged on the gallous, which he had prepared for Mordecái.

1 SO the King and Hamán came to ban- ket with the Quene Eftér.

2 And the King faid againe vnto Eftér on the feconde day at the banket of a wine, What is thy peticion, Quene Eftér, that it may

be giue thee and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.

3 And Eftér the Quene answered, and said, If I haue founde fauour in thy sight, & King, and if it please the King, let my life be giuen me at my petition, & my people at my request.

4 For we are solde, I, and my people, to be destroyed, to be slayne and to perish: but if we were solde for seruants, & for hand- maides, I wolde haue helde my tongue: although the aduerfarie colde not but recō- pense the Kings losse.

5 The King Ahasueróh answered, & said vnto the Quene Eftér, Who is he? & where is he that "presumeth to do thus?

6 And Eftér said, The aduerfarie and enemye is this wicked Hamán. Then Hamán was afraid before the King & the Quene.

7 And the King arose from the banquet of wine in his wrath, & went into the palace garden: but Haman stood vp, to make request for his life to the Quene Eftér: for he sawe that there was a chief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Hamán was a fallen vpon the bed whereon Eftér sat: therefore the King said, Wil

he force f Quene alfo before me in the houfe? As the worde wét out of the Kings mouthe, they c couered Hamans face.

9 And Haibonáh one of the eunuches, laid in the prefence of the King, Beholde, the- re ftandeth yet the tie in Hamans houfe fiftie cubites hie, which Hamán had pre- pared for Mordecái, that fpake good for the King. Then the King laid, Hang him thereon.

10 So they hanged Hamán on the tre, that he had prepared for Mordecái: then was the Kings wrath pacified.

CHAP. VIII.

After the death of Hamán was Mordecái exalted, 14
Comfortable letters are fent vnto the Iewes.

1 The fame day did King Ahalhuerófh giue the houfe of Hamán the aduer- farie of the Iewes vnto the Quene Eftér. And Mordecái came before the King: for Eftér tolde what he was b vnto her.

2 And the King toke of his ring, which he had taken fi on Hamán, and gaue it vnto Mordecái: and Eftér fet Mordecái ouer the houfe of Hamán.

3 And Eftér fpake yet more before f King, and fell downe at his fete weping, and be- foght him that he wolde put away the

wickednes of Hamán the Agagite, and his deuſe that he had imagined againſt the Iewes.

4 And the King helde out the goldé d ſcep- tre toward Eſtér.
Then aroſe Eſtér, and ſtoode before the King,

5 And ſaid, If it pleaſe the King, and if I haue founde fauour in his fight, and the thing be acceptable before the King, and I pleaſe him, let it be written, that the let- tres of the deuſe of Hamán the ſonne of Ammedátha the Agagite may be called againe, which he wrote to deſtroie ſ Iewes, Kk.1.

b Hamán cold not ſo muche profire ſ King by this his maltice, as he ſtulde hinder him by ſ loſſe of the Iewes, & the tribute which he hath of them "Kár jábrifi ſa- lerate.

c His confai- ce did accuſe him that as he had conſpired the death of an nocent, ſo the vingance of God might fall vpon him for the ſame d He ſeldowne at the hedges fete or couche, whereupon ſhe ſian, and made requeſt for his life.

e This was the mater of the Perfians, when one was out of the Kings fa- nour.

f Which diſen nered the con- ſperece agate ſ King, Chap. 2a.

a That it, was reenuſed into the Kings fa- nour and pre- ſince b
That he was her uncle and had brought his vp

c Meaning, f he ftulde sho- lish f wicked decrees, which he had made for the deftru- tion of the Iewes. d Read Chap. 2a.

4 Thus God fometime put- terth in the mouche of the very wicked, to fpeake that thig, which he hath decreed fhall come to paffe.

a Read Chap. 3d.

The Iewes deliuered.

Eftér.

Hamans fonnes hanged. 1224

Or, were alone in ftay the Iewes.

This was I ftay of the Mades & Per- fians, as Dan & I, notftay- ftay of the King, reftay of the Haman, for Eftér fefté. Which con- tometh parte of May and parte of In- ne. That is, in fuche fetures & Ifignage, as was vifal in euerie prou- ince.

Or, males.

That is, to defend their folves against all that wolde affaide them.

Which hath parte of Pe- fonance & part of Manche.

The King gone them in- terce to kill all & did op- preffe them.

He stayeth by thefe-wo- che that fol- low what this light was.

that are in all the Kings prouunces.

For how can I fuffe and fe the euil, that fhall come vnto my people? Or how can I fuffe and fe the deftruction of my kinrec?

7 And the King Ahaffhuerófh laid vnto & Quene Eftér, & to Mordecái the Iewe, Behilde, I haue giuen Eftér the houle of Hamán, whome they haue hanged vpon theftie, becaufe he layed hand vpon the Iewes.

8 Write ye alfo for the Iewes, as it liketh you in the Kings name, and feale it with the Kings ring, (for the writings written in the Kings name, and fealed with the Kings ring, may no man reuoke)

9 There were the Kings fcribes called at the fame time, eue in the third moneth, that is the moneth fifuán, on the thre & twétieth day thereof: and it was written, according to all as Mordecái commanded vnto the Iewes and to the prouunces, & captaines, and rulers of the princes, which were from India euen vnto Ethiopia, an hundredh & feuen and twentie prouunces, vnto euerie prouunce, according to the writing thereof, and to euerie people after their fpeech, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahaffhuerófh name, and fcaled it with the Kings ring: & he fent lettres by poftes on horftbacke & that rode on beaftes of price, as dromedaries & coltes of mares.

11 Wherein the King granted the Iewes (in what cities foeur they were) to gather them felues together, & to ftand for their life, & to tooce out, to flay & to deftroie all the power of the people & of the prouince that vexed them, bofa children and women, and to fpoyle their goods:

12 Vpon one day in all the prouinces of King Ahaffhuerófh, euen in the thirten day of the twelfth moneth, which is the moneth Adár.

13 The copie of the writing was, how there fhulde be a commandement giuen in all and euerie prouince, publifhed among all the people, and that the Iewes fhulde be readie againft that day to & auenge them felues on their enemies.

14 So the poftes rode vpon beaftes of price, & dromedaries, & wét for the with fpede, to execute the Kings commandement, & the decree was giuen at Shufhán & palace.

15 And Mordecái went out from the King in royal apparel of blewes, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shufhán reioyced and was glad.

16 And vnto the Iewes was come light and loye and gladnes, and honour.

17 Alfo in all and euerie prouunce, and in all and euerie citie and place, where the

Kings commadement & his decree came, there was toye and gladnes to the Iewes, a feaft and good day, and many of the people of the Iewes became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduerfaries to death. 14 The ten tonnes of Hamaffhure hanged. 17 The Iewes kept a feaft in remembrance of their deliuerance.

1 O in the twelfth moneth, which is the moneth Adái, vpon the thirten day of the fame, when the Kings commandement and his decree drew here to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered the felues together, into their cities throughout all the prouinces of the King Ahaffhuerófh, to

laye hand on fuche as foght their hurt, and no man colde
withftande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouunces, & the prunces and the
captaines, and the officers of the King & exalted the Iewes: for
the feare of Mordecái fell vpon them.

4 For Mordecái was great in the Kigs hou- fe, and the teporte
of him went through all the prouunces: for this man Mordecái
waxed greater and greater.

5 Thus the Iewes fmote all their enemies with ftokes of the two
de and flaughter, and deftruction, and did what they wolde
vnto thofe that hated them.

6 And at Shufhán the palace flewe & Iewes and deftroyed fiue
hundredh men,

7 And Parfhandátha, and Dalphón, and Alfpátha,

8 And Potátha, and Adaliá, and Aridá- tha,

9 And Parmáftita, and Arifái, and Aridái, and Varezátha,

10 The ten fonnes of Hamán, the fonne of Ammedátha, the
aduerfarie of the Iewes flewe they: but they layed not their
háds on the fpoyles.

11 On the fame day came the number of thofe that were flayne,
vnto the palace of Shufhán before the King.

12 And the King faid vnto the Quene Eftér, The Iewes haue flayne in Shufhán the palace and deftroyed fiue hundredh men; and the ten fonnes of Hamán: what haue they done in the ielt of the Kings pro- uunces? and what is thy petition, that it may be giuen thee? or what is thy requéft moreouer, that it may be pfformed?

13 Then faid Eftér, If it pleafe the King, let it be granted alfo tomoowe to the Iewes that are in Shufhán, to do according

a Chormed them felues to the Iewes re- ligion.

a This was by Gods great p- uidence, who toroeth & toye of the wicked into forow, & the teares of the godfet in- to gladnes.

b Did the ho- now, & ftay- ed the friend- ship.

c Which had clifpered their death by the permission of the wicked Hamán.

d Befides tho- fe they hun- dreth, & they flewe the fe- conde day, as verlag.

e Whereby they declared, that this was Gods inft aid- gement vpon & enemies of his Church, fonfe- roches they foght out their owne giuen, but to ex-ive his vengeance.

vnto

A new feast.

Eftér. Mordecais autoritie, 222 449/1224

f The she re- quench uctor duft. of ven- gence, but d cede to fi
Gods inde- meric, record against his e- minis

g Read Chap. 8.11

h Meaning f they latue ad- der on nose, f were not the enemies
of God i Meaning, in all places la- ving in Shu- fhan.

h As f Iewes do, not to this der, calling it in the fe. rhaes
language. Pu- rim, that is the day of loes i the Iewes guilt:
hereof that Mordecai wrote this fto rce, but it fe- ment that he
wrote but o- nely the fe. let- ters, and de- crees that fol- lewe.

m He lefteth before our in the vie of the feast, which was: or
the re- membrance of Gods delivered on the mem- brance of
un- mal fteffship, and relief of the poore.

n Read Chap 3.7.

o The 12, M.12.

f vnto this dayes decree, that they may hang vpon the tre
Hamans ten fionnes.

14 And the King charged to do fo, and the decree was given at
Shufhán, and they hi- ged Hamans ten fionnes.

15 So the Iewes that were in Shufhán, af- fembled them felues
vpon the fountent day of the moneth Adar, and flewe thre

húireth men in Shufhan, but on the spoile they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouunces assembled the felues, and fode for s their hues, and had rest from their enemies, & flewe of them that hated them, h feuentie and fyue thouffind: but they layed not their haid on the spoile.

17 The fh. y did on the thirtente day of the moneth Adar, and refted the fourtete day thereof, and kept it a daye of fea- sting and ioye.

18 But the Iewes that were in Shufhán, af- sembled them felues on the thirtete day, & on the foutente thereof, & the refted on the fiftente of the fame, & kept it a day of feasting and ioye.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the foutente day of the moneth Adar with ioye and feasting, even a ioyful day, and euerie one sent preffons vnto his ne- glibour.

20 And Mordecái wrote the fewordes, and sent letters vnto all the Iewes that were through all the prouunces of the King Ahalhuerófh, buthe nere and farre,

21 Inioining them that they fhulde kepe the foutente day of the moneth Adar, and the fiftente day of the fame, euerie yere.

22 According to the dayes wherein the Ie- wes refted from their enemies, and the moneth which was turned vnto them fió forow to ioye, and from mounining into a ioyful day, to k. p. them the dayes of fea- fting, and ioye, and m to fend preft. nts euerie man to his neighbour, and giftes to the peore.

23 And the Iewes promifed to do as they had begonne, and as Mordecái had writen vnto them,

24 Because Hamanthe fonne of Hamme- dátha the Agagite all the I we a ducria- rie, had imagined aga nift the Iew. s, to de- ftroye them, & had a cft Pwr (that is a lot) to confume and deftroye them.

25 And whé lhe came before the King, he

cōmanded by letters, Let his wicked r de- uife (which he imagined againi f Iewes) turne vpon his owne head, and let them hang him and his fonnes on the tre.

26 Therefore they called thefe dayes Pu- rim, by the name of Pur, and becaufe of all the wordes of this lettre, and of that which they had fene beſides this, & of that which had come vnto them.

27 The Iewes alfe ordeined, and promifed for them and for their fede, and for all that iomed vnto them, that they wolde not faile to obferne thoſe two dayes euerie yere, according to their writing, and ac- cording to their ſeaſon,

28 And that theſe dayes ſhulde be remem- bred, and kept throughout euerie genera- tion and euerie familie, and euerie pro- uince, and euerie citie: euer theſe dayes of Purim ſhulde not faile among the Iewes, and the memorial of them ſhulde not pe- riſh from their fede.

29 And ſ Quene Eſtér the daughter of A- biſail & M'decái the Iewe wrote with all autoritie (to cōfirme this letter of Pu- rim the ſeconde time)

30 And he ſene letters vnto all the Iewes to the hundredth and ſeuē and twente prouinces of the kingdome of Ahaſhuer- 16ſh, with words of peace and trueth,

31 To confirme theſe dayes of Purim ac- cording to their ſeaſons, as Mordecái the Iewe and Eſtér the Quene had appointed them, and as they had promiſed for them "felues and for their fede with faſting and prayer.

32 And the decree of Eſtér confirmed the- ſe wordes of Purim, & was writen in the booke.

CHAP. X.

The oftimation and autocrine of Mordecáis.

1 A Nutze King Ahaſhueróſh layed a tribute vpon the land, and vpon the y. s. of the ſea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecái, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia

3 For Mordecái the Jewe was the seconde vnto King Ahasuerus, and great amórg the Iewes, and accepted amórg the multitude of his brethren, who procured the welth of his people, & spake peaceably to all his fede.

Kk.ii.

p These are the wordes of the Kings commaundment 都是 to defende Hamans wicked autoz-trite.

Or, read. f. i. f Meaning the founte, and the fift day of the moneth Adar

10. fureg. h. effi. a. i.

r Which were letters declaring vnto the quercus, and assurance and posting them out of done, and teare "Aie / Aie. f That they wolde observe on this left with fasting, & euerlastingly which in E-heave is signified by this worde (lact cry.)

a These that pounce are here set forth in commendable, and offered for him, that is in answer to have the sonnes of the people to prouer their welto, & to be gentle, and sonning inward them.

Iobs riches.

Satán 1/1224

I O B.

THE ARGUMENT.

In this historic is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but also in his minds, and conscience by the sharpe tentations of his wife, and chief friends: which by their vehement words, and subtil disputations brought him almost to dispare, for they set for the God as a severe judge, and mortal enemies unto him, which had cast him of, therefore in vain he should see unto him as such. These friends came unto him under pretence of consideration, and yet they tormented him more than did all his affliction. Notwithstanding he did constantly resist them, and at length had good success. In this store we have to mark that Iob man, beneath a good cause, but handeleth it out: against his adversaries have an evil matter, but they defend it creatively. For Iob held that God did not always punish men according to their sinners, but that he had secret indulgence, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be convicted.

Moreover he was assured that God had not resected him, yet through his great torments, or affliction he braitheth for the into manne inconveniences both of words and sentences, and she with him self as a desperate man in manne things, and alone that would resist God: and thus in his good cause which he doeth not handel well. As tyme the adversaries maintain with manne goodlie argumē, that God punisheth continually according to the trespass, grounding upon Gods providence, his justice, and manne sinners, yet their intention is evil: for they labour to bring Iob into dispare, and so they maintain an evil cause. Exekiel commendeth Iob as a just man, Exek. 14, 14, and James futeeth out his patience for an example, Iam. 5, 11.

CHAP. I.

1 The holiness, riches, and care of Iob for his children. 20 Satán hath permission to tempt him. 11 He ripeth him by taking away his substance, and his children. 20 His faith and patience.

a That is, of 9 commency of I- domen, as La- men 4, 11, or bordering the- surpous, for 9 land was cel- led by the na- me of Viz the sons of Di- then the sones of Seir, Genet. 16, 18

Here was a ma in the lad of a Viz called Iob, and this ma was an upright and just man, one that feared God, & eschewed

evil.

And he had scue sonnes, and thre daughters.

His substance also was seven thousand shepe, and thre thousand camels, and fyne hundreth yoke of oxen, and fyne hundreth she asses, and his familie was verie great, so that this man was the greatest of all the men of the East.

And his sonnes went and banquetted in their houses, euerie one his day, and sent, & called their thre sisters to eat & to drinke with them.

And when the dayes of their banquetting were gone about, Iob sent, and sanctified the, and rose vp early in the morning, and toffred burnt offerings according to the number of the all. For Iob thought, It may be that my sonnes have sinned, and blasphemed God in their hearts: thus did Iob euerie day.

Now on a day when the children of God came and stode before the Lord,

b Fourthme as he was a Gentle and not a lewe, & yet is pronounced vpright, and without hypocrisce, is declared, that endg the heathen God hath his. c Hereby is declared, what is ment by an vpright, and little man

d His children and riches are declared, to opennend his verse in his prosperities, & his parishes, & confident whf God had

said them fro him. The children. e Meaning, the Arabias, Chaldeans, Idumeans, &c.

f That is, remitted them to be sanctified meaning, that they should consider the sinners, that they had committed, & recollect them felons for the same. g That is, he offered for euerre one of his children an offering of reconciliation, which declared his relenting toward God & the cure that he had to warn his children. In Ebrewe it is and blessed God, which is sometime eaten for blaspheming and cursing, as here, and 1 King 21, 10 and 11, &c. i While the feast lasted & Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will. i Because our infirmities do not comprehend God in her as justice, he is set for the unto viz as 1 King, that our capacities may be able to understand that, & is spoke of him.

Satán = came also among them.

Then the Lord said unto Satan, Whence comest thou? And Satán answered the Lord, saying, "From compassing the earth to and fro, and from walking in it.

And the Lord said unto Satán, Hast thou not considered my seruant Iob, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil?

The Satán answered the Lord, and said, Doeth Iob feare God for 7 nocht?

Hast thou not made van hedge about him and about his house, and about all that he hath on euerre side: thou hast blessed the worke of his hands, and his substance is encreased in the land.

But stretch out now thine hand and touche all that he hath, to se if he will not blaspheme thee to thy face.

Then the Lord said unto Satán, Lo, all that he hath, in thine hand, onely vp6, him selfe shalt thou not stretch out thine had. So Satán departed from the presence of the Lord.

And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

There came a messenger unto Iob, and said, The oxen were plowing, and the as- ses feding in their places,

And the Shabeans came violently, & toke them: yea, they have slaine the ser- uants with the edge of the swot de: but I onely am escaped alone to rel thee.

16 And

ce is disclosed in the time of their admittance. God, giveth not to sin power over men to grant his him, but to declare that he hath no power over man, but that which God giveth him. That is, a one to execute that which God had promoted him to do

for each, can never go out of Gods patience. x That is, the Arabians.

m This de- fineth that al- though Satán be adversaries to God, yet he is compelled to obey him, and do him all homage, without what per- mitions, & ap- pointment be ca do nothing n This quellish is asked for our infirmities for God knows whence he came

o Herein is described the nature of Sa- tán, which is our ranging for his pray, i. Ps. 1:9

p He feareth the one for the no owne sake, but for the ob- modest that he receiveth by thee

q Meaning, g grace of God, which served Iob as a res- perce against all omissions. r This figu- lish that Sa- tan is not able to touche vs, be it is God that must do it.

f Satán noteth the vice, whe- reuthen me are commonly fob- trit, that is, to hide their re- bellion, and to be, concei with God in the re- me of prospe- riate, which vi-

Iobs plagues.

Iob. Iob curfeth.

Which chig was allu done by y creat of banks to tempe Iob the more groundly, but afour the at he might is, that not only man were his che- met, but that God made war cragued him This his plague decla- reth, that whf one plague is put which f. meth hard to be burnt, God can find to a nother farre mergetious, to try his, & tender them obedience Which came not of impac- ci, but decla- reth that the children of God are not inscribble live blocker, but y in their pacif- ceethy fele affliction, and grief ofsinde yet they kepe a tonne here- in, and ribell not again God, as the wicked do. Exile 1,14. 2 tim 6,7.

16 And whiles he was yet speaking, an- other came, and said, The 7 fyre of God is fallen from the heauen, and hathe burnt vp the shepe and the feruants, and deuou- red them: but I onely am escaped alone, to tel thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans fet out thre binder, and fel vpon the camels, and haue taken them; and haue slaine the feruants with the edge of the fwoide: but I onely am escaped alone to tel thee.

18 And whiles he was yet speaking, came an other, & said, Thy 2 fonnes, & thy daugh- ters were eating, & drinking wine in their eldst brothers house,

19 And beholde, there came a great winde from beyond the wilderness, and smote the foure corners of the house, which

fel vpon the childre, and they are dead, and I one- ly am
escaped alone to tel thee.

20 Then Iob arose, and 3 rent his gaumet, and shaued his head,
and fel downe vpon the grounde, and worshiped,

21 And said, 4 Naked came I out of my mo- thers wombe, &
naked shal I returne 5 the- ther: the Lord hathe guaen, and the
Lord hathe taken it: 6 blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor char- ge God 7 foolishly.

b That is, into the belly of y earth, which is the mother of all c
Hereby be confefeth the God is inste, and good, all thogh his
hild be fore vpon him d But declared that God did aelung
according to us- dice and equate.

CHAP. II.

6 Satan hathe per-misum to affil Iob. 9 His wife rip- seth him
to forfake God. 11 His thre: friends vsfite him.

a That is, the 1 Angels, as Chap. 1,6 b Read Chap. 6,13.

Ex. 14,16. 1. He prouteth Jobe i trye the by this that he tailed
not to feare God whil his plagues were gruo- ly vpon him. d
that is, whf y hault neght against him, or whf thou waft not
able to bring thy pur- pute to pufte e Hereby be m'ethar a mis
onne fume to dearer vmo his tven ano- ther m'ate. d Wearing

his n'one perione g Phia Sain ctu go to fur- ther a purn- thing
the God l'ate, lipned tion now

And on a day the 2 children of God came and stode before the
Lord, and b Satan came also among them, and stode before the
Lord.

2 Then the Lord said vnto Satan, Whence commett thou 3 And
Satan answered the Lord, and said, From copassing the earth
to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my
fe, uant Iob, how none 4 like him in the earth 5 an vpriht and
iufte man, one that feareth God, and ef- chueh euil 6 for yet he
continueth in his vprightnes, 7 although thou mouedst me
against him, to destroye 8 him without cause.

4 And Satan answered the Lord, and said, 9 Skin for skim, &
all that euer a ma hathe, wil he gue for his life.

5 But stietche now out thine hand, and tou- che his 6 bones
and his flesh, tofe it he wil not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but
saue 7 his life.

7 So Satan departed from the prefer- ce of the Lord, and smote
Iob with fore

b boyles, from the sole of his fore vnto his crowne.

8 And he toke a 1 postharde to scrape him, and he fate downe among the afhes.

9 The said his 2 wife vnto him, Doest thou 1 continue yet in thine vprightnes 3 m Blas- pheme God, and dye.

10 But he said vnto her, Thou speakest like a foolish woman: what 2 shal we receive good at the hand of God, and not 3 recei- ue euil? In all this did not Iob sinne with his 4 lippes.

11 Now when Iobs thre 5 friends heard of all this euil that was come vpon him, then came euerie one from his owne place, to wa, Elphiaz the Temanise, and Bildad the Shuhite, and Zophar the Nazamahite, for then were agreed together to come to lament with him, and to comfort him.

12 So whê they lift vp their eyes a farre of, they knewe him not, therefore thei lift vp their voyces and wept, and euerie one of them rent his garne 13, & spinkled 14 dust vpon their headet toward the heauen.

13 So thei fate by him vpon the grounde fe- uen dayes, and feuen nights, & none spake a wo de vnto him: for they saue, that the grief was very great.

tous sentition of the faithful, when their faith is affailed, and when Satan goeth about to persuade them, that thei rest in God in vayne in. For death was appointed to the blasphemers, & so she ment that he should be fone riddle out of his peace. 15

That is, to be patient in adurition, as we reance, when he fendeth profferite, & so to acknowledge him to be bathe merceius and tufe. 16 He so bridled his affections, that his stigme through imparisere did not surmute again God. 17 Which were men of amnour- ter, wife and learned, and as the Septuagint write, Kings, and came to comfort him but when they saw how he was visited, they concurred to end opinion of him, as though he had been but an hypocrite, and so ushely plagued of God for his sinnes. 18 This was also 19 ceremonie, which they vied in their contrer, as the renting of their efectes in Signe of soron a frc. 19 And therefore thought that he wode not hane hearkened to their comest.

CHAP. III.

1 Iob complaineth and curfeth the day of his birth. 11 He disforth to dye, as thogh deaen were the end of all mis mafere.

2 A Fterward 3 Iob opened his mouths, 4 And 5 cursed his day.

3 And Iob cryed out, and said,

4 Let the day 6 perish, wherein I was bor- ne, and the night when it was said, There is a manchilde concued.

5 Let y day be darkenes, let not God 7 re- garde it from abou, nether let the light shine vpon it,

6 But let darkenes, & the 7 shadowe of death slaine it: let the cloude remaine vpon it, & let them make it feareful as a bitter day.

6 Let darkenes posfeste that night, let it not be joined vnto the dayes of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, & let no ioye be in it.

8 Let them that curse the day, (beig 9 ready to tenue their mourning) curse it.

Kk.iii.

a The fumen dayes ended, Chap. 1,11 b Here Iob be guneth to fele his great imperfection in this battal be- even the lye- rit and 5 fith, Rom 7,15, and after a mone yeldeth, yet in the end be got teth videntis, though he was in the mone tune greatly wounded c Me oght not to be weary of their life, & curste richness fe of the infirmates that is is fithish vrea, but becafe they see god to fume and rebellion again God d Let it be put out of the number of dayes

and let it not hane the light of the sinne to separate it from the night. e That is, mohe obscure darknes, which maketh them afraid of death, that are in it. f Which curste the day of their birth, let them ly that curste vpon this night.

Elipház anſwereth.

Iob.

He condemneth Iob.

g Let it be al- was right, and never ſe day "Lie the re- liden of the muſee."

h This is that which follo weſh deſterch that where ma- giaceth place to his paſtioſe, he is not able to ſtly nor be- pe meſture, but which he adling into all out, except God call him backe

i The vehem- ter of his af- flictions, our de him to ever thatſ wande, aſthog's death were one end of all m'feries and as if there were no life, after this, & he ſpeaketh not as though it were ſo, but vehemies of his ſteth cau- fed him to brall out into this creat of the wicked k He noteth the ambition of the which for their plea- fure, as it wa- re, change the order of ſam- re, and boylde in moſte bare places, becan- ſe they wolde but they make their names immortal

l That it, by death & cruel- ure of the ty- rines haſhe eraſed m All they & ſuſenſe ante kind of tala- nuſe and mi- ferce to this wolde which he ſpeaketh after the me- guine of the ſteth

n He ſheweth that the beca- fure of God are not obfor- able, except the ſeeth not how to promofence to paſſe. q

m fome to me

9 Let the ftaires of that twilight be dim through darkenes of it:
let it loke for light, but haue none: nether let it e fe "the
dawning of the daye,

10 Becauē it fhut not vp the dores of my methē; wombe: nor
hid forowe fi om mine eyes.

11 Why dyed I not in & birth? or why dyed I not, when I came
out of the wombe?

12 Why did the knees preuent me and why die I fucke the
breaſtes?

13 For fo fhulde I now haue? lyen and bene quier, I fhulde
haue flept then, and bene at reſt,

14 With the Kings and counſellers of the earth, which haue
buylded them felues k defolate places:

15 Or with the princes that had golde, & haue filled their
houſes with filuer.

16 Or why was I not hid, as an vntimely birth, ether as infants,
which haue not ſene the light?

17 The wicked I haue there ceaſed from their tyrānie, and there
they that laboured valiantly, are at reſt.

18 The = prifoners reft together, and heare not the voyce of the oppreffour.

19 There are fmall & great, and the feruāt n fre from his mafter.

20 Wherefore is the light giuen to him that is in miferie? and a life vnto them that haue heauy hears?

21 Which long for death, & if it come not, they wolde euen fearch it more the trea- fures:

22 Which ioye for gladnes and reioyce, when they can finde the graue.

23 Why is the light guen to the ma whole way is a hid, & w home God hafhe hedged up?

24 For my fighting cometh before I eat, and my rorings are powred out like the water.

25 For the thing I re feared, is come vpon me, and the thing that I was afrayed of, is come vnto me.

26 I had no peace, nether had I quietnes, nether had I reft, yet trouble is come.

27 He are heacft, and the confcience quieted o The forth not how to come out of his miferies, becaufe he depddech not on God? p In my prosperitie I loke'd cue for a fall, as it come now

to passe. q The feare of trouble that shulde inſe, caſed my
proſperitie as nothing, and yet I am not æmpes a from trouble.

CHAP. III.

a Iob is reprehended of impaſſancie, 7 And vnſtice, 17 And of
the preſumption of his owne rightens ſues.

1 "THÉ Elipház the Temanite answered, and ſaid,

2 If we affay to commune with thee, wilt thou be grieued; but a
who can withholde him ſelf from ſpeaking?

3 Beholde, thou haſt taught manie, & b haſt ſtrengthened the
wearte hands.

4 Thy wordes haue confirmed him that was falling, & thou haſt
ſtrengthened the weake knees.

But now it is come vpon thee, & thou art grieued it toucheth
thee, & thou art trou- bled.

6 Is not this thy e feare, thy confidence, thy pacience, and the
vprighnes of thy wayes?

7 Remember, I pray thee: who euer perished being an d
innoeſe? or where were the vp- right deſt. oied?

8 As I haue ſene, they that e plowe iniqui- tie, and ſowt
wickednes, reape the fa- me.

9 With the f blaft of God they perifh, and with the break of his
noftriles are they confumed.

10 The roring of the s lion, and the voice of the lions lfe, and
the teeth of the lions whelpes are broken.

11 The lion perifheth for lacke of praye, and the lions whelpes
are fcaixed a- brode.

12 But a thing was brought to me h fecretly, and mine eare hae
he received a little the- reof.

13 In the thogfus of the vifions of the night, when flepe falleth
on men,

14 Feare came vpon me, and dread which made all my bones
to a r mble.

15 And the winde pallid befere me, & ma- de the heeres of my
ffelh to ftand vp.

16 Then ftode me, and I kn: we not his face: an image was
before mine eyes, & in hi- lence heard I a voyce, &c &c.

17 Shal man be more i iuft then God? or fhall a man be more
pure then his maker?

18 Beholde, he founde no ftedfafines in his Seruants, & lafed
folie vpon his = An- gels.

19 How much more in them that dwell in houses of a clay,
whose foundation is in the dust, which shall be destroyed before
the moth?

20 They be destroyed from o the morning vnto the evening:
they perish for euer, p without regarde.

21 Doeth not their dignitie go away with them do they not dye,
and that without a wilddome.

23 I He profiteth that of God did purifie the innocent, the
creature shall be more in the then the Creators which were a
blaspheme. In it God linde imperfection in his An- gels, when
they are not magnified by his power, how much more shall he
lay toly to man's charge, when he wolde in the him selfe again?
God? n That is in this mortal body, fawnech to corruption, a Cor
5,1 o They see death continually before their euer, and daily
approfing toward them. p No man for all this death confide it q
That is, before that any of them were so wise as to thinke on
death.

CHAP. V.

1.2 Elipház, sheweth the difference between the children of
God & the wicked. The fall of the wicked & Gods power who
deserveth the wicked and deserveth his.

1 C All now, if ante wit a anfwer thee, & to which of the
Saintes wilt thou to me?

2 Douteſes b angre killeth the foolſh, and enue flau th the ſture.

against God in affliſtions increaſeth the peine, and vntereth
mens folie.

e This he con- cludeth that Iob was but an hypocriſis & had no
true fears nor truſt in God

d He chouſe- deth that Iob was reproūd, ſtoughſt God hundred
him ſo, azeimely, which is the argonne that the carnal men
make a- gainſt the chil drin of God

e They that do evil, eun not but recu- ne. nil

f He ſtoweth that God ne- deth no great proportions to
deſtroyeth enemies for he eun do it with the blaſt of his
mouche. g I hogſi men according to their ofſice do not puriſh
ty- rines (whome for their cruel tle he compa- neth to lions,
and their chil dem to their whelpes) yet God boe he in able, and
his miſice wil pu- nſh them

h A thing that I anſe one before, was declared vnto me by
riffing that it, that wholocener thinketh him ſelle inſhe, ſhal be
founde a ſinner, whſ he commeeth be- fore God

i In theſe vi- ſions which God ſtoweth to his creati- res, there is
e- uer a certerus ſeare toyneid, that the un- rus, ſhureſ might be

had in grauer re- terence

k When ill things were quite, or when the feare was fom what
a-

n He wilfleth Iob to chfider c example of all the rute ha in long
to do line godly, whether any of the be like vnto his in to- ging
again? God as he doeth

b Mormning

The wicked punished.

Iob. The godlie rewarded. 2453/1224

c That is, the fence that banke not the fears of God. d I was not
moved by his apperitie, but knower that God had cur- fed him
& his e Though God fionne the fuf- fer the fathers on pafle in
this world, it this is a pafle in the f By publicke judgme the
shalbe condf- ned, and none shal paine the g Though there he
but two or there eaves left in the hedges, yet thefe shal- be
taken from him h That is, the earth is not f cuse of baren nes
and mans miferie, but his some fionne. i Which decile reth that
fionne is euer in our earnop nam- re: for before fionne it was
our fubireft to per- ne & afflufith. k If I fufred at thon doeft, I
wolde foke vmo God l He comfi- lenh Iob to his ble him felfe
vmo God, to whome all creatures are fubireft, and whole

workes declare that man is mecon- fable, exorpe he glorifit.
 God in all his workes in He fhewath by persecular eclijfer,
 what the workes of God are a Cor. p. 19. o In thongs plaine
 and en- dent thei the- we them fel- nes foules in fired of wife
 men. o This decile- reth that God punifheth the worldly wi-
 feast be threa- tened, Deu 28, 19 p That is, he that humileth
 him felfe befo re God q He efpareth the fildder of the wicked
 to fharpe fwoe- des e If the wie- ked be compel led at Gods
 wor- tes to floppe their moun- tes, to floppe their moun- tes,
 but continually froth in humbier they fud fume a comfortable
 iffor, cum in f in the fud, which is fce called the fucen in the
 fud, which is fce called the fucen in the fud, which is fce
 called the fucen in the fud, which is fce called the fucen in the
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 called the fucen in the fud, which is fce called the fucen in the
 fud, which is fce called the fucen in the fud, which is fce

I haue fene the foolih wel rooted, & fo- dinly I a curfed his
 habitacion, fng.

His children fhalbe farre from taluatio, and they fhalbe
 defroued in the gate, and none fhal deliuer them.

The hungrie fhal eat vp his harueft: yea, thei fhal take it from
 among the e thornes, and the thirtie fhal drinke vp their fub-
 ftance.

For miferie commeth not forthe of the duft, h nether doeth
affliction fpring out of the earth.

But man is borne vnto truail, as the fparkes flye vpwad.

But I wolde inquire k at God, and tur- ne my talke vnto God:

Which l doeth great things and vnfear- cheable, and maruelous
things without nomber.

He m giuefraine vpon the earth, and powreth water vpon the
ftetes,

And fcteth vp on hie them that be lowe, that the forowful may
be exalted to falua- tion.

He fcatereft the deuifes of the craftie: fo that their hands can
not accfplih that which they do enterprife.

He taketh the wife in their craftines, & the counfel of the
wicked is made foolih.

They mete with a darkenes in the day time, and a grope at
noone day, as in the night.

But he faueth the p poore frô the fworde, from their t mouth,
and from the hand of the violent man.

So that the poore hathe hi hope, but ini- quitie fhai flop he
mouth.

Beholde, blefled in the man whome God correcteth: thuefore
refufe not thou the chaftfing of the Almightye.

For he maketh the wounds, and bindeth it vp: he fnueth, and
his hâds make whole.

He fhall deliuer thee f in fix troubles, and in the feuent the eull
fhall not touche thee.

In famine he fhall deliuer thee frô ceath: and in battel from the
power of the fworde.

Thou fhalt be hid from the fcourge of f tongue, and thou fhalt
not be affraied of deftruction wh in it cometh.

But thou fhalt f laugh at deftruction and death, & fhalt not be
afrayd of the beaft of the earth.

For the ftones of the field a fhall be in lea- gue with thee, and
the beaftes of the field fhall be at peace with thee.

And thou fhalt knowe, that peace fhall be in thy tab. macle, &
thou fhalt vifite thi- ne habitacion, and fhalt not a finne.

When we are in Gods fancur, ill creatures fhall feme vs God
fhall fo bleff: hte that thou fhalt hane occafion to reeece in all
things, and not to be offended

When we are in Gods fancur, ill creatures fhall feme vs God
fhall fo bleff: hte that thou fhalt hane occafion to reeece in all

me.

5 Doeth the a wilde affe braye when he ha- the graffe or
loweth the oxe when he ha- the foddre?

6 That which is e vnfaury, fhall it be eaten without falc or is
there any tafte in the white of an egge?

7 Suche things as my foule refufed to tou- che, as were
forowes, are my meate.

8 Oh that I might haue my f defire, & that God wolde graunt
me the thing that I long for!

9 That is, that God wolde deftroie me: that he wolde let his
hâd go, & cut me of-

10 Thun fshulde I yet haue comfort, (thog) I butne with
forowe, let him not fpare; s becaufe I haue not denyed the
wordes of the Holie one.

11 What power haue I that I fshulde endu- re? o what is mine b
end, if I fshulde pro- long my life?

12 Is my ftrêgth the ftrength of ftones? or is my flch of brafle?

13 Is it not fo, that there is in me no lhelpe? and that ftrength is
taken from me?

14 He that is in miferie, oght to be com- forted of his
neighbour: but me haue for- faken the feare of the Almighty.

15 My brethr n haue deceiued me as a bho- oke, & as the
rifying of the riue: s they pal- fe away.

16 Which are blackifh with yce, & whe- rein the fnowe is hid.

17 But in time: thei are dried vp with heat & are confumed:
and when it is hote thry faile out of their places,

Kk.iii.

y Though the children of God haue not alware this proues
profor med, yet God doeth recon- peace at other wife to their
advantage We haue la- arned these pounce by ce- perence, that
God punifheth not the innocent, that man can not compare in
infate and that the affle fion whin and that the affle

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Mans miferie.

Iob.

Bildads anfwer.

1 Thei that pof fe thereby to go into f have countries of
Anders, thinke to finde water there, to queth their third, but
they are deemed.

m That is, li- ke to the bro- ke, which de- munch them, that
thurke to have wher- shere in their nede, as I lo- had for clefia
tion as your hands.

He con- cheth f worl- delongs, which for no necessi- the wil
gue parte of their goods, and mache more thole men, which
wolde not gue him comfortable worder.

She we me wherein I ha- ne erred, and I wil confelle my fure.
He f hache a good chifce- ce, doeth not thriche in the fherpe
worda or fuchmunge of others, ex- cept that be n- hle to
perfua-

de him by vnafton. 9 Do you email an my words, because I
findie be tangle to speake foolishly, which am now in miferie?

7 Confider whe- ther I speake as one that is driven to this
impatience through very forew, other us by perite, as you
concense me.

19 Or thei departe from their way & course, yea, they vanith
and perish.

19 Thei that go to Témá, I confidered the, & thei that go to
Shebá, waited for them.

20 But they were confounded: when thei ho- ped, thei came
thether and were afhamed.

21 Surely now are ye like m vnto it: ye haue fene my fearful
plague, and are afrayed.

22 Was it becaufe I faid, Bring vnto me or giue a rewarde to
me of you n substance?

23 And deliuer me from the enemies hand, or ranfom me out
of the hand of tyrants?

24 Teach me, & I wil o holde my tongue: & caufe me to
vnderfand, wherein I haue erred.

25 How rftedfaft are the wordes of righ- teoufnes? and what
can any of you iustely reprove?

26 Do ye imagine to reprove o wordes, that the talke of the
afflicted ffulde be as the winde?

27 Ye make your wrath to fall vpon the fa- therles, and digge a pit for your friend.

28 Now therefore be content to t loke vp- on me: for I wil not lye before your face.

29 Turne, I pray you, let there be none mi- quitie: returne, I fay, & ye fhall fe yet my righteoufnes in that behalfe. Is there ini- quitie in my tégue? doeth not my mouthe felle forowet?

30 Do you email an my words, becaufe I finde be foolishly, which am now in miferie? 7 Confider whe- ther I speake as one that is driven to this impatience through very forew, other us by perite, as you concense me.

CHAP. VII.

2 Iob fherweth the fortunes and miferie of mans life.

1 S there not an appointed time to man vpon earth? and are not his dayes as the dayes of an a hyreling.

2 As a feruant longeth for the fhadowe, & as an hyreling loketh for the end of his works,

3 So haue I had as an inheritance the bino- naths of vanitie, and peineful nights ha- ue bene appointed vnto me.

4 If I faied me downe, I faid, When fhall Iarife? and measurig
the euening I am e- uen ful with tofiting to and fro vnto the
dawning of the day.

5 My flefh is clothed with wormes & fil- thines of the
duftmy skin is rent, & be- come horrible,

6 My dayes are fwifter the da weauers fhitt- tle, and they are
fufnt without hope.

7 Remember that my life is but a winde, & that mine eye fhall
not returne to fe plea- fure.

8 The eye that hae fene me, fhall fe me no more: thine eyes are
vpon me, and I fhall be no longer.

9 As the cloude vanifheth & goeth away, fo he that goeth
downe to the geue, fhall f come vp nomore.

10 He fhall returne nomore to his houfe,
nether fhall his place knowe him anymore.

11 Therefore I wil not fpare my mouthe, but wil fpeake in the
trouble of my fpirit, & mufe in the bitternes of my minde.

12 Am I a fea beaſt or a whalefiſh, that thou ke- peſt me in warde?

13 When I fay, My couche fhall relieue me, & my bed fhall
bring comfort in my medi- tation,

14 Then feareft thou me t with dreamer, and aftonifheft me with vifoni.

15 Therefore my foule b chofeth rather to be ftrangled & to dye, then to be in my bo- nes.

16 I abhorre it, I fhall not liue alway: fpa- re me then, for my daies are but va- nitie.

17 What is man, that thou m doeft magni- fe him, and that thou fetreft thine heat vpon him?

18 And doeft vifit him euerie morning, and tryeft him euerie moment?

19 How long wil it be ye rthou departe fro me? thou wilt not let me alone whiles I may fwallowe my fpeme.

20 I haue n finned, what fhall I do vnto thee? b thou preferuer of men, why haft thou fet me as a marke againft thee, fo that I am a burden vnto my felf?

21 And why doeft thou not pardone my tref- pas? and take away mine iniquitie? for now fhall I flepe in the duft, and if thou fekeft me in the morning, I fhall o not be founde.

the perfection, that he ocide bridaf him feife fro, reafoning with God, becom- fe that he fill tryed his fuch. o That is, I fhallfo dead.

CHAP. VIII.

2 Bildid fherweth that Iob is a fumer, becaufe God pu- mifheth the wicked, and preferueth the good.

1 Then answered Bildad the Shuhite, and faid,

2 How long wilt thou talke of thefe thfge & howlóg fhál the wordes of thy mouthe be as a mightie winde?

3 Doeth God peruert iudgement? or doeth the almighty fubuert iustice?

4 If thy fonnes haue finned againft him, & he hae fent them into the place of thei b iniquitie,

5 Yet if thou c wilt early feke vnto God, & pray to the Almighty,

6 If thou be pure and vpriight, then furely he wil awake vp vnto thee, & he wil make the habitation of thy righteoufnes profpe rous.

7 And thogh thy beginning b be fmale, yet thy later end fhál greatly increafe.

8 Inquire therefore, I pray thee, of the former age, and prepare thy felfe to fear- che of their fathers.

9 For we are but f of yefterday, and are igno-

10 all antiquitie, and he fhall finde it true which he here faith.
that it is not ytough to haue the experience of our fathers, but to
be confirmed by the examples of them that went before vs.

g Being I can by noendher matured virtue my selfe, I will
declare my grief by words and thus he speaketh as one
overcome with grief of minde

h Am not I a poore wretch what occideth then thou to lay fo
much prize on me? i So that I shall haue to feele, night nor day. k
He speaketh as one ouercome with fortune, and one of me-
gement, or of the examination of his faith.

I feeling my term of life is so short, let me haue some rest
and ease, m feeling that much of him selfe, he is so vile, why doeth
thou grieve him that he should be euill against him? Iob veth all
faults of perfection with God, that he might try his hand.

n After all examinations faith breath forth the & laudeth Iob to
repentance: yet it was not in fa-

a He desired that these words which were dini- ned, my
chance from the selfe of shall, fit but as a puff of winde that va-
nisheth away, b Thee is, he- the rewarded the according to their
mourn rest: meaning, that Iob ought to be warned by the example of
his children, that he offend not God.

c That is, if y turn bet- me whispering calleth the to
repentance. d Though the beginning be not so perfect, as

thou wolded defire, yet in the end thou fhall ha- ue felfecne
occefion in ef- merthy felf. e He wilfeth Iob to exami-

The power of God.

Iob

ignorant: for our dayes vpon earth are but a shadow)

10 Shal not thei teache thee & tel thee, and viter the wordes of their heart?

11 Can a rufh growe without myre? or can the graffe growe without water? 12 Thogh it were in grene & not cut downe, yet shal it wither before anie other herbe. 13 So are the paths of all that forget God, and the hypocrites hope shal perifh. 14 His confidence alfo shal be cut of, & his truft fhalbe, as the houfe of a b spyder. 15 He shal leane vpon his houfe, but it shal not stand: he shal holde him faft by it, yet shal it not endure. 16 The t tre is grene before the funne, and the branches fspread ouer the garden thereof. 17 The rotes thereof are wrapped about the fountaine, & are folden about the houfe of ftones. 18 If anie plucke it from his place, and it b denie, feying, I haue not fene thee, 19 Beholde, it wil reioyce by this meanes, that it may growe in another molde. 20 Beholde, God wil not caft away an vp-right man, nether wil he take the wicked by the hand, 21 Til he haue filled thy mouche w^m laugh-tet, and thy lippes with ioye. 22 They that hate thee, fhalbe clothed with fhame, & the dwelling of the wicked shal not remaine.

m If thou be godfie, he wil gibe thee occaition to re-toyce, & if not, thine affiib shal increaft.

n Iob here to-1 fwereth to f point of Eli- phaz and Eli- dadi oration, touching the infite of God & his innoe- ce, confeling

God to be in- fate in infite, and man to be nothing in re- fpeft,
b Of a thou- land things, & God colde fay to his charge, ma
can not an- fwer him one. c He dechlerth what is the in-
firmine of ma by f mightne and incompre- heftble power that
is in God, thewing what he colde do, if he wolde fit forthe his
power. d Thefe are f names of cer- trine fteres, whereby he
meneth that all flarfes bo- the known & volkown are at his
appom- erment.

11 Can a r rufh growe without myre? or can the graffe growe
without water?

12 Thogh it were in grene & not cut downe, yet shal it wither
before anie other herbe.

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with ioye.

22 They that hate thee, fh^{al}be clothed with f^hame, & the
dwelling of the wicked shal not remaine.

CHAP. IX.

1 Iob declareth the mightie power of God, and that ma's
righteousness is nothing.

2 I Hen Iob answered, and faid, I knowe verely that it is fo: for
how fshulde man compared vnto God, be a rufti-fied?

3 If he wolde difpute with him, he colde not answer him one
thing of a b thou-fand.

4 He is wife in heart, & mightie in ftrengh: who hathe bene
fearce agaift him & hathe profpered?

5 He remoueeth the moftaines & they fele not when he
ouerthroweth them in his wrath.

6 He c remoueeth the earth out of her pla-ce, that the pillars
thereof do fhake.

7 He commandeth the funne, and it rifeth not: the clofeth vp
the ftarres, as vnder a fignet.

8 He him felf alone fpreadeeth out the hea-ucns, and walketh
vpon the height of the fea.

9 He maketh the ftarres d Arcturus, Oiion, and Pleiades, and
the climats of f South.

10 He doeth great things, and vnfearchea-ble: yea, meruelous
things without nom-ber.

11 Lo, when he goeth e by me, I fe him not: & when he pafeth
by, I perceiue him not.

12 Beholde, when he taketh a pray, f who can make him to
reftore it? who fhall fay vnto him, What doeft thou?

13 God e wil not withdrawe his angre & the moft mightie
helpes w do ftouee vn-der him.

14 How much leffe fhall I anfwer him? or how fhulde I finde
out my wordes with him?

15 For thogh I were iufte, yet colde I b not anfwer, but I wolde make supplicacion to my ludge.

16 If I crye, and he anfwer me, yet wolde I not beleue, that he heard my voyce.

17 For he deftroyeth me with a tempelt, & woundeth me m without caufe.

18 He wil not fuffer me to take my breath, but filleth me with bitternes.

19 If we fprake of ftrengh, beholde, he is a ftrong: if we fprake of iudgement, who shal bring me in to plaide?

20 If I wolde rufti: fie my felf, mine owne mouth shal condemne me: if I wolde be perfite, he shal iudge me wicked.

21 Thogh I were perfite, yet I knowe not my foule: therefore abhorre I my lyfe.

22 This is one point: therefore I faid, He deftroyeth the p perfite, and the wicked.

23 If the fcouge fshulde fodenly q flaie, fshulde God e laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he f couereth the faces of the iud-ges thereof: if not, where is he? or who is he?

25 My daies haue bene more fwift then a poſte: they haue fled,
& haue ſene no good thing.

26 They are paſſed as with the moſte fwift ſhippes, and as the
egle that flieth to the praye.

27 If a I fay, I wil forget my complaint, I wil ceaſe from my
wrath, & comfort me.

28 Then I am afrayed of all my forower, knowing that thou
wilt not iudge me in-nocent.

29 If I be wicked, why a labour I thus in vaine?

30 If I y waſh my ſelf with ſnowe water, and purge mine hands
moſte cleane,

31 Yet ſhalt thou plunge me in the pit, and mine owne a clothes
ſhal make me filthy.

32 For he is not a man as I am, that I ſhulde L.l.i.

nith according to his infite, he wil deſtroye aſwal them that are
coſired per-fite, as them they are wicked. q To wit, the wicked
r This is ſpoken ac-cording to our ſupprehenſion, as thogh he
wolde fay. If God deſtroye but the wicked, as chap c.i. why
ſhulde he ſuffer the innocen to be ſo long roman-red by them: f
That they can not ſe to do ruſtice. t That can ſhawe the
contempt. n I thinke not to ſelf into their affeſſion, but my
forment bring me to the ſe manfolde inſtrition, & my

conscience condemneth me. x Why donst thou not God destroye me at once: that he speakeeth according to the inference of the Refl. y Thogh I some acute so pure in mine owne eyes, yet all is but corruption before God. z Whatfomer I wolde rife to couer my Eliha-nas with, thal difefose me so muche more.

e I am not able to fopre-hend his wor-bes, which are common and daily before mine eyes, mu-che lesse in those things, which are hid and secret. f He stuereth that whf God doeth rezoere his power, he doeth it nola-ly, for asmuch as none can controle him. g God wil not be appealed for oghe that man can last for him self for his nifti-cation.

h That is, all f rezoens that man can last to apyrone their caufe. i How shulde I be able to enfwer him by eloquencet whereby he noeth his friends, that albert therwe-ze eloquene in talks, yet that felt not in he-archan which they spake. k Meaning, in his owne op-ation, signify ig that man wil sometime fter-ber him self tobe raphou, which before God is abomi-nation.

l Whiles I am to my pangs. I can not but braft forthe into many in-commence, although I know stil that God is insh. m I am not able to sole my sionerfo great, as I sole the weight of his plagueeth him he speakeeth to condemne his dulces, and to infite God. n After he hae the accused his owne wea-kenes, he con-timeth to in-fifie God and his power.

o If I wolde fhande in mine owne defence, yet God hithe iufte
caufe to condemne me, if he raunce mine hears, & conference.

p If God pu-

Mans creation.

Job

The perfection of God 1/1224

a Which might make an ac- cerate de notwore God and not,
speaking of impacances, b yet confessing God to be not in
punishing him b Signifying God's inde- ment: hope him in awe

answer him, if we come together to iud- gement.

Neither is there any vmpire that might laic his hand vpon vs
bothe.

Let him take his rod away fiō me, & let not his feare astonish
me:

Then wil I fpeake, & feare him not: b but because I am not fo,
I holde me stil.

C H. a P. X.

2 Ioh u weary of his life, and feteth out his fragilitic be- fore
God. 2a He defreeth him to stay his hand. 2a A de- serption of
death.

MY foule is cut of a thogh I liue: I wil leaue my b complaint
vpon my self, & wil fpeake in the bitternes of my foule

I wil fay vnto God, c Condeine me not: thewe me, wherefore
thou contendeft with me.

Thinkest thou it d good to oppress me, & to cast of the e
labour of thine hands, and to fauour the f counfel of the wic-
ked?

Haft thou a carnal eyes? or doeft thou fe as man feeth?

Are thy dayes as mans b dayes or thy ye- res, as the time of
man?

That thou inquiteft of mine iniquitie, & feircheft out my finne.

Thou knoweft that I can not do wic- kedly: for none can
deliuer me out of thine hand.

Thine h hands haue made me, and facio- ned me wholly round
about, & wilt thou deftroyme me?

Remember, I pray thee, that thou haft made me as f the clay,
and wilt thou bring me into duft againe?

Haft thou not powered me out as mylke? and turned me to
cruds like chefe?

Thou haft clothed me with fkinne and fleth, and toynef me
together with bones and finewes.

Thou haft guten me life, and m grace: & thy n visitation hathe
prefcued my fpi- rit.

Thogh thou haft hid thefe things in thi- ne heart, yet I knowe o
y it is fo with thee.

If I haue finned, then thou wilt fteight- ly loke vnto me, and
wilt not holde me gileles of mine iniquitie.

If I haue done wickedly, wo vnto me: if I haue done
righteously, I wil not p life vp mine head, being ful of
confusion, be- caufe I fe mine affliction.

But let it inc eafe: him thou me as a ly- on: returne & thewe
thy self a manueous vpon me.

a That is, thy fachevie cure & prouifence, whereby thou pre-
whome the which I fudde perish dreight way

n fully able to comprehend thefe things, yet I muft nedet p I
wil alway wolke in feare and humilitie, breu- ng that none is
nife before thee q Ioh being foie afflicted in this ha- tel
between the flesh and the fpres, bradeth out into thefe
afflictions, withing eather fluett dayes thun long paine

17 Thou renueft thy plagues againft me, and thou increafest
thy wuath againft me: r changes and amites of fprowes are
againft me.

18 Wherefore the haft thou broght me out of the wombe? Oh
that I had perfhed, and that none eye had fene me!

19 and that I were as I had not bene, but broght from the
wombe to the gi tue.

20 Are not my dayes fewe? let him c cafe, and leaue of fiō me,
that I may take a litle comfort,

21 Before I go and fnal not returne, enem to the land of
darkenes and fhadowe of death:

22 Into a ldd, I fey, darke as darkenes it self, & into the
fhadow of death, where is none n order, but the light u there as
darkenes.

CHAP. XI.

1 Ioh is vnqufly reprehended of Zephar. 7 God is inci-
prehensible. 4 He is merciful to the repentant. 12 Their
affurance that liue godlie

1 Then answered Zophar the Naama- thiue, and faid,

2 Shulde not the multitude of wordes be answered or fudde a
great calker be us- ftified?

3 Shulde men holde the r peace at thy lyes and when thou
mocketst where, fnal none make thee ashamed?

4 For thou haft faid, b My doctrine is pure, and I am cleane in
thine eyes.

5 But oh, that God wolde fpeake and open his lippes againft
thee!

6 That he might thewe thee the c feerees of weldome, how y
haft defem. d double, ac cordig to light: knowe therefore that
God hathe forgoren thee for thine iniquitie.

7 Canft thou by fearching finde out God? canft thou finde out
the Almighty to hu perfection?

8 The heauens are hie, what canft thou do? d it is deper then
the hel, how canft thou knowe it?

9 The meafure thereof is longer then the earth, and it is broder
then the fea.

10 If he cut of and s fnut vp, or gather toge- ther, who can turn
him backe?

11 For he knoweth vaine men, and feeth ini- quitie, & him that
vnderftandeth nothing.

12 Yet vaine man wolde be wife, thogh man ne we borne is
like a wilfe afle f colte.

13 If thou ap epare thine heart, & fterche out thine him is
rowat: le him:

14 If iniquitie be in thine hand, put it farre away, & let no wickednes dwel in thy tabernacle.

15 Then thou shalt thou life vpon thy face without

for That is, without vnderstanding for that whesformer gift hath both after-ward, cometh of God and not of nature. If thou renew, pray vpon thy heart Remunce thine on the euil workes, and fe that thy offer, whes God, nor whose the inheritance chegeth. He declares vpon his omission of confession and confession in all things inche final him, whes thou unnece frod be true regembi.

for That is, diuerfite of diffidences and many great countenance, shewing that God haste in-ferme no anes to punish me for the wilfeth for God wolde fume of his affliction, considerig his great misfortune & the bremme of his life that He fpeakeeth thus in perfions of a finner, that is onerome with perfions & the feeling of Gods indement, & the refure can not apprehend in future the mercies of God & before of the reinflection who diftichib between light and darkness, but where all is vnto darkeness is self

for Shulde he perfunde by his great calke, that he is mife? but He chargem Ioh with that, that he fudde fey, that the thing, which he fpeake, was true, and that he was without fions in gift of God. Which is, not to fend in sufficing of thy self: he fignufierth that man wil never be onerous, whiles he reafo-neth with another, and the refure God muft break of the

concreous- fie, and flop mans mouth d That is, this perfection
of God, if man be one able to comprehend the height of the
heaue, the depth of hel, the lineth of the earth, the bread in of
the fea, which are but creatures: how can be attire to the
perfection of the Creature e If God fud- de move the fute of
thigs, and establish a newe order in nature, who colde citrele
him

The wifdome of God.

Iob. Iobs confidence.

Leuit 16,5.

1 He sheweth that contrasse things fhall ou- ne vnto them that
do not re- gent.

a Because you fefe our that, 6 you fpeake, you fhinhe whole
ftadeth in worder, and fo flatter your felves arthugh none
knowe ante thing, or colle knowe but you

Trou. 14,5. 1 He repro- meth thefe his ftrends of two fanteis the
one then ftught thei had better know ledge the to dede they
had, & other that in ft ad of trate obfolach they did de- de, and
defpile their friend in his a fuciefure The which neighbour be-
ing a mocker, and a wicked man, thinketh that no man is in

Gods fa- nuor but he because he he the all chigs that he defi-
reeth

4 As the riche chome one a light, or tor- che that goeth our, fa
is he delpfied that falleth from prosperite to adnerfine "He is
where God hahe buyle in with her hand. He defcareth to them
that did dispute a- gillt him, that their wifdome is chome to all,
h fiche as very bruce laute do dai- lie teache "to 3/5.

f He exhorreth them to be wife in indging, and afwel to know
the right vse why God hahe given them cares, as he hahe done
a mouth. I fhugh and by age, and continuance of time attune to
wifdome, yet it is not compa- rable to Gods wifdome, nor able
to comprehend his indgments, wherein he anwereth to that,
which was alledged, Chap 3,2.

without spot, and shalt be stable, & shalt not feate.

16 But thou shalt forget thy miserie, and re- member it as
waters that are past.

17 Thine age also shal appeare more cleare then the noone day:
thou shalt fine and be as the morning.

18 And thou shalt be bolder, because there is hope: and thou
shalt dig paties, and shalt lye downe safely.

19 "For when thou takest thy rest, none shal make thee afraied:
yea, manie shal make fute vnto thee.

20 But the eyes of the wicked ſhal faile, and their refuge ſhal perſh, and their hope ſhalbe ſorrowe of mince.

CHAP. XII.

1 Iob accuſeth his ſtrends of ignorance. He deſcareth the might, and power of God, 17 And how he chan- geth the courſe of things.

Then Iob answered, and ſaid, In dede becauſe that ye are the people only, wiſdome muſt dye with you.

But I haue vnderſtanding aſwel as you, & am not inferior vnto you: yea, who know- eth not ſuche things?

I am as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iuſte and the vpriſht is laughed to ſcoine.

He that is ready to fall, is as a lampe deſpied in the opiniou of the riche.

The tabernacles of robbers do proſper, and they are in fauetie, that prouoke God, "whome God haue enriched with his hand.

Aſke now the beaſtes, and they ſhal teache thee, and the foules of the heauen, and they ſhal tel thee:

Or ſpeake to the earth, and it ſhal ſhewe theor the filhes of the ſea, and they ſhal declare vnto thee.

Who is ignorance of all theſe, but that the hand of the Lord hahe made theſe?

In whoſe hand is the ſoule of euerie liuing thing, and the breath of all man- kunde.

Doeth not the eares diſcerne the wor- des and the mouth taſte meat for it ſelf?

Among the cancient wiſdome, and in the length of dayes vnderſtanding.

With him wiſdome and ſtrength: he hahe counſel and vnderſtanding.

Beholde, he wil breake downe, and it can not be buyt the ſhutteeth a man vp, and he can not be loſed.

Beholde, he withholdeth the waters, and thei drye vp: but when he ſendeth the our, they deſtroye the earth.

16 With him is ſtrength and wiſdome: he that is deceiued, and that beceueeth, a- re his.

17 He cauſeth the counſelers to go as ſpoi- led, and maketh the iudges foules.

18 He lofeth the colar of Kings, and gir- deth their loines with a girdle.

19 He leadeth away the princes as a pray, & ouerthroweth the mightie.

20 He taketh away the ſpeache from the faithful counſelers, & taketh away the iud- gement of the ancient.

21 He powreth coſtempt vpon princes and maketh the ſtrégth of the mightie weake.

22 He diſcouereth the depe places from their darkenes, & bringeth forth the tha- dowe of death to light.

23 He met reafeth the people, and de- ſtroyeth them: he infargeth the nacions, & bringeth them in againe.

24 He taketh away the hearts of them that are the chief ouer the people of the earth, and maketh them to wader in the wilde- nes out of the way.

25 They grope in the darke without light: & he maketh them to ſtagger like a dron- ket man:

CHAP. XIII.

1 Iob compareth his knowledge with the experſice of his ſtrends. 16 The penſtion ſhalbe ſcued, and the hypo- erſte

condemned. 20 He prayeth vnto God that he wilde not haudle him rigernufy.

1 O, mine eye hahe fene all this: mine care hahe heard, and vnderftand it.

2 I knowe alfo afmuch as you knowe: I am not inferior vnto you.

3 But I wil fpeake to the Almightye, and I defire to difpute with God.

4 For in dede ye forge lyes, and all you are & phifictions of no value.

5 Oh, that you wolde holde your tongue, that it might be imputed to you for wif- dome!

6 Now heare my difputation, and giue ea- re to the arguments of my lippes.

7 Wil ye fpeake wickedly for Gods de- fence, and taike deceitfully for his caufe?

8 Wil ye accept his perfone: o wil ye con- tend for God?

9 Is it wel y he fhulde feke of you? wil you make a lye for him, as one lyeth for a ma-

10 He wil furely reproue you, if ye do fe- cretly accept anie perfone.

11 Shal not his excellecie make you afraid? and his feare fall vpon you?

12 Your memories may be colpared vnto alhes, and your bodies to bodies of claye.

13 Holde your togues in my prefence, that I may speake, and let come vpon what wil.

14 Wherefore do I take my flesh in my tethe, and put my soule in mine hand?

15 Lo, though he slay me, yet wil I truſt in him, and I wil reprove my wayes in his ſight.

Lliii.

b He ſheweth that there is nothing done in this worſe without Gods wil, and ordi- nance: for eſs he ſhulde not he almight. i He taketh wiſdome ſub them 2 He abateh the honour of princes, and bringeth them into the ſulhe- diſh of others. i He cauſeth that their wor- des have no credit, which is when he wil puniſh ſome in the diſ- courſe of Gods wandei- ful wolhes: Iob ſheweth that whaufocuer is done in this worſe, buthe in y ardre and chigs of chigs is by Gods wil and appoume- ment: wherein he deſcareth that he thinketh wil of God, and is as able to ſet forthe his po- wer in wufes as they that reſtioned a- guſt, were Chap XII 4 For althugh he knew that God had a re- ftice, & was manſſeth in his ordinaria war- king, and ano- ther in his

fe-cret counfel, yet he wolde vner his afe- ftion to God,
because he was not able to vnderftand the caufe why he did
thus go with him b You do not wil applye your medicine to the
difcafe. c He obfefh their cafe & had not "con- ledge, neither it
got did they to chint him, but alwafe gra- ted to Gods ruftice,
as thugh is not not cudently fene in Iob, except they had
vnderftad the probation thereof d Your fume fhall come to
nothing e Is not this a manffeth figne of mine affi- ftion, and
that I do not com- plaine without caufe, feing y I am thus tur-
mized as though I fhulde learn mine owne flefh, & put my life
in fig. 2

The breuitie of life.

Iob.

Iob accused 1224

f Whereby he declareth that he is not so by poetise as that
charged him g That is, clear ed, and not cast of for my finnes,
as you reason h To prove God death thus punish me for my
finnes i If I defend not my cause, course ink will condemn me.
k He sheweth what these two things are this page thus mone
him to reason of God, not denying but that he had finned; but
he desired to vnderhand what were his great finnes had
deserved for the rigour, wherein he of fonded, that he wolds
know to cause of God why he did you with him in Thou pu-
nifes; but now for the fentes that I con- ted in my youth. a

Thou ma- kept me thy pri- fore, and do- eft so preffe- me that I
can not flare had nor fore "His over

a Taking occa- sion of his ad- nerfartes wor- des, he de- frith f
State of mils life from his birth to his death Chap 1.3. Psal
14.4. b His meaning is, that feing that man is fo- ftails a
certain re, God should not handle him in extre- mely: whasem
Iob sheweth f wickedness of the flesh, whd it is not fol- left to
the spa- rit Psal 11.7. c Until f time that thou hast appointed for
him to dye, f he defteth, as the hyreling malteth for f end of his
la- bute to recey- ue his wages d He speaketh not here as thoft
he had not hope of f immortalities, but as a mil in extreme
price, when reason is outcrom- by affections & formants.

He fhall be my faluation also: for the hypocrite fhall not come
before him. Heare diligently my wordes, and marke my talke.
Beholde now: if I prepare me to iudgement, I knowe that I fhall
be a iustified. Who is he, that wil pleade h with me for if I now
holde my tongue, I dye. But do not theft two things vnto met:
the wil I not hide my self from thee. Withdrawe thine hand
from me, and let not thy feare make me afraied. Then call
thou, and I wil anwer: or let me fpeake, and anwer thou me.
How manie are i mine iniquities and finnes? fhewe me my
rebellion, and my finne. Wherefore hidest thou thy face, and
takest me for thine enemies? Wilt thou breake a leafe driuen to
and fro? and wilt thou pus fue the drye flubble! For thou
writeft bitter things againft me, and makeft me to poffeffe m

the iniquities of my youth. Thou puttest my fete also in the n
flockes, and lokest narrowly vnto all my paths, and makest the
print thereof in the "hee- les of my fete. Suche one confumeth
like a rotten thing, and as a garment that is moth-eaten.

CHAP. XIII.

Job describeth the fortunes and miserie of the life of man. 14
Hope puffeth the godly. 22 The condition of man's life.

Man a y is borne of woman, is of short continuance, and full
of trouble. He flourisheth forth as a flower, and is cut downe:
the vanisheth also as a shadow, & continueth not. And yet thou
openest thine eyes vpon the children, and causest me to entre
into iudgement with thee. Who can bring a cleane thing out of
filthines? there is not one. Are not his dayes determined? the
number of his months are with thee. thou hast appointed his
boundes, which he can not passe. Turne from him that he may
cease vntill his desired day, as an hireling. For there is hope of
a tree, if it be cut downe, that it will yet sprout, and the
branches thereof will not cease. Though the roote of it waxe olde in
the earth & the flocke thereof be dead in the groue, Yet by the
fount of water it will bud, and bring forth the bowes like a plant.
But man is ficke, and dyeth, & man perisheth, and where is
he? As the waters passe from the sea, and as the flood decayeth
and dryeth up, So man felleth and perisheth not: for he shall not
wake againe, nor be raised from his

flepe til the heauen be nomore.

Oh that thou woldeft hide me in the gra- ue, and kepe me
fecret, vntil thy e wrath were pafte, and woldeft gue me terme,
and frcmember me. If a man dye, fhall he liue againe? All the
dayes of mine appointed time wil I wai- te, til z my changing
fhall come. Thou fhalt call me, and I fhall h anfwer thee: thou
loueft the worke of thine owne hands. But now thou nombrest
my fteps, and doeft not delay my finnes. Mine iniquitie is
fealed vp, as in a bag- ge, and thou addeft vnto my wickednes.
And furely as the moftaine that falleth, cometh to noght, and
the k rocke that is remoued from his place: At the water
breaketh the ftones, when thou ouertoweft the things which
groue in the duft of the earth: fo thou deftroyeft the hope of
man. Thou preuaileft alway againft him, fo that he paffeth
away: he changeth his fa- ce when thou caifte him away. And
he knoweth not if his finnes fhall be honorable, nether fhall he
vnderftand con- cerning the, whether they fhall be of lowe
degre, But while his ifleth is vpon him, he fhall- be forowful,
and while his foule is in him, it fhall mourne.

CHAP. XV.

Eliphaz reprehendeth Iob, because he aftribeth mif- dome, and
purcnes to him felf. 16 He deftribeth the curfe that fallieth on
the wicked, rekyung Iob to be one of the number. Hen
anfwered Eliphaz the Temani- te, and faid, Shal a wife man

fpeake wordes of the a winde, and fil his belly b with the Eaft
 winde? Shal he difpute with wordes not comely: or with talke
 that is not profitable? Surely thou haft caft of c feare, and
 refraineft prayer before God. For thy mouth declareth thine
 iniqui- tie, feing thou haft chofen d the tongue of the crafty.
 Thine one mouth condemneth thee, and not I, and thy lippes
 teftifie againft thee. At thou the c firft man, that was borne?
 and waft thou made before the hils? Haft thou heard the fecret
 counfel of God, and doeft thou refraine wifdome f to thee?
 What knoweft thou that we knowe not? and vnderftandeft that
 is not in vs? With vs are bothe ancient and very aged men,
 farre oldei then thy father. Seme the confolations of God z
 fmaile vnto thee? is this thing ftrange vnto thee?

e Hereby he declareth that the feare of Gods indige- ment was
 the flanfe why he defired to dye f That is, re- loaf my peines
 and take me to merce g Meaning vn- to the day of the refure:
 did whf he fholde be changed, & rebued. h Thogh I be affifhed
 in this life yet in the refure: flion I fhall fete thy merces, and
 anfwer when thou caifte me Pren 1.21. i Thou layeft the fall
 together & feffeth none of my finnes vapniffed h He murmu-
 reth through f impacifce of f Reft againft God, as thogh he
 vifed as great fimefitie againft him as againft f hard teftire, or
 waterf f ouer- flowe fofthaf hereby all the occasion of his hope
 is taken away Yet whifes he lineth, he fhallbe in pei- ne &
 miferin.

a That is, rai- ne wordes, & without con- folation? b Meaning,
a matters that are of none im- portable which are forgotten
aflo- ue as they are virred, as the Eaft winde deieth vp the
mofthore aflo- ue as it falfeeth c He chargeth Iob as thogh his
talke cau- fed me to caft of the feare of God & pray- or. d
Thou spea- heft as on the mothers, and concernors of God e
That is, the mofte ancient, and fo by rea- fon the mofte wife? f
Are thou o- nely wife? g He accefeth Iobs pride, and
ingrammfe, y wil not be co- fored by God, nor by their
counfel.

12 Why

God punifheth the wicked.

Iob. Iobs affliction.

227459/1224

h Why doeth then hand in thine own conceite? "Earn to thy fi-
ne."

i His purpofe is to proue, & Iob abanvunft man & an hy-
pocrine is pu- nified for his fimes, like as he did before, Crisp
dutt k Which ha- thee defire to finne as he & is thurfit to drink.

l Who by chefe wifdom fo gouerned, & no ftranger in- uded
them, & fo the land fe- met to be gue to them alone. m The

cruel man is ever in danger of dash, and is never quiet in confidence n Out of that misse me where into he once falleth.

o God doeth not only ma- pourish the wicked oft is- met but com- to their profpe- rate he pun- fheth the wich a gredines eter more to gather: which is as a begge- ne

p He fheweth what weapons God vifeth a- gainft & wic- hed which life vp thf feines againft him, to wit, terror of confidence, & forward affli- ctions

q That is, he was fo pufe vp wish great prosperitie, & abundance of all things, that he forgate God inouing, & Iob in his feli- citie had not the cure feare of God

r Though he buyfide, & re- pare ruinous places to get him fame, yet God fhall bring all to naught, and turn his great profpe- rate into ex- treme mifserie. l Meaning, & his fimprefons buy fdings fholde never come to perfe- ction

t He Bandeth fo in his owne conceite, that he wil giue no place to good comfel, there-

fore his owne pr reft, grapes be pum}^{\text{ne}}\text{ing, and hriberie.

Why doeth thine heart h take thee away, and what do thine eyes meane,

That thou answerest to God " at thy pleasure, and bringest such
wordes out of thy mouth?

What is man, that he should be cleane, and he that is borne of
woman, that he should be iust?

Beholde, he founde no stedfastnes in his Saintes: yea, the
heauens are not cleane in his sight.

How much more n man abominable, & filthie, which k
drinketh iniquitie like water?

I wil tel thee: heare me, and I wil declare that which I haue
fene:

Which wife men haue tolde, as they haue heard of their
fathers, and haue not kept it secret:

To whome alone the land was I giuen & no stranger passed
through them.

The wicked man is continually as one that traueleth of childe,
and the number of yerres is hid from the tyrant.

A fold of feare is in his eares, & in his prosperitie & destroyer
shall come vpon him.

He beleueth not to returne out of a dar- kenes: for he seeth the
fwoide before him.

He wádreth o to and fro for bread whe- re he may: he knoweth
that the day of dar- kenes is prepared at hand.

Affliction and p anguiſh ſhal make him afraid: they ſhal
preuiale againſt him as a King ready to the batre!

For he hathe ſtretched out his hād againſt God, and made him
ſelf ſtrong againſt the Almightye.

Therefore God ſhal runne vpon him, euen vpō his necke, &
againſt the molte thicke part of his ſhield.

Because he hathe courred his face with a his fatnes, & hathe
collopes in his ſtacke.

Thogh he dwel r in defolate cities, and in houſes which no man
inhabiteth, but are become heapes,

He ſhal not be riche, nether ſhal his ſub- ſtance continue, nether
ſhal he prolong the f perfection thereof in the earth.

He ſhal neuer departe out of darkenes: & ſtame ſhal di ye vp
his branches, & he ſhal go away with the breath of his mouth.

He t beleueth not that he erieth in va- nitie: therefore vanitie
ſhalbe his change.

His branche ſhal not be grene, but ſhal- be cut of before his
day.

God ſhal deſtroy him as the vine her ſower a grape, and ſhal
caſt him of, as the oliue doeth her flowre.

For the congregation of the hypocrite ſhalbe defolate, & fyre
ſhal deuoure the houſes of ſ bribes.

for the ſhal bring him to deſtruction n As one that gathereth
grapes before they be ripe. x Which were buyt or mantecured
by pum}^{\text{ne}}\text{ing, and hriberie.

For the i conceiue miſchief and bring for the vanitie, & their
bellie hathe prepa- red deceite.

CHAP. XVI.

1 Iob mouned by the importunacia of his friends, & Coun- teth
in what extremis beas, 19 And taketh God wiſhes of his
innocence.

2 D Vt Iob answered, and ſaid, I haue oft times heard ſuche
things: miſerable comforters are ye all.

3 Shal theie be none fed of wordes of a win- de? or what
maketh thee bolde ſo to b an- ſwer?

4 I colde alſo ſpeake as ye do: (but wolde God your c foule
weie in my foules ſtead) I colde kepe you companie in
ſpeaking, and colde d ſhake mine head at you,

5 But I wolde ftlengthen you e with my mouth, and the
comfort of my lips fhulde afwage your forowe.

6 Thogh I fpeake, my forowe f can not be afwaged: thogh I
ceafe, what releafe ha- ue I?

7 But now the maketh me weary: God, thou haft made all my h
congregation defo- late,

8 And haft made me ful of i wrikles which is a witnes thereof,
and my leannes rife fh vp in me, testifying the fame in my face.

9 h His wrath hathe torne me, and he ha- teh me, & gnafheth
vpon me with his te- eth: mine enemy hathe fharpned his eies
againft me.

10 They haue opened their mouthes vpon me, & fmitten me on
the l cheke in repro- che: thei gather the felues together agaift
me.

11 God hathe deliuered me to the vniuft, and hathe made me to
turne out of the way by the m hands of the wicked.

12 I was in welth, but he hathe broght me tonoght: he hathe
taken me by the necke, and beaten me, and fet in me as a
marke for him felf.

13 His o archers compaffe me round about: he cutteth my
reines, & doeth not fpare, and powreth my gall o vpon the
grounde.

14 He hathe broken me with one breaking vpon another, and
iunneth vpon me like a gyant.

15 I haue fowed a sackcloth vpō my fkin, and haue abafed
mine p horne vnto the duft.

16 My face is withered with weping, & the fhadow of death is
vpon mine eies,

17 Thogh there be no wickednes in q mine hands, and my
prayer t be puie.

18 O earth, couer not thou my f blood, and let my crying finde
no place.

19 For lo, now my i witnes is in the heauen, and my record is
on hie.

L.iii.

re aduci series accnfe me, and let me finde no tauour denne me,
yet God is winnes of my caufe

y And there- fore all their vaine deuifes fhall turne to their
ownefe- ftruction.

a Which fer- ue for vaine o- ftetation and for no truccō- fort

b For Eliphia did replia a- gainft hefe an- fwer

c I wolde you fefe & which I do

d That is, moe he as your mi-ferin, as you do at mine

e If this were in my power, yet wolde I comfort you, and not
do as ye do to me

f If that waf- de fay, Why onest thou not then comfort thy felle?
he anwereth, & the indigenfts of God are more heauy, then he
is a- ble to afhage ether by wee- des or filence. g Meaning

God h That is, de- ftroyed each of my familie. i In token of
forowe and graf

k That is, God by his wrath: and in this di- uerferin of w or der
& his fille he expreffent how gracious & hād of God was vpon
him.

l That is, ha- the handefed me moſte con- tfere only: for fo
fmuting on the cheke fig- ulhed, t King. 21, 22 Mar 14.

m Thei hune led me whi- ther thei wol- de

n His manifelt de afflictions. o I am wonn- ded to & heart p
Meaning, his gloire was broghe lowe

q Siguft, ing, & he is not able to clenchend the caufe of that his
gra- uous puniſh- ment

r That is, vn- fained, and without hypo- crifie

t Let my fame be known, if I be such a sinner as me. z Though
man con-

No hope in prosperitie.

Iob.

The fall of the wicked 1224

n Vfe painted wordes in ft-nd of true con- foluto.

x Thus by his great comment he is carved away, and bra- steth
out men passions, and speaketh vn admitedly, as though God
shalde untrue man more gli- ly, long he hathe but a shoure come
he- re to line

Chap. XVII a In ftall of closure, being now at death dore, he
had but them, than mocked at his, and disconsta- ged him

b I ftall that thir sake but to vize me alfe reasoneth with God as
a mil bible him felfe to the in- tes y his cause might be bright
to light And answer for thee?

c That these mine affi ftates are thy mile magnesants, though
man know not the cruft He that flat- tereth a man, and only
tod- g to him rep- py in his pro- peritie. I ftall not him self
only; but in his polteritie he punished. g God hathe made all the
worlds to speak of me, because of mi- ne affi ftates.

h That is, as a continual foneded in ftales nates a To wit, while they fe y god- lie punifhed; but in the end they ftall co- me to widere ftanding, and know while ftall be the re- ward of the the hypocrite

k That is, will not be difcon- saged, confide- ing that the godlie are pu- tilhed affical at the wicked I Iob fpeaketh

to the thee, y came to cfofure him m That in, have brought me fome in ftead of cfofure o Thofh I ftall be hope to come fome aduefi ftale to prosperitie as your diftours preffedeth o I have become hope in father, mother, ftale, to me worldly thing; for the duft and women ftall be to me in ftead of them p All worldly hugs, and prosperitie falls, which you fay, are only fignes of fonde fame; but fclog that thefe things perfith, I ftle mine hope in God, and in the life everlasting.

CHAP. XVIII.

s Bildad rehearfeth the peines of the vnfaithful and wicked.

t Then answered Bildad the Shuhite, & faid,

20 My friends a fpeake eloquently a- gainft me: but mine eye powrefh outeares vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For the yeres accounted come, and I ftall go the way,
whence I ftall not returne.

CHAP. XVII.

23 I ftelfh that he confuneth away, and yet death pa- ciently
abide it. 24 He affi ftleeth his friends to repen- tance, 25
Shewing that he feeketh but for death.

MY breath is corrupt: my dares are cut of, and the graue is
ready for me.

There are none but a mockers with me, and mine eye
confuneth in b their bit- ternes.

Laye downe now and put me in furetie for thee: who is he, that
d wil touche mine hand?

For thou haft hid their heart from e vn- deftanding: th. refore
fhalt thou not fet them vpon his.

For the eyes of his children ftall faile, that fpeaketh fiaterie to
his friends.

He hathe alfo made me a e byworde of the people, and I am as
a tabret b before them.

Mine eye therefore is dim for grief, and all my ftrength is like
a ftadowe.

The righteous shall be astonished at it this, and the innocent shall be
moued against the hypocrite.

But the righteous will hold his own way, and he whose hands
are pure, shall increase his strength.

All I you therefore turne you, and come now, and I shall not
finde one wafe among you.

My dayes are past, mine enterprises are broken, and the
thoughts of mine heart

Have changed the moonight for the day, and the light that
approached, for darkness.

Though I hope, yet the grave shall be mine house, and I shall
make my bed in the dark.

I shall fly to corruption, Thou art my father, and to the
worme, Thou art my mother and my sisters.

Where is then now mine hope? or who shall consider the thing,
that I hoped for?

They shall go downe into the bottome of the pit: surely it shall
lie together in the dust.

When will ye make attend of your words? cause vs to
vnderstand, & then we will speake.

Wherefore are we counted as beasts, or are vile in your sight?

Thou art as one that teareth his fowle in his anger. Shal the d
earth be fol lakerr for thy fake? or y rocke remoued out of his
placer

5 Yea, the light of the wicked shalbe e que- ched & y sparke of
his fyze ftall not fhine.

6 The light shalbe darke in his dwelling, and his candel shalbe
put out with him.

7 The steppes of his strégth shalbe reftrai- ned, and his owne
counfel ftall caft him downe.

8 For he is taken in the net by his fete, & he e walketh vpon
the fhares.

9 The grenne ftall take him by the heele, & the thefe ftall come
vpon him.

10 A fhare is laid for him in the grounde, & a trappe for him in
the way.

11 Earfulnes ftall make him afraid on eue- ry fide, and ftall
driue him to his fete.

12 His strength shalbe a famine: & deftru- ction shalbe readie at
his fide.

13 It ftall deuoure the partes of his fkinne, or the h firft borne
of death ftall deuoure his strength.

14 His hope ſhalbe roted out of his dwel- ling, & ſtall caufe him to go to the i King of feare.

15 Feare ſtall dwel in his houſe (because it is not h his) l and bi imſtone ſhalbe ſca- tred vpon his habitacion.

16 His rotes ſhalbe dried vp. beneth, and aboue ſtall his branche be cut downe.

17 His remembrance ſtall perſiſh from the earth, and he ſtall haue no name in the ſtrete.

18 They ſtall driue him out of the m light vnto darkenes, and chaſe him out of the worldle.

19 He ſtall nether haue ſonne nor nephewe among his people, nor any poſteritie in his dwellings.

20 The poſteritie ſhalbe aſtonied at his a day, & feaze ſtall come vpon the anciet.

21 Surely ſuche are the habitacions of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reproueth his friends, 23. And vaniteth his miſtiries & graueous peines 25 He affliſereth him ſelfe of the ge- nevall reſporeſition.

BVt Iob answered, and laid, How long wil ye vex me my foule,
and torment me with wordes?

Ye haue now? ten times reproched me, a That is, me? & are
not ashamed: ye are impudent to w- or time, as Ardeem 4, 23.

And though I had in dede erred, mine er- rors b remaineth with
me.

5 But in dede if ye wil aduance your felines against

a Which co- ume your fel- ner talks? as Chap 12, 24.

b Whome you take to be but beastes, as Chap 12, 7.

c That is, like a mad man d That God chenge the or- dre of
nature

for thy sake, by dealing y the contrary then he death with all
men

e When y vic- ket is in his superfluous, the God changeth his
name: th this is his undina- rious work for their share

f Meaning that the wicked are in continual danger.

g That which shalde nourish him, shalbe consumed by flame

h That is, fo- me strong and wallet death shall consume his
strength: or as y share worde signu- feth, but men- bre or
parts. i That is, with much great fe- are.

k Meaning, nor cruelly co- me by l. Thogh all y worldle wode
nuour hi, yet God made deftone humft his

m He ftall fail from prosper- tie to aduefi- tle.

n When ftall ftall & what came, vnto hi.

n That is, me? ny times, as Hehem 4, 23.

b That is, I my felf fhall- be punfhed for it, or you have not yet
confured it.

Hope of the resurrection.

Job. The plagues of the wicked

He brethren our against me, to his pastise and declareth all that
his af- filthic cometh of God, though he be notable to fele &
cause in him self. Meaning, out of his affilithic Meaning, his
children and whistener was dere vnto him in this world. Which
is plucke vp, and hath no more hope to grow His manifol- de
afflictions Mine hon- shall forsake by allthoic lof for Job
shew- eth that ton- ching the flesh he had great occasion to be
moved. Which were here & mine. It beides that is great lofice
& moite cruel volumnen, he warrouched in his come per- son
as follow- eth. All my flesh was clowned in bring I have these
not cuu- set to comelas me, condemne me not as an by poorte,
ipe cally ye & Shalde com- fort me It is not y- rough & God

death punish me except you by reproches increase my sorrow.
To fe my howdy qualified, except yeron ble my minded He
pretheth that notwithstanding his fore pastions, he religion is
perfect, & that he is not a his sphener, as thethanged hi of do
not fo fathis my fel- fe before the world, but e knows that I
shal come be- fore the great ludge, who shalbe my de- literer
& Sa- moor Hertin Job declareth plai nely that he had a ful ho-
pe, that bushe the foole and bude shalde enjoy the per- fidence
of God in the lah re- struction Though his friends thoghe & he
was but perfect of of God heretition to for others you
condemne me.

against me, & rebuke me for my reproche,

6 Knowe now, & God hathe & ouerthrowen me, & hathe
compaffed me with his net.

7 Beholde, I crye out of violèce, but I haue none answer: I crye
but there is noudge- ment.

8 He hathe hedged vp my waye that I can not & passe, and he
hathe fet daikens in my paths.

9 He hathe spoiled me of mine honour, & taken the & crowne
away from mine head.

10 He hathe distroyed me on euerie fine & I am gune: & he
hathe remoued mine hope like I a tre.

11 And he hathe kidled his wrath agaiſt me, and counteth me as one of his enemies.

12 His a mimes came together, and made their way vpon me, & camped about my tabernacle.

13 He hathe remoued my brethren faire frô me, and alfo mine acquaintance were ſtrâ- gers vnto me.

14 My neighbours haue forfaken me, and my familiars haue forgotten me.

15 They that dwel in mine houſe, and my mandes toke me for a ſtranger: for I was a ſtranger in their fight.

16 I called my ſerufe, but he wolde not an- ſwer, though I praised him with my mouth.

17 My breath was ſtrange vnto my wife, thoghe I praised her for the childens ſake of mine & owne body.

18 The wicked alfo deſpifed me, & when I rofe, they ſpake againſt me.

19 All my ſecree fricés abhorred me, & thei whome I loued, are turned againſt me.

20 My bone & cleaueth to my ſkin & to my fleſh, and I haue eſcaped with the I ſkinne of my tethe.

21 Haue pitie vpon me: haue & pitie vpon me, (ô ye my friends) for the hâd of God hathe touched me.

22 Why do ye perfecute me, asn God? and are not satisfied with my o flefh?

23 Oh that my wordes were now written oh that thei were writen euen in a bokel

24 And grauen with ban yron pêne in lead, or in ftone for euer.

25 For I am fure, that my & Redemer liueth, and he fhall stand the laft on the earth.

26 And thogh after my fkin wormes deftroy this lofie, yet fhall I fe God in my flefh.

27 Whome I my felf fhall fe, and mine etes fhall beholde, and nono ther for me, thogh my reines are confumed within me.

28 But ye laid, Why is he perfecuned? And there was a depe matter in me.

29 Be ye afi aid of the fwor de: for & fworde wil be 'auenged of wickednes, that ye may know that there is a judgement.

CHAP. XX.

Zophir fhrteth, that the wicked and the counten fhall God for his fones, ye he declareth that there was a depe con fhrtation to

wit, the tyral of his feith & yeerence, and fo to be an example
for others. God wilbe reconged of this hafte judgement,
whereby you condemne me.

haue a fhorts end, as Thogh for a time they fterfh.

1 He anfwered Zophâ. the Naamathite and faid,

2 Doucelles my thoughts caufe me to an fwer, and therefote I
make hafte.

3 I haue heard the correction of my re- proche: therefore &
fpirit of mine vnder- ftanding caufeth me to anfwer.

4 Knoweft thou not this of olde? & fince God placed man vpon
the earth?

5 That the reioycing of the wicked is thor- te, & that the ioye
of hypocrites is but a moment?

6 Thogh his excellencie mounte vp to the heauen, and his head
teache vnto the clondes,

7 Tei fhall he perfh for euer, like his dung, and they which haue
fene him, fhall fay, Where is he?

8 He fhall flee awry as a dreame, & thei fhall not finde him, and
fhall paffe away as a vi- fion of the night.

9 So that the eye which had f ne him, fhall do fo no more, and
his place fhall fe um no more.

10 His children shal & flatter the poote, and his hands shal & restore his substance.

11 His bones are full of the sinne of his youth, & it shal lye downe with him in the dust.

12 When wickednes I was swete in his mouth, & he hid it vnder his tongue,

13 And fauoured it, and wolde not forsake it, but kept it close in his mouth,

14 Then his meat in his bowels was turned: the gall of aspes was in the middes of him.

15 He hath deuoured substance, and he shal vomit it: for God shal drawe it out of his belly.

16 He shal sucke the gall of aspes, and the vipers tongue shal flaye him.

17 He shal not see the high uert, nor the floods & theames of honey and butter.

18 He shal leaue & labour, & shal deuoure himselfe: euen according to the substance shal be his exchange, I and he shal enioye it no more.

19 For he hath vndone manie: he hath forsaken the poote, & hath spoiled houses which he buylded not.

20 Surely he ſhal fele no quienes in his body, nether ſhal he icferue of that which he deftired.

21 There ſhal none of his h meat be left: therefore none ſhal hope for his goods.

22 Whê he ſhalbe filled with his abundace, he ſhalbe in prince, & the hand I of all the wicked ſhal affaile him.

23 He ſhalbe about to fil his belly, but God ſhal ſend vpô hi his fearce wrath, & ſhal caufe to tame vpô him, euen vpô his meat

24 He ſhal flee from the yton weapons, and the bowe of ſtele ſhal ſtrike him through L.iii.

m Some read, vpon his fleſh, alluding to Job, whoſe fleſh was fouten with a ſcalabe

a He declared that to o ſhigs moved him to ſpeakeiro wit, becauſe Job ſemed to tou- che him, & be- auſe he thought he had know ledge ſuf ſeems to con- ſure him b His purpoſe to to prouef to be a wicked man, had by po- cree, becauſe God punſhed but, and then- ged his proſpe etti: inui ad- ucſſe. e Where as & ſach, rithrough ambition & ty tannie tppif ſed the y ote, ch childten tun high poore tie b unicrin ſhal ſeke fo- non at y poore. c So that the thing, which he hi thczen away by vindc ce, ſmalbe re- 8 and againe by turee e Meaung, that ce ſhal cary nothing away with him, but his fino f as poyion & is fwets in the months arog- eth deſtrue- ction, when it cometh

into y body fo all vice as y fett is pleaian, but afterward God
turneth it to destrution g He compa- rteth end pre- ter goods to
y v um of al- per, which fer pent is mofte dangerunno- ting the.
Jobs gute riches were not true- ly come by, & therefore God
did pligne hi nftely for the tame b Thogh God gue to all o- ther
abundan- ce of his blei- fings, yet he fhall haue no parre there
of I hat it, the- fe raueters & spoilets of y poore fhall en- ioye
their the ft but for a conceive after God wil take it from them
and caufe the to make refti- cute, fo y is bison a fchige b He
fhall lea- ne nothing to his poftirtue. l The wicked fhall never be
in refh for one wicked min fhall fece tode ftroy another.

The prosperitie

Iob. of the wicked.

Some read. If I am All feare & forow thal light vp h him, when
he thin- kech to efeape That is, lyre fro heuen, or fyre of Gods
wrach Meaning, I children of wicked thal fo we away like
emers and be disfrefed in deare places. Thus God will plague
the wicked Against God, shocking to en cave him fife and to
efeape Gods hand

a Your dilight making at my wordes thalbe to me a great
confoliation. b As though he wolds fay, I do not talbe with
man, but with God, who will not answer me, & therefore to me

made nothodes he troubled c He chargeth them in thugh they were not able to copre- hid this his fe ling of Gods judgement, & exhortheth the therefore to silence d Iob prometh against his ad- herfares that God punisheth not faring by mares the wicked, but oft it mes gueeth the long life, and prosperitie: fo that we must not judge God nate or vnaft by the things that appears to our eye e Thei hune fore of chil- dren, laitie & behibful, it in these potents he anwereth to that which Zophar elled- ged before f Not being tor meared with long sickness. g Thei defire nothing more the to be nefe from all folue ation that thei shulde beare to God: that Iob Sheweth his aduerfa- tion, if they reason only by, which is fene by chum- ne experience, I wicked that the God, are femer defi all, then they that your him. It is no

their owne, but God only lendeth it vnto them, God hope me from their prosperitie.

15 The arewe is drawn out, and cometh forth of the body, and thineth of his gall, fo feare cometh vpon him. 16 All darkenes thalbe hid in his fecret places: the fyre that is not p blowen, thal deuoure him, and that which remaineth in his tabernacle, thalbe destroyed. 17 The heauen thal declare his wickednes, and the earth thal rife vp against him. 18 The tincreafe of his houfe thal go away: it thal flowe away in the day of his wrath. 19 This is the porcion of the wicked man

from God, & the heritage that he phalhaue of God for his f wordes.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 1) In fo much that they blaspheme God. 2) Their deftruction is at hand 3) None eght to be judged wicked for affliction, nether good for prosperi- tie.

D Vt Iob answered, and faid, Heare diligently my wordes, and this I thalbe in stead of your consolations. Suffre me, that I may fpeake, and when I haue fpoken, mockie on.

4 Do I direct my talke to man? If it b weie fo, how thulde not my fpirit be troubled? 5 Marke me, and be abafted, and lay your hand vpon your mouth.

6 Euen when I remember, I am afraied, & feare taketh holde on my flesh. 7 Wherefore do the wicked d liue, and waxe olde, and growe in welth?

8 Their fede is eftablished in their fighe with them, and their generacion before their eies.

9 Their houfes are peaceable without fea- re, and the rod of God is not vpon them. 10 Their bullocke gendreth, & faileth not: their cowe calueh, and cafteth not her calfe.

11 They fend forthe their children e like fhepe, and their
fennes dance.

12 They take the tabret and harpe, and re- joyce in the founde
of the organs.

13 They fpend their daies in welth, and fo- denly f they go
downe to the graue.

14 Thei fay alfo vnto God, Depart fro vst for we defire not the
knowledge of thy waies.

15 Who is the Almightye, that we thulde ferue him? and what
profite thulde we ha- ue, if we thulde pray vnto him?

16 Lo, their welth is not in their hand: b the- before let the
counfel of the wicked be farre from me.

17 How oft thal the candel of the wicked be put out? and their
deftructio come vp- on them? he wil deuide their liues in his
wrath.

18 They thal be as flubble before the win- de, and as chaffe
that the ftorme caryeth away.

19 God will lay vp the forow of the fables for his children:
when he rewardeth him, he thal knowe it.

20 His eies thal fe his deftruction, and he thal drinke of the
wrath of y Almightye.

21 For whas pleafure hathe he in his houfe after him, when the number of his mo- neths is cut of?

22 Shal any reache f God knowledge, who iudgeth the hieft things?

23 One d dyeth in his ful ftrengh, being in all eafe and prosperitie.

24 His breafte are full of milke, and his bo- nes runne full of marowe.

25 And another d dyeth in the bitternes of his foule, and neuej eateth with pleafure?

26 They thal flepe bothe in the duft, and the wormes thal couer them.

27 Beholde, I know your thoghts, and the enterprifes, where with ye do me wrong.

28 For ye fay, Where is the princes p houfe, and where is the tabernacle of the wic- keds dwelling?

29 May ye not a afke the that go by y way? and ye can not denie their fignes.

30 But the wicked is kept vnto the day of d deftructio, or they thal be broght forthe to the day of wrath.

31 Who thal declare his waie f to his face: and who thal
rewarde him for that he hathe done?

32 Yet thal he be broght to the graue, and remaine in the
heape.

33 The f flimie valley thalbe fwete vnto hi, and euerie man
thal drawe after him, as before him there were innumerable.

34 How the comfort ye me in vaine, feig in your anfwers thete
remaine but lyes?

CHAP. XXII.

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

1 Hen Eliphiz the Temanite-antwe- red, and faid,

2 May a man be a profitable vnto God, as he that is wife, may
be profitable to him felf?

3 Is it any thing vnto the Almightye, that thou art righteous? or
is it profitable to him, that thou makeft thy wayes vp- right?

4 Is it for feare b of thee that he wil ac- cufe thee? or go with
thee in to iudge- ment?

5 Is not thy wickednes great, & thine ini- quities innumerable?

6 For thou haft taken the e pledge from thy brother for noght,
and fpoiled the clothes of the naked.

7 To fuche as were weary, thou haft not gi uen water to drinke,
and haft withdrawn bread from the hungrie.

8 When God strongeneth his wickednes he thal knowe y his
prospe- ntie was but vanine.

9 Who fendeth to the wicked prosperitie, & punifeth the godlie

10 Manifg, the wicked.

11 To wit, this go dile

12 At concen- sing their bo- dies: and this he fpeath according
to y common ind- gain:

13 That thou cal- led Iobs hou- fe in derition, concluding y it
was deftroi- ed becante he was wished

14 Which through long transiting ha- ue experience & taking
here of, to wit, that the wicked do prosper & the godlie liue in

affliction

15 Thogh the wicked fneith here, yet God wil punitn hi in the
laft day.

16 Thogh man do flatter him, and none dare reproue him in
this world, yet death is a toke that God wil bring him to an
account. 17 He thal be glad to lie in a fume yet, b before colde
not be content with a royal palace

18 Saying, that the oult in this weldde haue prosperitie & y
wicked ad- uerfies.

19 Thogh man were oult, yet God colde ha ne no profite of this
his in- dicerned the- refore when he punifeth him, he hathe no
regard to his milice, but to his fines. Chap. 11, 7. 20 Left y
thal- deft reproue or huts him?

21 Thou haft he ne cruel and without chirt tie, & wicketh do
nothing for the poore, but for thine owne advantage.

8 But

Iob exhorted to repentance.

Iob Iobs confidence.

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d When thou walt in power and autoritie, thou shalt not inflict,
but wrong

e Thou hast not only not shewed pite, him oppressed them

f That is, man falde afflisti- ous

g He recuffeth Iob of impure ity & conifpe of God, as tho' he wol- de say, if thou paffe not for men, yet confi- der the height of Gods mate- fite

h That fo mu- che the more by that excel- lent worke y much feare God and reue- rence him

i He reproach Iob as thogh he denied Godsprounde- ce, and that he colde not fe y thigs that we- re done in this w orille

k How God kath pufhed them from the beginning: l He proach Gods proue- dence by the punifhemate of the wicked, w home he ta- keth away be- fore they can brig their wic hed purpofes to paffe m He anfi- veeth to that, which feth had fand Chap 24,7 that the wic- hed haue prof peruse in thy world: defi- ring that he might not be pursker of y like

n The cult re- ceive at the definition of the wicked for two causes: felt, becaust God sheweth him felf col- ge of the world, & by this meatus continues his hmoor and glory: fucid- ly, becaust God sheweth that he hahe cate our his in that he pu- nifeth their meatus. o that is, the state and pre- formation of y godlie is hid under Gods wings.

p Meaning, of the wicked q He exhorteeth Iob to repentance
and to returne to God r God wil reflote vuto thee all thy
fubtance f Which fhallbe in abundance like duft i That is, the
fauour of God. q God wil defluar his which the wicked are
defroyed rounde about them, as in the flood and in Sodom x
God wil defluar a whole country from periflemen for the ruffe
mens faka.

8 But the mightie man d had the earth, and he that was in
autoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of e the
fatherles were broken.

10 Therefore flares are rounde about thee, and feate fhall
fodenly trouble thee:

11 Or darkenes that thou fhuldest not fe, and f abfidance of
waters fhall couer thee.

12 Is not God on a hie in the heauen k be- holde the height of
the h flares how hie they are.

13 But thou faieft, How ffulde God (know) can he judge
through the darkle cloude?

14 The cloudes hide him that he can not fe, and he walketh in
the circle of heau: n.

15 Hast thou marked the way of y worlde, h wherein wicked men haue walked?

16 Which were l cut downe before the ti- me, whose fundacion was as a ruer that ouerslowed:

17 Which faid vnto God, Departe from vs, and affed what the Almightye colde do for them.

18 Yet he m filled their houfes with good things: but let the counfel of the wicked be farre from me.

19 The righteous fhall fe them, and fhall re- ioyce, n and the innocent fhall laugh them to fcone.

20 Surely o our fubftance is hid: but the fy- re hath deuoured the remnant of r them.

21 Therefore acquaint thy felf, I pray thee, q with him, and make peace: thereby thou fhalt haue profpetitie.

22 Receiue, I pray thee, the law of his mouth, and laie vp his wordes in thine heart.

23 If thou returne to the Almightye, thou fhalt r be buylt vp, & thou fhalt put ini- quitie farre from thy tabernacle.

24 Thou fhalt lay vp golde for l duft, and the golde of Ophir, as the flints of the riuers.

25 Yea, the Almightye fhall be thy defence, and thou fhalt haue
plentie of filuer.

26 And thou fhalt the deliuer in the Almi- ghtie, and lift vp thy
face vnto God.

27 Thou fhalt make thy prayer vnto him, and he fhall heare
thee, and thou fhalt ren- die thy vowes.

28 Thou fhalt alfo decree a thing, & he fhall eftablih it vnto
thee, and the light fhall fhine vpon thy waies.

29 n When others are caſt downe, then fhalt thou fay, I am
lifted vp: and God fhall faue the humble perfone.

30 The innocent fhall defluer the x yland, and it fhall be
prefetued by the purenes of thine hands.

CHAP. XXIII.

2 Iob affirmeth that he bathe knoweth and feaveth the power
and ſentence of the ludge, 10 And that he is not puniſhed only
for his fiance.

1 B vt Iob answered and faid,

2 B Thogh my talke be this day in a bitterneſſe, and my plague
greater the my groning,

3 Wolde God yet Iknewe how to finde him, I wolde entre vnto his place.

4 I wolde pleade the caufe before him, and fil my mouth with arguments.

5 I wolde knowe the wordes, that he wolde anfwer me, and wolde vnderftand what he wolde fay vnto me.

6 Wolde he b plead againft me with his great power? No, but he wolde c put ftrength in me.

7 d There the righteous might reafon with him, fo I ffulde be defluered for euer fro my ludge.

8 e Beholde, if I go to the Eaft, he is not there: if to the Weft, yet I can not percei- ue him:

9 If to the North where he worketh, yet I can not fe him: he wil hide him felf in the South, and I can not beholde him.

10 But he knoweth my fway, and tryeth me, and I fhall come for the like the golde.

11 My fore hathe followed his fteppes: his way haue I kcpt, and haue not declined.

12 Nether haue I departed from the com mandement of his lippe, & I haue e efte- med the wordes of his mouth more then mine appoinced fode.

13 Yet he is in one minde, and who can h tur- ne him: yea, he doeth what his minde defi- reth.

14 For he wil performe that, which is de- creed of me, and i many fuche things are with him.

15 Therefore I am troubled at his prefence, & in confidering it, I am afrayed of him.

16 For God h hathe foftened mine heart, & the Almightye hathe troubled me.

17 For I am not cut of in l darkenes, but he hathe hid the darkenes from my face.

a He sheweth the ruffe caufe of his chpha- ning, & as touching that

Elphia had exhorted him to returne to God, chap 23, 11, he deflu- reth that he deflueth on-

thing more: but it fomed that God wol- de not be foid- de of him

b Yfing his ab folme power & faying, Re- caute I am

God, I may do what I wil. c Of his mer- te he wolde give me power to anfwer h!

d When he of his merete hathe gown ftreugth to malteute their caufe

e Meaning, y if he confide God's inflat, he is not able to
clpethude his indgencies on what fide or parte for- uer be
mroeth him self

f God hathe this preema- nce above me that he know- eth my
waye: to wit, that I

am innocent, and I am not able to indge of his worker: he
sheweth al- fo his confide- ce, that God doeth vifce

him for his profite

g His worde is more pre- cious veto me, then the meet where
with the boric is fufte- ned

h Iob confesteth that at this prefent he felt not Gods fauour,
and yet was affored, that he had appoinced him to a good end i
In many priories man is not able to arteine to Gods judgmy:
11 k That I fhalde not be without feare l He sheweth the caufe
of his feare, which is, that he beang in trouble, feeth none end,
nether yet knoweth the caufe

CHAP. XXIII.

2 Iob defcribeth the wickedness of men, and sheweth what
cuvfe belongeth to the wicked, 12 How all things are gouerned
by Gods proudance, 17 And the defruition of the wicked.

1 H Ow ffulde not the times a be hid fro the Almightye, feing
that thei which knowe him, fe not his b dates?

2 Same i emuce the land markes, that robbe the flockes and
fede thereof.

3 They lead away the afle of the fatherles: and take the
widowes oxe to pledge.

Mm 1.

b When he punfheeth the wicked and rewardeth the good

a Thus Iob fpealeth in his paftauer and afice the judgment of
the felf: that is, y he fleth not the things that are done at
times, to- ther y e hathe a peculiar care over ill, be- caute he
pun- fheeth to the wicked, nor en- vergeth the g: 1a.

The oppression of the wicked. Iob.

Gods power 1224

And for cro- chle & oppref sion dare not theur their faces That
is, spu- re no dilipice. He and his, line by rob- hing and mur-
dering Meaning the poem man. Signifying, that one wic- ke'd
man wil not spoils an other, but for necarious. The poore are
driven by the wicked in- to rocker and boles, where that'd not
lie drye for the norm. That is, they to proude and pills ye poore
widows, ye the can not hone to fortem her self, that she may

be able to trust her child's flocks; That is, his garment, who-
re with he shulde be co- nered or clad. He foeple ple ces, ye are
ap- pohened for ye purpose mea- king, ye those that labour for
ye wicked, are pined for hungre. For ye great oppression &
excursion a Crye out & diff for ven- guance. a God doeth not
condense ye wicked, but femeeth to pei- fe over it by his big
fillies. That is, these words, breeufes they are reprobued thereof
By them particular to ces, & the fled re therefion, he wolds
proue ye God penifheth not ye wicked & rewordeth the lute
He deeth to the waters for his succour They think that all the
woulds is bent against them, & dare not go by the his way. As
the drye grounds it re- ber fell with worms, he wil

4 They make the poore to turn out of the way, so that the poore
of the earth hide them selues together.

5 Beholde, others as wilde asses in the wilder- nes, go for the
to their busines, and rise ca- rely for a pray: the wilderness g
giueth him & his child on fede.

6 They reape his prouisio in the field, but they gather the late's
virage of the wicked.

7 Thei cause the naked to lodge without garnet, & without
couering in the colde.

8 They are wet with the showies of the mountaines, and thei
imbrace the rocke for want of a couering.

9 They plucke the fatherless fro the breast, and take the pledge of the poore.

10 They cause him to go naked without clothing, and take the gleining from the hungrie.

11 Thei ye make oyle betwene their walles, and treade their winepresses, suffer thirst.

12 Me creye out of the citie, & the soules of the slayne crye out: yet God doeth not charge them with follie.

13 These are thei, that abhorre the light: thei knowe not the waies thereof, nor continue in the paths thereof.

14 The murtherer riseth eartely & killeth the poore and the nedie: and in the night he is as a these.

15 The eye also of the adulterer: waireth for the twilight, and saith, None eye shal se me, and disguiseth his face.

16 Thei digge through houses in the darke, which they marked for them selues in the day: they knowe not the light.

17 But the morning u quen to them as the shadow of death: if one knowe the, they are in the terrours of the shadowe of death.

18 He is swift vpon the waters: their porcion shalbe cursed in the earth: he wil not beholde the way of the vineyards.

19 As the diye ground & heat costume the showe waters, so
shal the graue the finnes.

20 The pitiful man shal forget him: the worme shal fele his
sweetens: he shalbe no more remehred, & the wicked shalbe
bio- ken like a ue.

21 He doeth euil intrest the baren, that doeth not beare, nether
doeth he good to the widowe.

22 He draweth also ye mightie by his pow- re, & whe he riseth
vp, none is sure of life.

23 Thogh men giue him assuance to be in sauetic, yet his eyes
are vpon their wayes.

24 Thei are exalted for a litle, but thei are gone, and are broghe
lowe as all asher: thei are destroyed, and cut of as the top of an
eare of corne.

thei amur eats sinning, till they come to the graue. Though
God suffer the wicked for a time, yet their end shal be made
vile destruction, & in this poore Iob cometh to him self and
sheweth his confidence He sheweth why the wicked shal not
be lamented, because he did not pite others ye He de- chreeth
that after that the wicked haue destroyed the wicked, they wil
do li- ke to the stronger, and therefore are lullely presented by
Gods judgements.

25 But if it be not so, where is he or who wil proue me a lyer,
& make my wordes of no value?

CHAP. XXV.

'Bildad proueth that no man u cleane nor without sinne before
God.

1 Then answered Bildad the Shuhite, & said,

2 a Power & feare is with him, that maketh peace in his hie
places.

3 Is there any number in his armies? & vpo whome shal not
his light arise?

4 And how may a man be justified with God? or how can he
be cleane, that is bor- ne of woman?

5 Beholde, he wil giue no light to the moo- ne, and the starres
are vncleane in his sight.

6 How muche more man, a worme, eue the sonne of man, whe
his but a worme?

CHAP. XXVI.

'Iob sheweth that man can not helpe God, & proueth is by his
miracles.

1 D Vt Iob answered, and said, 2 a Whome helpeft thou? him
that hathe no power fauest thou the arme that hathe no
fthength?

3 Whome counfelseth thou? him that hathe no wisdom? thou
shewseth right wel as the thing is.

4 To whome doeth y declare shefe wordes: or whose spirit
cometh out of thee?

5 The dead things are formed under the waters, and nere vnto
them.

6 The graue is naked before him, & there is no couering for
destruction.

7 He stretcheth out the North ouer the emptie place, and
hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloude is not
broken vnder them.

9 He holdeth backe the face of his throne: and spieadeth his
cloude vpon it.

10 He hathe fet bondes about the waters, vntil the day and
night come to an end.

11 The pillars of heauen creble and quake at his reprove.

12 The fea is calme by his power, & by his vnderstanding he fmiteth y pride thereof.

13 His Spirit hathe garnished the heaues, & his hand hathe formed y crooked serpet.

14 Lo, these are parte of his wayes: but now litle a portion heare we of him; and who can vnderstand his feareful power?

15 The conflague and perfions of Iob. 13 The remarde of the wicked and of the tyrants. 16 Moreover Iob proceeded and conti- nued his parable, saying,

2 That is, that contrary to your resolu- ning no man can give a per- fite reason of Gods litigo- ments, let me be reprobud.

Chap. XXV. a His purpofe is to prove, y about God trye and afflict the lute, yet sone after he fendeth pro- perate, & he- cause he did not so to Iob, he concluded that, hous wic- ke'd

b Who c'oh- de him fro his presence? c that is, he lute in relpeft of God?

d If God shew his power, the moone & star- res cl out ha- ue that light, & is given the, muche lofte cl man haue any excellesse, but of God

Chap. XXVI. a Then co- clu- deth nothing for nether y helpeft me, & are deftirme of all helpe, ne- ther ye: spea- ket

sufficielly on Gods be- balfe, who ha- the no nede of thy
defence

b But y doeth not eppite is to y purpofe c That is, mo- ueth
there to speake this? d Iob beguisth go declare the force of
Gods power & pro- vidence in the mines and metals in the
depe places of the earth

e There is no- thing hid in y bottom of the earth, but he feeth
it:

f Meaning, the graue whorein thigs putrifie. g He counseth y
whole heauen to purse about y scroeb pide. h That is, the
hideth y hea- uen, which a- re called his throne

So big as this is, but he spea- ket hye a tiff is not able to like a
serpent, which u re clad his throne

CHAP. XXVI.

3 The conflague and perfions of Iob. 13 The remarde of the
wicked and of the tyrants.

1 Moreover Iob proceeded and conti- nued his parable, saying,

2 The

The rewards of the wicked.

Iob.

Wisdom.

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He has the so fore afflicted me, that we do not mingle of mine upright-ness; for this judge only by our word figure.

b How oftener men judge of me? yet will I not speak obtrude to that, which I have said, and to do wickedly so harassing me truth.

a Which condemn me is a wicked man, he causes a bad of God is up to me and I will not feel that God doeth thus punish me for my sinner.

a Of my life past. What advantage has the discombur to gone never so much, being he shall live his own soul? This is what God represents to him self, & whereof he geth not the knowledge to all.

b That is the secret; indigent of God, and yet do not underhand them. Why main-crime you the this trouble? Thus will God order the wicked, & punish him men who his prosperize.

None shall lessen him Which breedeth in another many position or garment, but is for none listen out. He meaneth that the wicked tyrants shall not have a quiet death, nor be buried honorably!

a His purpose is to declare that men may assume to that world to divers service of nature, but not so never able to comprehend the wisdom of God. b There is nothing but it is

copied with- in extreme li- mines, & has he an end, but God's wisdom e. Manly him that dwelleth thereby.

The living God has the taken away my judgement: for the Almighty has the put my soul in bitterness.

Yet so long as my breath is in me, and the Spirit of God in my nostrils,

My lips surely shall speak no wickedness, and my tongue shall vites no decent.

God forbid, that I should e justise you: vntil I dye, I will never take away mine innocence from my self.

I will keep my righteousness, and will not forsake it: mine heart shall not reprove me of my e days.

Mine enemies shall be as the wicked, & he that riseth against me, as the unrighteous.

For what hope has the hypocrite who he has heaped up riches, if God take a- way his soul?

Will God heave his crye, when trouble cometh upon him?

Will he set his delight on the Almighty? will he call upon God at all times?

I will teach you what is in a bad of a God, & I will not conceal that which is with the Almighty.

Beholde, all ye your selves have seen it: why then do you thus
vanish in vanity?

This is the k porcion of a wicked man with God, & the
heritage of tyrants, which they shall receive of the Almighty.

If his children be in great number, the fwords shall destroy
them, and his postee: the shall not be satisfied with bread.

His remnant shall be buryed in death, & his widower shall not
weep.

Though he should heave up silver as the dust, and prepare
raiment as the clay,

He may prepare it, but the nurse shall put it on, and the
innocent shall decide & silver.

He buyldeth his house as the m more, and as a lodge that the
watchman maketh.

When the rich man slepeeth, he shall not be gathered to his
fathers: they opened their eyes, and he was gone.

Terrorists shall take him as waters, and a tempest shall carie
him away by night.

The East wind shall take him away, & he shall depart: and it
shall hurlle him out of his place.

And God shall cast upon him & not spare, though he wolded same see out of his hand.

Euerie man shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Job foreth that the wisdom of God is Unferable.

He silver surely has he his vain, e & the gold his place, where the take it.

Iron is taken out of the dust, and brasse is molten out of the stone.

God putteth arend to darkness, b & he try- eth the perfectio of all things: he setteth a bode of darkness, & of a shadow of death.

The flood breaketh out against the e in-

habitant, and the waters d forgotten of the d which a fore, being higher the ma, are gone away. d which a fore can not wade through.

5 Out of the same earth cometh e bread, & vnder it, as it were fyre is turned up.

6 The stones thereof are a place f of fa- phirs, and the dust of it is gold.

7 There is a path which no soul has he known, neither has he kites eye sene it.

8 The lions whelps have not walked it, nor the lion passed thereby.

9 He putteth his hand upon the s rockes, & ouert hroweth the mousames by f roores.

10 He breaketh rivers in the rockes, and his eye seeth euerie precious thing.

11 He bindeth the floods, that they do not ouersowe, & the thing that is hid, bring- eth he to light.

12 But where is wisdoms soide h & where is the place of understanding?

13 Man knoweth not the price thereof: for it is not found in the land of the living.

14 The depth saith, It is not in me: the se also saith, It is not with me.

15 k Golde shall not be given for it, neither shall silver be weighed for f price thereof.

16 It shall not be valued with the wedge of golde of Ophir, nor with the precious o- nix, nor the saphir.

17 The gold nor the christian shall be equal vnto it, nor the exchange shall be for plate of fine gold.

18 No mencion shall be made of coral, nor of the gabsis for wisdom is more pre- cious then perles.

19 The Topaz of Ethiopia shall not be e- qual vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence the cometh wisdoms and whe- re is the place of understanding.

21 Seing it is hid from the eyes of all the li- uing, & is hid so the m foules of f heave?

22 Destruction and death say, We have he- ard the same thereof with our eares.

23 But God understandeth the n way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of f worlde, e seeth all that is under heaven,

25 To make the weight of the wines, & to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the
lightening of the thunders,

27 Then did he se it, and counted it the pre- pared it and also
considered it.

28 And vnto man he said, Beholde, e the feare of the Lord is
wisdom, and to de- parte from evil is understanding.

CHAP. XXIX.

1 Job complaineth of the profusion of the time past. 7 2. His
anteriorities, 3. Justice and equity.

1 CO Job proceeded and continued his pa- rable, saying,

2 Oh that I were as "in times past, when God presented me!"

Mm.ii.

Lobs former life.

Iob.

What men mocked Iob. 1224

a When I felt I his favour

b I was fro from afflictis.

a That is, fe- med by cruels tokens to be more perfect with me

d By chefs & multitudes be declared the great prize, that he
was in, so that he had none occasion to be for the a finer as
they accom- modated him.

e Being assured of their lighters, and afraid of my genuine. f
Acknowled- ging my wil- derness.

g All that be- and me, prized me

h Testify if I did good justice i Beaufte his adours, needid so
much cher- ge him with wickedness, he is expelled to render a
code of his life

k That is, I did successor him was in defra- ge, and in he had
cause to praise me

l I defiled to so unfit, as others did, to we are coftely apparel.

m That is, in home in my be without all trouble, and
vagueness. n My foliote doeth increnis

n That is, was pleafant vne them. p As the dryo grounds thir-
leth for the raine.

q That is, thei thought is not to be a nft, or the thought out if I
wold chief edd vne the

r They were afraid to of- fond me, and came not to be angre

s I had them at commande- ment

n That is, mi- ne oft are in cha god, & where or before the
meant men were glad to do me contempt, the young men now
contempt me.

When his a light shined vpó mine head: or when by his light I
walked through the darkness,

As I was in the dayes of my youth: when Gods prouidice was
vpó my tabernacle: When the Almighty was yet with me, or
my children rounde about me:

When I washed my paths d with but- ter, and when the rocke
powred me out ri- uers of oyle:

When I went out to the gate, even to the iudgemet feat, and
when I caused them to prepare my feat in the ftrete.

The yong men fawc me, and e hid them felues, and the aged
arose, and ftode vp.

The princes flayed talke, and laied their hand on their f mouth.

The voyce of princes was hid, and their tongue cleaued to y
roofe of their mouth.

And when the z care heard me, it bleffed me: and when the eye
fawc me, it gaue wit- nes to h me.

For I deliuered the i poore that cryed, and the fatherles, and
him that had none to helpe him.

h The blefing of him that was ready to perish, came vpon me,
and I caused the widowes heart to reioyce.

I put i on iuftice, and it couered me: my iudgement was as a
robe, and a crowne.

I was the eyes to the blinde, and I was the fete to the lame.

I was a father vnto the poore, and when I knewe not the cause,
I foght it out dili- gently.

I brake alfo the chawes of the vnrighteous man, and pluckt
the praye out of his tethe.

Then I faid, I fhall dye in my = neft, and I fhall multiplie my
dayes as the fande.

For my roote is hfpred out by the water, and the dewe fhall lye
vpon my branche.

My glorie fhall tenue toward me, and my bowe fhall be reftored
in mine hand.

Vnto me men gaue eare, and waited, and helde their tongue at
my counfel.

After my wordes thei replied not, & my talke b dropped vpon
them.

And they waited for me, as for the raine, and they opened
their mouth r as for the latter raine.

If I 1 laughed on them, they beleued it not: nether did they
canfe the light of my countenance r to fall.

I appointed out f their way, and did fit as chief, and dwelt as a
King in the atmie, and like him that comforteth y mourners.

CHAP. XXX.

Iob complained that he is contemmed of the mofle com-
temptible, 11. 21. Because of his aduefite and af- ficion. 23
Death is the house of all fath.

B Vt now they that are yonger then I, mocke me: yea, thei
whofe fathers I

haue refused to fet with the b dogges of my flockes.

2 For where to fhulde the ftrengh of their hands haue ferued
me, feing age c perifhed in them?

3 For pouertie and famine they were folita- rie, fleing into the
wilderness, which is dar- ke, defolate and waffe.

4 They cut vp 'nettels by the bufhes, and the iuniper i ootes
was their meat.

5 Thei were d chafed forthe from among men: they fhowted at
them, as at a thefe.

6 Therefore they dwelt in the clefts of ri- uers, in the holes of the earth and rockes.

7 They roared among the bufhes, and an- der the thiftels they gathered them felues.

8 Th. y were the children of fooles and the children of villaines, which were more vi- le then the earth.

9 And now am I their s fong, & I am their talke.

10 They abhorre me, and flee farre from me, and fpare not to fpre in my face.

11 Because that God hathe lofed my f corde and bumbled me, s they haue lofed the bridel before me.

12 The youth rife vp at my right hâd: they haue pufht my fete, and haue trode on me at on the h paths of their deftruction.

13 They haue deftroied my paths: they toke pleafure at my calamitie, they had none i helpe.

14 They came as a great bleach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpó me: and thei purfue my foule as the winde, and mine health paffeth away as a cloude.

16 Therefore my foule is now l powred out vpon me, and the dayes of affliction haue taken holde on me.

17 = It perceeth my bones in the night, and my finewes take no reft.

18 For the great vehemencie is my garment chaged, which compaffeth me about as the collar of my coate.

19 = He hathe caft me into the myre, and I am become like aftes and duft.

20 When I crye vnto thee, y doeft not he- are me, nether regardeft me, whi I ftâd vp.

21 Thou turneft thy felf e cruelly againft me, and att enemie vnto me with the ftrengh of thine hand.

22 Thou takeft me vp and caueft me to ri- de vpon the pwinde, and makeft my ftrengh to faile.

23 Surely I know that thou wilt bring me to death, and to the houfe appointed for all the fiuing.

24 Doubtles none can fretche his hand vnto the graue, thogh they crye in his deftruction.

25 Did not I w:pe with him y was in trou- ble?

b Meaning, to be my fhepher der, or to lepe my dogges.

c That is, their fathers dyed for famine be- fore they ca- me to age.

or, melon.

d Iob fheweth that thefe that mocked him in his afflictis, were like to their fathers, wicked, and lewd fello- was, thehe as he begy defert both.

e They make fongs of me, &t mocke at my mafette.

f God hathe eakf feh me y force, trode & matristie, whereweth i kept them in fable- fition.

g He faid that the yong men whf they few him, hid them felues, archay, 20, 2, and now in his mifere they were unpudens and li- conctum

h That is, this foght by all meanes how they might de- ftroye me

i They rode none to helpe them.

k By my cala- mitie they ro- ke an occaff gramft me l My life fai- leth me, and I am as helfe dead

m Meaning, forewe.

n That is, God hathe brighe me into con- tempt.

o He fpeaketh not chutro ac- cute God, but to declare the vehemence of his affliction, whereby he was crayed heide his felf. y He compa- reth his affli- fitions to a re- peft, or whose winde

ry, wifdom, or Law

q Noon can delister me chence thogh they fanent at my death.

Iobs vprightnes

Iob. before men.

23I467/1224

In Read of 25 of offering they knocked at me. Not delisting in one world- dely thing, no not to mules, as in the vis of the fume. Lamenting the that were an affliction, & mounting others to pite them. I am like will be that desire mo the foliaris placed. With the heat of affli- dition.

ble was not my foule in heaunes for the poore)

26 Yet when I loked for good, euil came vnto me: and when I waited for light, there came darkens.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I wêt mourning e without fume: I fto de vp in the congregation e and cryed.

29 I am a brother to the e dragons, and a companion to the ostriches.

30 My fkinne is blacke vpo me, and my bo- nes are burnt with
e heat.

31 Therefore mine harp is turned to mour- ning, and mine
organs into the voyce of them that wepe.

CHAP. XXXI.

2 Iob reciteth the innocence of his living, and number of his
virtues, which declareth what eght to be the life of the faithful.

a I kept mine eyes from all wannon lekes. b Wolde not God
then ha- ne punished mer

c Iob decla- reth that the feare of God was abridged to flay him
from all wickedness

d He sheweth wherein his vprightness fdi- deth: that is, an an
moche as he was blameless before men, & finned not a- gainst
the fe- cond rabble. e That is, ha- the accompli- fied the holt of
mine eye. f According to the curle of the Law, Deu. 22.11 g
Let her be made a flour. h He sheweth that albeni mi neglect
the pu ufisement of adulterie, yet the wrath of God will enter
cease till fuche he destroyed. i When they thought them felures
euil in- treated by me k If I had op- prifid others, how foulded
I have escaped Gods indga- mour l He was mo- ued to shewe
pite vmo fer- ments, because they were Gods cessa- res as he
was m By long waiting for his requi

I Made a covenant with mine e eyes: why the foulded I thinke
on e a maid? For what portion foulded I hake of God from
aboued and what inheritance of the Almightye from on hie?

Is not destruction to the wicked & frige punifement to e the
workers of iniquitfe? Doeth not he beholde my wages and tell
all my feppes?

If I have walked in vanitie, or if my fote hath made haste to
deceit,

Let God weigh me in the iufte balance, and he fnal knowe
mine e vprightnes.

If my ftep hathe turned out of the way, or mine heart hathe e
walked afrei mine eye, or if anie blot hathe cleaued to mine
hands,

Let me fowe, & let another f eat: yea, let my plants be rooted
out.

If mine heart hathe bene deceiued by a woman, or if I haue
land wayte at the do- re of my neigboun,

Let my wife e grinde vnto another mi, and let other men bowe
downe vpon her.

For this is a wickednes, and iniquitie to be condemned.

Yea, this is a fyre that fnal deuoure b to destruction, and which
fnal roote out all mine increafe,

If I did contemne the iudgement of my feruant, and of my
maid, when they e did contend with me.

What then fnal I do when e God ftá- deth vp and when he fnal
viifte me, what fnal I anfwer?

He that hathe made me in the wombe, hathe he not made i
him? hathe not he a- lone facioned vs in the wombe?

If I restrained the poore of deis desire, or haue caufed the eyes
of the widowe m to faile,

Or haue eaten my morfels alone, & the fatherles hathe not
eaten thereof,

18 (For from my youth he hathe growe vp with me e as with a
father, & fiom my mo- thers wombe I haue bene a guide vnto
her)

19 If I haue fene anie perith for want of clo thing, or any poore
without couering,

20 If his loines haue not bleffed me, because he was warmed
w the ftelece of my fhepe,

21 If I haue lift e vp mine hand againft the fatherles, when I
fawe that I might helpe him in the gate,

22 Let mine e arme fall fro my fbuilder, & mine arme be broken from the bone.

23 For Gods punifment was e fearful vn- to me, and I colde not be deliuered from his highnes.

24 If I made golde mine hope, or haue faid to the wedge of golde, Thou art my confi- dence,

25 If I reioycd because my fubftance was great, or because mine hand had gotten muche,

26 If I did beholde the funne, when it fhi- ned, or the moone, walking in her brigh- tenes,

27 If mine heart did flatter me in fecret, or if my mouth did kiffe mine f hand,

28 (This alfo had bene an iniquitie to be condemned for I had denied the God e aboue)

29 If I reioycd at his destruction that ha- ted me, or was moued to eye when euil ca- me vpon him,

30 Nether haue I fuffred my mouth to finne, by wifhing a curfse vnto his foule.

31 Did not the men of my e tabernacle fay, Who fnal giue vs of his flefh we can not be fariffied.

32 The friger did not lodge in the ftrete, but I opened my
dores vnto him, that wêt by the way.

33 If I haue hid e my finne, as Adam, concei ling mine
iniquitie in my bofom,

34 Thogh I colde haue made afraied a great multitude, yet the
moft contempti- ble of the families did rfeare metfo I kept
silence, and went not out of the dore.

35 Oh that I had fome to heare mel beholde my e figne that the
Almightie wil witnes for me: thogh mine aduerfarie fould
write a boke againf me,

36 Wolde not I take it vpon my fbuilder, e binde it as a crowne
vnto me?

37 I wil tel him the number of my goings, and go vnto him as
to a e prince.

38 If my land e crye againft me, or the for- rowes there of
complaine together,

39 If I haue eaten the frutes thereof with- out filuer: or if I
haue grieved e the foules of the mafters thereof,

40 Let thistles growe in ftead of wheat, & cokle in the ftead of
barly.

THE FVVRDES OF IOB ARE ENDED Mm.iii.

u He nourri- fied f father- les & mameni- ned the w- dowes
caufe.

o To opprfit him & do him miurte.

p Let me root in pieces q I refrained not from fo- ning for feare
of men, but be caufe I feared God

r If I was prou- de of my worl- delie prof- peritie & fali- cutie,
which is ment by the fisting of the funne & brigh- tenes of the
moone

f If mine ow- ne doings defi- ted me

e By put- ting confide- ce to any thing, but in him alone

u My fernaets moued me to be reufged of mine enemies, yet
did I ou- ner with him hurt.

x And not con- feffed it frefy: whereby it is evident that h-
infifted h! feffe before men and not before God

y That is. I re- uerenced the moffe wrohed contemned & was
afraid to offend them

z I fuffred chf to fpeake enif of me and wft not out of my
houfe to reud- ge it.

a That is a fuf- fifture taken of my righ- teunfnes, that God is
my wit not and wil in fife my caufe b fholde not this boke of
his accuftatio be a priffe & condemnation to me?

c I wil make him a codie of all my life, without feare. d At
thogh I had withhol- des there wa- ges that labo- red in us.

e Meanig, that he was on bri- ber not crou- ceener

f That is, the talke which he had with his threfrifde.

Wisdome cometh of God.

Iob.

A token of Gods merite 1224

CHAP. XXXII.

1 Elihi reproch them of foly. 2 Age maketh not a man wise,
but the Spirit of God.

1 SO these three men ceased to answer Iob, because he
"eistmeq! him selfe iust.

2 The the wrath of Elihú the sonne of Barachél the a Buzite, of
y familie of b Ram, was kindled; his wrath, I say, was kindled
against Iob, because he iustified him self more then God.

3 Also his anger was kindled against his thre friends, because
they colde not finde an answer, and yet condemned Iob.

4 (Now Elihú had waited til Iob had spoken: for 4 they were
more ancient in yeres: then he)

5 So when Elihú sawe, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihú the sonne of Barachél, the Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I doutd, and was arrayed to shewe you mine opinion.

7 For I said, The dayes a shal speake, and the multitude of yeres shal teache wisdom.

8 Surely there is a spirit in man, b but the inspiration of the Almighty giueh understanding.

9 Great men are not always wise, neither do the aged all way understand judgement.

10 Therefore I say, He are me, and I wil shewe also mine opinion.

11 Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you foght out 2 reasons.

12 Yea, when I had considered you, lo, there was none of you that reproued Iob; nor answered his wordes:

13 Lest ye shulde say, We haue b founde wisdom: for God hathe cast him-downe, & no man.

14 Yet hathe 1 he not directed his wordes to me, nether wil I answer b him by your wordes.

15 Then they fearing, answered nomore, but left of their talke.

16 When I had waited (for they spake not, but stode still and answered nomore)

17 Then answered I in my turne, & I shewed mine opinion.

18 For I am full of 1 matter, & the spirit within me compelloeh me.

19 Beholde, my bollie is as the wine, which hathe no vene, & like the newe bottels that brast.

20 Therefore wil I speake, that I may take breath: I wil open my lippes, and wil answer.

21 I wil not now accept the persone of ma, & nether wil I giue titles to man.

22 For I may not giue a titles, lest my Maker shulde take me away sodenly.

CHAP. XXXIII.

1 Elihú accuseth Iob of ignorance. 14 He sheweth that God hashe divers meamestos instruct man and to draw him from sinners. 15 He assisteth man and sodenly delivered him. 16 Man being delivered, growth thanks to God.

1 Wherefore, Iob, I pray thee, heare my talke and hearken
vnto all my wordes.

2 Beholde now, I haue opened my mouth; my tongue hath
spoken in my mouth.

3 My wordes are in the vprightenes of mine heart, and my
lippes shal speake pure knowledge.

4 The a Spirit of God hath made me, & the breath of the
Almighty he hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe & stand
before me.

6 Beholde, I am according to thy wish in b Gods stead: I am
also formed of the clay.

7 Beholde, my terrour shal not feare thee, nether shal mine hand
the heauy vpo thee.

8 Doubtes thou hast spoken in mine cares, and I haue heard the
voice of thy wordes.

9 I am a cleane, without sinne: I am innocent, and these is
none iniquitie in me.

10 Lo, he hath founde occasions against me, and counted me
for his enemye.

11 He hathe put my fete in the stockes, and loketh narrowly
vnto all my parbs.

12 Beholde, in this hast thou not done right: I wil answer thee,
y God is greater the ma

13 Why doest thou struve against him? for he doeth not a giue
account of all his matters.

14 For God speaketh once or twife, & one seteth it not.

15 In dreames & visions of the night, whe slepe falleth vpon
men, and they slepe vpon their beddes,

16 Then he openeth the earer of me, euen by their corrections,
which he had sealed,

17 That he might cause man to turne away from his enterprise,
and that he might hide the pride of man,

18 And kepe backe his soule si6 the pit, & y his life shulde not
paffe by the swords.

19 He is also striken with sorrow vpon his bed, and the grief of
his bones is fore,

20 So that his life causeth him to abhorre bread, and his soule
daintie meat.

21 His flesh falleth that it cannot be fene, & his bones which
were not fene, clatter.

22 So his soule draweth to the grave, & his life to the burriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteousness,

24 Then wil he haue mercie vpon him, & chosen out of a thousand, & is able to declare the great merite & merite wherein many righteousness stands, which is through of Jesus Christ & saith therein. No sheweth that it is a fore merce towards sinners, whil he confeth his words to be preached vnto the

a The Shrew words signi- seth to change the name, as to call a foule a wise man: men ning that he wilde not the he the truth to know men

Chap

XXXIII. 1 I confese y power of God, & am one of his therefore thou agiteth to hea- re me b because Iob had wished to dispute his cau is with God. Chap 16, 21, so that he might do it winnou feare, Elihú sayth, he wil reason to Gods stand, whome he no- derthous to hea- re, because he is a man made of the same mat- ter that he is, c I wil not handle thee so roughly as the so others have done

d He repea- teth life wor des, whore by he purled his innocent in diuers places, but specially in the 11.16 & 16 Chap e The

cause of his indigencies is not always a declared to man.

f I high God by sende can- amples of his indigencies speake
vnto man, yet the cause thereof is not knowne yes it though.
God shulde speake, yet he is not under- stand

g God, saith he, speaketh of merely, other by visions to teache
in the cause of his indigencies, or els by assis- dible, or by his
messenger

h That is, de- termined to send vpon the. i He sheweth for what
end God sende assistions: to bear downe mils pride, & to
ronne seh eath. k That is, but painful & mi- semble life.

l To them that shal burle h: m A man fene of God so de- clare
his wil, n A singular man, & as one of God vnto the notice the
he Gods unto the

b His war is to be over yet

a Which came of that y sonne of Nabib A- brahams bro- ther. b
Or, as the Chalde par- proach rea- dech, Abram c By making
him self non- cent, and by charging God of rigour d. That is,
the the infremed before.

a Meaning, the ancient, which have experience

f Is a spe- cial gift of God that man hashe under- standing, and
cometh nether of nature not by age:

2 To prove y lohs affilish cause for his sines.

b And Suter your isllue, as though you had our come him

1 To wit, Iob h He sfeith al- most the like argument, but
without ten- ting, and re- proches.

1 I have con- ceived in my made great sure of sea- sons.

we wil nether have regard to riches, cre- dis not auto- size, but
wil speake the verse, lutech.

Mercie toward sinners.

Iob. The works of God. 234 69/1224

p That is, the monitor that by the prea- ching of the words
proves as into him y forgiveness of his times.

q He shall see Gods favour and revoject: declaring here- by,
wherein towards the

one or of the furnish; and y God will re- hit to health or body,
which is a token of his blessing

r God will for- give his times and accept his as note

f This is, done wickedly

e But my sin- or has been the cause of Gods wrath toward me:

o God will for- give the peni- tent times

x Meaning, of times, even as of: as a sinner doath repent y If
thou

douse of any thing, or se occasion to speak against it. 6 That is,
to show thee, wherein man indulgence confessed.

and will save, Deliuer him, that he go not downe into the pit:
for I have received a reconciliation.

25 The shall his flesh be as a fresh as a childes, & shall return
as in y daies of his youth.

26 He shall pray unto God, and he will be favourable unto
him, and he shall se his fa- ce with joy: for he will rendre vnto
man his right confines.

27 He loketh vpon me, and if one say, I ha- ue sinned, and
perue: ted righteousness, and it did not profit me,

28 "He will deliuer his soule from going in- to the pit, and his
life shall se the light.

29 Lo, all these things will God worke a twife or thrife with a
man,

30 That he may turne backe his soule fro the pit, to be
illuminate in the light of the living.

31 Marke wel, o Iob, & heare me: kepe silen- ce, and I will
speak.

32 If there be matter, answer me, & speak: for I desire to a
justifie thee.

33 If thou hast not, heare me: holde thy ton- gue, and I will
trache thee wisdom.

CHAP. XXXIII.

5 Elihu chargeeth Iob, that he called him selfe righteous. 12
He foreth that God is null in his judgement. 13 God destroyeth
the mightie, as by him the hypocrite rogneth.

a Which are chemed wife of the world. b Let vs exa- mine the
mus- ter vprightly c This is, hathe afflicted me without
monitors

d Shulde say, I am wicked, being an un- scute

e I am some punished, then my sinne defer neeth

f Which is compelled to receive the re- proche & seor- ces of
many for his foolish worders.

g Meaning, that his was like to the wicked, because he se- med
not to glo rifle God, & Iob mit him selfe to his judge- ment.

h He wratheth his worders, who said that Gods childred are oft
times punished I thus worlds, & the wicked go for

i That is, line grilly, as Gen 5:21

Chap 36.23. k To destroy him l The breach of life, which he gave man

1 M Oreouet Elihu answered, and said, Heare my wordes, ye a wife men, and hearke vnto me, ye that have knowledge. 3 For the care vryeth the wordes, as y mouth tasteth meat.

4 Let vs seke judgement among vs, & let vs knowe among our selues what is good.

5 For Iob hathe said, I am righteous, and God hathe taken away my judgement.

6 Shulde I lye in my right my wounds of the arowe is a grievous without my sinne.

7 What ma is like Iob, that drinketh f scor- nefulnes like water?

8 Which goeth in the s companie of them that worke iniquitie, & walketh with wic- ked men?

9 For he hathe said, h It profiteeth a ma no- thing that he shulde walke with God.

10 Therefore hearken vnto me, ye men of wisdom, God forbid y wickednes shulde be in God, and iniquitie in the Almighty.

11 For he will rendre vnto man according to his worke, & cause euerie one to sinde according to his way.

12 And certainly God will not do wickedly, nether wil the Almightye peruert judgement.

13 Whome hathe he appointed ouer y earth beside him self or who hathe placed the whole worlde?

14 If he set his heart vpon man, and gather vnto him self his spirit and his breath,

15 All flesh shall perish together, and man shall return vnto dust.

16 And if y hast understanding, heare this & hearken to the voyce of my worders.

17 Shal he that hateth judgement, m go- uerne & wilt thou iudge him wicked that is moste iust?

18 Wilt thou say vnto a Kig, Thou art a wicked for to princes, Te are vngodlie?

19 How muche lesse to him that accepteth not the petsones of princes, & regardeth not the riche, more then the poore for thei be all the worke of his hands.

20 They shal dye sodenly, and the people shal be troubled at midnight, & they shal palls for the and take away the mightie

without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenes nor shadowe of de- ath, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so muche, that he shulde a entre into iugemet with God.

24 He shal breake the mightie without se- king, and shal set vp other in their ste- ade.

25 Therefore shal be declare their f workes: he shal turne the s night, and they shal be destroyed.

26 He striketh them as wicked men in the places of the s seers,

27 Because they have turned backe from him, and wolde not consider all his waies:

28 So that they have caused the voyce of the poore to come vnto him, and he hathe heard the crye of the afflicted.

29 And when he giueth quietnes, who can make trouble and when he hideth his fa- ce, who can beholde him, whether is be vpon nacions, or vpon a man onely?

30 Because the r hypocrite doeth reigne, & because the people are snared.

31 Surely it apperteineth vnto God to say, I have pardoned, I will not destroye.

32 But if I se not, teache thou me: if I ha- ue done wickedly, I will do no more.

33 Wil he performe the thing through thee for thou haste reproued it, becau- se that thou hast chosen, and not I now speake what thou knowest.

34 Let men of understanding telme, and let a wife man hearken vnto me.

35 Iob hathe not spoken of knowledge, ne- ther were his worders according to wis- dome.

36 I desire that Iob may be d trved, vn- to the end touching the answers for wic- ked men.

37 For he addeth rebellion vnto his sin- ne: he clappeth his haste among vs, & mul- tipleth his worders against God.

Mm.iii.

m If God we- re notish, how colde he goner as the worlde? n If man of us sure feare to speake evil of such as have power, the ma che more oght thel to be a froid to speak evil of God o When they take not for it p The miffan- gers or videa- tion that God shal find

q God doeth not afflict man abou: mer- se, so that he shulde
have occasion to o tend with his r For all his creatures we at
hand to for us him, so that he nedeth not to sike for a- nie other
ar- mis

f Make them manifest that they are wic- ked

e Declare the chief that we- re hid

u Messy, op- ly to the Signe of all men

x By the cre- ates & cance- tion

y Wherein I am fit in the thro- ne of justice & voder pretice of
executing culties are but by poeries & opereth the people, it is
a sign that God hathe drawn backe as con- tenance and fa-
neur from that place.

z Only it be- ligeth to God to moderar his correction, & not
vnto man. a Thus Elihu speaketh in y perfone of God, as it w-
re mockig Iob because he wolde be wi- fer then God b Will
God vis thy comiwl in doing his wor- kes?

c Thus he speaketh in y perfone of God, as thegh Iob shulde
chuse & refuse afflicted in his pleasure

d That he may speake as mu- che as he can, that we may
answer him & all the wicked that shal vis suche argu- ment

e He sandeh subberely in the outbreak of his cause.

Man can not hurt God.

Iob.

Why God punifieth 4224

CHAP. XXXV.

6 Nether doeth godlines profite, or vngedlines hurt God, but man. 13 The wicked crye vnto God and are not heard.

1 Lihii spake moreouer, and faid, 2 Thikeft thou this right, that thou haft faid, I am + more righteous then God?

3 For thou haft faid, What profiteth it thee and what auaieth it me, to purge me from my finne?

4 Therefore wil I anfwere thee, and thy becom panions with thee.

5 Loke vnto the heauen, and fe and beholde the cloudes which are hier then thou.

6 If thou finneft, what doeft thou d againft him, yea, when thy finnes be many, what doeft thou vnto him?

7 If thou be righteous, what giueft thou vnto him? or what receiueft he at thine hand?

8 Thy wickednes may hurt a man as thou art: thy righteoufnes may profse the fonne of man.

9 They caufe many that are oppressed, to crye, which ciye out for the violence of the mightie.

10 But none faith, Where is God that ma- de me, which giueft fongs in the night?

11 Which teacheth vs more the the beafes of the earth, and giueft vs more wiidome then the foules of the heauen.

12 Then they crye becaufe of the violence of the wicked, but f he anfwereth not.

13 Surely God wil not heare vanitie, nether wil the Almighty regarde it.

14 Although thou fayeft to God, Thou wilt not regarde it, a yet iudgement u before him: t uft thou in him.

15 But now becaufe his angre hathe not vi- fited, nor called to coût the eul with great extremitie.

16 Therefire Ioh b openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 Lihii fhemeth the power of God, 6 And his suffices, 7 And wherefore he punifieth: 13 The property of the wicked.

1 Lihii alfo proceded and faid, 2 Suff e me a litie, & I wil
infruct thee: for I haue yet to fpeake on Gods behalfe. 3 I wil
fetche my knowledge a farce of, & wil attribute xighteoufnes
vnto my Maker.

4 For truely my wordes fial not be falfe, & he that is b perfue
in knowledge, fpea- heth with thee.

5 Beholde, the mightie God cafeth away none that is c mightie
& valiant of cou- rage.

6 He mainteineth not the wicked, but he giueft iudgement to
the afflicted.

7 He withdreweth nor his eies from the righteous, but ibei are
with c Kings in the
throne, where he placeth them for euer: thus they are exalted.

8 And if thei be bound in fetters & tyed with the cordes of
affliction,

9 Then wil he fhewe them their f worke and their finnes,
becaufe they haue bene proude.

10 He openeth alfo their eare to difipline, and commandeth
them that they returne from iniquitie.

11 If they obey and ferue him, they fhall end their dayes in
prosperitee, & their yeres in pleafures.

12 But if they wil not obey, they fhall paffe by the fworde, & perish without know- ledge.

13 But the hypocrites b of heart increafe the wrath: for they call not when he bindeth them.

14 Their foule dyeth in k youth, & their life among the whoremongers.

15 He deliuereth the poore in his afflictio, and openeth their eare in trouble.

16 Euen fo wolde he haue taken thee out of the freight place vnto broad place & not fhut vp beneth and l that which refteth vp- on thy table, had bene ful of fat.

17 But thou art ful of the m iudgement of the wicked, thagh iudgement and equitie mainteine all things.

18 a For Gods wrath is, li ft he fhould take thee away in thine abundance: for no multitude of giftes can deliuer thee.

19 Wil he regarde any riches? he regardeth not golde, nor all them that excell in ftrengh.

20 Be not careful in the night, how he de- ftroeth the people out of their place.

21 Take thou hede: Ioke not to p iniquitie: for thou haft chofen it rather then affli- ction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his work, which men beholde.

25 All men see it, and men beholde it a farce of.

26 Beholde, God is excellent, & we knowe him not, neither can the number of his yerres be searched out.

27 When he refraineth the droppes of water, the raine fowreth downe by the vapour thereof,

28 Which raine the cloudes do droppe & let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes & the thunders of his tabernacle?

30 Beholde he fspreadeth his light vpon it, and couereth the bottome of the fow.

31 He will moue their heartes to feele their finnes that may come to him by re-perceive as he did Menafith

32 If a 1, 2, 3, 4 I haue it, in their follie or obfination, & fo fialhe cause of their ouer-throwne deftruction. h Which are malicious

he's again God and fitter the felices in their vices.

i When they are in afflictio they foke not to God for the court,
as a fea. z Chro 16, 12. reuel 16, 12.

k This dye of fume rile death and that before they come to age

l It thou had it bene obedient to God, he wol dehaue broght
thee to liber- te & welch m Thou art al together after the matter
of the wicked: for thou doeth may more again f milize of God.
n God doeth punish thee, left thou fhool- deft forget God in thy
welch and fo perish.

o Be not thou curious in fe- king the caufe of Gods midge
meant, when he defroyth my.

p And fo mur- mer againft God through impecuncia q The
workes of God are fo manifeft, that a man may fe the a farce
of and knowe God by the fume

r Our infimi- ne handereth vs fo, that we can not attic- ne to
the per- fite knowledge of God.

f That is, the raine cometh of thofe dro- pes of water, which he
be- perish y clou- des

e Meaning, of the cloudes, & he calfeth Tabernacle of God

u Vpon the clouds. z That men ca nor come to know ledge of
fjerings thro- ace.

a Ioh neuer fpake thefe wirdeth he caufe he main tened his nno
 encu, it fe- med as thagh hewolde fay, that God tor- meered
 him without ould caufe. b fuche as are in the like er- our e If
 thou canft me conerole the cloudes, wifftion pre- fume to in-
 fith God. d Nether doeth thy fin- ne hurt God, nor thy infice
 profse hi: for he wil be glo- riled without thee e The wicked
 may hurt man and caufe him to crye, who if he fight to God,
 which fendeth com- fort, fholde be delivered f Recoufe thei
 prey not in fuch at feling God mercies g God is telf, howfouer
 judge of hi. h For if he did punish thee, as thou deferneth, thou
 fholdeft me he able to open thy mouth. Chap XXXVI. a He
 fheweth this when we fpake of God we ould lift out fpirtes
 more his, then our natural fne is able to reach b Thou fhalt
 perceine that I am a faith- ful infoutheur, fathat I fpe- ke to
 thee in name of God e Strong and confare, & of vnderfolding;
 for thefe are gifts of God, & he loneth them in man but for
 afom- che as God pu niffed now Ioh, is to a fig- ne that thefe
 are not in hi. d Therefore he wil not pre- ferue the wie- he d
 but to ahi humble & af- flicted heart he wil fhew grace e He
 prefer- reth the godlie to honour.

The power of God.

Iob

Mansweakenes.

He sheweth that the raine has the double vise the one is declareth Gods judge- ment, when it doeth ouer- Sowe any pla- ces, & y other that it maketh y Ied fruteful That is one cloude to dash agailth another, a The colde vopour thaw- eth him: that is, the cloude of the hote ex halseth, which being taken in y colde clou- de moifeth vp now side the place where y fyre it, and fo anger is ingen- dred: y it, not- se and thunder clips

Chap XXXVII a It the mar- uelling of the thunder, and lightening: whereby he declareth like the faithful a- re likely not- ched with the maestite of God, whf they beholde his worker: b That is, the thunder, whe- reb y he spea- heth to men to waken their falmes and to bring them to the confidera- tion of his workers

c Meaning, the ranes and thunders d So y other foulde raine our great, fowne our nice thing ch cometh without Gods appointment e By ranes & thunders God cauleth men to hope them felues within their houses f In Shewve it is called y fca- tering winds, because it dri- neth away the cloudest pur- geth the gyre. g That is, is froten vp and dried h Outher the vapours, and move to & fro to water the earth i That is, the cloude y hath lightening in it. h Raine, colde, heat, temp- fers and fowne like are fone

of God, asher to punish not, or to profite y earth, or to declare his famour toward man, as Chap 36, 35. 1 That is, the lightning to make forth on the cloudest in Which is fowne time changed into raine, or fowne, or halle or fowne like. 2 Why thy clothes should hope that woman, when the South winds bloweth, rather than when aice other winds bloweth? o For their clearness. p. That is, not ignorance: fiquifying that Iob was fo presumptuous that he wodee comtrole the works of God.

For thereby he iudgeth? the people, and giueth meat abundantly.

He couereth the light with the cloudes, and commandeth them to go? against it.

His companion sheweth him thereof, and there is angre in rifying vp.

CHAP. XXXVII.

Elihii proueth that the unfareheable wifdome of God is manifest by no wedge, as, & by the thunders, & The fowne, & The whorle winde, is - And the rayne.

A T this also mine heart is a altonied, & is moued out of his place.

Heare the b founde of his voyce, and the noyse that goeth out of his mouth.

He directeth it vnder the whole heauen, and his light vnto the ends of the wolide.

After it a noyse foundeth: he thundreth with the voyce of his maiestte, and he wil not stay e them when his voyce is heard.

God thundreth marueloufly & his voyce: ho worketh great things, which we knowe not.

For he faith to the fowne, Be thou vpon y earth: d likewise to the finale raine and to the great raine of his power.

With the force thereof he a fhutteth vp euerie man, that all men may knowe his worke.

Then the beafts go into the denne, and remaine in their places.

The whirle wide cometh out of y South, and the colde from the f North winde.

At the breath of God the foift is giuen, & the breadth of the waters is made narrowe.

Hemaketh also the cloudes to h labour, to water the earth, & fcareth the cloude of his light.

And it is turned about by his gouerne-mét, that thei may do whatsfueuer he commandeth them vpon the whole worlde:

Whether it be for his puniifhment, or for his land, or of mercie, he
caufeth it to come.

Hearken vnto this, o Iob: stand and confider the wonderous
works of God.

Didest thou knowe when God difpofed them and caufed the
light of his cloude to fhine?

Haft thou knowen the a varietie of the cloude, & the
wonderous works of him, that is perfite in knowledge?

Or how thy clothes are a warme, when he maketh the earth
quiet through the South winde?

Haft thou ftretched out y heauens, which are ftrong, & as a
molten g glaffe?

Tel vs what we fhall fay vnto him: for we can not difpofe our
matter becaufe of darkenes.

Shall it be a tolde him when I fpeake? or fhall he fpeake when
he fhall be a deftroied?

And now men fe not the light, for which fhineth in the cloudes,
but the winde paffeth and clenfeth them.

The brightnes cometh out of y North: the praise thereof is to
God, which is terrible.

It is the Almightye: we ca not finde him out: he is excellent in power & iudgement, & abundant in justice: he a afflicteth not.

Let men therefore feare him: for he wil not regarde any that are wise in their owne conceit.

CHAP. XXXVIII.

God fpeaketh to Iob, and declareth the weakenes of man in the confideration of his creatures, by whofe excellencie the power, millice and providence of the Creator u knownen.

1 Then answered the Lord vnto Iob out of the a whirle winde,
& faid,

2 Who is this that b darkeneth the counfel by wordes without
knowledge?

3 Gird vp now thy loynes like a man: I c wil demande of thee
and declare thou vnto me.

4 Where waft thou when I layed the c fundacions of the earth?
declare, if thou haft vndeftanding,

5 Who hathe layed the meafures thereof, if thou knoweft, or
who hathe ftretched the line ouer it:

6 Where vpon are the fundacions thereof fet: or who layed the
corner ftone thereof:

7 When the ftarres of the morning c praiseded me together, and
all the f children of God renoyed:

8 Or who hathe fhut vp the fea with dores, when it yffued and
came for the at out of the wombe:

9 When I made the cloudes at a couering thereof, and darkenes
at the s fwadeling bandes thereof:

10 When I fabliffed my commandement vpon it, and fet barres
and dores,

11 And faid, Hetherto fhalt thou come, but no farther, and here
h fhal it flaye thy proude waues.

12 Haft thou commanded the i morning fince thy dayes? haft
thou caufed the morning to knowe his place?

13 That it might take holde of the corners of the earth, and that
the wicked might be a ftaken out of it?

14 It is turned as clay to facion, f & all ftand vp as a garment.

15 And from the wicked their light fhalbe taken away, and the
lie arme fhalbe broken.

denne, as verft to: i Th winto rise, finee then waft bore? b Who
husing in the night thne gurn to wckednes, can no abide the
light but hide them fclues. 1 The earth which ftoned in the

night to hane no forme, by the rifying of the fume at at it were created a news, and all things therein clad waft newe beaute.

Nn.i.

g Mathe j God nede that anor fhalde ni him when ma mur-
mereth agail him? f If God wol- de deftroie a man, fhalde he
reprint? f The cloude floppeth the fhing of y fume, they not ca
not fe it all the winde ha- ue chafed a- way y clouder and if
man be not able to at- tente to the knowledge of thef things,
how much leffe of Gods judgement? i In Shewve,
goldenmenig fare wether and cleare as golde u Meaning,
withoucaus. Chap. XXXVIII. a That his wordes might hate
greater maietit, and y Iob might knowe with whome he fnd to
do. b Which by fcking out the fceret confelof God by mans
reafon, maketh it more obfou- re & Sheweth his owne folie c
Becaufe Se had wifred to difpute with God, Chap. 36. c God
reafon- eth with him to declare his rafknes. d feig he col- de
noindge of thofe thlge, w were done fo long before he was
boron, he was not a- ble to chare- head all Gods wodker, much
be leffe the ferret courts of his judgement. e The ftarres and
domme creatures are fhal or praise God, becaufe his power,
wifdome and goudueis mo- nifeth fthouf therom. f Meaning,
the Angels. g As though y great fea were but as a lute babe in
the hands of God to turn to it fro h That is, Gods decree and
common-

The secret works of God. Iob.

Gods mercie & power 1224

16 Hast thou entred into the bottomes of the season hast thou walked to seize out the = depth?

17 Have the gates of death bene opened vnto thee: or hast thou fene the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth? tell thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenes,

20 That thou shuldest receive it in the boundes thereof, and that thou shuldest knowe the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy daies is great?

22 Hast thou entred into the treasures of the fnoves? or hast thou fene the treasures of the hayle,

23 Which I have hid against the time of trouble, against the day of warre & battel?

24 By what way is the light parted, which scatereth the East winde vpon the earth?

25 Who hath decided the spowtes for the raine? or the way
for the lightening of the thunders,

26 To cause it to raine on the earth where no man is, or in the
wilderness where there is no man?

27 To fulfil the wilde & waste place, & to cause the bud of the
herbe to sprig for the?

28 Who is the father of the raine? or who hath begotten the
dropes of the dewes?

29 Out of whose wombe came the yce? who hath ingedred
the frost of ye heauen?

30 The waters are hid as with a stone: and the face of the depth
is frozen.

31 Cast thou restraine the swere influences of ye Pleiases? or
loose the bands of Orion?

32 Canst thou bring forth the Mazzaroth in their time? canst thou
also guide Arcturus with his bones?

33 Knowest thou the course of heauen, or canst thou set the rule
thereof in ye earth?

34 Canst thou lift up thy voice to y clouds that the abundance
of water may cover thee?

35 Cast y fende the lightnigs that thei may walke, & say vnto thee, lo, here we are?

36 Who hathe put wildome in the cines? or who hathe giuen ye heart understanding?

37 Who can number cloudes by wildome? or who can cause to cease the botrels of heauen,

38 When the earth groweth into hardenes, and the clottes are fast together?

CHAP. XXIX. The bountie and providence of God, which extendeth even to the yong rauens, gineth man ful occafion to put his ciffidence in God, ye lab confideth & thibiteth him self. W It thou hunt the praye for the lyon? or fil the appetite of lyons whelpes,

1 When they couche in their places, ye remain in the couert to lye in vaite?

2 Who prepareth for the rauens his meat, when his byrdes crye vnto God, wandering for lacke of meat?

3 Knowest thou the time when the wilde goates bring for the yong for doest thou marke when the hindes do calue?

4 Canst thou number the moterhs that they fulfil? or knowest thou the time whe they bring for the?

5 They bowe them felues: they bruise their yong and cast out their forowes.

6 Tei their yong waxe fat, and growe vp with corne: they go for the and returne not vnto them.

7 Who hathe set the wilde asse at liberties or who hathe loosed the bondes of the wilde asse?

8 It is which haue made the wilddenes his house, and else fair places his dwellings.

9 He derideth the multitude of the cities he heareth not the crye of the driuer.

10 He feketh out the mountaine for his pasture, & fearcheth after euerse grene thig.

11 Wil the vnicorne s ferue thee? or wil he tary by thy crybbe?

12 Canst thou binde the vnicorne with his band in labour in y fortowe? or wil he plowe the valleis after thee?

13 Wilt y trist in him, because his strength is great, and cast of thy labour vnto him?

14 Wilt thou beleue him, that he wil bring home thy fede, and gather it vnto thy barne?

15 Hast thou giuen the pleasant wings vnto the peocokes? or wings & fethers vnto the oftriche?

16 Which leaueth his egges in the earth & maketh them hote in the dust,

17 And forgetteth that the fore might scater them, or that the wilde beast might breake them.

18 He sheweth him self cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in valne.

19 For God hathe deprived him of wildome, & hathe giuen him no parte of vnderstanding.

20 When time is he mounteth on hye: he mocketh the horse and his rider.

21 Hast thou giuen the house strength? or couered his necke with neying?

22 Hast thou made him afraid as the grass hope: his strong neying is fearful.

23 He diggeth in the valley, & reioyceeth in his strength: he goeth for the to mete the harness man.

24 He mocketh at feare, & is not afraid, & turneth not backe from the swode,

25 Thogb the quiner rattle against him, the glittering

b Read Pish 147:9.

c He chiefly maketh menal on of wilde goates & hinde,
because they brig for the their yong with mode diffiutius. d
This is, how long they go w yong? e This bring for the with
great diffi-utias.

f That is, the baren gronde where no good fentes growe.

g It is possible to make the vnicorneme? signifying that if man
can not rule a crama-re, that it is much more impossible ye he
shulde ap-pone the wil-dome of God, whereby he goetheth all
the worlds.

h That writes ye the oftrich co-nereth her eg-ges in ye fend,
and because ye coferey is ho-te and the sin-ne fill kepeth them
yearns, they are haz-ehed

i If he shulde take care for them

k That is, to bane a care, & natural effect on power his yong

l When the yong oftrich is grouen vp, he out moneth the house
in That is, gi-nd hi courage? which is more by neying and
shaking his mane, for w his breath co-nereth his necke.

q He beureth w his house.

Iobs repentance.

Iob.

He so rid- dech & groide that is femeth nothing, vnder him

That is whd colde cometh, to flie into the warme coun- tries.

Is this the way for a man that will lear- ne to strue & God?
which thing he repro- uth in Iob Whereby he showeth that he
repented, & defired pardon for his faeces.

Chap. 21.2.

a Signifying that they that refuse them felter, cond- ence God
as in- just b Meaning, & shawe were g- pre unto God, and
belonged to no man c Canse them to dye if thou canst d
Proving he- reby & who- foreer attrib- to him self power, &
whistle to fa- ne him self, mateth him self God e That beall is
thought to be the aliphate, or some other, & is unknown f
Whome I made afuel as thee. g This consi- deth the pro- uldice
of God toward maifor if he were gi- man to deno- ve as a lib,
no- thing were a- ble to refit him or conste him.

glittering speare and the shield.

17 He o swalloweth the grounde for fear- cenes and rage, and
he beleueth not that it is the noyse of the trumpet.

18 He faith among the trumpets, Ha, ha: he smelleth the battel
a farre of, and the noyse of the captaines, and the shouting.

19 Shal the hauke flie by thy wildome, fret- ching out his
wyngs toward the v South

20 Doeth the egle mount vp at thy coman- dement, or make his netkon hye?

21 She abideth and remaineth in the rooke, euen vpon the top of the rooke, and the tower.

22 From thence she spieth for meat, and her eyes beholde a farre of.

23 His yong ones also fucke vp blood: and where the slaine are, there is she.

24 Moreouer the Lord spake vnto Iob, and said,

25 Is this to a learne to striue with the Almightye? he that reproueeth God, let him answer to it.

26 Then Iob answered the Lord, saying, 27 Beholde, I am v vile: what shal I answer thee? I will lay mine hand vpo my mouth.

28 Once haue I spoken, but I will answer no more, ye a twife, but I will proceed no far- ther.

CHAP. XI.

2 How weak man power is, being compared to the work of God: 10 Whose power appeared in the creation, and governing of the great beasts.

1 A Gaine the Lord answered Iob out of the whirlwind, and said,

2 Gird vp now thy loynes like a man: I wil demade of thee, & declare thou vnto me. 3 Wilt thou difanul my judgement or wilt thou condemne me, that thou mayest be justified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy self now with b maiestie and excellence, & araye thy self with beautie and glorie.

6 Cast abroad the indignacion of thy wrath, and beholde enesto one that is proude, and abafe him.

7 Loke on euerie one that is arrogant, and bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, & binde their faces in a secret place.

9 Then wil I confesse vnto thee also, that thy right hand can d faue thee.

10 Beholde now e Behemoth, (whome I made f with thee) which eateth a graffe as an oxe.

11 Beholde now, his strength in his loines, and his force is in the nauil of his belly.

12 When he taketh pleasure, his taile is like a cedre: & sinews of his stones are wrapt together.

13 His bones are like statues of braffe, and his small bones like statues of yron.

14 b He is the chief of the wayes of God: he that made him, wil make his sword to approche vnto him.

15 Surely the mountaines bring him for the graffe, where all the beasts of the field playe.

16 Lyeth he vnder the trees in the couert of the rede and fennes?

17 Can the trees couer him with their sha- dowe? or can the willowes of the riuer co- paffe him about?

18 Beholde, he spoileth the riuer, and ha- seth not: he trusteth that he can drawe vp Iorden into his mouth.

19 He taketh it with his eyes, and thrusteth hu nofe through whatsfœuer meteth him.

20 Canst thou draw out Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nofe canst thou perse his sawes with an angle?

22 Wil he make manne in prayers vnto thee, or speake thee
faute?

23 Wil he make a covenant with thee? and wilt thou take a him
as f cruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou binde
him for thy maides?

25 Shal the companions banket with him? shal they deuide
him among the mar- chants?

26 Canst thou fill the basket with his skin- ne? or the
fishpanyer with his head?

27 Laye thine hand vpon him: remember the battel, and do
nomore fo.

28 Beholde, v his hope is in vaine: for shal not one perish euen
at the fight of him?

CHAP. XII.

1 By the greatness of the musfire Limiathan God sheweth he
greatness, and he power, which nothing can be said.

2 None is so fescue that dare shire him vp. Who is he than that
can stand before me?

3 Who hath prevented me that I should make an end? All
under heaven is mine.

4 I will not keep silence concerning his parts, nor his power,
nor his comely proportion.

5 Who can discover the fold of his garment? who shall come
to him with a double bridle?

6 Who shall open the doors of his face? his teeth are fearful
round about.

7 The majesty of his scales is like strong shields, and are sure
sealed.

8 One is set to another, that no wind can come between them.

9 One is joined to another: they strike together, that they can
not be fondled.

10 His nostrils make the light to shine, & his eyes are like eye
lids of the morning.

11 Out of his mouth go lamps, and sparks.

b He is one of the chiefest workers of God among ye beasts. 1
Though man dare not come near him, yet God can kill him.

b He drinketh at leaf-rose, and feareth no boy

I Meaning, the whale.

m Bacusfe be feareth lest them shulled take him

o To do thy bultines, & be at thy coman- dement?

o If thou en- ce consider the danger, thou wilt not medle with him. p To wit, that trusteth to sa- ke him.

a If none dize shud against a hule, which is but a cree- ence, who is able to cleave with God the Creator?

b Who hathe taught me to accomplish my works?

c The partes, and members of the whale. d That is, who dare pul of his skinne?

e Who dare put a bridel to his mouth? f Who dare loke to his mouth?

g That is, en- seth one sta- nes of lyre.

Iobs repentance.

Iob.

His felicitis 1224

kes of fyre leape out.

21 Out of his nostrelles cometh out fmoke, as out of a boyling pot or caldron.

22 His breath maketh the coles burne: for a flame goeth out of his mouth.

23 In his nickerremaineth strength, & h labour is reiefted before his face.

24 The members of his bodie are ioyned: they are strong in them felues, and can not be moued.

25 His heart is as strong as a stone, and as hard as the nether millstone.

26 The mightie are afraid of his maifitie, and for feare they faint in them felues.

27 When the fworde doeth touche him, he wil not rife vp, nor for the speare, dart nor habergeon.

28 He eftemeth vron as strawe, and hrafte as rooten wood.

29 The archer can not make him flee: the stones of the fling are turned into stubble vnto him.

30 The dartes are counted as straw: and he laugheth at the fhaking of the speare.

31 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

32 He maketh the depthco b byle like a pot, and maketh the fea like a pot of oyne- ment.

33 He maketh a path to i fhine after him: one wolde thinke the depth as an hore head.

34 In the earth there is none like him: he is made without feare.

35 He beholdeth = all his things: he is a King ouer all the children of pride.

CHAP. XIII.

6 The repentance of Iob. 9 He prayeth for his friends. 10 His goodi are reftored double vnto him. 11 His children age and death.

1 Hen Iob answered the Lord, and faid,

2 I knowe that thou canft do all things, and that there is no a thought hid from thee.

3 Who is he that hideth counfel without knowledge? therefore haue I fpoke that I vnderftode not, euen things to wonder ful for me, 4 and which I knewe not.

4 Heare, I befeche chee, and I wil fpeake: I wil demande of thee, 5 and declare thou vnto me.

6 I haue a heard of thee by the hearing of the earo, but now mine eye feeth thee.

6 Therefore I abhorre my felf, and repent in duft and afhes.

7 Now after that the Lord had fpoken thefe wordes vnto Iob, the Lord alfo laid vnto Eliphaz the Temanite, My wrath is kindled againft thee, and againft thy two friends; for ye haue not fpoke of me? thing that is right, like my feruant to Iob.

8 Therefore take vnto you now feuen bul- lockes, and feuen rams, and go to my fer- uant Iob, & offer vp for your felues a burne offering, and my feruant Iob fhall pray for you: for I wil accept him, left I fhulde put you to fhame, becaufe ye haue not fpoke of me the thing, which is right, like my feruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had laid vnto them, and the Lord accepted Iob.

10 Then the Lord turned the i captiui- tie of Iob, when he prayed for his friends: alfo the Lord gaue Iob twife fo muche as he had before.

11 Then came vnto him all his brethren, and all his fifters, and all they that had bene of his acquaintance before, and did eat bread with him in his houle, and had compassion of him, and comforted him for all the evil, that the Lord had brought vpon him, and euerie man gaue him a piece of money, & euerie one an earring of golde.

12 So the Lord bleffed the laft dayes of Iob more then the left:
for he had fourte- ne thoufand ſhepe, and fix thoufand ca- mels,
and a thoufand yoke of oxen, and a thoufand ſhe affes.

13 He had alfo ſeuen ſonnes, and thre dau- ghters.

14 And he called the name of one = Iemi- māh, and the name
of the ſecond a Ke- ziāh, and the name of the thirde o Keren-
happūch.

15 In all the land were no women founde ſo faire as the
daughters of Iob, and their fa- ther gaue them inheritance
among their brethren.

16 And after this lized Iob an hundredth and fourtie yeres, and
fawe his ſonnes, and his ſonnes ſonnes, euen foure
generacions.

17 So Iob dyed, being olde, & ful of dayes.

f Ten toke-ls hand an evil cafſe, in y you comforted him by his
out- ward affliction and not com- forted him by my mereles. g
Who had a good cafſe, but handed at evil. h When you have
reconci- led your ſol- ues to him for the feures that you have
com- mitted again him, he ſhal pray for you, & I wil ſeue him i
He delivered him out of the affliction whe- rem he was.

k That is, all his barred, read: Chap. 19, 19.

10, Louſe, w many p ma- que.

l God made him twife fo riche in cunef as he waunfo- re, &
gaue him as manne chil- dren, as he had taken from him.

m That is, of long life, of beautiful as f day. n As pleafine as
caffia, or fome fpfen. o That is, the horne of beau- tie.

THE

2 His fhame is fo hard, that he lieth with an groan, calfe on the
ftones with the myre. 3 Refeche me leath f fea to fame as a bul-
led by his wil bowing, of his he fpoweth mater in feith
abundance, as is wolde fome that the fea boyled. 4 That is, a
white froth, & fhale fteume before him. 5 He despl. feth all
ofter befeche, & men- feure, & in the premdest of all ofthem.
Chap XIII. a yee chught fo fecret, but then doeth fe & a, not
only thing that f fhale, be then confest is to pafh. b Is there
quic by? I fee this God laid toffe charge, Chap. XIII. c I chfefe
he- flin mink fmo fence, and that I fpoke I will me whirl. d He
fheouth that he wilfe God fchute to latree of him. e I knowe
that only before by heareft; he now offe will confest as myfefe
what f me to me, that I may refstge my felf our the ftones.

THE PSALMES

of Dauid.

THE ARGUMENT.

This book of Psalmes is set forth the unto us by the belie God to be esteemed as a most precious treasure, wherein all things are contained that appertine to true solícite: as well in this life present as in the life to come. For the riches of true knowledge, and heahemile wisdom are here set open for us, to take thereof most abundantly. If we wode know the great, and his majestic of God, here we may so the brightness thereof shine most clearly. If we wode see his incomprehensible wisdom, here is the whole of the same profession. If we wode comprehend his inestimable boisture, and approche nere thereunto, and sit your hands with that treasure, here we may have a most likely, and comfortable taste thereof. If we wode know wherein standeth our saluation, and how to attine to life everlasting, here is Christ our only redemer, and mediator most evidently described. The riche man may leave the true rise of his riches. The poore man may synde for contentation. He that will reoyce, shall know the true rose, and how to keep measure therein. They that are afflicted and oppressed, shall so wherein standeth their comforte, and how they oght to praise God when he sendeth them deliverance. The wicked and the persecutors of the children of God shall so how the hand of God is ever against them: and though he suffer them to prosper for a while, yet he brideeth them, in so much as they can not touche an heere of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we have most present remedies against all tentations, and troubles of mind

and conscience, so that being well practised herein, we may be assured against all dangers in this life, live in the true stare, and love of God, and at length attine to that incorruptible crowne of glorie, which is laid up for all them that love the comming of our Lord Jesus Christ.

Or, Praises, according to the Purposes; and were chiefly Institute to praise, and give thanks to God for his benefits. They are called the Psalmes, or Says of Dauid be, and the more parts were made by him.

PSALME I.

Whether it was Esfaras, or any other that gathered the Psalmes into a body, it semeth he did for this Psalme first in manner of a preface, to exhort all godless men to studie, and meditate the heahemile wisdom. For the effect hereof is, That they be blessed, which give them selues wholly all their life to the holy Scriptures. And that the wicked consumers of God, though they some for a while happen, yet at length shall come to miserable destruction.

When I man hathe good on- ce place to o- mit counsel, or to his own cheapishence, he beginneth to forget him self in his sin, & so falleth in to comfor of God, which attempt to ex- lect the fact of the cormers. Deut. 6. 6. Ioh. 1. 8. Pro. 6. 20. In the holie Scriptures. Lore. 17. 8. Gods chil- dren are so morthed &

her with his great, whar- to our cometh vise them, ten dish to their saluation. Though the wicked some to leave the swings shall not rise nor stand in the compn ble, when they get to know it

Leffed is the man that deeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the fear of the corme-ful:

But his delibe is in the

Law of the Lord, & in his Law doeth he meditate it and night.

For he shall be like a tre planted by the ruers of waters, that will bring forth her fruce in due feafon: whose leafe shall not fade: so whatfoeuer he shall do, shall prof- per.

The wicked are not so, but as the chaffe, which the winde drueeth away.

Therefore the wicked shall not stand in the Judgement, nor sinners in the assem- ble of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

ing in this world, yet the Lord demeth them doone that the shall not rise nor stand in the compn of the righteous. But suf- ble, when they feel Gods wealth. Doeth approne and prosper, like as yet to know it to reprove and resist.

PSALM. II.

The Prophet Dauid releyceeth that notwithstanding his enemies rage, yet God will obtinue his kingdoms for

ever & adduce it even to the end of the worlds, so And therefore exhorteeth Kings and rulers, that they wode humbly submit them selues under Gods yoke, because it is in vain to refute God. Herein it figured Christ's kingdoms.

Why do the heathen rage, & the people murmur in vain?

The Kings of the earth band them selues, and the princes are assembled together a- gainst the Lord, and against his Christ.

Let us break their bands, and cast their cords from us.

But he that dwelleth in the heauen shall laugh: the Lord shall have the in derisio.

Then shall he speake vnto them in his wrath, & vexe them in his fore displeafure, saying.

Even I haue fet my King vpon Zion mi- ne holie mountaine.

I wil declare the decree: that is, the Lord hathe said vnto me, Thou art my Sonne: this day haue I begotten thee.

Aske of me, & I shall giue thee the heath for thine inheritance, and the cendes of the earth for thy possession.

Thou shalt kruish them with a sceptre of yron, & breake them in pieces like a pot- ters vessel.

Be wise now therefore, ye Kings: be learned ye Judges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, lest he be angrie, and ye perish in the waue, when his wrath shall

Nn.iii.

me. In sign of homage. When the wicked shall say, Peace & re- lie, coming yet to be but in the midway of their purposes, then shall dethroth isdenly come. Thufa. 6. 1.

The conspl- racte of Gen- cies, I murmur ring of the te- wes, & power of Kings can not prentille a- gainst Christ. All. 6. 23. Or, anointed. Thus the wicked say, they will cast of the yoke of God & of his Christ.

Prout. 1. 26. Gods ple- gues wil de- libe that in resisting his Christ, they fought against him.

To shews that my voca- tion to the kingdoms is of God.

All. 13. 23. Or. 1. 4. That is to say, as cou- ching unto knowledge, be cause it was first time that Dauid apper- ted to

be ele- sed of God. So is it appli- ed to Christ to his first com-
ming & manu- festith to the worlds.

Not only sewn but the Gentiles, also.

Tene. 2. 29. He exhor- ter all rulers to repent in to-

Defuerance is of the Lord. Psalmes.

Pacience in affliction 1/1224

suddenly burne, blessed are all that trust in him.

PSAL. III.

1 David drive for the of his king some, was greatly remitted in
mind for his James against God: 4 And therefore called upon
God, & wuxeth before through my promises against the great
railings and terriers of his enemies, you, against death, to say,
which he saw present before his eyes. 7 Finally he reveyeth for
the good success, that God gave him, and all the Church.

A Psalme of David, when he fled from his sonne Absalom.

a This was a token of his stable faith, that for all his troubles
he had his recourt to God. b Selah here signifeth a lifting vp of
the voyage, to confess to consider the sentence, as a thing of
great importance.

c When he considered the return of Gods paumes, and tried the same, his truth increased marvelously.

d In the dangers never so great or insane, yet God hath our measures to deliver his.

a. Among the that was appointed to sing the Psalmes, and to play on the instruments, one was appointed chief to set a tone, & to begin with had the charge, because he was most excellent, and he begs that Psal on the instruments called Negindish, near some such called.

b. Then I set a defender of my mit cause, a kache of made one body: &c. that shila your selues noble to this world.

c. Though your enterprises please you not, turn so much, yet God will bring them to, ought.

for King, that walteth in his vocation. g. For feast of Gods Judgement. h. Cease your rage. i. Some God purely and not with outward ceremonies. k. The multitude foke worldlie watch, him David feteeth his felicitive in Gods famous.

I Ord, how are mine aduersaries a increased, how manie rise against me?

Manie faye to my foule, There is no helpe for him in God. b Selah.

But thou Lord art a buckler for me: my glorie, and the lifter vp
of mine head.

Idid call vnto the Lord with my voyee, and he heard me out of
his holie moutaine. Selah.

Elaied me downe & slept, and rose vp-againe: for the Lord
fufteined me.

I wil not be afrayed for c teet thousand of the people, that
fhulde befet me tound about.

O. Lord, arife: helpe me, my God: for thou hast fmitten all
mine enemies vpon the cheke bone; thou hast broken the teeth
of the wicked.

4 Saluacio belongseth vnto the Lord, & thy blefking is vpon
thy people. Selah.

PSAL. III.

When Saul persecuted him, he called vp's God, trusting moft
assurdly in his primes, and therefore boldely reproach his
enemies, who wilfully refitted his dominion, 7: And finally
preferreth the faume of God beftowall worldelie treasures.

a To him that excelleth on Negindith. A Psalme of David.

I Eare me when I call, b & God of my righteousness: thou hast
fet me at libertie, when I was in diftret: haue mercie vpon me
and he arken vnto my prayer.

O ye sonnes of men, how long wil ye tume my glorie into
fhaume, e louing va-nitie and feking lyes? Selah.

For be ye fure that the Lord harhe chofen to him felf a godlie
man: the Lord wil heare when I cal vnto him.

8 Tremble, and finne not: examine your owne heart vpon your
bed, and be h ftill. Selah.

9 Offer the sacrifices of righteousness, and trust in the Lord.

Manie faye, Who wil fhew vs anie good? but Lord, lift vp the
light of thy countenance vpon vs.

Thou hast giuen me more ioye of heare, then they haue had,
when their wheat and their wine did abunde.

I wil laye me downe, & alfo flepe in pea.

For feast of Gods Judgement. h. Cease your rage. i. Some God
purely and not with outward ceremonies. k. The multitude
foke worldlie watch, him David feteeth his felicitie in Gods
famous.

ce: for thou, Lord, lonely makeft me dwel in fauetie.

PSAL. V.

1 David oppressed with the crueltie of his enemies, and fearing greater dangers, called to God for succour, shewing how requirite it is that God should punish the malice of his adversaries. 7 After being assured of prosperous success, he conceiveth comfort, 12 Concluding that when God should deliver him, others also should be partakers of the same mercies.

To him that excelleth upon Nebeloth. A Psalm of David.

1 Hear my words, & Lord: understand my a meditation.

2 Harken unto the voice of my crye, my King & my God: for unto thee do I praye.

3. Hear my voice in the morning, & Lord: for in the morning will I direct me unto thee, and I will b wait.

4. For thou art not a God that loveth wickednes: neither shalt
evil dwell with thee.

5 The foolish shall not stand in thy fight: for thou hatest all
them that worke iniquitie.

6 Thou shalt destroy them that speak lies: the Lord will
abhorre the bloodie man and deceitful.

7. But I will come into thine house in the multitude of thy
mercy: & in thy feare will I worship thee: holie

Tople.

8 Lead me, & Lord, in thy righteousness, b because of mane
enemies: make thy waie plaine before my face.

9 For no coftancies in their mouth: with-in, thee are very
corruption: there throte is an open fepulche, & they flatter with
their tongue.

10 Deftroie them, & God: let them & fall from their counsels:
caft them out for the multitude of their iniquities, becufte thei
haue rebelled against thee.

11 And b let all them that truft in thee, reioyce & triumphhe
for euer, couer thou them: and let them, that loue thy Name,
reioyce in thee.

12 For thou Lord wilt bleffo the righteous, & with fauce: wilt
compas him, as with a fhield.

PSAL. VI.

1 When David by his fames had prouikid Gods wrath, and now
felt not waly he hand against him, but alfo concuud: the
horrors of death ever-lating, he defireth forgiveness. 6
Bewailing that if God teke him awaite in his indignation, he
fhulde lacke occasion to praise him as he was wont to do, wha-
let he was among men. 9 Then fuddenly feling Gods mercie,

he sharply rehuketh his enemies which revoy-ced in his affliction.

To him that excelleth on Negindith vpon the eighte tune, A Psalme of David.

1 O Lord, a rebuke me not in thine angre, nether chaftife me in thy wrath.

1 This word in Ebrew may be referred to God, as it is here transla-teic, or to Da-uid, figuifying that he fhallie dwel as iop-fully albus, as if he had manie about him, becufte the Lord is writh him.

10, a moftel toftomnes to tune.

a That is, my vehemels prai-ce and fierce complaint & fighings.

b With pacien-te & truft til I be heard. c Seing that God of nature haeeth wic-kednes he muft nedes pa-nifh the wic-ked & fauethe godlie.

d Which fine moft regigly after their cer-nal affections. e1 deepeth of his texta-tions he pur-teeth his ful co-fidice in God. f becufte f art self, there-fore lead me out of the di-gers of mane enemies.

Rom. 5. 23.

10, cease thro to crye. g Let thre de-uifes come to noghe.

h Thy favour towards me fhall conifume the faith of all others.

10, give god facriffes. i So that he fhall be fafe fro all digers.

Jer. 10. 24. a Thogh I de feure defireth: on, yet let thy mercie
pinn my frailtie.

a Hane

Dauids righteousness.

Palmes. Mans dignitie.

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b For my whole strength is abated. c His confec- tion is also
tou- ched with the fever of Gods judgement

d He lament- eth that occa- tion should be taken from him to
praise God in the Congre- gation

Or, what eye is there as it were with a cover e God tendeth
comfort and children in af- fort, that we may trample over our
one- ness.

f When the wicked throoke that the god- lie shalperish, God
delime- reth them said denly and de- froyeth their enemies.

Or, made of ours Or, accused I. 2 Sam. 10, 7.

a He deftreth God to deft- ner him from the rage of cruel Saul
b Wherewith Chath chas- geth me

c If I reuren- ced not Saul for affixtures fake & preste- ned his
life, 1 Sam 16, 8.

d Let me not only dye, but be dishonored for ever.

e In promsing me & kingdom

f Not only for mine, but for thy Church fake deft- re the powe-
g At touching my be-turno- toned & the name enemies

2 Haue mercie vpon me, & Lord, for I am weake: & Lord
heale me, for my bo- nes are vexed.

3 My foule is also fore troubled: but Lord how long wilt thou
delay

4 Returne, & Lord: deftuer my foule: faue me for thy mercies
fake.

5 For in death there is no remembrance of thee: in the graue
who shal praise thee

6 I fainted in my mournig: I cause my bed euery night to
swimme, & watter my cou- che with my tears.

7 'Mine eye is dimmed for despite, & sunke in because of all mine enemies.

8 Awaie from me all ye workers of ini- quitie: for the Lord hathe heard the voyce of my weping.

9 The Lord hathe heard my petition. the Lord wil receiue my praier.

10 All mine enemies shal be confunded & fore vexed: thei shal be turned backe, and put to shame & suddenly.

P S A L. VII.

1 Being falsely accused by Chath one of Sauls kins- emen, he calleth to God to be his defunder. 2 To who- me he commendeth his innocence, 3 First shaming that his conscience did not accuse him of aane eud toward. Saul 14 'Neur that it touched Gods glorie to awar- de sentence against the wicked. 15 And so entring into the consideration of Gods mercies and promes, he wuxeth bolde and deredeth the vasne enterprise of his enemies, 16 Threatening that it shal fall in their owne sucke that which they haue purposed for others.

7 Shigason of Daud, which he sang vnto the Lord, concerning the 'wordes of' Chath the sonne of I emm.

1 O Lord my God, in thee I put me trust: faue me from all that persecute me, and deftuer me.

2 Left a be deutoue my foule like a lion, and teare it in pieces,
while there is none to helpe.

3 O Lord my God, if I haue done this xiang: if there be aane
wickednes in mi- ne hands,

4 If I haue rewarded euil vnto him that had peace with me,
(yea I haue deftuer- ted him that vexed me without caufe)

5 Then let the enemies persecute my foule & take it: yea, let
him treade my life dow- ne vpon the earth, and lay mine
honour in the duft. Selah.

6 Arife, & Lord, in thy wrath, and lift vp thy selfe against the
rage of mine ene- mies, and awake for me according to the
iudgement that thou hast appoin- ted.

7 So shal the Congregation of the people compasse thee about:
for their fakes there- fore & returne on his.

8 The Lord shal iudge the people: iudge thou me, & Lord,
according to my & righ- teousnes, and according to mine
innocen-

cise, that is in me. 9 Oh let the malice of the wicked come to
an end: but guide thou the usft: for the righteous God tiyeth
the hearts and reines.

10 My defence is in God, who preferueth the vpright in heart.

11 God iudgeth the righteous, & him that contemneth God,
euerie day.

12 Except his turne, he hathe whet his fwoide: he hathe bent
his bowe and made it readie.

13 He hathe also prepared him deadly wea- pons: he wil
ordeine his arrowes for them that persecute me.

14 Beholde, he shal trauall with wicked- nes: for he hathe
conceiue mischief, but he shal bring for the a lye.

15 He hathe made a pit and digged it, and is fallen into the pit
that he made.

16 His mischief shal returne vpon his ow- ne head, and his
crueltue shal fall vpon his owne pate.

17 I wil praise the Lord according to his righteousnes, and wil
sing praise to the Name of the Lord moste high.

P S A L. VIII.

1 The Prophet considering the excellent liberalitie and fethetie
providence of God towards man, whome he made, as it were a
god ouer all his workes, decth me mely gue great throokes, but
is astonished with the admiration of the same, as one nothing
able to com- passe fuche great mercies.

To him that excelleth on Gutch. A Psalm of David.

2 O Lord our Lord, how excellent is thy Name in all the worlde! which hast set thy glorie aboue the heauens.

3 Out of the mouth of babes and sucke- lings hast thou ordemed silence, because of thine enemies, that thou mightest shal the enemies and the auenger.

4 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordemed,

5 What is man, say I, that thou art mind- ful of him and the sonne of man, that thou visseth him?

6 For thou hast made him a little lower the God, and crowned him with glorie and worship.

7 Thou hast made him to haue dominion in the workes of thine hands, thou hast put all things under his fete.

8 All shepe and oxen: yea, and the beastes of the field:

9 The foules of the aire, and the fish of the sea, & that which passeth through the paths of the seas.

10 O Lord our Lord, how excellent is thy Name in all the worlde!

P S A L. IX.

1 After he had given mannes to God for the sundrie No. 111.

b Though they pretend a use cause against me, ye God shal
judge their hypocris- ne

1 He death co- ciutally call & wicked to re- perce by so- ne
figures of his indgren- ces

2 Except Saul turn his man- de, I dye for he hath bothe men
and wea- ph to deftroy me, Thus confi- derig his great da ge,
he meg- nish Gods grace

15a. 1a. 2. 10b. 11. 12.

d In keeping forthfully his promes & me

a Though the wicked wold- hide Gods, pre- se, yea & very
babes are sofu- ciet wmercen of the same Or, shaltified, Or,
confunde.

b It had bene sufficient for him to haue sit for the his glorie by
the heaues, though he had not co me so low as to man, which is
but duft e Tonchig his first creation.

d By the tem- poral gifts of mans creation he is led to co- fide:
the bene- sees which he hathe by his regeneration through
Christ

*Destruction of the wicked. Psalmes. The
nature of the wicked.*

Wriplede of the Simeon, or we or, or for the death of Lab- kin
or Grilach. a God is not praised, except the whole glo me be
given to him alone.

b Howfeener y eneme fe- me for a tune tuprenale, yet God
prefer- neeth the sub.

c A derision of y eneme, than mandeh porting but destrucise:
but the Lord wil deliver his, & bring him into judgement. Or,
argue as Judge.

d. Our mife- rises are mea- ses to cause vs to fele Gods prefect
care ones vs.

e. Thoob God strength not. fidently the wrong done to- bis, yet
he fail fresh not the wicked suppa- nished.

f. To the open- assemble of the Church g. For God o-
werthroweth the wicked in their interpre- sed. h. The mercie-
de God tow- and his -famey- muft be decif- red, & the fall of
the wicked muft -alwases be considered. Omnib to wer- nie to
be used. j. And premi- fehunt to hel: pe to before- me have felt
the world. k. Which thei- men not fearne wichour y fea re of
thy jud- gement.

victories that he had fath him again, it his enemies, and also proved by manufide experience how readie God was as had in all his troubles. 14 He being new likewi- fe in danger of new enemies, defireth God to helpe him according to his wants, 17 And to defrey the ma- licious arrogance of his adversaries.

To him that excelleth vpon' Muth Labben. A Psalme of David.

1 I Wil praise the Lord with my whole heart: I wil speake of all thy manuer- lous works.

2 I wil be glad, and reoyce in thee: I wil fing praise to thy Name, do mofte high,

3 For that mine enemies are turned backe: they fhall fall, and perish at thy presence.

4 For b thou hast maintained my right & my caufe: thou art fet in the throne, and iudgeft right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: y hast put out their name for euer and euer.

6 c O enemies, destructions are come to a perpetual end, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lord fhall fit for euer: he hath prepared his throne for iudgement.

8 For he shal iudge the worlde in righte- teousnes, or shal iudge the people with e- quitie.

9 The Lord also wil be a refuge for the d poore, a refuge in due time, even in affli- ction.

10 And thei that knowe thy Name, wil trust in thee: for thou, Lord, hast not failed the that feke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shewe the people his workes.

12 For c when he maketh inquisition for blood, he remembreth it, or forgeteth not the complaint of the poore.

13 Haue mercie vpon me, do Lord: consider my trouble, which I suffre of them that hate me, thou that lifeft me vp from the gates of death.

14 That I maie shewe all thy praises within the f gates of the daughter of Zion, or re- ioyce in thy saluacion.

15 The heathen are s sunken downe in the pit, that they made in the net that they hid, is their fote takem

16 b The Lord is knowe by executing iud- gement: the wicked is shared in the worke of his owne hands. Higgaion. Selah.

17 The wicked shal turne inno hel, or all nations that forget God.

18 For the poore fhall not be alwaie forgot- ten: the hope of the afflicted fhall not pe- rish for euer.

19 Vp Lord: let not man preuaille: let the heathen be iudged in thy fight.

20 Prit them in feare, do Lord, that the hea- then maie know that they are but b men. Selah.

PSAL. X.

1 He complaineth of, the fraude rapine, tyrannie, and all kindes of wrong, which w riddle men vfe, assigning the caufe thereof, that wicked men, being as it were drunken with worldelie prosperitie, and therefore sit- ting aparte all feare and reuerente towards God, thinke they may do all things without controwing. 2 Therefore he callath upon God to fend fame reme- die against thefe deflerat euils, 3 And as length com- forteth him feife with hope of defluerance.

4 V Hy ftandeft thou farre of, do Lord, or hideft thee in a due time, ené in affliction?

5 The wicked with pride doeth persecute the poore: let them be takerin the crafts that they haue imagined.

6 For the wicked hathe b made boaft of his owne hearts desire, and the couetous blef- feth him feife the contemneth the Lord.

7 The wicked is so proude that he feareth not for God:
he thinketh alwayes, There is no God.

8 His wayes alway prosper: thy iudgement are he aboue his
fight: therefore defieth he all his enemies.

9 He feareth in his heart, I shall neuer be moued, nor be in
danger.

10 His mouth is full of cursing and deceit and fraude: vnder
his tongue is mischief & iniquitie:

11 He lieth in wait in the villages: in the secret places doeth
he murder the innocent: his eyes are bent against the poore.

12 He lieth in wait secretly, enen as a lyon in his denne: he
lieth in wait to spoile the poore: he doeth spoile the poore,
when he draweth him into his net.

13 He croucheth or boweth: therefore heapes of the poore
do fall by his might.

14 He hath faid in his heart, God hath forgotten, he hideth
away his face, or wil neuer see.

15 For Arise, O Lord God: lift vp thine hand: forget not the
poore.

16 Wherefore doeth the wicked contemne God: he feareth in
his heart, Thou wilt not see him.

17 Yet thou haft fene it: for thou beholdeft mifchief and wrong, that thou maieft ha- ke it into thine hads: the poore comitteth him feife vnso thee: for thou art the helper of the fatherles.

18 Breake thou the arme of the wicked and malicious: fearche his wuckednes, or thou fhalt finde s none.

19 The Lord is King for euer and euer: the h heathen are destroyed for the of his land.

20 Lord, thou haft heard the desire of the poore: thou prepareft their heart: thou be- deft thine eare to them,

21 To iudge the fatherles and poore, that earthlie man caufe to feare no more.

PSAL.

a so fone an we euer man affliction, we thunke God fshalde helpe vs, but that is not alwases his due time. b The wicked man reoyceeth in his owne luft, he boa- feth when he hathe that he woldache brug geth of his wit & weth, b blefeth him feife, and thus blapheneeth the Lord. Or, fceffeth at. Or, not be mo- urd because he was never ta- ruft. c The eufihal not crocheme, Ifa 28, 29, or elt he spea- keeth thus be- cause he ne- uer felt euils d He sheweth that y wicked fame many means to hide their crueltie, and therefore eghe more to be feared.

e By the hy- poerise of the that haue anue rize the poore are deuoured.

f He calleth to God for hel pe, because wickednes in- fe farre ouer- growen y God muft now hel- pe or owne. g Therefore y muft nedes punish this their blafhe- me. h To iudge between the right and the wrong.

i For y haft veterly destro- ed him. k The hypo- erites, as fuche as liue not after Gods law, fhaifed destroyed. l God befeeth when mis hel pe crafteth. Or, defrey no mer men vpon the earth.

*The iudgment of the wicked. Psalmes. All
men are vniust. 237 79/1224*

PSAL. XI.

1 This psalme contends two parts. In the first David sheweth how hard afflicted of tentations he fattened, & in how great anguish of minds he was, when Saul did persecute him. 4 Then next he resuyeth that God set him fuccour in his necessities declaring his justice as well in gnaerung the good, and the wicked men, as the whole worlde.

To him that excelleth. A Psal. of David.

a This is the wicked coun- sel of his con- nues to him & his
copanions, to detain him from the hope of Gods pmes

b All hope of fuccour is ta- hen aware e Yet am I in- nocent
and my caufe good. d Though all things in earth be out of or-
der, ye God wil execute iudgmente from heauen

e As in the 4e ftrution of Sodom and Gomorpha f Which they
shaldrike e- ues to the oregs, Ezek 23:34-

a Which dare detende the trueth, & shew merce to the
oppreffed b He unceth & Raters of the courie, & hurt him a set
with their tongues then with their weapons c They thmke the
falues a- ble to perfua- de wherfomer they take in hand d The
Lord is mound with the complaints of his, & deli- nereth in the
end from all dangers. e Because the I ordes worde and promes
is true & ruchd- gable, he wil performe it & preferue the poore
from his wicked ge neration f That is, abi- ne, though he were
but one man g For thef fup- ptes & godlie and mannecke the
wicked.

1 IN the Lord put I my truft: how fay ye then to my foule, a
Flee to you moun- taine as a birde?

2 For lo, the wicked bend their bowe, and make readie their an
iowes vpó the ftring, that thei may fecerly fhoote at the, which
are vpight in heart.

3 For the b fundaciós are caft downe: what llathe the c
righteous done?

4 The Lord is in his holie palace: y Lords throne is in the
heauen: his eyes d wil con- fides: his eye lids wil trye the
children of men.

5 The Lord wil trye the righteous: but the wicked & him that
loueth iniquitie, doeth his foule hate.

6 Vpon the wicked he shal taine fhares, e fyer, and brimstone,
& fto: me tempeft: this is the f porcion of their cup.

7 For the righteous Lord loueth righteous- nes: his
countenance doeth beholde y iust.

PSAL. XII.

2 The Prophet lamenting the miserable estate of the peo- ple,
and the decay of all good order, desireth God. Spede- ly to
send fuccour to his children 7 The comforting him self and
when s with the assurance of God, helpe, he co- mendeth the
caft and verriou that God obserueth in ke- ping his promise.

To him that excelleth vpon the eight tune. A Psalme of David.

1 H Eipe Lord, for there is not a godlie man left: for the
faithful are failed from among the children of men.

2 They fpeake deceitfully euerie one with his neighbour, b
flattering with their lip- pes, and fpeake with a double heart.

3 The Lord cut of all flattering lippes, & the tongue that
fpeaketh proudethings:

4 Which haue faid, e With our tongue wil we preuaille rour
lippes are our owne: who is lord ouer vs?

5 a Now for the opprefion of the nedie, & for the fighes of the
poore, I wil vp fai- eth the Lord, and wil e fet at libertie him,
whome the wicked hathe fnaied.

6 The wordes of the Lord are pure wor- des, as y siluers tryed
in a fornace of earth, fined feuen folde.

7 Thou wilt kepe f them, & Lord: thou wilt preferue him from
this gentracio for euer.

8 The wicked walke on euerie fide: when they are exalted, s is
is a shame for the fonnes of men.

PSAL. XIII.

1 David as it were ouereme with fundrie and newe

afflictions, fteeth to God as his orelie refuge 2 And so at the
length being encouraged through Gods pro- mifes, he concueth
moſte fure confidence against the extreme horries of death.

To him that excelleth. A Psalme of David.

1 How long wilt thou forget me, & Lord, a for euer: how long wilt thou hyde thy face from me?

2 How long shall I take comfort within my self, hawing wearines dailey in mine heart: how long shall mine enemy be exalted above me?

3 Beholde, & heare me, & Lord my God: lighten mine eyes, that I feele not in death:

4 Left mine enemy saie, I haue overcome him: led against him: & they that afflict me, reioyce when I finde.

5 But I trust in thy mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath dealt lovingly with me.

PSAL. XIII.

He describeth the perillous nature of men, which were so grown in licentiousnes, that God was brought to utter contempt 7 For the which thing although he was greatly grieved, yet being persuaded that God would send for me present remedie, he comforteth him self & others:

To him that excelleth. A Psalme of David.

1 T He foole hathe laid in his heart, The- re is no God: thei haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and feke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all y workers of iniquitie knowe that they eat vp my people, as they eat bread: they call not vpon the Lord.

5 a There they shal be taken with feare, because God is in the generacion of the iust.

6 You haue made e a mocke at the coun- fel of the poore, because the Lord is his truft.

7 Oh giue saluacion vnto f Ifrael out of Zion: when the Lord tumeth the captiu- tie of his people, then Laakob shal reioy- ce, and Ifrael shal be glad.

PSAL. XV.

1 This Psalme teacheth on what conditio God did chuse the Irues for his peculiar people, and wherefore he pla- ced his Temple among them, which was to the intent that they by

liuing vpreghteily and godly, might wit- nes that they were his
fpecial and holie people.

A Psalme of David.

1 L Ord, who fhall dwel in thy Taberna- cle: who fhall reft in
thine holie Moü- tayne?

a He defcitheth y his afflictio lafted a long time, & y his feith
fuited not b Chaging my purpofe as the lickend doeth his
place.

e Which might reme to Gods diftionour, if he did not de- fend
his. d The mercie of God is the caufe of our faluacion e Boolie
by the benefices past and by others to come.

Pfal. 23. a He fheweth that the caufe of all wicked- nes is to
for- get God b There is an- thing but dif- nder & wie- feanes
among them

e David here maketh con- parion betue e he the faithful and
the repro- banche S Paul fpeaketh the fame of all me naturally,
Rom 3:10 d Where they thmke them felues moſte fare

e You mocke them that put their truſt in God

f He prayeth for the whole Church, who- me he is affi- red
God wil deſtuer: for no he has he one- ly can do it.

Ooi.

Who is bleffed.

Pfalmes. Gods worde brideled him 90/1224

First God re- quereth up- rightness of life, none dolg wel to others, and thereby smith and simplicity in our words.

b He that fast- tereth not the vogo diis in their wicked- ness.

c To the bio- derance of his neighbour. d That the shal not be call for the of the Church is hypocrisy.

We, a comrion cuse.

a He sheweth that we can not call upon God, except we trust in hi b Thigh we c'd not reciche God, yet we must behove Gods gift to the life of his children a Arger of conscience & miserable de- struction. d He wode neither by our worde profes- sion has been not in much chism to these idolatries

e Wherewith my porcion is mastired

f God con- cheth me con- tinually by is arm impenetio g The faithful are fare to per- severe to the end

h That is, I re- ayer boehe in bodie & in foulie i That is chiefly ment of Christ, by who- fe resurrection all his mebers hans immorta- lize h Where God femoreth, there is perfuse fali- ction.

He that a walketh vprightly and wor- keeth rightcousnes, and speaketh the trueth in his heart.

He that fclandreth not with his tongue, nor doeth euil to his neighbour, nor recei- ueh a falfe reporte against his neighbour.

In whose eyes a vile persone is cotem- ned, but he honoreth them that feare the Lord: he that sweareth to his owne hindrance and changeth not.

He that e giueh not his money vnto v- surie, nor taketh rewatde against the in- nocent: he that doeth these things, d shal neuer be moued.

PSAL. XVI.

s David prayeth to God for succour, not for his works, but for his faiths sake. 4 Trutelling that he hateth all idolatry, taking God on his for his comfort and folci- tus. 5 Who fuftreth his to lacke nothing.

9 'Mictation of David.

P Referue me, & God: for in thee do I tuft.

O my foule, thou hast said vnto the Lord, Thou art my Lord: my b weldoing enten- deth not to thee,

But to the Saints that are in the earth, and to the excellent: all
my delire is in them.

The c forowes of them, that offer to another god, shal be
multiplied: d their offrings of blood wil I not offer; nether
make mecion of their names with my lip- pes.

The Lord is the porcion of mine inhe- ritage and of my cup:
thou shalt main- teine my lot.

The a lines are fallen vnto me in plea- sant places: yea, I haue
a faire heritage.

I wil praise the Lord, who hache giuen me counfel: my f reines
also teache me in the nights.

I haue fet the Lord alwayes before me: for he is at my right
hand: therefore Is shal not slide.

Wherefore b mine heart is glad and my conqueror oyteth: my
flesh also doeth rest in hope.

For thou wilt not leaue my foule in the giune: nether wilt thou
suffer thine holie one to se corruption.

Thou wilt shewe me the path of life: in thy k presence in the
fulnes of soye: and at thy right had there are pleasures for
euer- more.

PSAL. XVII.

Here he complaineth to God of the cruel pride and arrogencie of 'I, and the rest of his enemies, who thus raged with me cause giuen on his parte. 6 The- ref are he defteth God to reuange his innocence, and de- liuer him.

The prayer of David.

Here a the right, & Lord, cōsider my crye: heark: n vnto my prayer of lips

vnfained.

Let my b sentence come for the from thy presence, & let thine eyes beholde e- quite.

Thou hast c proued & vifsted mine heart in the night: thou hast tryed me, & foun- dest nothing: for I was purposed that my d mouth shulde not offend.

Concerning the works of men, by the e words of thy lippes I kept me from the paths of the cruel man.

Stay my steps in thy paths, that my fete do not slide.

I haue called vpon thee: furely thou wilt heare me, & God: incline thine care to me, & hearken vnto my words.

Shewe thy marvelous mercies; thou that art the Sauour of
them that truſt in thee, from ſuche as a reſiſtehy right hand.

Kepe me as the apple of the eye: hide me vnder the ſhadow of
thy wings.

From the wicked that oppreſſe me, from mine enemies, which
compaſſe me rounde about for b my foule.

They are incloſed in their owne f ſtuff, and they haue ſpoken
proudly with their mouth.

They haue compaſſed vs now in out ſteps: they haue fet their
eyes to bring downe to the grounde:

Like as a lyon that is gredie of praye, & as it were a lyons
wheipe lurking in ſecrete places.

Vp Lord, k diſappoint him: caſt him downe: deliuer my foule
from the wicked with thy ſworde,

Deliver me by thine hand, & Lord, from men' of the worlde,
who haue their portion in this life, whoſe belies thou
filleft with thine hid treaſure: their childe haue ynough, and
leaue the reſt of their ſubſtance for their children.

But I wil beholde b thy face in righteous- nes, & when I o
awake, I ſhalbe ſatiſfied with thine image.

PSAL. XVIII.

This Pfalme is the first beginning of his gratulacion, and thanksgiving in the earring into his kingdoms, wherein he extuleth & praefeth mufle highly the mar- uelous mercies and grace of God, who hath thus pre- ferued and defended him, so also he feeth for the image of Christ's kingdoms, that the fanftful may be affiated that Christ fhall alwayes conquer & succouse by the unfpeakable power of his Father, though all the whole worlde fhoulde firie thereagainft.

To him that excelled. A Pfalme of David the fefuant of the Lord, which fpoke vnto the Lord the words of this fong (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and faid,

I a Wil loue thee de:ely, & Lord my ftrength.

The Lord is my rocke, and my fortress, and

b The voppe- ce that I fhale fhewe against mine enemies.

c When thy Spirit exami- ned my con- fciencie

d I was inno- cent towards mine eceune boehe in dede and elight.

e Though the wicked pro- noked me to do euil for a- vil, yet thy worde kept me boehe

f He was affe- red that God wode not re- fuft his re- queft

g For all re- beft against thee, & trou- ble thy Chur- che.

h For their cruelne con- not be fatisfied but with my death

i That are puft vp with pride, so the Brooke that is chut ed wish
fat

k Stop his ra- ge. Or, which is thy fuorde

l By thine hea unfite power Or, which rye- nie haths in fig
unfeared

m And fehe not the fimure that Gods children oft times do This
is I ful felicate, com- forting against all affairs, to haue the face
of God & fe- norable con- venfee opened vnon vs

o And am de- liuered out of my great trou- bles

Sam. 22, a He viſch that demerſion of names, to ſhewe I as the
pricked haue many means to him, & God haths manne wales
to helpe

Dauids confidence.

Pfalmes. Power cometh of God 1224

b For none of whence their signs, of God, & myne not his
glorie with their pe- tition c He ſpeaketh of the digeſt and

wilice of his enemies, for the which God had deli- ver, & him
for, erdeuar canter.

d A deftropio of the wrath of God against housemen's af- ter he
ha tue- ard his gras- ers e He shewerth how horribh Guns
indge- ments thatne to the wicked f Deftuor fig- nifeth the
wrath of God, as the citiare light lignifeth Guns fanour g That
is de- terbed at lar g Pfal 104 h As a king negre with y people,
wil not thew him self vuto them

j I hundred, lighteous, and bailed & his light- mags

I That is, the depe boctome were fene, whe the red Sea was
douded in Out of fun- dice, and great dangers n Ton it, Sadi- n
Therefore God fene me fucour p The cause of Gods deli-
nerance is his omilie fucour & foue to re 9 Daud was fore of
his re- gherons cause and good be- hauwer to- ward Saul & his
enemies, & therefore was affired of Godsfauber &
deliverance. For all his dangers he ex- ereled him self in the
Law of God f In other ga- ne place to their wicked entations,
nor er mine owne affections.

and he that deliuet eth me, my God & my ftrengh: in him wil I
truft, my flueid, the horne alfo of my faluacto, & my refuge.

I wil call vpon the Lord, which is wor- thie to be b praised: fo
fhal I be fafe from mine enemies.

The c forowes of death compaffed me, and the floods of wickednes made me a- fraied.

The 'forowes of the graue haue cōpaffed me about: the flares of death ouet toke me.

But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my crye did come before him, euen into his e- ares.

4 Thn the earth trembled, and quaked: the fundactons alfo of the moftaines mo- ued and fhole, becaufe he was angue.

Smoke went out at his noftrels, and a c cō- fluming fyre out of his mouth: coles were kindled the eat.

He bowed the heauens alfo and came downe, and f darkenes was vnder his fete. And he rode vpon c Cherub and did flie, and he came flying vpon the wings of the winde.

He made darkenes his h fceret place, & his paullion tounde about him, euen dar- kenes of wat: rs, and cloudes of the aire.

At the brightnes of his prefence his cloudes paffed, haieft: nes & coles of fyre.

The Lord alfo thundred in the heauen, and the Highest gaue h his voyce, haile- ftones and coles of fyre.

Than he fent out h his arrowes & fca- te: ed them, and he increafed lightnings an I d: ftroyed them.

And the chanel of watetis were fene, and the f fundaciós of the worlde were difo- uered at thy rebuking, & Lord, at the bla- fting of the breath of thy noftiels.

He hathe fent downe from aboue and ta- ken me: he hathe dt awen me out of mane m waters.

He hathe deliuered me from my h ftróg enemie, and from them which hate met: for they were o to fltong for me.

They preuented me in the daye of my calamitie: but the Lord was my flay.

He broght me forthe alfo into a large place: r he deliuered me becaufe he fa- uored me.

The Lord rewarded me according to my s righteousnes: according to the pu- renes of mine hands he recompensed me:

Becaufe h kept the wayes of the Lord, & did not wickedly against my God.

For all his Lawes were before me, and I did not caft away his r commandements from me.

I was vprighc alfo with him, & haue kept me from my f wickednes.

14 Therefore y Lord rewarded me accor- ding to my
righteousnes, & according to the purenes of mine hands in his
fighte.

With the g godlie thou wilt fhewe thy self godlie: with the
vpriht ma thou wilt fhewe thy self vpriht.

With the pure thou wilt fhewe thy self pure, & with the
frowarde thou wilt fhewe thy self froward.

Thus thou wilt faue the poore people, & wile u caft downe the
proude lokes.

Surely thou wilt light my candel: the Lord my God wil lighten
my darkenes.

For by thee I haue a broken through an hofte, and by my God I
haue leaped ouer a wall.

The waye of God is vncorrupt: the worde of the Lord is tryed
in the fyre: he is a flueid to all that truft in him.

For who is God besides the Lord? and who is mighte faue our
God?

God girdeth me with ftrengh, and ma- keth my a waye
vpriht.

He maketh my fete like hindes fete, and feteth me vpon mine a
high places.

He teacheth mine hands to fighte: fo that a bowe of bbraffe is broken with mine armes.

Thou haft alfo giue me y b flieid of thy faluacion, and thy right hand hathe flayed me, and thy c louing kindenes hathe caufed me to increafe.

Thou haft enlarged my fteppes vnder me, and mine heles haue not flet.

I haue puffued mine enemies, and take them, and haue not turned againe til I had confumed them.

I haue wounded the, that they were not able to rifle: they are falln vnder my fete.

For thou haft girded me with ftrengh to brettel: them) that rose against me, thou haft fubdued vnder me.

And thou haft g guen me the neckes of mine enemies, that I might deftroie them that hate me.

They cryed, but there was none to faue them, euen vnto the Lord, but he answered them not.

Then I did beare them fmale as the duft before the winde: I did tread them flat as the claye in the ftretes.

Thou haft deliuered me from the contentions of the people: thou haft made me the head of the s heathen: a people,

whome I haue not h knowen, fhal fer- ue me.

As fone as thei heare, thei fhal obey me: the ftrangers fhal b he
in fubticfton to me.

Strangers fhal b ftrinko away, & feare in their priuie chambesa.

Let the Lord liue, and bleffed be my ftrengh, and the God of
my fafuacion be- exalted.

Here he fpeaketh of God accowlig to our capac- te, who thew-
eth interre to hisb putilieth the wicked, at is fard alfo, Leute
2fai.

n When their fane is come to the ful men fure

He atrifun- reth it to God that he fuchu gate the vifun- ric in y
field, & alfo deftroyed the ernes of his enemies.

y he the dan- gers enter fo mane or gre nt, yet Gods prones
must take effect

He gurch good ftoeeffe to all none m- terpifus

As towers and feeres, & he toke out of the hands of Gods
enemies. Or, &c fde.

To defend me fcl digers He airtifun- reth the begin ning,
contund- ce & increafe in weldoing only to Gods frouor

dLand decla- reth that he did nothing, besides him on- cerion,
but was flared up by Gods fpyre to execute his indgenures

Thou haft gud thef into mine hands in he flame

f fheth that re- mit y crye of the affufed, God wil alfo rereth
them.

whf thei crye for helpeffer ethes paue or feare caufe thole
hypoent tes to crye

g which dwel roud about me h The kingdo- me of Chrift is in
Dauda big- dome prengu- red: who by y preaching of his
worde hel- gels all in his fubicftion.

Only: fhall- fying a fubic- ftion confina- ned & not un- liances

Feare fhall caufe them to be afraid & come forthe of their fleret
holes fholdet eolde gurd.

Oo.ii.

Gods excellent workes.

Pfalmes.

To trust in God only. 224

That is, Saul, who of malice performed him in This pro- phetic
apper- ments to the kingdoms of Christ, and vo- cation of the

Genetics, as Rom. 15, 6. This did not properly ap- perceive to Tu- lomen, but to Infan Christ.

47 It is God that giueh me power to auége me, and subdueh the people vnder me.

48 O my deliueres from mine enemies, euen thou hast set me vp from them, that rose against me: thou hast deliuered me from the 1 cruel man.

49 Therefore = I wil praise thee, & Lord, among the nations, and wil sing vnto thy Name.

50 Great deliuerances giueh he vnto his King, & sheweth mercie to his anointed, euen to Dauid, and to his a fede for euer.

PSAL. XIX.

To the intent he might move the faithful to a deeper consideration of Gods glorie, he seteth before their eyes the most exquisite workmanship of the heavens with their proportion, and ernaments: 1 And afterward calleth the to the Law, whereon God hath reueiled him self more familiarly to his chosen people. The which pe- culiar grace by commanding the Law he seteth for the more as large.

To him that excellet. A Psalme of Dauid.

a Me repro- cheth vnto me his ingratitude, & long hea- nem,
which are dumme creatures, set for the Gods glorie.

b The concu- ntual success of the day & the night is inflicit to
de- clare Gods power and goodness.

c The heavens are a schole- matter to all matter, he they never
so bar- hazous.

d The heavens are as a line of great capital letters to shewe
vnto vs Gods glorie. e Or, yalle. The matter was that the bride
and be- degrome should sand vnder a valettogether, & after
come for the & great solemnate and revoyeing of y affirmate.

f Though the creatures can not serve, yet this oght to be
infliction to lead vs vnto him.

g So that all nith enemies and immissions are lies.

h Encirc one without ex- ception. i Except Gods words he she-
med above all worlds life things, it is concerned.

k For God accepteth our indebour, though it be farce vopestie.

1 Then there is no reward of duette, but of Gnatector where
since it, where death is the reward.

He a heauens declare the glorie of God, and the firmament
sheweth the worke of his hands.

b Date vnto daie vttereth the fame, and night vnto night
teacheth knowledge.

There is no spearche nor c language, where their voyce is not
heard.

Their d line is gone forthe through all the earth, and their
wordes into the ends of the worlde: in them hath he set a ta-
bernacle for the sunne.

Which commeth forthe as a bridegrome out of his e chambre,
and reuoyeth like a mightie man to runne his race.

His going out is from the end of the he- auen, and his compas
is vnto the ends of the fame, & none is hid from the heate
therof.

The f Law of the Lord is perfite, con- uerring the foule: the
testimonie of the Lord is fure, and giueth wisdom vnto the
simple.

The statues of the Lord are right and re- ioyce the heart: the
commandement of the Lord is pure, and giueth light vnto the
eyes.

The feare of the Lord is cleane, and in- dureth for euer: the
iudgements of the Lord are c trueth: they are righteous all
together,

And more to be defired then golde, yea, then muche fine
golde: feeverer also the honie and the honie combe.

Moreover by them is thy seruant made circumfpect, & in
keping of them there is great k rewards.

Who can vnderstand his f fautes: clenfe me from ferret fautes.

1 Kepe thy seruant also from = presum- tereth our indebour,
though it be farce vopestie. 1 Then there is no reward of
duette, but of Gnatector where since it, where death is the
reward.

teous finnes: let them not reigne ouer me:

a So shal I be vpright, and made cleane from muche
wickednes.

Let the wordes of my mouth, and the meditation of mine heart
be acceptable in thy fight, & Lord, my strength, and my
remedet.

If thou fup- prefit my wiz- ke affections by thine holie Spite.
That I may obey thee in enough, worde and dede.

PSAL. XX.

1 A prayer of the people vnto God, that is wolde please him to
heare their King & reecue his sacrifice, which he offred before

he went to battel against the Am- monites.

To him that excellet. A Psalme of Daud. 2 He a Lord heare thee in the daye of trouble: the b Name of the God of Iaakob defende thee:

3 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

Let him remember all thine offrings, and c turne thy burnt offrings into afnes. Selah.

4 And grante thee according to thine he- art, and fulfil all thy purpofe:

5 That we may reioyce in thy f faluacion, and set vp the banner in the Name of our God, when the Lord shal performe all thy petitions.

6 Now a know I that the Lord wil helpe his anointed, and wil heare him from his f Sanctuarie, by the mightie helpe of his right hand.

7 Some trust in chariots, and some in hor- fes: but we wil remember the Name of the Lord our God.

8 They are broght downe and fallen, but we are risen, and stande vpright.

9 Saue Lord: b let the King heare vs in the day that we call.

PSAL. XXI.

1 Daud in the perfume of the people preafeth God for the victime, attributing to to God, and not to the strength of man. Wherein the holie God direafeth the faithful to Christ, who is the perfection of thou king dume.

To him that excellet. A Psalme of Daud. 1 He King shal reioyce in thy thregeth, & Lord: yea, how greatly shal he reioyce in thy faluation!

2 Thou hast giuen him his hearts desire, & hast not denied him the request of his lip- pes. Selah.

3 For thou b dideft preuent him with libe- ral blefings, & dideft set a crowne of pu- re golde vpon his head.

4 He afseed life of thee, and thou gaueft him a long life for euer and euer.

5 His glorie is great in thy faluacto: digni- tie and honour hast thou layed vpon him. 6 For thou hast set him at b blefings for euer: thou hast made him glad with the ioye of thy countenance.

7 Because the King reufteth in the Lord, and in the mercie of the most High, he shal not slide.

8 c Thine hand shal finde out all thine ene-

a Hereby Kings are also admonished to call to God in their
affairs. b The vention power & grace of God.

c In token felow are acceptable vnto him.

d Granted to the King, in whose wealth our felicitie Randeth.

e The Church feeleth that God hath heard their petition

f as by the visible Suffering Gods familie-ratification appeased
toward his people, & by the beautiful isment his power &
mainitie. g The worldlings that put not thereonely trust in
God.

h Let this King be able to defend vs by thy strength, when
we feele vnto him for the-

a Who he shall overcome his enemies and to be affixed of his
vocation. b Thou deliver red thy liberal honour toward him
before he prized. c David did not onely obtaine life, but also
affiance that his posteritie should might for ever.

d Thou hast made him thy blessings to others, & a perpetual
exile of thy banner for ever.

e Here he defendeth the power at Christ's kingdom against
the vicious thereof.

Dauids complaint.

Psalms.

f This sea- cheth vs paci- emly to codu- re the crufe til God de-
stroy the ad- uerfane

g Thel laid is it were their acts to make Gods power to give
place to their wic- ked emcepri- fes h As a marke to shore at i
Mainstone thy Church a- gainst those aduerfares. f we may
have ample occafi to praife thy Name.

a On the blade of the waving, or the use of the use of time
com- mony fong a Here appear- reth that bor- rible confid,
which he su- ftented betwe- ne faith & def- peration b Being
tor- mented with creme au- guish the I evere us. c He meaneth
the place of praifing, even the Tabernac- leror cis it is to called,
be- cause he gone y people con- mally occafi to praife him d
And figning more mifeta- ble of all crea- tures, & was mfs of
Christ And herein ap- peareth the va- fpeakable loue of
Godtoward man, that he wode thus a- baft his fome for our
fakes "The tafed up God

Matt 27, 43. e from fch my birth thou had given me oc- calion
to truft in thee f For except Gods proufe- ce preferue y in our,
they ftrude perfch a thoufaid to- met in the mo- thers wombe
criel, that they cruel, that they cruel, that they cruel, that they
cruel, that they cruel, that they cruel, that they cruel, that they
cruel, that they cruel, that they cruel, that they cruel, that they
cruel, that they cruel, that they cruel, that they cruel, that they

mies, and thy right hand shal finde out the that hate thee.

9 Thou shalt make them like a fyrer ouen in time of thine
angre: the Lord shal destroy them in his wrath, and the fyre
shal deuoure them.

10 Their frute shalt thou destroy from the earth, and thei fede
from the children of men.

11 For they e intended euil against thee, and imagined
mischief, but they shal not preuaile.

12 Therefore shalt thou put them b aparte, & the strings of thy
bowe shalt thou make ready against their faces.

13 i Be thou exalted, & Lord, in thy strength: so wil we sing and
praise thy power.

P.SAL. XXII.

Dauid explained because he was brought into such calamities,
that he was past all hope, but after he had rehearsed the
screws & griefs, wherewith he was vexed, so He receuereth
him self from the battlement pit of temptations and groweth in hope.
And here under his owne person he setteth for the true figure
of Christ, whome he did forsake by the Spirit of prophecies, that
he should marvellously, & strangely be deceived, & abused,
before his Father should raise & exalte him againe

¶ To him that excelleth vpon' Aiefch Haffh- lus... A Pfalme of Dauid.

MY a God, my God, why haft thou forfaken me, & at fo farre from mine health, and from the words of my b roaring?

O my God, I crye by daie, but thou hea- reft not, & by night, but' haue no audiice. But thou art holie, and doeft inhabite the c praifes of Ifrael.

Our fathers trusted in thee: they trusted, and thou didest deliuer them.

They called vpon thee, and were deliue- red: they trusted in thee, and were not co- fulded.

But I am a d worme, & not a man: a fha- me of men, and the confect of the people.

All they that fe me, haue me in derifion: they make a mowe & nod the head, faying, "He trusted in the Lord, let him deliuer him: let him faue him, feig he loueth him. But y didest drawe me out of the wom- be: thou gauelt me hope, euen at my mo- thers breafte.

I was caft vpon thee, euen from f the wombe: thou art my God from my mo- thers belly.

Be not farre from me, because trouble is nere: for there is none to helpe me.

Mante yong bulles haue compaffed me: mightie e bulles of
Bafhán haue clofed me about.

They gape vpon me with their mouthes, as a tamping and
roaring lion.

I am like h water powreft out, and all He meaneth, that his
enemies were fo fae, proude and the dwift, that his enemies
were fo fae, proude and the dwift, that his enemies were fo fae,
proude and the dwift, that his enemies were fo fae, proude and
the dwift, that his enemies were fo fae, proude and the dwift,
that his enemies were fo fae, proude and the dwift, that his
enemies were fo fae, proude and the dwift, that his enemies
were fo fae, proude and

my bones are out of ioynt: mine heart is like waxe: it is molten
in the middes of my bowels.

15 My ftrégth is dried vp like a potfheard, and my tongue
cleueth to my iawes, and y' haft broght me into the duft of
death.

16 For dogges haue compaffed me, & the affemblie of the
wicked haue inclofd me: they b perced mine hands and my
fete.

17 I maie tel all my bones: yet that beholde, and loke vpon me.

18 They parte my garments among them, and cast lots vpon my vesture.

19 But be not thou faire of, & Lord, my strength: haften to helpe me.

20 Deliuer my soule from the sword: my desolate soule from the power of the dog.

21 a Saue me from the lions mouth, and answer me in saving me from the hornes of the vnicornes.

22 "I wil declare thy Name vnto my brethren: in the middes of the Congregation wil I praise thee, saying,

23 "Praise the Lord, ye that feare him: magnitie ye him, all the fede of Iacob, & feare ye him, all the fede of Israel.

24 For he hathe not despised nor abhorred y affliction of the poore: neither hathe he hid his face from him, but when he called vnto him, he heard.

25 My praise shalbe of thee in the great Congregation: my promises wil I performe before them that feare him.

26 i The poore shal eat and be satisfied: then that seke after the Lord, shal praise him: your heart shal liue for euer.

27 All the ends of the worlde shal remember them folues, and turne to the Lord: and all the kindreds of the nations shal

worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All thei that be far: in the earth, fhall eat and worship: all they that go downe into the duft, fhall bowe before him, feuen he that can not quicken his owne foule.

30 Their fede fhall ferue him: it fhall be cou- ted vnto the Lord for a generation.

31 Thei fhall come, & fhall declare his righ- teoufnes vnto a people that fhall beborne, because he hathe d done it.

P.SAL. XXIII.

2 Because the Prophet had proued the great mercies of God at diuerfe times, and so fundres manors, he ga- thereth a tertene affurance, fufly perfuading him felf that God will continue the verne fame goodnes ter- ards him for euer.

¶ A Pfalme of Dauid.

1 The Lord is my fhepherd, a I fhall not want.

2 He maketh me to reft in grene pafture, & leadeth me by the ftill waters.

3 He beftoreth my foule, & leadeth me in Oo.iii.

i Thou haft fuf fred me to be without all be pe of life.

k Thus Dauid elplainteth as thigh he were nailed by his
connors: both hands & fions but that was accomplished in
Christ.

l My life y le ftlicaria, left alone & forfa- ht of all, pial. H.47,
8: 25,46. m Christ, it de- liuered & ano re mightardell uerance
by o- nes comming death, then if he had not taf- ted death at
all

Ebr. 5,12. n He promi- feth to enfhort the Church y that by his
ex- ample might praife y Lord

o The poore afftied: are co forted by this exfple of Da- uid, or
Christ. p Which were fuerfices of theokffpofe, which they of
fted by Gods commandofe when they we- re delivered out of
any

great danger. q He doeft allude fill to the fuerfices r Theph y
po- ore he firft na- med, as ver 26, yre y weftus are not fepact-
ted fch the gen- ce of Christ's kingdoms.

f In whome there is no be- pe that he fhall reconer life: fo
neither po- ore nor incho, quiche nor de- nd fhulle: one fted
from his kingdoms.

g Meaning the pofterine, & the Lord ke- path as a fede to the Church to continue his praife among men.

h That is, God hathe fulfilled his proues.

ex. 56, 34, 28. inh 10, 11

1 par 2, 23. a He hathe ca- re: once me & musiltreth vn- to me
all thigs b He comfor- reth or refon- fteth me.

Whome God accepteth.

Pfalmes.

True feare rewarded 4/1224

e Plaine, or straight wants. d Though he were in danger of death, as I shape that will dreth in the death valley without his shepherd. e Albeit his enemies fight to defraud him, yet God deli- nereth him, & de- clath make liberally with him in despair of them f As was the manner of gra- nt feather. g He fath- not his folli- tion in the plea- dors of this world, but in f feare & fer- uce of God.

the e paths of righteousness for his Na- mes take.

4 Yea, though I should walke through the valley of the e shadow of death, I will feare no evil: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a e table before me in the fight of mine
aduersaries: thou do- est f anoint mine head with oyle, and my
cup runnethouer.

6 Doueles kindenes, & mercie shal follow me all the dayes of
my life, and I shal re- maine a long season in the s houfe of the
Lord.

PSAL. XXIII.

Albeit the Lord God hath made, and genereth all the worlds,
yet towards his chosen people his gracious good- nes death
most abundantly appear, in that among the he will have his
dwelling place. Which thigh it was ap- pointed among the
children of Abraham, yet only this do entre aright into the
Sanitature, which are the true works: part of God, purged from
the sinful filth of this world. 7 Finally he magnifieth Gods
grace for the building of the Temple, to the end he might stir
up all the faithful to the true service of God.

¶ A Psalme of David.

Deut. 10. 24. wh. 18. 21. 1. 2. 10. 27. a He noteth one thigh:
the one that the earth to mine judgement fe- neth above the
waters: & next, that God manaciously prefereth the earth, that
it is not drove- nal with the waters, which naturally are above
it. b Though en- clithion fepa- rate the carnal fede of Ian- hib

from the Gelsle, yet he fiftieth God, b & vne Ian- hib & the ve-
ter Israelite c David deli- neth the buyd- ding up of the Tople,
where- in the glorie of God should appear, and under the figu-
ne of the Te- ple he also propereth for f Spiritual Te- ple,
which is etimal, brean- fe of the pro- men which was made to f
Tl- plices in wro- nt, Psal 10. 24.

a I put not my trust in a- ne or o sclidelo thing. b. That thou
will take a- wait mine one man, which are thy rods.

1 He earth e the Lords, and all that thereins: the worlds and
they that dwell therein.

2 For he hath founded it upon the a feast and established it
upon the floods.

3 Who shal ascende into the mountains of the Lord? and who
shal stand in his holie place?

4 Then he that hath innocent hads, & a pure heart: which hath
not lift up his mind into vanitie, nor swoine deceitfully.

5 He shal receive ablesing fro the Lord, & righteouses fro the
God of his saluacio.

6 This is the b generation of them that seke him, of them that
seke thy face, this is Iaskob. Selah.

7 Lift up your heads ye gates, and be ye lift up ye everlasting
dores, and the King of glorie shal come in.

8 Who is this King of glorie? the Lord, strong and mightie, and the Lord mightie in battel.

9 Lift up your heads, ye gates, and lift up your selues, ye everlasting dores, & the King of glorie shal come in.

10 Who is this King of glorie? the Lord of hostes, he is the King of glorie. Selah.

PSAL. XXV.

The Prophet touched with the consideration of his sin- nes, and also grieved with the cruel malice of his en- emies. 6 Prayseth to God mustle fervently to have his sinnes forgiven. 7 Especially such as he had commit- ted in his yeats. He begometh euerle verest according to the Ebrews letters two or three excepts.

¶ A Psalme of David.

1 V Noo thee, a d Lord, lift I up my foule.

2 My God, I b trust in thee: let me not be

confounded: let not mine enemies reioyce ouer me.

3 b So all that hope in thee, shal not be asha med: but let them be confounded, that trisf- gneffe without caufe.

4 c Shew me thy wates, d Lord, & teache me thy paths.

5 Lead me forthe in thy trueth, and teache me: for thou art the
God of my saluacion: in thee do I trust all the dain.

6 Remember, d Lord, thy tendre mercies, and thy louing
kindenes: for thee haue be- ne for euer.

7 Remember not the e sinnes of my youth, nor my rebellious,
but according to thy kindenes remember thou me, euer for thy
goodnes sake, d Lord.

8 Gracious and righteous is the Lord: the before will he t
teache sinners in the wais.

9 Them that be meke, wil he sguide in iud- gement, and teache
the humble his wais.

10 All the paths of the Lord are mercie & trueth vnto such as
kepe his couenant and his testimonies.

11 For thy b Names sake, d Lord, be merci- ful vnto mine
iniquities, for it is great.

12 What man is he that f tareth the Lord? him wil he teache the
wais that he shal b chnefe.

13 His foule shal dwel at aas, and his fede shal inherite the
land.

14 The m fecret of the Lord is reunited to them, that feare him:
and his couenant to give them vnderstanding.

15 Mine eies are euer toward the Lord: for he wil bring my
fete out of the net.

16 Furne thy face vnto me, and haue mer- ci: vpon me: for I
am desolate and poore.

17 The foliowes of mine heart a are enla- ged: drawe me out of
my troubles.

18 Loke vpon mine affliction & my trauel, and forgive all my
sinnes.

19 Beholde mine e enemies, for thee are ma- ny, and they hate
me with cruel hatred.

20 Kepe my foule, & deliuer me: let me not be confounded,
for I trust in thee.

21 Let b mine: perighetenes and equitie pre- ferue me: for
mine hope is in thee.

22 Deliuer I frael, d God, out of all his trou- bles.

PSAL. XXVI.

1 David oppressed with many injuries, finding no help in the
worlds, called for ande from God: & assured of his integrative

reward Saul, delieth God to be his judge, & to defend his
innocence & finally he maketh mercie of his sacrifice, which
he wil offer for his deliverance, & delieth to be in the captains
of the faithful in the Gregorian of God, while he was banished
by Saul, provid- ing integrative of life, & open praises &
thanksgiving.

¶ *A Psalme of David.*

1 Vdgame, d Lord, for I haue walked in mine innocence: my
trust hath be bene also in the Lord: therefore shal I not slide.

2 Proue me, d Lord, and trye me: examine

Isa 28. 26.

rom 10. 11.

4 Eketine me in f laeth of the premises, that I fwerne me on
my side.

d Confessely, and against all instances

e He confec- feth f his ma- noficle sinnes were the can- de that
his e- nemies did

than perform- ce his, defting that the cause

of the evil may be taken away, to the intent, that f affili-ence
can be

f That is, call them to repen- sment.

g He wil go- nerne & defour them that are truly hidden for
their sin- nes

h And for no- ne other re- spelt.

i Meaning, the member is ve- ry small

i He wil de- reft such f his Spirit to follow the right wais

The shal prof per both in Spiritual and corporeal chge in his
comest continued in his words,

which by he de- clared that he is f provestne of the faith- ful

n My grief is increased be- ceate of mine enemies cruel to

o The greater that his wills about were, & the more that his
enemies increased, the

more oere fete he Gods helps p For as ma- che as I have
behaved my felfe upright.

ly toward me ne enemies, let them be o- we that thou art the
defen- der of my with caufe.

e He feeth so God to be the Judge of his soft caufe, feig there
to no e- quine among men.

my

Dauids request.

Psalmes. Gods care ouer his. 1490/1224

b My very affections & in ward motions of the heart c He
sheweth what Sayed him, & he did not recipence euil for euil d
He declareth that the man not walke in fonglicine be fore God,
that deliue in the companie of vngodile e I wil ferue thee & a
pure affection, and with the god-lie that furrii ce vnto thee. f
Defstroy e me not in & mer-throwe of the wicked. g
Whofcerent hands do exc-cute the mali-cious deni-fes of their
heures h Lam-perfce-med from mine enemies by & power of
God, and therefore wil praife him openly.

a Becunle he I was aforesaid of good fuccefe in all his dan-
gers, and that his fatuation was forely laid vp I God, he feared
not the tyrfate of his enemies b That God wil deliune me, &
quie my faith & vihu-rie c The toffe of connerie, wife shall
worldly commodities groue me: nor so respect of this one chig,
that I may not praife thy Na-me in the mot des of the
Cogregation

d Dauld afore-ed him felfe by the fpirit of prophecie that he
fholde overcome his enemies and ferue God in his Tabernacle.

e He grono-deth vph Gods promes & she-weth this he is in
dwelling de thier his ch mandament.

my b reines, and mine heart.

For thy c louing kindenes is before mine eyes: therefore haue I
walked in thy trueh.

4 I haue not a hanted with vaine perfones, nether kept copanie
with the disfemblers.

5 I haue hated the affemblie of the euil, & haue not companied
with the wicked.

6 I wil e waft mine hands in innocencie, & Lord, and compaffe
thine altar,

7 That I maue declare with the voice of thanksfguing, and fet
forthe all thy won-derous workes.

8 O Lord, I haue loued the habitation of thine houfe, and the
place where thine ho-nour dwelleth.

9 Gather not my foule with the finners, nor my life with the
bloodie men:

10 In whose hands is wreckednes, and their right hand is ful of
bribes.

11 But I wil walke in mine innocecie: rede-me me therefore,
and be merciful vnto me.

12 My fote ftandeth in b vprightnes: I wil praife thee, & Lord,
in the Congregations.

PSAL. XXVII.

1 Dauld maketh the psalme being delivered from great peril, as appeareth by the praifes and thanksfguing annexed: 2 Wherein we may fe the confiant faith of Dauld against the affaltee of all his enemies, 3 And as fe the end wherefore he defireth to live and to be deliue red, truly to worship God in his Congregation.

¶ A Psalme of Dauld.

1 He Lord is my a light and my falua-tion, whome fhal I feare: the Lord is the ftrengh of my life, of whome fhal I be afraid?

2 When the wicked, cum mine enemies and my foes came vpon me to eat vp my fleft they flumbled and fel.

3 Thogh an hofte pitched against me, mine heart fholde not be afraid: thogh warre be raifed against me, I wil truft in b this.

4 One thing haue I defired of the Lord, that I wil require, even that I may dwel in the houfe of the Lord all the dayes of my life, to beholde the beautie of the Lord, & to vifite his Temple.

5 For in the time of trouble he fhal hide me in his Tabernacle: in the fecret place of his paullion fhal he hide me, & fet me vp vpon a rocke.

6 And now fhal he lift vp mine head a-boue mine enemies roild about me: ther-fore wil I offer in his Tabernacle facili-ces of ioye: I wil fing and praife the Lord.

7 Hearken vnto my voice, & Lord, when I crye: haue mercie
also vpon me and heare me.

8 When thou faide it, c Seke ye my face, mine heart answered
vnto thee, O Lord, I wil feke thy face.

9 Hide not therefore thy face from me, nor caft thy feruant
awaie in difpleafure: thou haft bene my fuccour: leaue me not,
ne-

ther forfake me, & God of my faluation.

10 Thogh my father and my mother fholde forfake me, yet the
Lord wil ga-ther me vp.

11 Teache me thy waie, & Lord, and lead-me in a right path,
becaufe of mine ene-mies.

12 Giue me not vnto the a luft of mine ad-uerfaries: for there
are falfe witneffes rifé vp against me, & fuche asfpeake
cruelly.

13 I fholde haue faunted, except I had beleued to fee the
goodnes of the b Lord in the land of the liuing.

14 Hope in the Lord: be ftrong, & he fhall comfort thine heart,
& truft in the Lord.

PSAL. XXVIII.

1 Being in great feare & beauties of heart to fe God de-henred
by the wicked he defireth to be rid of them. 2 And cryeth fir
vongence against them, & as length affureth him felfe, that
God he the heard be praier. 3 Unto whife tuition he
commendeth all the faithful.

¶ A Psalme of Dauld.

1 Vnto thee, & Lord, do I crye: & my ftrengh, be not deafe
toward me, left, if thou anfwere me not, I be alike thum that go
downe into the pit.

2 Heare the voice of my petitions, when I crye vnto thee, when
I holde vp mine hands toward thine b holy Oracle.

3 Drive me not awaie with the wicked, and with the workers
of iniquite: which fpeake friendly to their neighbours, when
malice is in their hearts.

4 Reward them according to their dedes, and according to the
wickednes of their inuentions: recompense thum after the
worke of their hands: reder them their re-warde.

5 For their regard not the works of § Lord, nor the operation of
his hands: therefore c breake them downe, & buylde the not
vp. 6 Praifed be the Lord, for he hath heard the voice of my
petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was hel-ped: therefore mine heart shal reioyce, & with my song wil I praise him.

8 The Lord is their strength, and he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inhei-ritage: fede them also, & exalt the for euer. PSAL. XXIX

1 The Prophet exhorteth the princes and rulers of the world, (which for the most parte thinke there is no God.) 2 At the least to feare him for the thunders & tempestes, for feare whereof all creatures tremble. 3 And though thereby God throtoueth sinners yet is he alwaies merciful to his, & moueth the thereby to praise his Name.

¶ A Psalme of Dauid.

1 Giue vnto the Lord, ye fathers of the mightie: giue vnto the Lord glorie and strength.

2 He maketh fieth Gods loue son arde his, which fathers pasteth the most tender loue of fathers tow arde their children. 3 But either pacifie their wrath, or benedict their rage.

4 In this present life here I ore, as 2fa 1st, it is the exhortish him self to depend in the Lord, for he owne failed in his promises.

a He emureth him, if he as a dead man, till God thee his favour
toward him, and grice him his pen-tion. b He vfoil this
outward means to hel-pe & weakness of his faith: for in f place
was the Arde, and there God promised as shew e the re-hem of
his fa-nour. c Defstroy not the good with the had. d He that peal
eth in refpect of Gods glo-ric, & not for his owne em-fe, being
affa-red, that God wolde penith the perfectors of his Church. e
Let them be vnterly def-troyed, as fha-lath 1.4 f Becaufe he
felt the affuel-ce of Gods help in his heart, his man the was
ope-ned to fing his praifes g Meaning, his fuldiers, who were
in mea-nes, by whome God declared his power.

a He exhor-teth f provide tyrants to fol-ble the felnes under
Gods hand and not to be infirmour to brete beafte & divine
crea-cures

Oo.iiii.

Godspower.

Psalmes.

A prayer of the faithful 6/1224

b The thunder clappes, that are heard out of g clouds, light to
make the wicked to treble for ten re of God's an- ger. 4 That is,
the thunderbolte breaketh the more strong trees, and shall men
thanks their power to be able to re- fill God. d Called also
Hermion e In confetti g lightnings to those & glyde e In

places most defolate, where as re- ment there is no pretence of
God. g For feare ma keth them to can their cal- ues. h Maketh
the trees here, or perceeth g most severe places i Thogh g we
had are nohig moved w the- fulghs, ye g faithful praife God h
To moderat g rage of the tempeh & wa- ters, that they destroy
occaill.

2 Sam. 7.2. a After that Absalom had polluted it w moths
filibus forutention: b He condemneth them of great ingradi-
rede, which do not praise God for his benefi- ces e restored fsh
y rebellion of Absalom d Meaning g be escaped death mohe
naroely e The worde signifieth the, y have recei- ned mercie &
thew mercie berally vnto others f Before his Tabernacle Psal.
1.4.1. Psal. 3.4.7. 2 Cor. 4.17. g I put to mis- the confide in my
one state, at let 16. 2 Ch. 21.14. h I thoght y hadeth afshil-
fhed me in 2 the mohe in rally. j After that y had meanteth that
the dead are not prefeable to the Congregation of the Lord here
in earth: there for the wode line to praise his Name, which is
the end of more creation.

2 Giue vnto the Lord glorie due vnto his Name:woi fhp the
Lord in the glorious Sanctuarie.

3 The b voice of the Lord is vpon the wa- ters:the God of
glorie maketh it to thid- der:the Lord is vpon the great waters.

4 The voice of the Lord is mightie: the voice of the Lord is
glorious.

5 The c voice of the Lord breaketh the ce- dres:yea, the Lord breaketh the cedres of Lebanon.

6 He maketh the also to leape like a cafe: Lebanon also and d Shiron like a yong vnicorne.

7 The voice of the Lord deuideth the sfa- mes of fyre.

8 The voice of the Lord maketh the wil- dernes to tremble: the Lord maketh the wildernes of f Kadeth to tremble.

9 The voice of the Lord maketh the hinders to s calue, & h difcoureth the forests: the- refore in his i Temple doeth euerie man speake of his glorie.

10 The Lord fitteeth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord shal giue ftrégth vnto his peo- ple: y Lord shal bleffe his people w peace.

P S A L. X X X.

1 When David was delivered from great danger, he rendered thanks to God, exhorting others to do the like, and to learn by his example, that God is rather meri- ful then severe and vigorous towards his children. 2 And also that the fall from prosperity to aduefite usud ten. 3 This done, he returned to prayer, promising to praise God for euer.

4 A Psalme of song of the dedication of the bhofs of David.

1 Will magnifie thee, o Lord : h for thou haft exalted me, and
haft not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou haft c restored
me.

3 O Lord, thou haft broght vp my d foule out of the graue:
thou haft reniued me fro them that go downe into the pit.

4 Sing praises vnto the Lord, ye his Saints, and giue thanks f
before the remembr- ace of his Holines.

5 For he endureth but a while in his angre: due in his fauour is
life: weping maie abide at euening, but ioye cometh in the
morning.

6 And in my s prosperitie I faid, I shal neuer be moued.

7 For thou Lord of thy goodnes hadeft made my h mountaine
to stand strong: but y dideft hide thy face, and I was troubled.

8 Then cryed I vnto thee, o Lord, and pray- ed to my Lord.

9 What profit is there in my blood, whe I go downe to y pit:
shal the doth g giue thakes vnto thee : or shal it declose thy
trueeth

i After that y hadeth wioldrawn thun helpe. I felt my miserie h
David meanteth that the dead are not prefeable to the

Congregation of the Lord here in earth: therefore he wode line
to praise his Name, which is the end of more creation.

10 Heare, o Lord, and haue mercie vpon me: Lord, be thou
mine helper.

11 Thou haft turned my mourning into ioye: thou haft loofed
my facke & girded me with gladnes.

12 Therefore shal my i tongue praise thee and not cease: o
Lord my God, I wil gi- ue thanks vnto thee for euer.

P S A L. XXXI.

1 David delivered from some great digter, first rehear- ith what
meditation he had by the power of faith, when death was
before his eies, his anemic being ready to take him. 2 Then he
affirmeth that the fauour of God is always reable to these that
feare him so Final ly he exhorteth all the faithful to trust in
God and to loue him, because he preferueth and friegtheth
them, as they may fe by his example.

3 To him that excelieth. A Psalme of David.

4 N a thee, o Lord, haue I put my trust: let me neuer be
confounded: deliuer me in thy a righteous.

5 Bowe downe thine ease to me: make haste to deliuer me: be
vnto me a strong rocke, cy an houfe of defence to faue me.

6 For thou art my rocke and my fosters: therefore for thy
Names sake direct me & guide me.

7 Drawe me out of the snare, that they have laid privily for
me: for thou art my strength.

8 Into thine hand I commend my spirit: for thou hast
redeemed me, O Lord God of truth.

9 I have hated them that give them felicitie to deceitful vanities:
for I do trust in the Lord.

10 I will be glad and rejoice in thy mercie: for thou hast freed
my trouble: thou hast known my foulness and adversities,

11 And thou hast not shamed me before the had of y enemies, but
hast freed my face from shame.

12 Have mercie upon me, O Lord: for I am in trouble: mine
eye, my foulness & my sin are consumed with grief.

13 For my life is wasted with heaviness, and my years with
mourning: my strength faileth for my paine, & my bones are
consumed.

14 I was a reproach among all mine enemies, but specially
among my neighbours: and a feare to mine acquaintance, who
were feigning me in the streete, fled from me.

15 I am forgotten, as a dead man out of minde: I am like a broken vessel.

16 For I haue heard the railing of i great men: feare was on euerie fide, while they confpired together against me, or consul- ted to take my life.

17 But I trusted in thee, o Lord: I faid, h Thou art my God.

18 My i times are in thine hand: deliuer me from the hand of mine enemies, and from them that perfecute the.

1 Because thou haft preferred me, y my 100- gue fluide praife thee, I wil not be commodeful of my deuen.

a For the God declureth him felf softe, whf he preferueth his according as he haste promifed.

b Preferne me from the craf- ter comfete & faithli prafe- fe of mine enemies

c He defireth God not onely to take care for him in this life, but that his foule may he fused aiver this life

d This affi-ftig ight to be in all Gods chil- dren, to hate whatisseurs

thing is not grouded vph a fore trust in God, as decei- ful and vaine. e Laugents fig mifeni coforti as dreames to row and peril.

f Meaning, that his furew and torment had continued a great
while. g Mine con- mies had din- wen all of to their parte a-
gainf me, euf my chief friends

h They were afraed to them: me aue token of frend flop

i They y were in miterine, condemned me as a wicked doer.

j I had this refirmance of confcience, y thou weldre defend
mine innocence.

k What foester changes come, thou yearneth them by thy
proudduce.

6. Make

Mans blesednes.

Pfalmes. Gods prouidence. 24B7/1224

In Let death destroy them, to the scene then may hurt no cure.
The trea- ter of Gods merce are al- ways laid up a store for the
child, al- bert at all times that do not enjoy them. "As to the fo-
cees of thy fire That is, in a place where that is, I have my
stature, & he had safely from the one- mer pride of Manning,
there was no cure, so strong to preserve it, at a defence of
Gods law. And so by my rafines & infidels, the de- fered I to
have been forfeited "Or, ye the rule has written Be conflate in
your voca- tion, and God will confirm you with his- soul
strength Pfal III II a Concerning the fire remi- sion of sinnes,

which is the chief, a purse of our faith To be misled by faith,
is to have our sinnes freely remitted, and to be reputed with,
from a, f Between hope and despair Neither by silence nor
crying food I ease signify, to be before the sinner be reconcited
to God, he foiled a perpetual torment He sheweth that
as Gods merce is the omite cause of forgiveness of sinnes, so
the manes thereof are representation and confession, which
proceede of faith When necessity cause him to take to thee for
helps, his m, f. To wit, the waters and great dangers David prometh
to make the rest of Gods children partakers of a
business, which he felt, & that he will diligely take and take
care to direct them to the wise of fallation. If men can rule
brute beasts, think that God will not bridle and taine their rage

16 Make thy face to shine vpon thy seruánt, & saue me through
thy mercie.

17 Let me not be confounded, & Lord: for I haue called vpon
thee: let the wicked be put to confusion, & to silence in y
graue.

18 Let the lying hipres be made dumme, which cruelly,
proudly & spitefully speake against the righteous.

19 How great is thy goodnes, which thou hast laied vp for
them, that feare thee: & done to them, that trust in thee, even
before the sonnes of men!

20 Thou doest hide them" priuely in thy presence from the pride of men: thou ke- peest them secretly in thy Tabernacle fro the stife of tongues.

21 Blessed be the Lord: for he hathe shwed hi: maintious kindenes towarde me in a strong erue.

22 Thogh I said in mine a haste, I am cast out of thy sight, yet y Leardest the voyce of my praier, when I cryed vnto thee.

23 Loue ye the Lord all his Saints: for the Lord preserueeth the faithful, and rewar- deth abundantly the proude doer.

24 All ye that trust in the Lord, be strong, and he shal establish your heart.

P 2 A L. XXXII.

25 David punished with grievous sickness for his sinnes, counteth them blessed, to whom God deeth not impute their transgressions. And after that he had confessed his sinnes and obtained pardon, & He exhorteth the wise- had men to lose godly, & And the good to reveyce.

26 A Psalme of David to give instruction.

27 Blessed is the whose wickednes is for- guen, & whose sinne is couered.

28 Blessed is the man, vnto whom the Lord imputeth not iniquitie, & in whose spirit there is no guile.

29 When I heide my tongue, my bones consumed, & when I roared all the day,

30 (For thine had is heaue vpon me, daie & night: & my moisture is turned into the drought of summer. Selah)

31 The I acknowledged my sinne vnto thee, nether hid I mine iniquitie: for I thought, I wil confesse against my self my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

32 Therefore shal euerie one, that is godlie, make his praise vnto thee in a time, when thou mauest be founde: surely in the flood of great waters & they shal not come nere him.

33 Thou art my secret place: thou prefe- uest me from trouble: thou compassist me about with joyful deluuerance. Selah.

34 I wil instruct thee, & teache thee in the way, that thou shalt go, & I wil guide thee with mine eye.

35 Be ye not like an horse, & like a mule, which vnde stand not: whose mouthes diligely lake and take care to direct them to the wise of fal- vation. If men can rule brute beasts, think that God will not bridle and taine their rage

thou doest binde with bit and bridel, lest they come nere thee.

36 Many sorowes shal come to the wicked: but he, that trusteth in the Lord, mercie shal compasse him.

37 Be glad ye righteous, & reioyce in the Lord, and be joyful all ye, that are vpright in heart.

PSAL. XXXIII.

38 He exhorteth good men to praise God for that he hath not only created all things, and by his prouidence go- wereth the same, but also a faithful in his promise, to He vnderstandeth many hears, and siavereth the counsel of the wicked, to do that as man can be prefer- ued by any creature or mans strength but they, that put their confidence in his mercie, shall be preserved fro all aduersities.

39 Reioyce in the Lord, & ye righteous: for it & becometh vpright men to be thistakeful.

40 Praise y Lord with harpe: sing vnto him with viole & instrument of ten strings.

41 Sing vnto him a new song: sing chereful- ly with a loude voyce.

42 For the word of the Lord is righteous, and all his works are faithful.

43 He & loueth righteouses & judgement: the earth is full of the goodnes of y Lord.

44 By the worde of the Lord were the hea- uens made, and all the hoste of them by the breath of his mouth.

45 He & gathereth the waters of the sea to- gether as vpon an heape, and laieth vp the depths in his treasures.

46 Let all the earth feare the Lord: let all the that dwel in the worde, feare him.

47 For he spake, & it was done: he comman- ded, and it stode.

48 The Lord breaketh the counsel of the heathen, & bringeth to noght the deuises of the people.

49 The counsel of the Lord shal stand for euer, & the thoghts of his heart through out all ages.

50 Blessed is that nacion, whose God is the Lord: even the people, that he hath chosen for his inheritance.

51 The Lord loketh downe from heauen, & beholdeth all the children of men.

52 From the habitacion of his dwelling he beholdeth all then, that dwel in the earth.

53 He & factioneth their hearts euerie one, & vnde standeth all their workses.

54 The King is not saued by the multi- tude of an hoste, nether is the mightre ma delivered by great strength.

55 A horse is a vaine helpe, and shal not de- luer anue by his great strength.

56 Beholde, & the eye of the Lord is vpon them that feare him, & vpon them, that trust in his mercie,

57 I If Kings and the mightle of the worde can not be saved by worde: he means, but only by Gods prouidence, what trust others to trust in that issue not like a cause? in God sheweth that towarde his of his mercie, which may by no means is able to compass.

Pp. i.

8 He sheweth that peace & vp of chief es in the holor God is y trust of faith.

9 It is the domie of the godlie to set forth y prai- ces of God for his mercie & power shewed towarde the b To sing on instrument was a purse of the ceremonial service of the Triple, which doeth no more appreciate un- to us, than the services, etan- ting & y phar. e That is con- sel or coman- dement in go- wering the worde d That is, the sfect & exo- cision

e However y worde out- geth of Gods works, yet he do, shall chigs according to a tion & merce. f By the crea- tion of y hea- unt & hea- nful uranmés, with the go- thering also of the waters he fesseth for the the power of God, that all creatures might feare him

g No counse y no counse g y man, a y man, a y man, a y man,
a y man, a y man, a y man, a y man, a y man, a y man, a y
man, a y man, a y man, a y man, a y man, a y man, a y man, a
y man, a y man, a y man, a y man, a

g He proveth that all things are governed by Gods pro- uidence
& not by fortune & Thet ore he knoweth their wicked merc-

The fafette of the godly. Pfalmes.

Dauids complains 8/1224

n Thus he spea beth in y name of the thale. Chs: th which on: y
depend of God's paf- chance.

19 To deliuer their foules from death, and to preferue them in
famine.

20 Out foule wa: teth for the Lord: for he is out helpe and our
shield.

21 Surely out heart fhall reioyce in him, be- cause we truften in
his holie Name.

22 Let thy mercie, & Lord, be vpon vs, as we truften in thee.

PSAL. XXXV.

1 After Dauid had afiaged Achish, according as it is wri- ten
on the 2 Sam 21:1, whome in the title he calleth Ahmyleth

(which was a general name to all the Kings of the Philistines)
he praifeth God for his deli- uerance. 2 Trowaking all others
by his example to truſt in God as feare & ferue him: 3 Who
defendeth the godlie with his Angels, 4 And utterly defreyeeth
the wicked in their times.

4 A Pfalme of Dauid, when he changed his beha- niour before
Ahmileth, who drove him a ware, & he departed.

a the premi- feth neuer to become veni- delul of Gods great
benofite for his deliuer ance b That y are beaten ounce with the
repr- rence of their ounce with c Which I ef- ceemed for the
fingers wha- rele I was. d Then thalbe holde to flee to thee for
the cour, whf that fhall fe thy mercies to- nude me e Thoyl
Gods power be fuf- hyzen to go- werne vs, yet for mans inde-
mate he ap- peareeth his Angels to wat- che ouer vs f The
godle by their pac- cee obedice ple more then that, which ra-
nine & fpole. g If this a- lode the laft royal. h That is the true
religii & worthup of God 1 Pet. 3,20. i being all me naturally
de- fire felicitie, he wondereth why that call them felves u
illingly into mifere k The angre of God deeth not onely de-
fierce the wie hed, but allo a- bothfeth their name for, ouer

1 When they feme to be fo allowed vp & affeifence, the God is
at hld to deliuer them:

I Wil 2 alwaie giut thanks vnto the Lord: his praife fhallbe in
my mouth continually.

My foule fhall glorie in the Lord: the 3 huf- ble fhall heare it,
and be glad.

Praise ye the Lord with me, and let vs magnifie his Name
together.

I foght the Lord, and he heard me: yea, he deliuered me out of
all my 4 feare.

They 5 fhall loke vnto him, and runne to him: and their faces
fhall not be afhamed, feying.

6 This poore man cryed, & the Lord heard him, and faued him
out of all his troubles.

7 The 8 Angel of the Lord pitcheth rounde about them, that
feare him, and deliuereth them.

8 Taife ye & fe, how gracious the Lord is: bleffed is the man
that trueth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them
that feare him.

10 The 11 Lyons do lacke and fuffer hungre, but they, which
feke the Lord, fhall want nothing that is good.

11 Come children, hearken vnto me: I wil teache you the 12
feare of the Lord.

13 What man is his, that defieth life, and loueth long daree for
to 14 fe good?

15 Kepe thy tongue fi om euil, and thy lip- pes, that they
fpeake no guile.

16 Efehew euil and do good: feke peace & followe after it.

17 The eyes of the Lord are vpon the righ- teous, & his cares
are open vnto their crye.

18 But the 19 face of the Lord is againft them that do euil, to
cut of their remembrance from the earth.

19 The righteous crye, and the Lord heareth them, and
deliuereth them out of all their troubles.

18 The Lord is nere vnto them that are of a 20 contrite heart,
and wil faue fuchte as be afflicted in fpirit.

19 Great are the troubles of the righteous:

but y Lord deliuereth him out of the all.

20 m He kepeth all his bones: not one of them is broken.

21 B a malice fhall flay the 2 wicked: & then that hate the
righteous, fhall perish.

22 The Lord 3 redemeth the foules of his feruants: & none, y
truft in him, fhall perish.

PSAL. XXXV.

1 So long as Sa: I was ename to Daud, all that had ame
autorise under him to flatter their King (as u the course of the
world) did alfe moffe cruelly perfecute Daud againft whome
he praeth God to pleade & to auenge his caufe, 2 That they
may be taken in their nets & fearen, which they laced for him,
that he conce- cee may be declared, 3 And thus the innocent,
which taketh parte with him, mane reioyce & praife the Na-
me of the Lord, that thun deliuereth his feruils 4 And fo he
promifeth to fpeake for the the ruffice of the Lord, & to
magnifie his Name all the days of his life.

A Pfalme of Daud.

1 Pleade thou my 2 caufe, & Lord, with them that fferue with
me: fight thou againft them, that fight againft me.

2 Lave hand vpon the shield and buckler, and ftand vp for
mine helpe.

3 Bring out alfo the fpeare and ftoppe the waie againft them,
that perfecute me: fare vnto my 4 foule, I am thy faluacion.

4 Let the be confounded & put to fname, that feke after my
foule: let them be tur- ned backe, and broght to confusion, that
imagine mine hunt.

5 Let them be as chaffe before the winde, and let the Angel of
the Lord 6 feater them.

6 Let their waie be darke & flipperie: & let the Angel of the
Lord perfecute them.

7 For 7 without caufe they haue hid the pit and their net for
me: without caufe haue they digged a pit for my foule.

8 Let destruction come vpon 9 him at vn- wares, & let his net,
that he hathe laied pri- uelly, take him: let him fall vnto the
fame destruction.

9 The my foule fhalbe ioryful in the Lord: it fhal reioyce in his
faluacion.

10 All my 11 bones fhal fare, Lord, who is li- ke vnto thee,
which deliuereth the poore from him, that is to ftrong for him!
yea, the poore and him that is in miferie, from him that
fpoileth him!

11 Cruel wimeffes did life vp: they afked of me things that I
knewe not.

12 They rewarded me euil for good, to a haue fpoiled my
foule.

13 Yet I, when they were fiche, I was clothed with a facke: I
humbled my foule with faf- zing: and my peaire was turned
vpon my bofome.

14 I behaued my felfe as to my friend, or as to my brothe: I
humbled my felfe, mour- ning as one that bewaileth his
mother.

15 But in mine 16 aduerficie they reioyced, & gathered them
felves together: the ab-

m And as Christ faith, all the heeres of his head 7 Their wie-
led unrepris- fe fhall tume to their owne destruction 8 For when
they feme to be overcome with great di- gers & death is felf,
then God thaweth him felf their redemer

PSAL. XXXV. A the defiieth God to under- take his caufe
againft them that did perfec- ute him and fclunder him b Albert
God can with his breath deferoy all his ename- re, ye y holle
God attribu- reth vnto him thefe outward warpons to af- fare
vs of his feare power c Afier me againft thefe trotetifle, that
thou are y cu- tor of my fal- uacion 6 Smet them with the fpirit
of godliere that their en- treprifes may be foolish, & they
receme mife rewarde, e Shewing y me may not call God to be
a reemger, but onely for his glorie, & whf our caufe is mife

f When he promifeth to him felfe pea- ce

g Which he prepared a- gainft the chil- dren of God- h he
attribu- teth his deli- uerance onely to God, pris- fing him ther-
fore boehe as foule & body I that wolde our faffre me to purge
my felf

h To haue ta- ken from me all comfort & broght me in to
difpate I I prayed for them with in n are affeith, as I wolde ha-
ne done for my felfe, not declared mine affeition with bowing
down mine head m When they few me ready to flip and as one
that hal- ted for safe- mize

secta

*Wherein the wicked reioyce. Pfalmes. The
wicked's prosperity*

n. With their railing words o. The words signify each ca- ker
meaning that the proud courteers at their deity feasts, shall,
rally, and con- spire his death

p. In token of contempt and mocking. Or, cliffs of the
condemnation may him suffer others to their mish. q. This
reioy- ced as though they had now said David o- nerthrown.

r. It is the in- fice of God to gain to the op- prefers affi- dit &
tornish, & to & supres- ted, and end relief, Thal- ted.

f. Because we have that, & we fight for, being he is ne-
droyed. g. That is, at once, whether never so manic or mightie.

h. This prayer shall always be recited a- gainthmen, &
perceive the faithful.

i. That at least favour my right, though they have no able to help me.

j. He exhorteth & Church to praise God for the defiance of his servant, & for the detestable of his education.

a. The endably by his detest, that some pulberth forward & reprober his wickedness to wickedness, albeit he go about to court his impetuousness. b. Though all other detest his vile fineness, yet he himself forth at not. c. The reprober, but more at hold some detest, and put not difference between good and evil. d. By detest, being at large the nature of the reprobes,

jects assembled them felues against me, & I knew not: their tare & me & ceased not, With the false scoffers at & bankers, gnafting their teeth against me.

17 Lord, how long wilt thou behold this deliver my foul from their tumult, even my defolate foul from the lions.

18 do will I give thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vainly rejoice over me, neither let them wink with the eye, that hate me without a cause.

20 For they speak not as friends: but they imagine deceitful words against the 'quiet of the land.

21 And they gaped on me with their mouths, saying, Aha, aha, & our eye hath seen thee.

22 Thou hast seen it, & Lord: keep not thine eye: be not farce from me, & Lord.

23 Arise and wake to my judgment, even to my cause, my God, and my Lord.

24 Judge me, & Lord my God, according to thy righteousness, and let them not rejoice over me.

25 Let them not say in their hearts, & O our foul rejoicing: neither let them say, We have devoured him.

26 Let them be confounded, and put to shame & together, that rejoice at mine hurt: let them be clothed & with confusion and shame, that lift up their heels against me.

27 But let them be joyful & glad, & that love my righteousness yea, let them say always. Let the Lord be magnified, which loveth them & prospereth of his servant.

28 And my tongue shall utter thy righteousness, & thy praise ever day.

PSAL. XXXVI.

1 The Prophet griesnuffly Vexed by the wicked, death complained of their malicious wickedness. 6 Then he turneth to

cfofder the unfeakable goodness of God towards all creatures. 7 But fpecuilly towards his children, that by the faith thereof he may be comforted & affured of his defiance by this ordinance course of Gods works. 8 When in the end defrayeth the wicked & faneth the tuft.

9 To him that excelleth. A Psalm of David, the servant of the Lord.

10 When Ickednes faith to & wicked me, & euen in mine heart, that there is no feare of God before his eyes.

11 For he & flattereth him self in his owne eyes, while his iniquitie is found worthe to be hated.

12 The wordes of his mouth are iniquitie and & deceite: he hath left of to vnderstand & to do good.

13 He & imagineth mischief vpon his bed: he fetteth him selfe vpon a ware, that a not good & doeth not abhorre evil.

14 & admonitheth the godle to be sure of these woes.

5 Thy & mercie, & Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.

6 Thy righteousness is like the "mightie mountaines: thy iudgements are like a great & deepe: thou, Lord, doest faue man and beast.

7 How excellent is thy mercie, & God therefore the children of men trust vnder the shadowe of thy wings.

8 Thy fhall be & fatisfied with the fatnes of thine houle, & thou fhalt grue them drinke out of the ruier of thy pleasures.

9 For with thee is the well of life, & in thy light fhall we see light.

10 Extend thy louing kindenes vnto them that knowe thee, and thy righteousness vnto them that are vp right in heart.

11 Let not the & fote of pride come against me, and let not the hand of the wicked moue me.

12 & There they are fallen that worke iniquitie: they are cast downe, and fhall not be able to rise.

PSAL. XXXVII.

1 This Psalm contemeth exhortation & conflation for the wake, that are grued as the profferite of the wicked, & the affliction of the godle. 7 For him proffereth ffeuer the wicked do fine for the time, he deeth affirme their felicity to be vane and transtore, because they are not in the favour of God, but in the end they are defrayed as his enemies. 11 And him miserably that the righteous femeth to line in the worke yet his end is peace, & he is in the favour of God, he is deliured from the wicked & preferred.

A Pfalme of David.

1 F Reate not & thy self because of the wicked men, nether be enuiou for the euil doers.

2 For they fhal foone be & cut downe like praffe, and fhal wither as the grene herbe.

3 & Truft thou in the Lord & do good: dwe in the land, & thou fhalt be fed affuredly.

4 And delire thy self in the Lord, and he fhal giue thee thine hearts defire.

5 & Commit thy way vnto the Lord, and truft in him, and he fhal bring it to paffe.

6 And he fhal bring forthc thy righteous- nes as the light, & thy & iudgement as the noone daye.

7 Waite pacrently vpon the Lord & hope in him: freat not thy self for him & which proffereth in his waye: nor for the ma that bringeth his unreprifes to paffe.

8 Ceaf: from angre, & leaue of wrath: freat not thy selfe & alfo to do evil.

9 For euil doers fhalbe cut of, and they that waite vpon the Lord, they fhal inhe- rite the land.

10 b. Therefore yet a little while, and the God wil eluate our
cafe and reftore vs to our right. f When God felfeth the wicked
to proffer, it femeth to the feth that he femeth their doing. g.
Meaning, except he moderate his cffeftis, he fhall be led to do
in thy do. h. He corredeeth the impetence of our nature, which
can not abide till the felues of Gods time be come.

Pp.ii.

Theiust not forfaken.

Psalmes.

Daud fore affliction 1224

Mau 1. The godle are affured the power and crude of the
wicked that not premail a- gainst them, but fell on their own
neckes, other- fore right pa- ciently to aho- de Gods time, & in
the man- ne while be- walie their fin nes, & after up their
teares as a feerefion of their obedien- ce For thei are daily fed
as & Maues fro hea non, & haue fuf fucum, when y wicked
haue neuer ynough, but euer higre God know- eth what dan-
gers hang ouer his, & by whar meance to de- liure them For
God will give them of- red mondes, & that & shal- be
neceffare. They shaf vanish awrye fuddenly, for they are fed
for the date of flaughers. God is fur- nifeth him with his blef-
fing, that he is able to helpe others. God profe- reeth the faith-
ful, because they walte in his wears with an upright co-
factors. When God doeth exerci- fe his faith & diners tenu-

ions. Though the hat man de- ye Gods blef- fing are cten- ded
to his po- ferline, and though God fuf for some note man to
lacke temporal bene fires, yet he re- chpfleth him with fpemal
creafures. They shaf continually be prefamed un- der Gods
wings, and ha- ue at feath in- warde reft. That's the potnes are
re- quired of the faithful, that their talke be godlie, & Gues
Lou be to their heart, & that their life be upright in the

wicked shal not appeare, and thou shalt lo- ke after his place,
and he shal not be funde.

But* mecke men shal poffeffe the earth, and shal haue their
deli te in the multitu- de of peace.

The wicked practifeh againft the iuft, and gnafteh his teeth
againft him.

But the Lord shal laugh him to fcarne: for hefeeth, that his
daye is coming.

The wicked haue drawne their fworde, and haue bent their
bowe, to caft downe the poore and nedie, and to flay fuche as
be of vpright conuerfation.

But their fworde shal entre into their owne heart, & their
bowes shal be broken.

A small thing vnto the iuft man is bet- ter, then great riches to
the wicked and migheie.

For the armes of the wicked shalbe broken: but the Lord
upholdeth the iust men.

The Lord knoweth y dayes of vpright men, and their
inheritance shalbe perpetual.

They shal not be confounded in the perilous time, and in the
dayes of famine they shal haue ynough.

But the wicked shal perish, and the enemies of the Lord
shalbe consumed as the fat of lambes: even with the smoke
shal they consume away.

The wicked borroweth and payeth not again: but the righteous
is merciful, and * giueh.

For fuche as be blessed of God, shal inherit the land, & they
that be cursed of him, shalbe cut of.

The paths of man are directed by the Lord: for he loveth his
waye.

Thoghe fall, he shal not be caught of: for the Lord putteth vnder
his hand.

I haue beneyong and am olde: yet I faw neuer the righteous
forfaken, not his fe- de begging bread.

But he is euer merciful and lendeth, and his fede enroyeth the
blefing.

Flee from euil and do good, and dwel for euer.

For the Lord loueth iudgement, & for- faketh not his Saints:
they shalbe prefer- ued for euermore: but the fede of the wic-
ked shalbe cut of.

The righteous me shal inherit the land, and dwel therein for
euer.

The mouth of the righteous wil fpea- ke of wifdome, and his
tongue wil talke of iudgement.

For the Law of his God is in his heart, & his feppes shal not
flide.

The wicked watcheth the righteous, and feketh to flay him.

But y Lord wil not leaue him in his hād, not condemne him,
when he is y iudged.

Though it be fometime fo expedient both for Gods gloace wil
approne their cause, & reuenge their wrong.

Waite thou on the Lord, and kepe his waye, & he shal exalt
thee, that thou shalt inherit the lād: when the wicked men shal
perifh, thou shalt fe.

I haue fene the wicked ftrong, & fprea- ding him felf like a
grene baye tre.

Yet he pafed away, and lo, he was gone, and I foght him, but he colde not be founde.

Marke the vpriht man, and beholde the iuft: for the end of that man is peace.

But the tranfgreffours shalbe deftroyed together, and the end of the wicked shal- be cut of.

But the faluation of the righteous me shalbe of the Lord: the shalbe their ftrength in the time of trouble.

For the Lord shal helpe them, and deli- uer them: he shal deliuer them from the wicked, and shal faue them, becaufe they truſt in him.

PSAL. XXXVIII.

Daud lying ficke of fume gruenou difeafe, acknowl- geth him ſelf to be chaſtified of the Lord for his fumes, & therefore praieth God to vurne away hu wrath.

He uttereth the greatnes of hu grief by manne wo- des & circumſtances, as wounded with the arrows of Gods ſee, forfaken of hu friends, euil intreated of hu en- times. But in the end with firms confidance he com- mundeſt hu cauſe to God, & hopeſt for fhodie helpe at hu haed.

A Psalme of Daud for remembrance. Lord, rebuke me not in
thine an- gre, nether chaftife me in thy wrath.

For thine arrows haue light vpon me, and thine hand lyeh vpon
me.

There vnothing founde in my felth, be- caife of thine angre:
nether is there reft in my bones becaufe of my finne.

For mine in: quities are gone ouer mi- ne head, & as a
weightie burden they are to heaue for me.

My woundes are putrified, and corrupt becaufe of my
fooliftnes.

I am bowed, and croked very fore: I go inourning all the daye.

For my reines are ful of burning, & the- re a nothing founde in
my felth.

I am weakened and fore broken: I ro- are for the verie grief of
mine heart.

Lord, I powre my whole defire before thee, and my fighting is
not hid from thee.

Mine heart "panteth: my ftrengh faileth me, and the light of
mine eyes, euen h thei are not mine owne.

My louers and my friends stand afide from my plague, and my
kinfmen stand a farre of.

They also, that follow after my life, laye flares, and they that go about to do me euil, talke wicked things and imagine de- ceire continually.

aion, or, w offed to & fro, me: ing that he was deftitate of all fuf. My fighe faileth me for verie innowe. Partely for feate, and pat- tely for pride they deuten all durts and ftrendfing.

x fo that the froipetite of the wicked is but as a clou- de, which va- nifheth away in a moment. y He exhor- reth the faith- ful to myke diligently the exipies bothe of Gods mer- cies, & also of his iudgement. x He ftreth that y pacient hope at the godlie is no- ver in vane, but in the end has he good for ce, though for time God proue them by funde: senta- tions.

To put him felf & others in monde of Gods chaftif- ment forfanne. He defireth not to be ex- pred fro Gods rod, but that he wolde fo moderate his hand, that he might be able to bearer. They fcke- nes, where- withthou haft vifited me. Daud ac- knowledgeth God to be in- he in his pu- nithmetic be- caufe his fins had defetued nitchie more. He chfelfeth his fins, Gods- mfice, & ma- keth praye his refuge. That talker gone plure to mine owne fa- fice, then to the wil of God the, blare, or to that w dif- fagued & ifw- med with fir- me. This exiple warruth vs ne- ure to defpa- re, be the in- cerer: never fo great but al- wans to evre vaco God with fain truth the deficence. "Sir Kp. with felfe go ma- fate, and pat- tely for pride they deuten all durts and ftrendfing.

Mans vanitie.

Pfalmes. Sacrifice refused.

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h For I can have no midic, be before me, and therefore
patiently wa- ter for the hel- pe of God.

I Thuc us, if they & thou secourme not in time, they wil mocks
& t riumph, as though thou be deft forfalsin me

m I am with- out hope to re- cover my strength

n In my grea- rett miteris they most re- joyce

o He had ra- ther have the heard of all f worlds, the to falle, an
ance parte of his ducte to God- ward

9 Which are the mayor of my saluation & this decla- rech that
he prayed & fore hope of deli- strance.

a This was o- ne of f chief, fingers, t Chr 16,42.

b Albert he had appointed with him self patiently to have
tarped Gods leafore, yet the volu- mente of his peine caised
him to break his reprofe

c Though whe the wicked ru- led, he thought to have kept
silence, yet his reals caised him to change his mind

d He confec- feth that he grudged again God, confec- ring the
great- ness of his fo- rowes, & the shortness of his life

e Yet David offended to f that he reafo- ned & God, as though
that he were to fucere towards his weakly crea- ture.

f Make me not a mocking floc he to the wic ked, or wrap not
up w the wicked, when they are put to flame

But I as k a deafe man heard not, and am as a dumme man,
which openeth not his mouth,

14 Thus am I as a man, that heareth not, & in whose mouth are
no reprofes.

15 For on thee, o Lord, do I waite: thou wilt heare me, my
Lord, my God.

16 For I said, Heare me, lest they reioyce o- uer me: for I when
my fote flippeth, they extoll them fclues againf me.

17 Surely I am ready to m halte, and my fo- tow is euer before
me.

18 When I declare my peine, & am forie for my finne,

19 Then mine n enemies are aliue & are mightie, and they that
hate me wrongful- ly are manie.

20 They alfo, that rewarde euil for good, are mine aduersaries,
becaufe I followo o goodnes.

21 Forfake me not, o Lord: be not thou far- re from me, my God.

22 Haste thee to helpe me, o my Lord, my p saluation.

P S A L. X X X I X.

1 David uttereth with what great grief & bitterness of minds he was driven to these outrageous complaints of his infirmities. 2 For he confeceth that when he had determined silence, that he braft for the yes into words that he wode not, through the greatest of his graf. 3 Toeth he rehearseth certain requiates which taste of the infirmities of me. 4 And maketh with the manie prayers, but all d's have a mind wonderfully troubled, that it may plainly appear how he aid firme mightily against death and disperation.

To the excellent musician a leuimin. A P. line of David.

I Thought, b I wil take hede to my waies, that I finne not with my togue: I wil kepe my mouth brideled, while the wick, d is in my fight.

2 I was dumme and fpake nothing: I kepe silence euen from good, c and my forow was more ftirted.

3 Mine heart was hote within me, and while I was mufing, the fyre kindled, & d I fpake with my tongue frying,

4 Lord, let me know mine end, & the mea- fure of my dayes,
what it is: let me know how long I haue to liue.

5 Bcholde, thou haft made my dayes as an hand breadth, and
mine age as nothing in refpect of thee: fully euerie man in his
beft flate is altogether e vanitie. Selah.

6 Douteles man walketh in a tha:lowe, and difquieteth him felf
in vaine: he hrapeth vprishes, & a mer tel who fhall gather the.

7 And now Lord, what waite I for but mine hope is euen in thee.

8 Deliuer me from all my tranfgrefions, and make me not a
rebuke vnto the foolith.

9 I fhoulde haue bene dumme, and not haue
opened my mouth, becaufe thou didft it.

10 Take thy plague away from me: for I am confumed by the
froke of thine had.

11 When thou with rebukes doeft chaftife man for iniquitie,
thou as a moth but makeft his but beautie to confume: fully
euerie man is vanitie. Selah.

12 Heare my praier, o Lord, & hearken vnto my crye: keepe
not silence at my cearies, for I am a stranger with thee, & a
foiour- net as all my fathers.

13 Stay thine angre from me, that I maiere- couer my strength,
b before I go hence & be not.

away all that is defired in this worfde. b For his forow eused
him to thin he that God wode defroy him vtually: wherthy we
fo how hard it is for the verie fames to kepe a meaire in thine
wodes, when death & defpat- te affaile them.

P S A L. X L.

1 David deliuered from great danger, death magnifie and
praise the grace of God for his deliuerance, & o- munde his
providence towards all mankind. 2 Thou death be promise to
give him self wholly to Gods feruice, & fo declareth how God
is truly worshipped. 3 A f- terward be giveth thanks & praifeth
God, & having complained of his enemies, with good courage
be cal- leth for aide and succour.

4 I o him that excellith. A Psalm of David. I Waited b
patiently for the Lord, & he inclined vnto me, and heard my
crye.

5 He brought me also out of the b horrible pit, out of the myrie
clay, and fet my fete vpon the rocke, and ordered my goings.

6 And he hath put in my mouth c a new song of praise vnto
our God: manie shal fe it and feare, and shal trust in the Lord.

7 Bleffed is the man, that maketh the Lord his truft, and
regardeth d not the proude, nor fuche as turne afide to lies.

8 c O Lord my God, thou haft made thy wonderful wolkes fo
manie, that none can counte in ordre to thee thy thoghts tow-
ard vs: I wode declare, & fpeake of them, but thei are mo then
I am able to exprefse.

9 Sacrifice and offring thou didest not de- fire: (for f mine
cares haft thou prepared) burnt offring and fin offring haft thou
not requited.

10 T Then faid I, Lo, I come: for in the rol- le of the booke it is
writen of me,

11 I defired to do thy good wil, o my God: yea, thy Law is
within mine heart.

12 I haue declared thy righteoufnes in the h great
Congregation: fo, I wil not refrei- ne my lippe: o Lord, thou
knoweth.

13 I haue not hid thy righteoufnes within mine heart. but I
haue declared thy trueth and thy faluation: I haue not
conceiled thy mercie and thy trueth from the great
Congregation.

ferance. g When thou hadest opened mine eares & heare, to
obte thee, being affired that I was writen in the booke of thee

eue. h In the Church affembled in f fucfurne. i David h re ob-
bleth: degrees of our faluation: Gods mercie, whereby he
puteth vonthe, which fignift th his continual grott thon, and his
tryeth, whereby appeareeth his confame fucour, fo that hereof
procedeth our faluation.

g foing my troubles came of thy proudif ce, I oght to have
endered the patiently h Though this as open pla- gues light not
mermice vph them, yet thy ferret eurefe criminally free ceith
them

i The worde fignifeth all f he defireth, as health, for- ers,
strength, beaurie, and in whesfocuer be hathe define, fo that
the rod of God taketh

of God taketh of God taketh of God taketh of God taketh of
God taketh of God taketh of God taketh of God taketh of God
taketh of God taketh of God taketh of God taketh of God
taketh of God taketh of God taketh

a Though God differed his helpe, yet he patiently a- hede, til
he was heard

b He hathe de liuered me fob moth great d's gees

c That is, a fpe cial occafo to praife him: for Godshenefnes are
fo manie occafoe for vs to praife his Name

d To follow their example, which he muſt nates do, that
trutheth not unely in the Lord

e David goeth from one kide of Gods fau- our to the con-
templation of his proudifce our all, & con feffeth that his
conifith tew- erde vs are far- re abone our capacities: we ci not
fo much as cel thim in ordre

f Thou haft o- posed mena- cares to vndce fluid the fpre tual
meaning of the faci- ces and here David efte- meth the com-
monies of the Law nothing in refpect of the fpretual

1 was reaide thee elect for thee elect for thee elect for thee
elect for thee elect for thee elect for thee elect for thee elect for
thee elect for thee elect for thee elect for thee elect for thee
elect for thee elect for thee elect for thee elect for thee elect for
thee elect for thee elect for thee elect for thee elect for thee
elect for thee elect for thee elect for thee elect for thee elect for
the

Pp.iii.

The nature of flatterers.

Psalmes.

Dauids zeal 12/1224

A. As touching the exogenous of the flesh, I was utterly
defting of all counsel. yet faith inwardly moneu mine heart to

praye He defiereth that Godmire are maye content for him
against the ex or his enemies Let the same shame, and colish
in light upon them, if they intended to have brought upon me.
In the faithful always praise God for his benefits; so the
wicked mockie Gods children in their affliction

a. Not clotm- ning him as occurred, who me God doeth wher,
know- ing that there as: darers ex- fer, why God kept his bid
up? vs? yes, & afterwar he aftereth to When for so- man &
grief of mude he ex- terth him self v, on his bed c. Thou hast
erbores him in his fike bed & feth him comfort d. This is our-
fe me, and can not have their cruel hate qu' ched, but wish my
shameful death e. For pretending to coft me, he consp- rest my
death in his heart, & heageth the- out f. The enemies thought
by his sharpe possi- ments y God was become his mortal e-
nemie "He The man of my peace g. As David felt this fol- hud,
and as it was chiefly ac complished in Christ, John 11, 12,
other in pro-

11 Withdraw not thou thy tendre mercie from me, o Lord: let
thy mercie and thy teueh alway preferue me. For innumerable
troubles haue compa-fed me: my sinnes haue caken fuche
holde vpon me, that I am not able to loke vpe yea, they are mo
in nomber then the hee-res of mine head: therefore mine heart
hathe a failed me. Let it please thee, o Lord, to deliuer me:
make haste, o Lord, to helpe me. Let them be confounded &
put to sha-me together, y fehe my foule to defroye it: let them

be drue backward and put to rebuke, that defire mine hurt. Let them be a defroyd for a rewarde of their shame, v faye vnto me, Aha, aha. Let all the, that fete thee, reioyce and be glad in thee: & let the, that loue thy falua-tion, faye alway. The Lord be praised. 17 Thogh I be poore and nedie, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no taiying.

P S A L. X L I.

1 David being grievously afflicted, bleffeth them, that pi-te his case, 2 And complaneth of the treafin of his owne freands & familiarer, as came to paffe in India, Iain 13, 14 After he feing the great mercies of God gently chafifing him, & me fuffering his enemies to triumph against him, 15 Gueth mofe heartie than-ker vnto God.

To him that excellet. A Psalme of David.

B Leffed is he that a udgeth wisely of the poore: the Lord fhal deliuer him in the time of trouble. The Lord wil kepe him, & preferue him alue: he fhalbe bleffed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies. The Lord wil ftrenghen him vpon the b bed of forowe: thou hast turned all his c bed in his fickenes. 4 Therefore I faid, Lord haue mescie vpon me: heale my foule, for I haue finned a-against thee. 5 Mine enemies a fpeake euil of me, faying, When fhal he dye,

[illegible]

[illegible]

Meaning, fo fhall his mibere devonally, amou the fame. h

Meaning, fo fhall his mibere devonally, amou the f

mine integritie, and doest fet me before thy face for euer.

Bleffed be y Lord God of Israel worlde without end. So be it,
euen fo be it.

P S A L. X L I I.

2 The Prophet grievously complaineth, that being letted by his
perfeetures he clde me be prefent in the Cigrega-cia of Gods
people, pretending that although he was fepa-rated in bode fro
them, yet on hea: I was thitherwarde affeetioned 7. And last of
all he sheweth, that he was not fo farve ouers me with thefe
foretwa & th gict. 8. But that he consumally put his confidence
in the Lord

To him that excellet. A Plaime to give in- strudion, a omitted to
the sonies of K. brah. A S the hart braieth for the riuers of
water, fo b pàteth my foule after thee, o God. My foule
thirfteth for God, eum for the liuing God: when fhall I come
and appea-re before the prefence of God? My teares haue bene
my meat daie and night, while they daiey fay vnto me, Where
is thy God? 4 When I remébred a thefe things, I pow-red out
my verie heart, becaufe I had gone with the multitude, o led
them into the Houfe of God with the voice of finging, o praise,
as a multitude y kepeh a feaft. 5 Why art thou caft downe, my

foule, and vnquiet within me? waite on God: for I wil yet giue him thanks for the helpe of his prefence. 6 My God, my foule is caft downe within me, f becaufe I remember thee, from the land of Iorden, and Hermonim, and from the mount Mizár. 7 One a depe calleth another depe by y noi-fe of: thy water fpoutes: all thy waues and thy floods are gone ouer me. The Lord will grant his louing kinden- nes in the daie, and in the night fhall I fing of hi, eue a praier vnto y God of my life. I wil faie vnto God, which is my rocke, Why haft thou forgotten me? why go I mournig, when the enemie opprefleeth me? My bones are cut a funder, while mine enemies reproche me, faying daieiy vnto me, Where is thy God? Why art thou caft downe, my foule & why art thou difquieted within me? waite on God: for I wil yet giue him thanks: he is my prefent helpe, and my God.

P S A L. X L I I I.

He praieith to be deliuered from them which confire against him, that he might vnfully praise God in his belie Cingregation

1 Vidge a me, o God, & defend my caufe against the vnmerciful b people: deliuer me from the deceitful and wicked man. 2 For thou art the God of my ftrégth: why hast thou put me awaie: why go I fo mour-ning, when the enemie opprefleeth me. 3 Send thy c light and thy trueth: let them lead

me: let the bring me vnto thine holy Mountaine and to thy
Tabernacles.

To wit, thy fmoor, which appeaieth by the performance of thy
promifes.

a Shewing me condens figure of thy Father- liep: o adnexc. by
this rep- ration he fite- reth vp y faith of to praise God P. 31
XLII. a At a recafin- re to be kept of the, which were of them
for of the fa- times b By thefe a mildreds of thrift & purifig he
theweth his feruor de- fice to ferue God in his 20 ple. c At
other ta he pleafire in easing & drin- king, fo he was allogethir
gi- nen to weping. d That mow I led y people to ferue thee in
thy Taber- nacle, & now feing my con- trate efate, I dye for
ferue y Thogh beft- fented gries most affaites of the fuch to
caft hi imodef paire, yeohis faith gencnded on Gods acen
fomed meres- regretteth the viftrate f That is, whi I remember
thee in thefald of my babilio- ment among y mountaines g
Affliiion came fo the ko vpon me, that I felt my feff as
uncrwhel- med: whereby he theweth there is unced of
ourmidferin, all God he pa- infed, & fend remede b He
affureth him feife of Gode helpe in time to come 1 That is, I
am mofregretouf by cormened if This rep- rtion doeth de- clare
y David did not ouerra me at once: to teache vs to be confam
for afmache at God wil cer- tainly deliuer his P. 31 XLIII a He
defireth God to under- take his cau- fe against the enemies, but

chiefly that he wilde refo- re him to the Tabernacle. b That is,
the cruel compa- nie of mine enemies.

The Church afflicted praieth. Psalmes. Christ figured.

2443/1224

d He poffeth to offer a fole- ne facrifice of thankfigning in
token of his great deffac- rance

e Whereby he admonffeth fa fuchfal not to refent, but
confitionly to waite on the Lord, though their troubles be fog
fegreat

a This plafone fometh to have been made by fome excellefe
Prophet for yfe of the po- ple, when the Church was an
extreme mife- rie, other at their reterne fou in Babylon, or
under Anti- ction, or in fuche like af- ftition b. That is, the
Canaunties c To wit, our fathers d. Of Canaan e That is, our
fathers e God's for mercie & love is fonelie in rain & begin-
ning of the Church, Deut 4-17

g. Because art our King, therefore deli- ver thy people from
their in- ferie h. Because that & that foreth the mafcho- the one
Church the applie to the folues, which before the did antri-
hate to their fathers As the con- ftized fecior, fe creet bringin
came at God, so now the re- how ledge this affliction came by
his fuit indgemet m, at their pleafure

Rom 2, 36. h. Knowing God to be au- ne of this ca- lunite,
they mirenire not, hat fake re- fudie at his hands, who
wounded the. I. As felance are folde for a low price, ne- ther
lutech for him the offerth mofe, for fuame

4 Then 4 wil I go vnto the altar of God, euen vnto the God of
my joy & gladnes: and vpon the harpe wil I giue thanks vn to
thee, & God, my God.

5 Why art thou caft downe, my foule 2 and why art thou
difquiered within me? 3 waite on God: for I wil yet giue him
thanks, be is my prefent helpe, and my God.

P S A L. XLVIII.

The faithful vanemfer the great mercie of God toward his
people. After, the complaine, because thei fole is no more. 17.
Alfi that allodge the counane made with Abraham, for the
keping whereof thei fhewe what grue wout things that faffred.
2 Finally they praife vnto God 9 to contemne their affliction,
fung the fame reduc- deth to the contempt of his honour.

To him that excelleth. A Psalme to giue in- ftructio, committed
to the fonnes of K. Arch.

WE haue head with our 4 exres, 6 God: our fathers haue tolde
vs the workes, that thou haft done in their daies, in the olde
time:

2 How thou haft driuen out the 6 heathen with thine hand, and
planted 7 them: how thou haft deftroyed the 8 people, and cau-
fed 9 them to giowe.

3 For thei inherited not the land by their owne fworde, terrier
did their owne arme faue them: but thy right hand, & thine ar-
me and the light of thy countenance, be- cause thou dideft 9
fauour them.

4 Thou art my King, 6 God: fend helpe vnto 8 Izakob.

5 6 Through thee haue we thruft backe our aduerfaries: by thy
Name haue we troade downe them that rofe vp againft vs.

6 For I do not truſt in my bowe, nether can my fworde faue me.

7 But thou haft faued vs from our aduerfa- ries, & haft put the
10 confuſion 9 hate vs.

8 Therefore wil we praife God continually, & wil confeſſe thy
Name for euer. Selah.

9 But now thou art faire of, and puttelt vs to 10 confuſion, &
goelt not for the with our armies.

10 Thou makeſt vs to turne backe from the aduerfarie, and
thei, which hate vs, ſpoile 9 for them felues.

11 10 Thou giueſt vs 11 as ſhepe to be eaten, & doeſt ſcater vs
among the nations.

12 Thou fellest thy people 12 without gaine, and doest not
incite their price.

13 Thou makest vs a reproche to our neigh- bours, a teſte and a
laughing ſtocke to the that are round about vs.

14 Thou makſt vs a prouerbe among the nations, & a nodding
of the head among the people.

15 My 15 confuſion is daiely before me, and the ſhame of my
face hath coured me,

16 For the voice of the ſclanderer and rebuker, for the entime
and 16 auenger.

but takeſt the ſiſter chapman in I dare not liſt vſurper head n
Meaning, the proude and cruel 17 rane.

17 All this is come vpon vs, yet do we not o forget thee, nether
deale we falſely conceining thy counaile.

18 Our heart is not turned back: nether our ſteppes gone out of
thy paths,

19 Albeit thou haſt ſent vs downe into the place of dragons,
and couered vs with the ſhadowe of death.

20 If we haue forgotte 9 Name of our God, & holden vp our
hafts to a ſtrange god,

21 Shal not God 5 fearche this out? for he knoweth the fecites
of the heart.

22 Surely for thy sake 2 are we flaine coftinu- ally, & are
cofted as shepe for 9 slaughter.

23 Vp, why flepeft thou, & Lord 3 awake, be not farce of for
euer.

24 Wherefore hideft thou thy face 4 for- getteft our miferie and
our affliction?

25 For our foule is 1 beaten downe vnto the duft: our belly
cleueth vnto the grounde.

26 Rife vp for our succour, and redeme vs for thy mercies sake.

P S A L. XLV.

1 The maiftie of Salomon, his honour, strength, bountie, riches
& power are praifed, & alfo his marriage with the Egyptian
being an heathen woman is bleffed, so if that the can remice
her people & the love of her coun- trey and giue her felfe
wholly to her houf band. Un- der the which figure the
wonderful maiftie & increa- fe of the kingdoms of Chreft and
the Church has fpoue now taken of the Gentiles is defcribed.

To him that excelleth on 4 chfhannim a fong of 5 loue to giue
inftruction, committed to the fonnes of K. Arch.

1 Mine heart wil vfer for the a good matter: I wil intreat in my
workes of the King: my tongue is as the penne of a fwift
writer.

2 Thou art 2 fairer the the childre of men: giace is powied in
thy lippe, because God hath be bleffed thee for euer.

3 Girde thy fworde vpon thy thigh, & moſte mightie, to wit,
thy worſhip & thy glorie.

4 And proſper with thy glorie: 4 iide vpon the worde of trueth
and of mekenes 5 of righteouſnes: fo thy right hand ſhal tea-
che thee terrible things.

5 Thine arrowes are ſhaipe to perce the heart of the Kings
enemies: therefore the people ſhal fall vnder thee.

6 Thy 6 throne, & God, is for euer and euer: the ſceptet of thy
kingdome is a ſceptet of righteous.

7 Thou louſt righteous, and hateſt wit- kednes, because God,
euen thy God hath 7 anointed thee with the oile of gladnes
aboue thy felowes.

8 All thy garments ſmall of myrrhe and a- loes, and caſſia,
when thou comelt out of the yourie palaces, 8 where thei haue
made thee glad.

9 Kings daughters were amog thine hono- Pp. xiii.

f Hathc eft obliſhed thy kingdome as the figure of Chreſt,
which is the pea- te & toye of the Church g th the which
palace the people made thee tuiſful to ſe them giue thanks &
crioyce for thee.

o Thei boafte not of their vercues, but de clare that thei reſt
vpon God in the muddle of their affil- tions: who pa niſhed one
now their ſonnes, but by hard of ſtitions called them to the
conſideration of the boun- me: anyes the, whalee 2 neading the
latemiles ſent of recarence here we ſe the power of furch,
which eat he increme by us prife

8 Thei ſhewe that thei ho- nured God a- righte becau- fe thei
truſted in him alone. 9 Thei take God to wrenze 9 thei were vp
right to hum- ward

10 The ſuchful make thieflher tffort, that 9 trichle ſmuch them
not for their ſonnes, but for God's canic, Mait 6. 10 Pet 4.14.

11 There is no hope of reco- curie, except thou put to thine
hande & raife vs vp. 12 Which is 1 oncile & ſuffi cient ranſom
to deliver bo- the hodie and ſoule from all kide of ſelance is &
miferie.

Pfal. XLV. a This was a cercene unto or anithomeft b Of that
per five haue that right to be be- come 9 haft- hand & the wife.

c Salomon's be- auſe and clo- cree to we- re fauour with his
people, and his power in ouerſone his enemies, is be- re
deſcribed. d He alludeft to them 9 ride in charters in their

crisphet, ftowing 9 the quiet fure of a kingdom & fi- deth 1
 trueth, mekens 8 in flice, not in worldlike pl- pe and vanine. e
 Vnder thei figure of this kingdome of mifeie is fet for the 9
 euer- lafting king- dome of Chreft

The figure of the Church. Pfalmes.

The kingdome of God 1224

h Though he had many Kings daughters among his wives, yet
 he loved Pharaohs daughter best. 1 Under the figure of
 Pharaohs daughter he sheweth 2 Church most 3 all of all car 4
 all, thines 5 they Christ 6 only. 7 His signified 8 that others of
 9 them, that be 10 rich, shall be 11 benefishours to 12 the
 Church, al 13 but they give 14 not perish o- 15 heidence to 16
 Gospel 17 Or, Zer 18 There is no- 19 thing fained, 20 not
 hypocriti- 21 cal, but she is glory, but she 22 within & with 23
 outland how- 24 best Church 25 hath not at all 26 time this
 out- 27 warde glorie, 28 the feast is to 29 be imported o- 30
 only to their 31 owne ingrati- 32 tude. 33 The Shalha 34 the
 greater gra- 35 cer then thic 36 fathers 37 the signified 38 the
 great ch- 39 paffe of Christ 40 king lone, & 41 Shalhe's office
 42 to curtle all 43 his members 44 o This must 45 only be refer
 46 red to Christ 47 and not to Sa- 48 london. [{"box_2d": [84,
 596, 159, 936], "label": "text", "caption": "a Which war-\n50
 at a mo-\n51 cal indomn\n52 or a folemn\n53 ruse, ruse

the\n54 this pfalme\n55 was fung.\n56 pneffine.\n57 In all
man\n58 of troubles\n59 God sheweth\n60 his fcode mer\n61
an and power\n62 to defend\n63 his\n64 The is, we\n65 will
not be o-\n66 overcome with\n67 feare\n68 d Though the\n69
affections ra-\n70 ge never fo\n71 much, yet the\n72 ruses of
God\n73 meries being\n74 fufieine com\n75 fort to his\n76
The ruse of\n77 Shaloh, & paf\n78 ed thong: fe\n79 rufelion:
mea-\n80 ning tough &\n81 defence fme\n82 nenerfo
fmole,\n83 yes if God ha-\n84 ne apnited it,\n85 it is
fufieine.\n86 f Alwies when\n87 the God can and\n88 wies:
vpon thy right hand did stand\n89 the\n90 Quene in a vefture
of golde of O-\n91 nphir.\n91 Hearken, & daughter, and confider,
and\n92 incline thine care: forget alfo thine owne\n93 people
and thy fathers houfe.\n94 So fhall the Kig haue pleafure in thy
be-\n95 autic: for he is thy Lord, and reuerence\n96 thou
him.\n97 And the daughter of Tyrus with the ri-\n98 che of the
people fhall do homage before\n99 thy face with prefent.\n100
The Kings daughter is all glorious\n101 within: her clothing is
of broydered\n102 golde.\n103 She fhall be brought vnto the
King in tai-\n99 ment of nedle worke: the virgins that follo
a\n104 after her, & her companiós fhall be broght\n105 vnto
thee.\n106 With ioye and gladnes fhall thei be\n107 broght, and
fhall enter into the Kings pa-\nface.\n107 In fleade of thy
fathers fhall thy m chil-\n98 dren bety fhalt make the princes &
through\n109 all the earth.\n110 I wil make thy Name to be
remembred\n111 through all gene rations: therefore fhall

y people giue thakes vnto thee worlde with out
end. P SAL. XLVI. A fong of triumph or
thankfiguing: for the deliuer- ce of Ierufalim, after
Sennaherib with his armie was drind awais, or fame
other like fudden and maruelous deliuerance by the
mightie bld of God. & Whereby the Prophet
commending this great benefite, doeth ex- re the faithful
to giue them felues wholly into the hand of God, douting
nothing but that under his protezism thai fhall be safe
again if all the affautes of their enemies, because this is
his delite to affrage the rage of the wicked, when they are
moft hofie again if the fuf. To him that excelleth vpon
Alamiah a fong committed to the fonges of Kifrah.
O Od is our hope and ftrengh, & helpe in & troubles,
readie to be founde. Therefore wil not we feare, thought
the earth be moued, and thought the mountai- nes
fall into the middes of the fea. Thought the waters thereof
drage & be troubled & the mountaines fhallke at the fur-
ges of the fame. Selah. Yet there is a Riuer, whofe
ftreames fhall make glad y Citie of God: euen y Sanctua-
rie of the Tabeinacles of the moft High. God is in
the middes of it: therefore fhall it not be moued: God fhall
helpe it verie early. When the nations raged, & the
kingdomes were moued, God thundred, & the
earth melted. The Lord of hoftes is t with vs: the

God of Iakób is our refuge. Selah. Come, &
beholde the works of y Lord,"}]

nable wise: vpon thy right hand did stand 149 the Quene in a
vesture of golde of Ophir. 150 Hearken, & daughter, and
confider, and 151 incline thine care: forget also thine owne 152
people and thy fathers house. 153 So shall the King have
pleasure in thy beauty: for he is thy Lord, and reuerence
155 thou him. 156 And the daughter of Tyrus with the riches
of the people shall do homage before 158 thy face with
present. 159 The Kings daughter is all glorious 160 within: her
clothing is of brodered 161 golde. 162 She shall be brought
vnto the King in trainment of needle worke: the virgins that
follow 163 after her, & her companions shall be brought 164 vnto
thee. 165 With ioye and gladnes shall they be 166 brought, and
shall enter into the Kings palace. 167 In feare of thy fathers
shall thy mother and brethren shall make the princes & through
170 all the earth. 171 I will make thy Name to be remembered
172 through all generations: therefore shall y 173 people give
thanks vnto thee worlde without end.

P SAL. XLVI.

1 A song of triumph or thanksgiving: for the deliuerance of
Ierusalem, after Sennacherib with his armie was 3 drin aways,
or some other like fudden and maruelous 4 deliuerance by the
mightie bld of God. & Whereby the 5 Prophet commending

this great benefite, doeth exi- 6 the faithful to giue them felues wholly into the hand 7 of God, douting nothing but that under his protezism 8 thai fhall be safe again if all the affautes of their en- 9 mies, because this is his delite to affrage the rage of 10 the wicked, when they are moſte hofie again if the ſuf. 11 To him that excelleth vpon Alamiah a fong 12 committed to the foneses of Kifrah.

13 O Od is our hope and ſtrength, & hel- 14 pe in & troubles, readie to be founde. 15 Therefore wil not we feare, thought the 16 earth be moued, and thought the mountai- 17 nes fall into the middes of the ſea. 18 Thought the waters thereof drage & be trou- 19 bled & the mountaines fhallke at the fur- 20 ges of the fame. Selah, 21 Yet there is a Riuer, whoſe ſtreames fhall 22 make glad y Citie of God: euen y Sanctua- 23 rie of the Tabernacles of the moſte High. 24 God is in the middes of it: therefore fhall it 25 not be moued: God fhall helpe it verie 26 early. 27 When the nations raged, & the kingdo- 28 mes were moued, God thundred, & the 29 earth melted. 30 The Lord of hoſtes is t with vs: the God 31 of Iaakób is our refuge. Selah. 32 Come, & beholde the works of y Lord,

33 A fong of triumph or thankſfiguring: for the deliuer- 4 ce of Ieruſalim, after Sennacherib with his armie was 5 drind aways, or ſome other like fudden and maruelous 6 deliuerance by the mightie bld of God. & Whereby the 7 Prophet commending this great benefite, doeth exi- 8 the faithful to giue them

felues wholly into the hand 9 of God, douting nothing but that
under his protezism 10 thai fhall be safe again if all the affautes
of their en- 11 mies, because this is his delite to affrage the
rage of 12 the wicked, when they are moſte hofie again if the
ſuf. 13 To him that excelleth vpon Alamiah a ſong 14
committed to the ſonnes of Kifrah.

h what defolations he hath made in the earth.

9 He maketh warres to ceaſe vnto the ends of the worlde: he
breaketh the bowe and cutteth the ſpeare, & burneth the
chariots with fyre.

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

11 The Lord of hoſtes is with vs: the God of Iaakób is our
refuge. Selah.

P SAL. XLVII.

12 The Prophet exhorteth all people to the worlde of the true
and everliving God, contending the mercie of God toward the
poſſerites of Iaakób. And after prophe- cteth of the kingdome
of Chriſt in this time of the Goeple.

13 To him that excelleth. A Pfalme committed to the ſonnes of
Kifrah.

14 A Li people clap your hands: fing 15 I loude vnto God with
a ioyful voice.

16 For the Lord is high, & terrible: a great King ouer all the
earth.

17 He hathe subdued the people vnder vs, and the nations
vnder our fere.

18 He hathe chofen our inheritance for vs: euen the glorie of
Iaakób whome he lo- 19 ted. Selah.

20 God is gone vp with triumph, euen the 21 Lord, with the
founde of the trumpet.

22 Sing praises to God, fing praises: fing praises vnto our
King, fing praises.

23 For God is the King of all the earth: fing praises euerie one
that hathe vnderftan- 25 ding.

26 God reigneth ouer the heathen: God fit- 27 teth vpon his
holie throne.

27 The princes of the people are gathered vnto the people of
the God of Abrahám: for the fhielde of the worlde belong to
God: he fis greatly to be exalted.

28 I reimph of Christ and his glorious afeaction into the
kennost. 29eth that vnderftanding be ioyed with finging, left

the Name of God be 30 profaned with vame crying. He
praiseeth Gods highnes, for that he ioymeth 31 the great
princes of the worlde, whome he calleth fhielts to the feloftip
of 32 his Church.

P SAL. XLVIII.

1 A notable deliuerance of Ierufalim from the hand of manie
Kings is mentioned, for the which thanks are given to God,
and the Hate of that citie is praised, that 2 hathe God fo
prefently at all rimes readie to defend the. 3 The Pfalme
fometh to be made in the time of Ahle, y 4 lofraphat, Afli or
Exgehlah: for in their times chiefly 5 war the citie by form
princes affalted.

6 A fong or Pfalme committed to the fon- 7 nes of Kifrah.

8 O Reat is the Lord, and greatly to be 9 Praised, in the Citie
of our God, e- 10 men vpon his holie Mountaine.

11 Mount Zion, lying Northward, is faire in 12 fituation: is the
ioye of the whole earth, 13 and the citie of the great King.

14 In the palaces thereof God is knownen for

15 re-

16 voice followeth The Pfalme of the fong, the contrary 17
fhew his wonders through all the worlde, yet he wil be chiefly

praised in 18 his Church. Because the words of faliation came
thence to all 19 them: that fhulde helene.

h To wit, how of he hathe deffroied his enemies & de- liuered
his people.

i He warneth the that perse cure y Church to ceafe their
vrueltie: for els the fhall fife that God is to ftrong for them,
again whome that fight.

2 Here is figu- 3 red Christ, vn- to whome all his tholor gi- 4
the willing ohe dionce, & who 5 wolde fhew hi 6 fif terrible to
the wicked 7 He hathe made y twet, 8 who were the keepers of
the Law and Pro- phers, fchole- 9 mathers to the Genetics,
eher 10 the fholde 11 with gladnes 12 obey them 13 God hathe
13 chofen vs a 14 boue all other 15 nations to co- 16 ioye a
mofte gloriots inhe- 17 riance 18 He doeth af- 19 fide vafe the
19 trumpet, that 20 were blowne 20 as fuleome fo- 21 after:
her he doeth furtine 22 fignife: the

a Some put this diffrence between a fong and Pfal- me, flying
that it is called a fong, whf the- re it no fufie- men, but the
voice: and the pfalme, the co- terary The fong of the Pfalme is
whf the infirmation beghine, & the b Albeit God

*The vaine truſt of the wicked. Pfalmes. The
iuſt ſhal triumphs*

4 Except God were y defen- ce thereof, ne- ther ftunacion nor
municion colde proufile 5 The confpi- sed & were a- gainft
Gods people 6 The enemies were afraid as the fight of y Cith.
7 That is, of Cilicia, or of y fta called Me- diterranium 8 To
wit, of our fathers, fo have we pro- uefur, Go! ha- the
performed his primfes 9 In all places where thy Na- me fhall be
he- ard of, me fhall praife thee, who thefi hea- re of thy mar-
uel? works 10 Let feruf- hen & y cries of tudfa re- loyce for
thy infit iudgement againft thine enemies 11 For in this outward
defi- ce & ftrengh Gods bleffigs did alfo appa- rent y chief it
to be refer- red to Gods ftunor and fe- ceet defence, who neuer
launch him.

a He wil in- creas how God genfteth the world by his
prefidence w ca not be per- soned by the indigement of the
nofh b Though wie- fednes reign & enemies ra- ge, feing God
wil excufe his iudgement againft y wie- fed in time co- ment c
To truft in nefhes is more manner, feing they ca nefher reftors
life nor pooling it d That is, fo- re, or not to be founded, as
prophecis was pactou in the dates of Eli, I. Sam. 1. e Meaning,
it is impoffible to liue for e- wer: alfo that life and death are
only in Gods hands f In that that death maketh no difference
between the parfones g profis not by

a d refuge.

4 For lo, the Kings were e gathered, & wfet together.

5 When thei sawe f it, thei marueiled: thei were aftonied, & suddenly driuen backe.

6 Feare came there vpon them, & foowe, as vpon a woman in trauaile.

7 As with an Eaft winde thou breaket the fhippes of Tarfhilh, fi were they deftroyed.

8 As we haue h heard, fo haue we fene in the Citie of the Lord of hoftes, in the Ci- tie of our God: God wil ftablish it for e- uer. Selah.

9 We waite for thy loufg kind:nes, & God, in the middes of thy Temple.

10 O God, according vnto thy Name, fo is thy puife vnto the i worldes end: thy right hand is fui of righteousnes.

11 Let h mount Zion reioyce, & the daugh- ters of Iudáh be glad, becaufe of thy iud- gements.

12 Compafie about Zion, and go rounde about it, & tel the tofwres thereof.

13 Matke wel the wall thereof: beholde her tofwres, that ye maie tel your pofteritie.

14 For this God is our God for euer & euer: he fhall be our guide vnto the death.

P S A L. X L I X.

1 The holic God calleth all men to the confideration of man
life, 2 chewing them out to be moſte bleſſid, that are moſte
woalible, & therefore not to be feared: but contrary wiſe to
lifteth up our mindes to confider how all things are ruled by
Gods prouidence: 14 Who as he inſgeth thoſe woalible moſters
to everlaſting tor- ments, 15 So deeth he preferue his & wil
rewards thſi in the day of the refurrection. Thſft 1,6.

16 To him that, excelsis. A pſalme committed to the ſonnes of
K. frals.

17 H Eare a this, all ye people: giue care, all ye that dwel in
the woilde.

18 Aſwel lowe as his, hothe riche & poore. 19 My mouth ſhal
ſpeake of wiſdome, and the meditacion of mine heare is of
know- ledge.

20 I wil incline mine eare to a parable, and viter my graue
matter vpon the harpe.

21 Wherefore ſhulde I h feare in the euil dales, when iniquitie
ſhal compaſſe me a- bout, as at mine heſes?

22 They truſt in their c goods, & boaſt them ſelues in the
multitude of their riches.

23 Yea man can by no meanes redeme his brother: he can not
giue his ranfome to God,

24 (So d precious is the redemption of their foules, e and the
continuance for euer)

25 That he may liue ftill for euer, & not fe the graue.

26 For he feeth that wifemen f dye, & alfo that the ignorant
and foolith perifh, and leaufe their riches for s others.

27 Tei they thinks, their houfes, & their ha- bitacions fhall
continue for euer, euen from that is, not to their children, but to
frangers Yea the wicked thefe examples, but ftill dreame an
immoftualitie in earth.

generation to generation, and 'call their lands by their names.

28 But man fhall not continue in honour: he is like the h beafts
that dye.

29 This their waie viereeth their foolithnes: yet their pofteritie i
deliite in their talke. Selah.

30 Like fhepe thei lie in graue: i death deuoureth the, & the
righteous fhall haue dominacion ouer them in the m morning:
for their beautie fhall confume, when they fhall go from their
houfe to graue.

31 But God ſhal deliuer my foule from the power of the graue:
'for he wil receiue me. Selah.

32 Be not thou afraid when one is made riche, & when the
glorie of his houſe is increafed.

33 For he ſhal take nothing awaie when he dyeth, nether ſhal
his pompe deſcend af- ter him.

34 For while he liued, 'he reioyced him ſelf: and m men wil
praiſe thee, when thou makeſt much of thy ſelf.

35 He ſhal enter into the generacion of his fathers, o & they
ſhal not liue ſot euer.

36 Man is in honour, and p vnderſtandeth not: he is like to,
beaſts that periſh.

P S A L. L.

1 Becauſe the Church is atwaie ſui of hypocrites, 2 Which de
imagine that God wilhe worſhoped with our word ceremonies
only, without the heart: and eſpecially the leaues were of this
opinion, becauſe of their figures and ceremonies of the Law,
thinking that their ſacrifices were ſufficient. 23 Therefore the
Prophet deith repu- ne this groſſe erreur, & pronouneth the
Name of God to be blaſphemed, where holines is ſet in
ceremonies. 24 For he declareth the worſhip of God to be

fpiritual, whereof are two principal partes, innovation, & than-
belfgiving.

A. Pfalme of a Afaph.

1 The God of gods, euen y Lord hathe fpoken and called the h
earth ft o the rifting vp of y funne vnto the going downe thei
eof.

2 Out of Zion, which is the c perfection of beautie, hathe God
fhined.

3 Our God fhall come and fhall not kepe fi- lence: d a fyre fhall
deuoure before him, & a mightie tempeft fhall be moued
rounde about him.

4 He fhall call the heauen aboue, and e the earth to iudge his
people.

5 Gather my f Saints together vnto me, thofe that make a
couenant with me with s facriflice.

6 And the heauens fhall declare his righ- teoufnes: for God is
Iudge him felf. Se- lah.

7 Heare, o my people, & I wil fpeake: heare, o Ifrael, and I wil
te ftifie vnto thee: for I am God, euen thy God.

8 God in refpect of his eleft, calleth the whole budfe holic.
Saints & his pen- ple. g Which fhulde knowe their facriflices

are feales of the couenant be- ience God and his people, and
not let religion therein

or, labour that their name may be fame in earth.

h As touching y death of the bodies.

i They speake & do the fame- thing y their faiths did

j As shepe are patience into folds, so shal the he bought in the
graue. I Because they have no parte of life everla- ting

m Curish ch- ning is as the morning, when the eleft shal reigne
with Christ: their head ouer the wicked. No, because he baste
received me

Job 27, 28. 1 Tim. 4, 7. "His he bleffid his ftales.

m The ftae- ters praife did y liue in deli- tes & plafi- tes

"Or, his foule n And not paffe the terne ap- pofted for life o
Bothe thei & their fathers shal liue here her a while & at length
dye for euer

p He condem- neth man in- grafitude, who haur received
excelleg gules of God, au- feth them like a beaft to his owne
condem- nacion

P S A L L A Who was e- ther the an- vor, or a chief finger, to
who- me is was co- mitted

b To plead a- gainst his def- fending po- ple before hea- nen
and earth.

c Because God had chrisf m it to haue his Name: there called
vpon, and also his i- mage fhined there in y one trine of y Law.

d As when God giue his Law in moine Sinai, he appe- ared
terrible with them fet and tempest, fo wil he appeare terrible to
ta-

ke a come for the keeping thereof e As verneftes against the
hy- pecities

Qq.i.

The true sacrifice.

Psalmes. The corrupt nature of man

For I pass not for fasten- ter, except one of the there, which is
to confirm your faith in my promises. I though he did deliver
in or otherwise had he no need of man's help there. I though
man's life for the in- formity there- of the of the God, which
life quicketh all the world, the he no need of the man. I show
thy self mindful of God's bene- fits by than- becoming Why
don't than fainet the of my people and talketh of my covenant,
I say that we but an hypo- trate And to line according to my
words He sheweth what are the fumes of them that converse

Gods word He noteth the cruelty of hypocrites, & I have not in their talk or indignif their own mothers some I will write all thy wicked dedes in a role and make that to read & acknowledge the whether thou writ or no I yeder the & is conceited faith and in- terance. I had had ha- the appouned. That is, de- cluse my self to be his Sa- mour.

To reprove him because he had chout- ed fathorable fumes, and him in the same without repro- ce more the whole year As his fin- nes were manl folds & great, so he requi- reth that God while gone him the feling of his excellent and abundant mercies. My fines flocke to fath in me, that I have need of some singular kinds of a strong-

I will not reprove thee for thy sacrifices, or thy burnt offerings, that have not been continually before me. I will take no bullocke out of thine house, nor goates out of thy foldes. For all the beasts of the forest are mine, and the beasts on a thousand mountaines. I knowe all the foules on the mountaines: & the wilde beasts of the field are mine. If I be hunggre, I will not tell thee: for the world is mine, and all that therein is. Will I eat the flesh of bulles? or drinke the blood of goates? Offre vnto God praise, & I paie thy vowes vnto the mofte High, And call vpon me in the daie of trouble: so wil I deliuer thee, & thou shalt glorifie me. But vnto the wicked said God, "What hast thou to do to declare mine ordinances, that thou shuldest take my covenant in thy mouth, Scing thou

hatest to be reformed, and hast cast my wordes behind thee
For whê thou scelt a thefe, thou runnest with him, and thou art
partaker with the adulterers. Thou giuest thy mouth to euil, &
with thy tongue thou forgest deceite. Thou fitteest, and speakest
against thy brother, and scandereft thy mothers fonne. These
things hast thou done, & I helde my tongue: therefore thou
thoghtest that I was like thee: but I wil reprove thee, and I set
them in order before thee. Oh consider this, ye that forget God,
lest I teare you in pieces, & there be none that can deliuer you.
He that oftietieth praife, shal glorifie me: and to him, that
disposeth his ware anght, wil I shewe the saluacion of God.

PSAL. LI.

When David was rebuked by the Prophet Nathan, for his great
offences, he did not only acknowledge the same to God with
protection of his natural corruptia and enquires, but also left a
memorial t'reft to his posterous. Therefore first he desireth
God to forgive his sinner, to And to reme in him his bole
Spirit, 1) With prunes that he will not be unminded of those
great graces. 2) Finally fearing left God wilde punish the
whole Church for his faute, he requireth that he wilde rather
increase his graces towards the same.

To him that excelleth. A psalme of David, when the Prophet
Nathan came vnto him, after he had gone in to Bath sheba.

H Aue mercie vpon me, & God, according to thy louing
kindenes: according to the multitude of thy compassions put
awaie mine iniquities.

Wath me thoroughly from mine iniqui-

the feling of his excellent and abundant mercies. My sinner
flocke to fath in me, that I have need of some singular kinds of
a strong-

rie, and clenfe me from my sinne.

3 For I knowe mine iniquities, & my sinne in thee before me. 4
Against thee, against thee onely haue I finned, & done euil in
thy fight, that thou manest be iuste when thou speakest, and
pune when thou iudgest. 5 Beholde, I was borne in iniquitie,
and in sinne hathe my mother conceiued me. 6 Beholde, thou
louest trueeth in & inwarde affections: therefore halt thou
taught me wildome in the secret of mine heart. 7 Burge me
with hystope, and I shal be cleane: wath me, & I shalbe whiter
then showe. 8 Make me to hear e ioye and gladnes, that the
bones, which thou hast broken, maie reioyce. 9 Hide thy face
from my sinnes, and put awaie all mine iniquities. 10 Create in
me a cleane heart, & God, & renue a right spirit within me. 11
Cast me not aware from thy presence, and take not thine holte
Spirit from me. 12 Restore to me the ioye of thy saluacion, and
stablish me with thy fire Spirit. 13 Then shal I teache thy
wates vnto the wicked, and sinners shal be converted vnto

thee. 14 Deliuer me from blood, & God, which art the God of my saluacion, and my tongue shal sing ioyfully of thy righteousnes. 15 Open thou my lippes, & Lord, and my mouth shal shewe for the thy praise. 16 For thou desirest no sacrifice, though I wilde giue it: thou desirest not in burnt offering. 17 The sacrifices of God are: a contrite spirit: a contrite & a broken heart, & God, thou wilt not despise. 18 Be fauourable vnto Zion for thy good pleasure: build the walles of Jerusalem. 19 Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 David desireth the arrogant tyrannie of his aduersare Doog who by false surmish caused Ahmeh with the rest of the Preses to be slayne. 2 David propheseth his destruction, & And succurgeth the faithful to put their confidence in God, who se judgements are mostetharpe against his aduersaries. 3 And finally he rendereth thanks to God for his deliverance. In the Psalme a lively set for the kingdoms of Antichrist.

To him that excelleth. A Psalme of David to give instructions. When Doog the Edomite came & shewed Saul, & said to him, David is come to the house of Ahmeh.

Why boastest thou thy self in thy wickednes, & man of power,
the louing kindnes of God endureth daily.

My conscience acculeth me, to that I can have no relief, if he
reconciled When thou gnaist forence agst sinners, the man he
des confide thee to be just and thou salues sinners He chiffeth
that God, who loueh purenes of heart, mate indely destroy
man, who of nature is a sinner, much more him, whome he had
iftrtered to his best willle wisdom Laut. 1.4.8. He meaneth
Gods comfortable mercies towards repentant sinners Why &
bones he underhandeth all strength of foile and bodie, which
by cares and mourning are coniaffed He chiffeth & when
Gods Spirit re colde in us, to have it agame reuued is a new
creation Which mate affiere me that I am drawn out of & fela-
neric of sinne. He promifeth to ende-nour that o-thers by his
example may runne to God From the murder of V-ricah, and
the others that were Sime & him, a Sam 11, 17 By guingme
occasion to praise thee, when thou shalt forgive my sinnes
Which is a wounding of & heart, proce-ding of taen, which
which vnto God for merces He preach is the whole Church,
because through his sinne it was in danger of Gone indig-ment
That is, not & lawful ap-pled in their right end is the exercise
of faith & re-penance

a O Doog, & halt credit & the cycle Saul, & halt power to
murder the Saints of God

2 Thy

The godlie oppressed.

Psalmes. False friendship. 248/71224

b Thy malice mouth there by craftice fea- terces is lies to
accuse and de- stroye the in- noctures

"Ear rightness" . c Thigh God forbears for a time, yet as length
he will recomprise thy fallshode.

d. Albert thou feme to be ne- ner so sure for- led.

e For the eats of ye reprobate are thou vp at God's indigo-
ments.

f With joyful reunches, singly he taketh their parts against the
wicked. "Gry to his job- flame.

g He reinjects to bane a pla- ce among the forgants of God, the
mine growe in the knowledge of godlines.

h Executed this vengeance. "Or, maize vpon thy grace and
proper."

PSAL LIII. a Which was an infirmist or kind of note b Where
at no regarde it had of bonesse or dishonesse, of verine noe of
vice, there the Prophet pro- noncerth that the people ha- ue no
God.

c. When, by he chirmouth all knowledge & vndersfaking, y
rendeth not to feke God. Rom. 5,10.

d David pro- noiterth Gods vengeance a- gainst cruel go
turners, who having charge to defende and profarne Gods
people, do mo- ste cruelly de- nour them. e When they thought
there was none or- casto to feare, she fulden ef- grance of God
lighted vph life f Be the ene- mate power name fo great, not y
diger fo featerful, yet God defuereth but m dne ti- me.

PSAL LIII. 1 Sam 27,27. a He declareth that when all meavts
do fas- le, God will de- liuer, "uen as it were by no- raele the
that

call vnto him with an upright conscience.

2 Thy tongue imagmeth b mischief, and is like a sharpe razor,
y cutterth deceitfully.

3 Thou doest loue cuil more the good, and lies, more the to
speake y "trueth. Selah.

4 Thou louest all wordes that maye des- troye, o deceitful
tongue!

5 So shal God c destroye thee for euer: the shal take thee and
plucke thee out of thy tabernacle, & d rote thee out of the land
of the liuing. Selah.

6 The e righteous also shal se it, f and feare, and shal laugh at him, saying,

7 Beholde the man that toke not God for his strength, but trusted vnto the multi- tude of his riches, e put his strength in his malice.

8 But I shaibe like a g grene oliue tre in the houfe of God: for I trusted in the mer- cie of God for euer and euer.

9 I wil alway praise thee, for that thou hast done h this, & I wil hope in thy Name, be- cause it is good before thy Saints.

PSAL. LIII.

He describeth the crooked nature. 4 The crueltie, 5 And punishment of the wicked, when they like not for it. 6 And descrieth the deluuerance of the godlie, that they make reoyce together.

To him that excelletth on a Mahallith. A Psalme of David to give instruction.

The foole hathe said in his heart, There is h no God, they haue corrupted and done abominable wickedness: there is none that doeth good.

God loked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and c feke God.

Euerie one is gone backe: they are alto- gether corrupt: there is none that doeth good, no not one.

Do not the d workers of iniquitie knowe y they eat vp my people as they eat bread? they call not vpon God.

There they were afraid for feare, where no e feare was: for God hathe scatered the f bones of him that besieged thee: thou hast put them to confusion, because God hathe cast them of.

Oh giue saluacion vnto Israel out of Zion: when God turneth the captruitie of his people, then Iaakob shal reoyce, & Is- rael shal be glad.

PSAL. LIII.

David broght into great danger by the reason of the Ziphims. 1
Calletth vpon the Name of God to destroye his enemies. 2
Promising sacrifice and free off-rays for so great deluuerance.

To him that excelleth on Neginieth. A Psal- me of David, to give instruction. When the Zi- phims came & said vnto Saul, I not David had among v?

S Aue me, o God, by thy Name, and by thy power judge me.

O God, heare my prayer: hearken vnto with an upright conscience.

the wordes of my mouth.

3 For b strangers are risen vp against me, & c tyrants feke my
foule: they haue not set God before them. Selah.

4 Beholde, God is mine helper: the Lord with d them that
vpholde my foule.

5 He shal reward cuil vnto mine enemies: oh cut them of in thy
e trueth!

6 Then I wil sacrifice freely vnto thee: I wil praise thy Name, o
Lord, because it is good

7 For he hathe delineerd me out of all tro- ble, and mine eye
hathe g fene my desire vpon mine enemies.

PSAL. LV.

1 David being in great heaumes & distresse explaineth of the
crueltie of Saul. 12 And of the falsebude of his familiar
acquaintance. 17 Steering mote ardent af- feitions to mue the
Lord to pete him. 22 After being afforded of deluuerance, he
seteth for the the grace of God as thigh he had already
detained his request.

To him that excelletth on Neginieth. A Psal- me of David to
give instruction.

1 H Eare my prayer, o God, & hide not thy self from my supplication.

2 Hearke vnto me, & answer me: I mourne in my prayer, and make a noise,

3 For the b voyce of the enemye, & for the vexation of the wicked, because c they haue broght iniquitie vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, & an horrible feare hathe d couered me.

6 And I said, Oh that I had wings like a doone: then wold I e flie away and rest.

7 Beholde, I wolde take my flight farre of & lodge in the wilderness. Selah.

8 He wolde make haste for my deluuerance from the stormie winde and tempeft.

9 Destroye, o Lord, and t deuide their tongues: for I haue fene crueltie and strife in the cutie.

10 Daye and nighte they go about it vpon the walles thereof: bothe h iniquitie and mischief are in the middes of it.

11 Wickednes is in y middes thereof: deceit & guile departe
not from her strees.

12 Suxely mine e enemie did not diffame me: for I colde haue
borne it, nethet did mine aduersarie exalt him self against me:
for I wolde haue hid me from him.

13 But it was thou, o man, euen my b com- pansion, my guide
and my familiar:

14 Which delised in consulting together, and went into the
House of God as com- pansons.

15 Let death feafe vpon them: let them go downe quicke into
the graue: for wicked- ness in their dwellings, euen in the
middes of them.

16 But I wil call vnto God, & the Lord wil faue me.

17 Eucning and morning, & at noone wil Qq.ii.

b To wit, the Ziphims. c Saul and his armie, which were like
cruel bearles & col- de are he said God but by his death.

d By thy ne- uer so few, as he was with lonestiae.

e According to thy faithful promes for my defence.

f For hypocel- tes fetue God for feare, or vp on conditions. g
We may law fully reoyce for Gods ind- fered in again the
wicked, if our affections be pure.

a The earnest- ness of his prai- er declareth not vehemem of his grief, in so muehe as he is compelled to knell out un- to cryes.

b For y there- tening of Saul & his adherent. c They haue diffamed me as a wicked: ne- fone: or, they haue imagined my defecath. d There was no parte of his that was not affirmed with extreme feare. e Feare had druff his to se great distress, that he wished to be hid in so me wilderness, & to be banish- ed from that kingdom, & God had peo- mised that he shulde reoyce. f From y cruel rage & tyrance of Saul.

g As in the ef- luff of baby- lon, when the wicked ellys- ted against God.

h All laws & good orders are broken, & uncle vice & dissolutio wrig- neth vnder Saul.

i If mine openemie had foght mine hunt, I colde y brerer haue a- uyt and him. j Which was not on my my- Neal to me in frie: ship & co- fit in world- lie masters, hut al to in re- ligion.

l At Kifrah. David & a bura.

The teares of the Saints. Psalmes.

God preferueth his. 98/1224

m Which figal fath a huarter mude & sure truffe to obor ne his
paritis, w huch ching made him ex- neft at all to- mce in prace
n Euf the An- gels of God fught on my fide agiht me- ne
enemies, a Ring, &c. o But their g's person effete fl elemueth
p I did not go- oke him, but was at peace with him, yet he
made war- ce against me.

Or, gift in wis, which the w- drift that God fudly give her q
Thogh for their bettering & trial in suf- fer the to flip for a rose
r I hogh they fometime line loger, yet their life is curled of
God, enquire & worle than mue death

a Being chafed by the fures of his enemies to- co a frage cof
rtie, he was at a dome doone, not faking ze- uangrance h He
flaweth that is in ether now ture, or neuer, if God helps him for
all if worde is against him & make to deuoure him e He flaeth
his confenote vpô God's pro- mea, thogh he is not prefeine
belp e if All my cof- felt have coft fucceffe & tor- no to
unnoov- ne forowe e An all the voride agaiht pot man, & can
not be feuar, except they have my life f They thunke not only
to of cap punish- me, but if mo- re wicked the are, the more
impedem they wate g If God keeps the teares of his Saints in
fore, maybe more wil he remelber their blond to and- ge it: &
thogh ty rams burnt the bones, yet can then not bite the teares
blond out of God's regifter.

I praye, = & make anoife, & he wil heare my voyce.

8 He hathe deliuered my foule in peace frô the battel, that was against me: for a manie were with me.

10 God fhal heare and afflict them, euen he that reigneth of olde, Sélah becaufe they have no changes, therefore they feare not God.

10 He r layed his hand vpon fuche, as be at peace with him, and he brake his co- uenant.

11 The worder of his mouth were fofter the butter, yet warre war in his heart: his wor- des were more gentle then oyle, yet they were fwordes.

12 Caithy 'burden vpon the Lord, and he fhal nourish thee: he wil not fuffer the righteous to fall for a euer.

13 An I thou, ô God, fhalt bring the downe into the pit of corruptio: th: blooddie, & deceitful men fhal not liue r halfe there dayes: but I wil truft in thee.

PSAL. LVI.

1 David being broght to Adish the King of Gath, a Sa- ma. 11, 12, complaineth of his enemies, dam and th' fu- cur. 3 'Putteeth his truft in Gid & m his promife, 12 And promifeh to pay'rome his vowes which he had takf vpo him, whereof this was the effect to praife God in his Church.

To him that excelleth. A Psalme of David on Michlám,
concerning the a dumme doone in a farre counties, when the
'Philistim' toke him in Gath.

1 BE merciful vnto me, ô God, for b ma wolde fwallow me vp:
he fig heeth co- tinually and vreceth me.

2 Mins enemies wolde dauey fwallow me vp: for manie fight
against me, ô thou mofte High.

3 When I was afraid, I trufted in thee. 4 I wil reioyce in God,
be: ufe of his wor- de, I truft in God, & wil not feare what fleth
can do vnto me.

5 Mine owne 4 won des gi: iene me daily: all their thoghts are
agaiht me to do me hurt.

6 They gather together, and kepe them felues clofe: they marke
my steppes, becau- fe they waire for my foule.

7 They thunke they fhall escape by iniqui- tie: ô God, caft thfe
people downe in thine angre.

8 Thou haft counted my wandrings: put my s teares into thy
bottel: are they not in thy registre?

9 When I crye, then mine enemies fhall tume backer this I
know, for God is with me.

10 I wil reioyce in God becaufe of his worde: in the Lord wil I reioyce becaufe of his worde.

11 In God do I truſt: I wil not be afraid what man can do vnto me.

12 b Thy vowes are vpon me, ô God: I wil rendre praises vnto thee.

13 For thou haſt deliuered my foule from death, and alſo my fete from falling, that I maye walke before God in the h light of the liuing.

PSAL. LVII.

1 David being in the deffort of Ziph, where the inhabitants did betray him, & at length in the ſame caſe with Said, a Calieth moſte earneſtly vnto God with ful ci- fidence, that he wil performe his promes & take his cauſe in hild: 1 Alfe that he wil fhew his givie in the heauens and the earth againſt his cruel enemies. 2 Therefore death he rendre laude & praife.

To him that excelleth. a Deft eye not. A Pſal- me of David on Michlám. * When he fled from Said in the caſe.

1 H Aue mercie vpon me, ô God, haue mercie vpo me: for my foule truſteſh in thee, and in the ſhadow of thy wings wil I truſt, til theſe b afflictions ouer- paffe.

2 I wil call vnto the moſte high God, euen to the God, that c
perfoi meeth his promes toward me.

3 He wil fend from a heauen, and faue me from the reprofe of
him that wolde fwal- low me. Sélah. God wil fend his mercie,
and his tueth.

4 My foule is among lions: I lie among the childré of men, that
are fet on fyre: whofe teeth are a fpeares and a rowes, and their
tongue a fhaipe fvorde.

5 E: alte thy felf, ô God, aboue the heaué, & let thy glorie be
vpon all the earth.

6 They haue layed a net for my ſteppes: s my foule is pr. ffeu
downe: they haue digged a pit behre me, & are fallen into the
infides of it Sélah.

7 Mine h: at is h prepared, ô God, mine heat: is prepat of: I wil
fing & giue praife.

8 Awake my t tongue, awake viole & har- pe: I wil awike
early.

9 I wil praife thee, ô Lord, among the peo- ple, and I wil fing
vnto thee among the nations.

10 For thy mercie is great vnto the heaués, and thy trueth vnto
the k cloudes.

11 Exalt thy self, ô God, aboue the heauens, and let thy glorie be vpon all the earth.

PSAL. LVIII.

2 He deforibeth the malice of his enemies, the flatterers of Said, who bathe ferretly & openly fight his destruction, feh whome he appealeth to Gods judgement, to Shew- ing that the suffice fhal reioyce, when they fe the punifhe- ment of the wicked to the glorie of God.

To him that excelleth. Deft ye not. A Psal- of David on Michlám.

3 Is it true? a Congregation, fpeake ye ruftly b fonnes of men, iudge ye vprightly?

4 Y.a, rather ye imagine mifchief in your heart: b your hands crecure cruel: ie vpo the earth.

b Haufe recei- ved if which I required, I am while to paye my vowes of chikeigning, a I promised 1 As mindful of his great mercies, & gi- ning him thil- kes for if fame 2 That is, in this life and light of the lions.

a This was a ther the begin ning of a cer- trene fong, or the wordes, w David entered, who he flayed his affliction

1.5 am a do the d, of mofte felf.

b He cfeppureth the afflictions, ô God layeth vpon his chit-
dren, to a fur- me, that com- mech & giveth. c Who fenneth
not his u orkes high vpo: fte d He wolde rath: it deliuer me by
a man- cle, then that I fhold be ouer- cone

e He mesterck their defiance & falfe repor- tes

f Suffer me not to be de- liuered to the contempt of thy name

g For verse teared, ing the great dangers on all fides

h That is, wholly felt to give that prai- te for my deli- uerance

i He fhaueeth b banhe his heart fhal prai fe God not his tigue
fhal ci- feffe him, and alfo if he ad vfe when ma- nes to pouo:
fo him till for- warde to the fame

k I by mercie do not only apprentice to the fewes, but alfo to
the Gemilles

a Ye coifleters of Said, who waste provinc of poo: faling farf
commute weith compe- te m: doom b ing an inno- cene

b Ye are not afin: do ce cure f: uet- the pub: fhel. & ye want
one gent in vne hears

The

The wicked described.

Psalmes. The miserie of the wicked

e That is one- more to the people of God even fro their birth f
They pass in malice, and substitute the crafts of the evil to be
in his life by supply his ears from the inchanter f Take away all
occasion & matter, where by they hurt f Confidential Gods
divine power be shew all that God is a moment can destroy
their force, whereof they bragge. g As flesh is take away out of
y pot befo- re the water fresh to be de- ferred God to destroy
their unreprisable for ever help them to pass h With a pure
affection e Their punish ment & laugh- ter shall be fo great h
Being God poursuach all he his proustitice, he must be one put
dis- trance befo one the godly, and the wicked.

a Read psal. 16 2 Sam. 19. 14. b Though his enemies were
even at hand to destroy all, yet he assured him self that God
had way- es enough in his hand to de- liner him 4 For I am in-
nocent to the wardes, & have our offended them. d Being it ap-
perteneth to God's indig- nements to po- nish y wicked, he
desireth God to execu- ge his venge- ce on y repro- ber, who
mali- ciously perish to his Church 5 He espouse their cruxine
to higher dogs showing that they are never waive in only will f
They boast apply of their wicked devi- ces, and exercise in
order to as a sword for the other sea to God, nor a to a hand of
even.

The wicked are strangers from the wo- ber: even from the
belly haue they erred, & speake lies.

Their poison is euen like the poison of a serpent: like the deafe
d adder that stop- perth his eare.

Which heareth not the voyce of the in- chanter, thogh he be
mofte expert in char- ming.

6 Breake their teeth, & God, in their mou- thes: breake the
iaws of the yong lions, & Lord.

7 Let them f melt like the waters, let the passe away: when he
shooteth his arrowes, let them be as broken.

8 Let him consume like a fnaile that mel- teth, & like y
vntimelie frute of a woman, that hathe not fene the funne.

9 As rawe flesh before your pottes fele the fyre of thornes: &
let him carie them away as with a whirle winde in his wrath.

10 The righteous shal h reioyce when he feeth the vengeance:
he shal wash his fete in the i blood of the wicked.

11 And men shal say, k Verely there is frute for the righteous:
doutles there is a God that iudgeth in the earth.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in
his bed, prayeth unto God: 2 Declareth his in- nscience, &
their fures. 3 Desiring God to destroy all those that fume of

malicious wickedness 11 Whome thogh be kype aliue for a
time to exercise his people, yet in the end he wil consume the
in his wrath. 12 That he maye be known to be the God of
Iaskob to the end of the woride. 13 For him he singeth praises
to God, assured of his mercies.

To him that excelleth. Destroye not. A Psal- me of David on a
Michigan. When Saul sent & they did watche the house to kill
him.

O My God, b deluer me from mine enemies: defend me from
them that rise vp against me.

Deluer me from the wicked doers, and fau me from the
blooddie men.

For lo, they haue layed waite for my fou- le: the mightie men
are gathered against me, not for mine c offense, nor for my
sin- ne, & Lord.

They runne and prepare them selues without a faute on my
parte: arise there- fore to assist me, and beholde.

Euen thou, & Lord God of hostes, & God of Israel awake to
visite all the heathen, & be not d merciful vnto all that
transgreite maliciously. Selah.

They go to and fro in the euening: they barcke like e dogs, and
go about the citie. Beholde, they f brag in their talke, and

swordes are in their lippes: for Who, say they, doeth hearie?

But thou, & Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I wil waite vpon thee: for God is my defence.

10 My merciful God wil breuent me: God wil let me se my desire vpon mine ene- mies.

11 Slay the i not, lest my people forget it: but scater them abroad by thy power, & put them downe, & Lord our shield,

12 For the sinne of their mouth, & the wor- des of their lippes: and let them be taken in their pride, euen for their percurie and lie, that thei speake.

13 I consume them in thy wrath: consume them that thei be no more: and let them know that God ruleth in Iaskob, euen vn to the ends of the woride. Selah.

14 And in the euening they shal go to and fro, & barcke like dogs, & go about the ci- tie.

15 Thei shal runne here and there for meat: & surely they shal not be satisfied, thogh thei earie all night.

16 But I wil sing of thy power, & wil prai- set thy mercie in the morning: for thou hast bene my defence and refuge in the

day of my trouble.

17 Vnto thee, & my o Strength, wil I sing: for God is my defence, and my merciful God.

men to confoonde the enemies strength, 21 2 Sam 19. 15 felle to be voide of all vernie and strength, he attributeth the whole to God.

PSAL. IX.

1 David being now King ouer Judah and hauing had manic victories, sheweth by evident signes, that God e- leited him King, assuring the people that God wil pro- per this if they apprene the same 12 After he praiseth unto God to finish that that he hathe begonne

To him that excelleth vpon a Sinchan Eduth, or Michelam. A Psal. of David to teache. When he fogle against Aram & charcim, and against Aram b Zidah, whil Ioh retur- med and slew twilue thousand Edomites in the salt valles.

2 O God, thou hast cast vs out, thou hast scatered vs, thou hast bene angrie, turne againe vnto vs.

3 Thou hast made the land to tremble, and halt made it to e gape: heale the breaches theicof, for it is shaken.

4 Thou hast e shewed thy people heauie things: thou hast made vs to drinke the wi- ne of giddines.

5 But now thou hast giuen a banner to the that feare thee, that it maie be displaced because of thy rueth. Selah.

6 That thy beloued may be deliuered, help with thy tighic hand and heare me.

7 God hathe spoken in hiss holines: therefo- re I wil reioyce: I shal deuide Slechem, & meafue the valley of Succoth.

8 Gilead shalbe mine, and Manafsch shalbe mine: Ephraim also shalbe the h strength

Q. 9. iii.

not unle of the realme. f In making me King, thou his proues, which femed to haue loft the force as it is were spoken by an oracle, that I shal possiffe thefe place, which Saul fue left to his children h For it was strong and wel people.

g Thogh Saul haue enter fo great power, yet I know y thou doeth Ird del him: there- fore wil I pe- tiotely hope on thee

h He wil not felle to for- cour me, when node requi- reth.

i Altogether, but by little &c felle, that the people feing ofst tunes thy indignity may be mindful of thee.

k That in their misere is the me they may be as giddis and
examples of Gods virgace. I When thy tu- me shal come, and
when thou hour suffici- tely intired for an example of the
vengeance vnto other m He musteeth at their vaine unrepriises,
he ing affered y that shal not bring their nor pote to pass. a
Which didest vts the police of a worde, vn

o Confessing him whole to God.

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Mans helpe is vaine.

Pfalmes.

The vanitie of man.

i David men- meth, that in this tribe his big dome shall be
established, Gen 49,10 k In moab vile subsidion. l For y will
dissimble, and faint as chogh y were glad. m He was ac- furred
this God whole gue hi y strong citie of his enemies wherein
they thoghe the fal nes fure.

of mine head: Judah is my lawgiuer.

Moab shalbe my wash pot: ouer Edom wil I cast out my shoe:
Palestinaa shew thy self ioyful for me.

Who wil lead me into the strong citie who wil bring me vnto
Edom

Wilt not: thou, ô God, which hadest cast vs of, & didest not go
for the, ô God, with our armies

Gue vs helpe against trouble: for vaine is the helpe of man.

Through God we shal do valiantly: for he shal treade downe
our enemies.

PSAL. LXII.

Whether that he were in danger of the Ammonites, or being
pursued of Absalom, bore he cryeth to be heard & delivered,
And confirmed in his kingdoms. He promiseth perpetual
praises

To him that excelleth on Cignoth. A Psal- me of David.

Hare my crye, ô God: giue eare vnto my praier.

From the ends of the earth wil I crye vnto thee: whê mine heart is opposed, bring me vpo the rocke that is higher then I. For thou hast bene mine hope, & a strong tower against the enemies.

I wil dwel in thy Tabernacle for euer, & my trust shal be vnder the couring of thy wings. Selah.

For thou, ô God, hast heard my desires: thou hast giue an heritage vnto those: that feare thy Name.

Thou shalt giue the King a long life: his yeres shalbe as manie ages.

He shal dwell before God for euer: pre- pate mercie & faithfulness that they may prc serue him.

So wil I alway sing praise vnto thy Na- me in performing dately my vowes.

PSAL. LXII

The Psalme partly contesteh meditates, whereby Da- uid mournageh him self to trust in God against the affiles of the nations and because our mindes are ease- ly drawn from God

by the allurements of the worlds, he sharply v. proueth this
vanitie, to the intent he might deaue fast to the Lord.

To the excellent musician I eduthin. A Psalm of David.

Et my soule kepeth silence vnto God: of him cometh my
saluation.

Yet he is my strength and my saluation, & my defence:
therefore I shal not much be moued.

How long wil ye imagine mischief against a man ye shalbe all
slaine: ye shalbe as a bowed wall, or as a wall shaken.

Yet they consult to cast him downe fro his dignitie: their delite
is in lies, ther blef- se with their mouthes, but curse with their
hearts. Selah.

Yet my soule kepe thou silice vnto God: God had appointed to
y kingdoms d Thogh ye some to be God wil suddey deftroy
you. David was greatly moud with these troubles: therefore he
shreeth vp him self to trust in God.

for mine hope is in him.

Yet is he my strength, & my saluation, & my defence:
therefore I shal not be moued.

In God is my saluation and my glorie, & rocke of my strength:
in God is my trust.

Trust in him alware, ye people: power out your hearts before him, for God is out hope. Selah.

Yet the children of men are vanitie, the chief me are lies: to lay the vpon a balan- ce thei are altogether lighter the vanitie.

Trust not in oppression nor in roberie: be not vaine: if riches increase, set not your heart thereon.

God spake: once or twife, I haue heard it, that power belongeth vnto God,

And to thee, ô Lord, mercie: for thou re- wardest euerre one accordig to his woke.

PSAL. LXIII.

David, after he had bene in great danger by Saúl in the desert of Ziph, made this psalme, & if herein he go- neeth thanks to God for his wonderful deliverance, an whose mercies he trusted, euen in the modes of his mi- feries, & Prophesying the destruction of Gods enemies: And contrarruise happiness to all them that trust in the Lord.

A Psalme of David. When he was in the wilderness of Judah.

God, thou art my God, early wil I se- ke thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a baren and orye land without water.

Thus: I beholde thee as in the Sanctua- rie, when I beholde thy power & thy glo- rie.

For thy louing kindness is better then li- fet: therefore my lippes shal praise thee.

Thus wil I magnifie thee all my life, and life vp mine hands in thy Name.

My soule shal be satisfied, as with marow and fatnes, and my mouth shal praise thee with joyful lippes,

When I remember thee on my bed, & when I thinke vpon thee in the night wat- ches.

Because thou hast bene mine helper, the- refore vnder the shadow of thy wings wil I reioyce.

My soule cleaueth vnto thee: for thy right hand vpholdeth me.

Therefore they that seke my soule to de- stroy it, they shal go into the lowest par- tes of the earth.

They shal cast him downe with the ed- ge of the swords, & thei shal be a portio for foxes.

But the King shal reioyce in God, and all that sweare by him shal reioyce in him: for the mouth of them that speake lies, shal be stopped.

PSAL. LXIII.

David praeth against the furie and false reportes of his
enemies. He declareth these punishments & de- brutition, so
To the comfort of the will and the glory of God.

These vehe mone & often repetitive wa- re necessities to
strengthen his fault against & hourthle affali- tes of Satan. He
admoni- theeth vs of our wicked nar- re, which re- ther hade
our farrow, & him on the bridle, then were our graf to God to
obtaine re- medits. Give your fakes wholly to God by per- ting
away all things & are christie to his Laws. He hath plausely
bor- ne wines of his power, to none medeth to dont cheruf. So
that the wicked shal fo le thy power, and the godlie thy
merces.

To wit, of Ziph, I Sam- tain. Though he was hoths hi- gree &
in great distress, yet he made God his sufficiency & about all
mea- te & de- thee. In this mis- ri e: I exorc my self in the
contemplatio of thy power & glove, as if I were in thy
Sindhariae. The re- membrance of my famous is more so ere
vnto me then all the pleasures and denters of the wockle

He afferech him selfe by the Spirit of God to haue & gife of
com- li- the pob- seth of the de- brutio of Sa- ul, & the the take
his par- ter, whose bodies shal not be bu- ried, but be re-
wound with wide bertho, All & foen- re by God e- right, or
pro- fit, or pro- fit, shal reioye in this worshe King.

The euiltongue.

Psalmes. God tryeth his. 24301/1224

a In that he eglath to God b his voice, it is a sign that his praier was vahomum, & y his life was in danger b That is, feh their secret ma lice: c To wit, their outward void on d Pals repor- tes & scladers

e To be wish- out feare of God & reared e of men, is a sign of repro- hation f The more y the wicked fe God's child re in mlferate, the more bold, & impudent are this in oppref- ting them g There is no wate fo secret & fubrit to do hart, & that en wanted not for his defecation. h To fe God's heanate judg- ment, again them, and how he hath ce, right them to their own feares. i When thel shal confide that he wilbe favourable to the, as he was e his fœnunt David.

a Thou glnst dately new oc- carbon to thy Church to pri- se thee b Not only the Iwer, but also the Gen- tiles in y kig- dome of Chri- de e He impureth it on his sin & to the sin of y people, that God, who was accolished to affilite them, with draweth his succour from them d Thou wile declare thy fel fe to be y pre- feruer of thy Church in de- froying thine enemies, as y dideth in y red Sea e As of all her barous nations and farre of f He sheweth y there is no pure our crea- ture in ywal- de, & is mor- guened by Gods power & prouidence

To him that excellet. A Psalm of David. H Eare my voice, & God, in my praier: preferue my life from feare of the e- nemie.

2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

3 Which haue whet their tongue like a fworde, and shot for their atroves d bitter wordes:

4 To fnote at the vpright in fecret: thel fnote at him fuddenly, and e feare not.

5 Theif encourage them felues in a wicked purpofe: thei comune together to laie fna res priuely, and faie, Who fnal fe them

6 Thei haue foght out iniquities, and haue accomplished that which thei foght out, euen euerie one's his fecret sloght, and the depth of his heart.

7 But God wil fnote an arrow at them fud- denly: their strokes fnal be at once.

8 Thei fnal cause their owne tongue to fall vpon them: and whofoeuer fnal fe them, fnal b flee aware.

9 And all men fnal fe it, and declare the worke of God, and thei fnal vnderstand, what he hath wrought.

10 But the righteous i final be glad in the Lord, & trust in him:
and all that are vp- right of heart, final reioyce.

PSAL. LXV.

A praise and thankful giving vnto God by the faithful, who are
signified by Zion, For the chusing, preferua- tion and
governance of them, And for the plentiful blessings pervred
for the vpon all the earth, but specially toward his Church

To him that excellet. A Psalme or song of David.

1 O God, praife waiteth for thee in Zi- ón, & vnto thee final the
vowe be per- formed.

2 Because thou hearest the praier, vnto thee final all b flesh
come.

3 Wicked dedes e haue preuailed against me: but thou wilt be
merciful vnto our trif gressions.

4 Bleffed as he, whome thou chufest and cau- fest to come in
thee: he final dwell in thy courts, and we final be satisfied with
the pleasures of thine Houfe, euen of thine ho lie Temple.

5 O God of our faluation, thou wilt d an- fwer vs with fearful
signes in thy righteous nes, & thou the hope of all the ends of
the earth, and of them that ate farre of in the e fea.

6 He stabliffeth y moutaines by his power: and is girded about with fitength.

7 He appeaseth the f noife of the feas and the noife of the waues thereof, and the tumultes of the people.

8 Thei also, that dwell in the vtermost par tes of the earth, fnalbe afraid of thy signes:

thou shalt make" the East and the West to reioyce.

9 Thou a vifiteft the earth, and watereft it: thou makeft it very rich: the h Ruer of God is ful of water: thou piepareft them come: for fo thou appointeft i it.

10 Thou h watereft abfudantly the fo: rows thereof, thou causeft the raine to defenc into y valleis thereof: thou makeft it foft with fhowres, & bleffeft the bud thereof.

11 Thou crownelt the yere with thy good- nes, and thy steps drop fatnes.

12 They drop vpon y pafures of the wilder nes: & the hils fnal he c opaffi d w gladnes.

13 The pafures are clad with fhi:pe: y val- leis also fnal be couered with corne: there- fore they fhowte for ioie, i and fing.

PSAL. LXV.

1 He preuuketh all men to praife the Lord and to confi- der his works. 2 He fseteth for the power of God to affray the rebels. 3 And sheweth how God hath be caliuered Israel from great bondage and affli- dions. 4 He promifeth to giue farrifice. 5 And prou keth all men to heare what God hath done for him and to praife his Name.

To him that excellet. A song, or Psalme. 1 Reioyce in God, all ye inhalatants of the earth.

2 Sing forthe the glorie of his Name: make his praife glorious.

3 Saie vnto God, How terrible art thou in thy works: though the greatnes of thy power fnal thine enemies be b in fubiecti- on vnto thee.

4 All the worlde fnal worship thee, & fing vnto thee, euen fing of thy Name. Selah.

5 Come and beholde the works of God: he is terrible in his doing toward d the fon- nes of men.

6 He hath turned the Sea into drye land: thei paffe through the riuier on fote: there did we reioyce in him.

7 Heruleth the worlde with his power: his eies beholde the natiós: the rebellious fnal not exalt them felues. Selah.

8 Praife our God, ye people, and make the voice of his praife to be heard.

9 Which f holdeth our foules in life, and suffereth not our fete to flippe.

10 For thou, & God, haft proued vs, thou haft tryed vs as fluer is tryed.

11 Thou haft broght vs into the a fnare, & laied a frant chume vpon our loins.

12 Thou haft caufed men to ride ouer our heads: we wét into fyre & into water, but y bioghtest vs out into a wralthie place.

13 I wil go into thine h Houfe with burnt offrings, & wil paie thee my vowes,

14 Which my lippes haue promifed, & my mouth hath e spoken in mine afflictio. 15 I wil offer vnto thee the burnt offrings of

Qg iii.

dangers h The deette of the faithful is here defcribed, ure vntunduful to rendre God praife for his benefice.

"The The gung forthe of the nursing, or of the nursing To wit, with raine. h That is, Shi- loah, or, y rai- ne i Thou haft ap-

poited y earth to brig forth the fode to mave vfe h By this description he sheweth that all the ordre of natures a testimony of Gods limetow- arde vs, who causeth all creatures to ferre our necessities. i That vs, the dumme creature shall not onely reioyce for a true for Gods benefice, but shall continually sing.

a He propheth y all nations shall come to the knowledge of God, who then was onely knowen to lode. b As y faithful shall obey God will lgy fo y infidels for feare shall diffemble the felites to be fubteth c He eueheth y faithful duties of mi, who is coe in the consideration of Gods workes. d His proude ce is wonder- ful in maner- ning that eha re e He proueth that God wil extend his grace also to the Gelfire, he can see he punisheth among them such as wil not obey his calig f He signifieth some special benefit, y God had shewed to his Church of y fewes in deli- nering the fob some great da gory whereof or of y like he p- mifeth that y Genities shall be partakers. g The confidence of y Church is here defence bed, & it to be led by Gods prout ffee in- to troubler, to be fioneth vnder vyants, & to enter in- to manifelde which are ne-

The reioicing of the iust. Psalmes. Gods power in his Church 12/1224

It is not enough to have received Gods benefits & to be made of the share of, but also we are before to make others to profit

thereby & praise God. It is the same in wickedness. God will not hear me but if I confess it, he will receive me

fact: ams with incense: I will prepare bullokes and goates.
Selah.

15 i Come & hearken, all ye that feare God, & I will tell you what he hath done to my foule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 18 If I regarde wickedness in mine heart, the Lord will not heave me.

19 But God hath heard me, & considered the voice of my praiser.

20 Praised be God, which hath not put backe my praiser, nor his mercie from me.

PSAL. LXVII.

1 A praiser of the Church to obtain the favour of God & to be lightened with his countenance. 2 To the end that his male & judgement must be known throughout the earth. And finally is declared the kingdom of God, which should be unnecessarily erected at the command of Christ.

¶ I o in m that excelleth on Regimeth. A Psal. or song.

God be merciful vnto vs, and blesse vs, & cause his face to shine among vs. Selah.

3 That they make know thy waie vpon earth, & thy saung health among all nations.

4 Let the people praise thee, & God: let all the people praise thee.

5 Let the people be glad and reioyce: for thou shalt judge ye people righteously, & gouerne the nation: vpon the earth. Selah.

6 Let the people praise thee, & God: let all the people praise thee.

7 The shal ye earth bring forth her increase, & God, even our God shal blesse vs.

8 God shal blesse vs, and all the ends of the earth shal feare him.

PSAL. LXVIII.

9 In this psalme David seteth forth as in a glass the wonderful mercies of God towards his people. 10 Who by all means & motile strange seteth declared him self to them? And therefore

God, church by reason of his promises, graces and willsores death excel without comparison all worldlie things. 11 He exhorteth therefore all men to praise God for ever.

¶ To him that excelleth. A psalme or song of David.

11 O Od wil arise, & his enemies shalbe scattered: thei also that hate him, shal flee before him.

12 As the smoke vaniseeth, shalt ye drive them awaie: & as waxe melteth before the lyre, shal ye wicked perish at the presence of God.

13 But the righteous shalbe glad, & reioyce before God: yea, thei shal leape for iove.

14 Sing vnto God, & sing praises vnto his Name: exalt him, that rideth vpon the heavens, in his Name: Iah, & reioyce before him.

15 He is a Father of the fatherless, and a Judge of the widowes, even God in his holle

habitation.

6 God maketh the solitarie to dwell in families, & deliuereth them that were prisoners in stockes: but the rebellious shal dwell in a drye land.

7 O God, when thou wentest for the before thy people: when thou wentest through the wilderness, (Selah)

8 The earth shook, and the heavens dropped at the presence of this God: even Sinai was moved at the presence of God, even the God of Israel.

9 Thou, & God, sendest a gracious rain upon thine inheritance, & thou didst refresh it when it was weary.

10 Thy Congregation dwelled therein: for thou, & God, hast of thy goodness prepared it for the people.

11 The Lord gave matter to the women to tell of the great army.

12 Kings of the armies did flee: they did flee & the that remained in the house, devoted the spoils.

13 Though ye have lien among pots, ye shall be as the wings of a dove that is covered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattered Kings in it, it was white as the snow in Zalmon.

15 The mountain of God is like the mountain of Bashan: is an high Mountain, an mount Bashan.

16 Why leape ye, ye high mountaines as for this Mounaine,
God delieth to dwell in it: yea, the Lord wil dwell in it for
euer.

17 The charets of God are twentic thousand thousand Angels,
and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vpon high: thou hast oled capnuitie capture,
and received gifts for men: yea, even the rebellious hast thou
led, that the Lord God might dwell there.

19 Praised be the Lord, even the God of our saluacion, which
ladeth vs daiely with be nefate. Selah.

20 This is our God, even the God that saeth: and to the Lord
God belong the tissues of death.

21 Surely God wil wound the head of his enemies, & the
heerie pate of him that walketh in his sinnes.

22 The Lord hath said, I wil bring my people againe from s
Bashan: I wil bring them againe from the depths of the Sea:

23 That thy foore maie be dipped in blood, & the tongue of thy
dogges is the blood of the enemies, even in it.

24 Thei haue sene, & God, thy goings, the goings of my God,
& my King, which at Church ones sith Og of Bashan, & other
cycles, & sith the dages of the sinne will be shil do as oft as
necessities requireeth. 25 That is, in great laughter, where

dogges shal lap blood. 26 That is, in chief King, goeth out with thy people to warre, and goeth them the vulture.

4 He giveth children, & he childees, and merseeth their families. 6 Which is hears of Gods bless, & he fores: thei had abused. 7 He exoreth & Gods favour peculiarly belonging to his Church as appeared by their wonderful deliverance out of Egypt. 8 God blessed the land of Ca man because he had chosen that place for his Church. 9 The favour then was that women long songs after the village, in Misham, in Amish, in Judah and others.

10 The pray was to give: & not only the soldiers, but would also had pure thereof. 11 Thogh God suffer his Church for a time to lie in blacke darkness, yet he will restore it and make it more shunly where. 12 He & land of Ganjain, where his Church was

13 The Church of God doeth excell all worldlie things, not in plop & ours at de showe, but by the power de grace of God, & thro remate: because of his dwelling there. 14 Why shall ye of your strength & hears the sgareth that Mountaine of God?

15 As God ower came the enemies of his Church, take the prisoners, and made the tributaries to Christ, & in God manifested in Beth, subdued Sara & some under vs, & gave vpon his Church more liberal gifts of his spirit, Eph. 4, 5 p In make extreme dangers God hath to state when to deliver his

16 As he delivered his blood of that blood of that which are the vulture.

a That is, mo- ue our nearer & his holy sly rit, ye may fate his favour towards vs. b That hath laws & Grit les man know Gods punish made & them. c By these oft repetitions he theweth, ye the people can ne- ter reioyce for fistify, & give shakes for the great benefies that thei shal receive wider the kingdoms of Christ. d He thei with where God: Yourseth, the shalbe abund to of all other things e What thei re- le his great be nears both spiritual & cor- tural towards Him.

6 The Prophet the with that alber: God sol fresh yeared yr: Even op- fe his Church for a time, yet at, if gith he wil be reneged of them. 7 He theweth that whf God declared his power again ye wicked, that ices for the ch modiste & sal- nation of his Church, & pres fe imp: thro- fore 8 Iah & teho- ath are the as men of God, & do fight his alliance & ma- sefie underre- beble, for that herly to decle red ye all idols are hurr: yea, & that ye God of Israel, ye ye only one God.

*The number of his enemies. Psalmes.
Comfort is only in God.*

in the Sanctuarie.

1 He defi- cheth the order of the people, who they went to the Temple to give shakes for the victo- rie which come of a

fairish Lakob 2 Benjamin is called little, he cause he was youth fiond of Lakob y who was fo- que chief ruler of the tribe. 3 Declare out of thine holie palace thy po- wer for the de- fence of thy Church Ieru- falim. 4 He defi- cheth the plea- ple of the mightie may be deftro- ed, acco- noed to grouch their fiond w fifierch ther- fore for their ginning pa- ne dlught the fifier abou- all men 5 He gpheri- ch the Gen- tile that come to y true know ledge & wor- ship of God 6 by his terri- ble thunders he wil make him fell to be know to y God of all y woe- de 7 In flowing foresful ind- gents again thue enemies for the falua- to of thy peo- ple 8 He alludeth to y Taberna- cle o was de- ftroed into the parties.

a Of Shofban- nim read Psal- le b David figui- feth by the waters, in what great dangers he was, out of y which God did deliver his c No firmitie or Rabbines to feste my feet d Thigh his feste failed him, yet his faith was con- flute & incou- raged him fitl to praise commencing the giletes. f Thei judged me pore inno- cent at a thief and gaue my

15 The fingers went before, the plaiers of instruments after: in the middes were the maides playing with timbrels.

16 Praise ye God in the assemblies, & the Lord, ye that are of the fontaine of Israel.

17 There was a little Beniamin with their r ruler, & the princes of Judah with their assemble, the princes of Zebulun, & the

princes of Maphtali.

18 Thy God hath appointed thy strength: stablish, & God, that,
which y hast wrought in vs,

19 a Out of thy Temple vpon Ierufalem: & Kings fhall bring
presents vnto thee.

20 Deftroie the copanie of the spearmen, & multitude of the
mightie bulles with the calues of the people, that tread vnder
fete pieces of filuer: scatter the people that delite in warre.

21 Then shall y princes come out of Egypt: Ethiopia shall haste
to ftereth her hads vn- to God.

22 Sing vnto God, & ye kingdomes of the earth: sing praise
vnto the Lord, (Selah)

23 To him that rideth vpon the molte high heauens, which
were from the beginning: beholde he wil fend out by his c
voyce a mightie founde.

24 Afcribe the power to God: for his maie- ftie is vpon Israel,
& his strength is in the cloudes.

25 O God, thou art a terrible out of thine holie e places: the
God of Israel is he that giueh strength and power vnto the peo-
ple: praised be God.

PSALLEXIX.

1 The coplains, prayers, fervent 2 sale & great anguish of
David is set forth as a figure of Christ & all his mi- bers: 2 The
malicious crueltie of the enemies, 3 And their punishment also,
4 Where Judas & fuchs trai- vers are accursed, 5 He gathereth
courage in his afflic- tion & offreth praises vnto God, 6 Which
are more acceptable than all sacrifices: where if all the
afflicted maie take effort, 7 Finally he deeth provoke all crea-
tures to praises, prophesying of the kingdoms of C. rift, & the
preferuacion of the Church, where all the fuis- sful, 8 And
their side, that dwell for ever.

9 To him that excelleth vpon a Shofban-nim. A Psalme of
David.

1 S Aue me, & God: for the b waters are sentred euen to my
foule.

2 I fticke fast in the depe myre, where no c ftale is: I am come
into depe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drye: mine d eyes faile,
whiles I waite for my God.

4 They that hate me without a cause, are mo then the heertes of
mine head: thei that wolde deftroie me, and are mine enemies
falsely, are mightie, so that I restored that which I c toke not.

goods to others as thigh I had fullen them.

5 O God, thou knowest my a foolishnes, & my fautes are not hid from thee.

6 Let not them that truft in thee, & Lord God of hoftes, be ashamed for b me: let not thofe that feke thee, be confounded through me, & God of Israel.

7 For thy fake haue I fuffed reprove: shame hathe couered my face.

8 I am become a stranger vnto my brethre, euen an aliant vnto my mothers fones.

9 i For the zeale of thine houfe hathe eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I a wept and my foule fasted, but that was to my reprove.

11 I put on a facke also: and I became a pro- uerhe vnto them.

12 They that fate in the gate, spake of me, and the drunkards fang of me.

13 But Lord, I make my praier vnto thee in an m acceptable time, euen in the multitu- de of thy mercie: & God, he are me in the trueth of thy faluacion.

14 Deliuer me out of the myre, that I sinke not: let me be deliuered from the that hate me, and out of the n depe waters.

15 Let not y waterflood drowne me, nether let the depe
swallow me vp: and let not the pit shut her mouth vpon me.

16 He are me, & Lord, for thy louing kinde- nes is good: ruine
vnto me according to the multitude of thy tendre mercies.

17 And o hide not thy face from thy feruat, for I am in trouble:
make hast & he are me.

18 Drawe nere vnto my foule & redeme it: deliuer me because
of mine enemies.

19 Thou hast knowen my reprofe and my shame, & my
dishonour: all mine p aduer- series are before thee.

20 Rebuke hathe broken mine he are, and I am ful of heauines,
and a I loked for some to haue pitie on me, but there was none:
and for comforters, but I founde none.

21 For thei gaue me gall in my meat, and in my thirst thei gaue
me vinegre to drinkc.

22 Let their table be a share before them, and their prosperitie
their ruine.

23 Let their eyes be blinded that thei se not- and make their
floynes alwaie to tremble.

24 Powre out thine angie vpon them, & let thy wathful
displeafue take them.

25 "Let their habitation be void, & let none dwell in their
centes.

26 For they persecute him, whome thou hast smitten: and they
adde vnto the sorowe of them, whome thou hast wounded.

27 Lay n iniquitie vpon their iniquitie, & let them not come into
thy righteousness.

28 Let them be put out of the b booke of life.

g Thigh I be guiltie to thee warde, yet am I innocent now- arde
them h Let out mine coil intreatie of the enemies be an
occafio, y the faithful fall fro thee. i When I saue thine
enemies pretend thy bisme onely in month, and in their life de
nie the fa- me, thine holie Spirit thrift me forward, to reprove
the & defend thy plazie. k My zeale moved me to lamet & prai
for my falun- ion l The more he fight to wine them in God, the
more they were again, him both po- re and richer n knowing
that: alheit I suffer no wro- ble, yet y hast a time, where in y
hast ap- pointed my deliuerence. n He sheweth a livelir faith,
in that y he af- fareth hi fell, y God is fa- notable to hi, whhe
sheweth to be angie: it at hand, when he femeeth to be farre of
o Not that he feared y God wold not hea- re him, but y care
made him to thicke that God differed lung p Thou fect y I am
befet as a flepe among manie woher. q He sheweth y it is in
vain to put & truft in men in our great neophi- cies, but y our
comfort only dependeth of God: for man rather increa- feth &

forow- er, then dimi- theth them, John 19:19 r He defireth God
to execu- te his indge- ment again the reprobate, & can not by
anie enemies be ruined, from thy f Take bethe indgement and
power frothe. All. 1:20. s Punish not only them, but their
posteritie, which fhallbe like vnen them u By their continuance
and increasing in their fones let it be known that they be of the
reprobate x They which femed by their profession to haue
bene written in thy hoke, ye: by their frofes prove the
contrarie, let them be known as reprobate.

Rxi

What sacrifice God accepteth. Psalmes.
Gods benefits towards his

There is no faction, & God more; the much, than thanksgiving
for his ben- ch. After all he de- lieves his for sure Bond, so
will he do all are in desired, and call upon him. After the of
paral promise of the land of God to be re- prehended the
promises of life concluding to the faithful & their poheristic

PSAL. LXX. Which might put him in re- membrance of his
deliverance. PSAL. LXX. He reacheth to be con- ner'd in
praise, though God re- ceive to stay for us his time he will
secure us. He was ef- fered that the more, that re- ged, the
more that were to destruction & be the nervous his deliverance
if Herchy we are caught out to mocks at o- there; in their

miserie, lest fame fall on & ounce neckt. Because he had felt
Gods helps before, he provoked on experience and boldly so
kept unto him for succour

PSAL. LXXI. PSAL. LXX. a the prairie to God & fail
assurance of faith, & he will deliver him from his abner fame.
By declaring thy self trust of promise & Thou hast in finite
means, & all creatures are in any com- mporing, & in therefore
they come signs, whereby I shall be deliv- ered. That is a
Aphidian, Ahi- shaped & that anothoretic. He brought with
his faith & the experi- ence, of Gods he, & others, who did not
only perform him in his mothers belly, but take him thence, &
enter since his the preferred him.

nether let them be written with the right- tous.

When I am poore & in heauines, thine helps, & God, shall
exalt me.

I will praise the Name of God with a song, & magnifie him
with thanksgiving.

This also shall please the Lord better the a young bullocke,
that hath he hornes and hoofes.

The humble shall be this, & thei that seke God, shalbe glad, &
your heart shall liue.

For the Lord heareth the poore, and despiseh not his prisoners.

Let heauen & earth praise him: the seas and all that mouech in them.

For God will haue Zion, and buyld the cities of Judah, that men maie dwell there and haue it in possession.

The seke also of his seruantes shall inherit it: and they that loue his Name, shall dwell therein.

PSAL. LXX.

He praiseh to be right findely delivered. He desireth the shame of his enemies. And the joyful comfort of all those that like the Lord.

To him that excelleth: A Psalme of David to put in remembrance.

O God, haste thee to deliver me: make haste to helpe me, & Lord.

Let them be confounded & put to shame, that seke my foule: let them be turned backward and put to rebuke, that desire mine hurt.

Let them be turned backe for a rewarde of their shame, which said, Aha, aha.

The let all those that seke thee, be joyful & glad in thee, and let all that loue thy salua- cion, faie alwaies, God be praised.

Now I am poore and nedic: & God, ma- ke haste to me: thou art mine helper, and my deliverer: & Lord, make no tarying.

PSAL. LXXI.

He praiseh in faith, established by the words of the promises. And confirmed by the works of God from his youth, to He complaineth of the cruelty of his enemies. And desireth God to continue his graces rewarded him, as Promising to be minded and than- heful for the same.

IN the thee, & Lord, I trust: let me neuer be ashamed.

Rescue me and deliver me in thy righteousness: incline thine eare vnto me and saue me.

Be thou my strong rocke, whereunto I maie alwaie refore: thou hast giue com- mandement to saue me: for thou art my rocke, and my forci esse.

Deliver me, & my God, out of the hand of the wicked: out of the hand of the cull and cruel man.

For thou art mine hope, & Lord God, enen my trust from my youth.

Vpon thee haue: I bene staied from the wombe: thou art he
that toke me out of

my mothers bowels: my praise shall be al- waies of thee.

I am become as it were a monst e vnto manie: but thou art my
sure trust.

Let my mouth be filled with thy praise, & with thy glorie
euctie dale.

Cast me not of in the time of a age: for- sake me not when my
strength faileth.

For mine enemies speak of me, & they that laie waite for my
foule, take their co- ursel together,

Saying, God hath e forsaken him: pur- sue and take him, for
their is none to deli- uer him.

Go not farre fro me, & God: my God, haste thee to helpe me.

Let them be confounded and confumed that are against my
foule: let them be co- ursed with reprove & confusion, that
seke minehurt.

But I will waite continually, & will prai- se thee more and
more.

My mouth shall daily rehearse thy right- teousnes, and thy
saluacion: for I knowe not the number.

I will go forward in the strength of the Lord God, and will
make mention of thy righteousness, even of thine onely.

O God, thou hast taught me from my youth euen vntil now:
therefore will I tel of thy wonderous woikes,

Yes, euen vnto mine olde age and graie head, & Gods forsake
me not, vntil I haue declared thine arme vnto the generation, &
thy power to all them, that shall come.

And thy righteousness, & God, I will ex- alt on high: for y hast
done great things: & God, who is like vnto thee!

Which hast shewed me great troubles and & aduersities, but
thou wilt ret, me and reuiue me, and wilt come againe, and
take me vp from the depth of the earth.

Thou wilt increase mine honour, & re- turne and comfort me.

Therefore will I praise thee for thy faith fulnes, & God, vpon
instrument and viole: vnto thee will I sing vpon the harpe, &
Mo- lie one of Israel.

My lippes will reioyce when I sing vnto thee, and my foule,
which thou hast de- liuered.

My tongue also shall take of thy right- teousnes daily: for they
are confounded & brought vnto shame, that seke mine hurt:

PSAL. LXXII.

He praiseh for the proper welfare of the kingdoms of Salomon,
who was the figure of Christ. Under whom shall be
righteousness peace and felicity, to Thou win me all Kings and
all nations shall do b. mage, 17 Wh. se- name and priner shall
induce for ever. & in whom all nations shall be blessed.

and therefore he promised to desire in nothing, but wherein
glossed.

All your- de wonderful at me be cause of my mis- res, afoul
chei in assourite, as the chancry o ple, yet being afford of thy
favourit reme ned fudself.

Thou that didst helpe me in my youth, when I had more ftrigh,
helpe me now so much the more in mine olde age & we
abence

Thus the wle led boebe blaf pheme God & trigh against his
Saints, as though he had forsake them, if he fudde the to fall
inve their hands

He callig him his God, he putrish hacks & false reper- ces of
the ad- ueraries, that said God had forsaken him. & because
thy benefits tow- ard me are in- memorable, I can not but co
tim: T, me- dicate & rehe- arse them

I will re- main, fudde, be- ing upholden with power of God.

He desireth & he haste begonne, he & olde so continue his
kinners, his liberalitie wain have peruite praise

Thy instant founded of thy promises.

His faith breaketh through all scernions, & by this excludant
he praiseth power of God.

As he confesseth that God is the nolement of his
deliniance: so he excludeth that shewe could warn
feet vnto him by Gods providence.

He obfeth & his long reliance & at wel recomposed, when
God performed his primes.

For there is no true praise of God, except in one few shews:

APLIME

Christ's kingdoms figured. Psalmes, The wicked described.
209/1224

a Copied by D and as you chung's reign of his home Salomon.
b. Ended the King in the Spirit of wisdom & justice that he
reign not as do the worlds c. To wit, to his pothertie d. He is
justice reigneth, even Spiates made but he shall be enriched
with the blesings e. He the 4th whoseore the foarde is com-
mitted to Kings: to wit, to defend the innocent and deposeth
the wicked f. The people shall indorse the true religion, who
then gain a King, that which according to thy words g. As

that is true in all godlie Kings: fo is it chiefly verified in Christ, who has bearable dear maketh he Church cur to flourish. That is fro the red sea to the ice called Syracum, and fro Euphrates forw aidemne ning, Christ's kingdome shall de be large & transfec i. Of Cilicia & of all other en- neries bevbd the sea, which he meaneth by the yles j. That is, of Arabia & riche envires, where- of Sheba was a parte bode- ring vpon B. thropia l. Thoph ry- name paffe not to shed blood, yre this god- lie king shall preferne his fthioths from all knide of wrong m. God wil be the prosper his life, & also ma ke the people make willing to obese him a. Under foche a King shalbe make great plentle, hoche of frute & also of the increase of manande o. They shall praie to God for his consinece, & know what God doeth God miracul- ity preferne his people, that neither the King nor the kingdom. me can continue.

¶ A Psalme of Salomon.

Que thy b judgements to the King, Is God, and thy righteousness to the Kings c fonne.

Then shall he judge thy people in righteous, and thy poore with equitie.

The d mootaines and the his shall bring peace to the people by justice.

He shall e judge the poore of the people: he shall faue the
children of the nedie, and shall subdue the oppreflor.

They shall f fear thee as long as the sun- ne and moone
endureth, from generation to generation.

He shall come e downe like the raine vpon the mowen graffe,
& as the showres that water the earth.

In his dates shall the righteous florish, & abundance of peace
shall be so long as the moone endureth.

His dominion shall be also from h fa to sea, and from the
River vnto the ends of the land.

They that dwell in the wilderness, shall knele before him, and
his enemies shall lic- ke the dust.

The Kings of i Tarfish & of the yles shall bring prefentes: the
Kings k of Sheba and Seba shall bring gifts.

Yea, all Kings shall worship him: all na- tions shall ferue him.

For he shall delhuer: the poore when he cryeth: the nedie also,
and him that hathe no helper.

He shall be merciful to the poore and nedie, and shall preferue
the foules of the poore.

He shall redeem their foules from deceit and violence, and l
deare shall their blood be in his fight.

Yea, he shall liue, and vnto him shall they giue of the m golde of Sheba: they shall also praye for him continually, and daily bless him.

An handful of corne shall be fowen in the earth, even in the top of the mountains, and the n frute thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the graffe of the earth.

His name shall be for euer: his name shall induce as long as the funnel: all natiós shall blesse o him, and be blessed in him.

Blessed be the Lord God, even the God of Israel, which onely doeth r wonderous things.

And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, even so be it.

HERE END THE q praiers of David, the fonne of I shal.

proper them for his fate p He confesseth that except God miracul-ity preferue his people, that neither the King nor the kingdom. q Concerning his fonne Salombs.

PSAL. 209/1224

The Prophet teacheth by his example that neither the w videile prosperitie of the vngodlie. 14 Nor yet the affliction of the good oght to dislourage Gods children: but rather oght to moue vis to consider our Fathers pro- uidence, and to cause us

to renerence Gods judgements, 15 For afoouche as the wicked
wathish away, 16 And the godlie enter into life everlasting. 17
In hope wher- ter he resigneth him self into Gods hands.

¶ A Psalme committed to Assiph.

1 Et a God is good to Israel: even, to the pure in heart.

2 As for me, my fete were almost gone: my steps had welne: e
slipt.

3 For I fteared at the foolish, when I sawe the prosperitie of
the wicked.

4 For there are b no bands in their death, but they are lustie &
strong.

5 They are not in trouble as other men, ne- ther are they
plagued with other men.

6 Therefore pride n as a chaine vnto the, & crueltie couereth
them as a garment.

7 Their eyes stand out for fatnes: "they have more then heart
can with.

8 They are licencious, and fpeake wicked- ly of their
oppression: their talke presum- teously.

9 They d set their mouth against heaven, & their tongue
walketh through the earth.

10 Therefore his e people turne hither: for waters of a ful cup
are wrung out to them.

11 And they f fay, How doeth God know itior is there
knowledge in y moite High?

12 Lo, these are the wicked, yet prosper thee alway, & increase
in riches.

13 Certainly I haue clenched mine heart in vaine, and wafted
mine hands in inno- cencie.

14 For daily haue I bene punished, and cha- stened euerie
morning.

15 If I fay, e I wil judge thus, beholde the generacio of thy
children: I haue nef- paced.

16 The thought I to knowe this, but it was to painful for me,

17 Vntil I went into the h Sanctuarie of God: then vnderstode I
their end.

18 Surely thou hast set them in slippetie places, and castest
them downe into de- solation.

19 How suddenly are they destroyed, pe- rished & horribly
consumed,

20 As a dreame when one awaketh: o Lord, when x thou
raisest vs vp, thou shalt ma- ke their image despised.

21 Certainly mine heart was vexed, & I was pricked in my
reines:

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway m with thee: thou hast worde & holic
Spirit, f thou endcrest all thorge moite wisely & thy festerful
judgement k When thou open: it our cure to beaucolie felicitie,
& e connemne all their vaine pompe I that mi goeth about by
his owne nasion to feke our Gods deeth he declare him self a
beast m by faith I was affixed that thy pro- dence did watche
alwayes ouer me to preferue me

a As it were heverse hope & disprove he bretheth for- the men
that affidish, being affixed f God wilde obiunt his favour to-
ward forfe as were godlie in dede, and not hypertere

b The wicked in this life li- us at pleasure, & are not dis- wen
to death like prisomen that is by fic- kence, & is den then
mefeger. c They glorie in their pride as fovee do in their
enemies: & in crueltie, as fovee do in apparel

"The They go the d fere of the heart d They blas- phence God
& feare not but pon er, Araile vpon men, be- cause thw e-
stone the sel- uct abone all others

e Not one? y reprobate, but also y people of God often
concefall his i- ker, being fperd perous efters of the wicked,

and are ouer-whelmed with furnace, than king y God ell
fidereth not a- right the hate of the godlie.

f Thus y deth mouth men y godlie to dis- pute with God
muchlig their poore efters & the prosperitie of the wicked. g If
I gue pla- ce to this wit- led thought, of fed against thy proud,
nor, lo- ing y dispoeat all thorge mo- ite wisely, and prefereth
thy children in their greatest dangers

h Vntil I en- tried even thy fchule & lear- nerd by thy unity. i
By For the more the prof decees did wache alwayes ouer me to
preferue me

Rr.ii.

The Church afflicted prayeth. Pfalmes.

holden me by my right hand.

14 Thou wilt guide me by thy counsel, & afterwards receive
me to glorie.

n He sight ne- ther helps not clibor of nice fame of God only

o He teacheth to do one out felues, to have God our who- le
sufficience, & only clean- terous

p That is, for- fals thou to fake others q Though all y wonder
them- ke from God, yet he promi- feth to trust in him and to

magnifie his truthes.

15 Whome haue I in a heauen but thee: and I haue defired none in y earth with thee.

16 My flesh faileth and mine heart also: but God is the strength of mine heart, and my • porcion for euer.

17 For lo, they that withdrawe them felues from thee, shal perish: thou destroyest all them that p go a whoring from thee.

18 As for me, it is good for me s to drawe nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIII.

1 The faithful compleine of the destruction of the Church & true religion, 2 Under the name of Zion, and the Temple destroyed: 1: And trusting in the might & fre mercies of God, 2: By his covenant, 3: They re- quire helps & succour for the glorie of God's holy Na- one, for the saluation of his poore afflicted sermons, 4: And the confusion of his proud enemies.

¶ A Pfalme is gone instruction, committed to Asaph.

a The Church of God being oppressed by the tyrannic other of y Ba- bylonians, or of aetochet, practs to God by whose hid this yoke was lated upon them for their sinnes

b Which is the rity: ce y hast monitored out for thy self as with
a line of rod • D. fore

c They haue destroyed thy true religion is spread their thammers
in fig- me of defiance. d He chman deaths the Tem- ple for y
co- lls winter, the excellent wor- kenna the y beance thereof is
notwith- ding the ene- mate did de- stroye.

e They incun- raged one an- other to cruel- tle, y but only
Gods people might be de- stroyd, but al- so his religion
veterily is all places suppres fod.

f They lamfe y they haue no Prophet aming them to shewe
them how big there miseries shulde endure. g They myne there
delir- ce with Gods glorie & pow- or, knowing that the
punishment of the eneme shulde be their deliverance. h
Meaning in the fight of all the worses.

O God, a why hast thou put vs away for euer? why is thy
wrath kindled a- gainst the shepe of thy pasture?

Thinke vpon thy Congregation, which thou hast possessed of
olde, on the rod of thine inheritance, which thou hast re-
demed, on this mount Zion, wherein thou hast dwelt.

Lift vp thy strokes, that thou maiest for euer destroye euerie
enemie that doeth euil to the Sanctuarie.

Thine aduersaries roare in the middes of thy Congregacion, & c set vp their banners for signes.

He that a lifted the axes vpon the thicke trees, was renounced, as one, that broght a thing to perfection:

But now they breake downe the cartued worke thereof with axes and hammers.

They haue cast thy Sanctuarie into the fyte, & raised it to the ground, and haue de- filed the dwelling place of thy Name.

They said in their e hearts, Lee vs de- stroye them altogether: they haue burnt all the Synagogues of God in the land.

We se not our signes: there is not one Prophet more, nor anie with vs that know- eth f how long.

O God, how long shal the aduersarie re- proche thee: shal the enemie blaspheme thy Name for euer?

Why withd eawest thou thine hand, eurn thy right had? drawe it out of thy bosome, & e consume them.

Euen God is my King of olde, working saluation h in the middes of the earth.

Thou didest diude y Sea by thy power: & knowing that the punishment of the eneme shulde be their deliverance. h
Meaning in the fight of all the worses.

thou brakest the heades of the i dragons in the waters.

14 Thou brakest the head of k Liuiathán in pieces, and gaueft him to be l meat for the people in wilderness.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.

16 The m daye is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of y earth: thou hast made somer and winter.

18 Remember this, that theemie harhe reproched the Lord, and the foolish peo- ple harhe blasphemed thy Name.

19 Guae not the soule of thy a turtle dooue vuto the beast, & forget not the Congre- gacion of thy poore for euer.

20 Consider thy covenant: for o the darke places of the earth are ful of the habita- cious of the cruel.

21 Oh let not the oppressed returne asha- med, but let the poore & nedie praise thy Name.

22 Arise, & God: mainteine thine p owne cause: remember thy saile reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, that isse against thee, ascendeth continually.

PSAL. LXXV.

1 The faithful do praise the Name of the Lord, 2 Which shall come to judge at the same appointed, 3 When the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 These pride shall be abated, & the righteous shall be exalted to honour.

¶ To him that excelleth. 1 Destroye not. A Psalm or song committed to Asaph.

2 WE will praise thee, & God, we will praise thee, for thy Name is here: therefore they will declare thy wonderful works.

3 When I shall take a convenient time, I will judge righteously.

4 The earth and all the inhabitants thereof are disclosed: but I will establish the pillars of it. Selah.

5 I said unto the foolish, Be not so foolish, and to the wicked, Lift not up the horn.

6 Lift not up your horn on high, neither speak with a shuffling neck.

7 For to come to preferment neither from the East, nor from the West, nor from the South,

8 But God is the judge: he maketh low and he maketh his.

9 For in the hand of the Lord is a f cup, and the wine is reddit
is ful mixt, and he pow- reth out of the same: surely all the
wicked of the earth shal wrang out & drinke the dregs thereof.

1 To wit, Pha- raohs arms.

k Which was a great mshite of the sea, or whole, mean g Ph
relth

l His fufime- ion di I reuo- ce the as most retrefseft the bodie
m Scng that God be his p- uidence gover neth & difpo- feth all
thige, he gathereth y he wil take ca to cherif for his children
n He meaneth y Church of God, & is expo fed as a pray to the
wicked. o That is all places where thy worde flis neth not,
there reigneth reed- me & ambish

p He sheweth that God can one softer his Church to be
oppressed, ex- cept he lose his own right the, forer of his mere
and more.

a Read Psal 57.1

bife declareth have y faithful shal ever haue cult entelle to
praise God, not amnache as in their n, de ther shal fele his
power at hand to helpe them.

c When I se my time (faith God) to helpe your miseries, I wil
come & see all things in good order.

d I hope all things be brought to run- ne, yet I can refuse & pre- ferne them.

e The Prophet wataeth y w ic ked that they w olde not see them felues a- gainst Gods people, temp y God at his t- me deft, oyeh them that rule wic acely

f Gods wrath is compared to a cup of strong & delicate w- nt, a lucen with

the wicked are made so drinke, that by drinking till they come to the verse dregs, they are utterly destroyed.

Gods mightie power.

Psalmes. The godlies meditation

g The godlie shal better prosper by their innocent simplicitie, then the wic- ced shal by all these ceals, & labochite.

the declareth † Gods power as our leily ie- ne in priesemig his people and dextroying his eremies b Which afore ward was cal- led Ierusalim e He obpareth the kingdoms ful of exorcis & rapine to mountaines are ful of eme- ning beaith d God bathe cated their fpi- ents & strength from them, as though their halos were cut of.

e God is a loo- ke is able to dedrove all power & ab- trate of
men, were the more so manie or mightie

f In reusing wrogs done to thy Church g For the end shal
shewe f mume was able to bring nothing to pal fe also shale
bristle there ra go; they shal not compise their purpore. h To
wit, the Loures f dwell about the Ta- bernacle, or people,
among whome he do- eth dwell

meaning that he foolish and trine

9 But I wil declare for euer, and sing prai- ses vnto the God of
Izakób.

10 All the hornes of the wicked also wil I breake: but the
hornes of the e righteous shalbe exalted.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God & care for the
defence of his people in Ierusalim, in the def- trulsion of the
arms of Sanchrist: 11 And exhorteth the faithful to be thankful
for the same.

¶ To lam that excelleth on Meginoh. A Psal- me or song
committed to Asaph.

1 God is known in Iudah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrows of the bowe, the shield and the sword and the battel. Selah.

4 Thou art more bright and puissant, then the mountaines of pray.

5 The stoure hated are spoiled: they haue slept their slepe, & all the men of strength have not found their hands.

6 At thy rebuke, o God of Izakób, both the chariot and horse are cast a slepe.

7 Thou, euen thou art to be feared: and who shal stand in thy e sight, when thou art angrie!

8 Thou didest cause thy judgement to be heard from heauen: therefore the earth fea- red and was stil.

9 When thou, o God, arose to judgement, to f helpe all the meke of the earth. Selah:

10 Surely the e rage of man shal turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vowe & performe vnto the Lord your God, all ye that be h rounde about him: let the bring presents vnto him that oght to be feared.

12 He shal e cut of the spirit of princes: he is terrible to the Kings of the earth.

The Ebrewe worde signifeeth, to vintage, or gather graper: shal make the counsels and enterprises of wicked tyrants

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatness of his affliction, and his grievous tentations, 6 Whereby he was drawn to this end to consider his former conversation, 11 And the continual course of Gods workers in the preservation of his servants, & so he conformeth his faith against these tentations.

1 Chro 16,41. psal. 33, & 34 a The Prophet excelteeth vby his example to see vnto God for helpe in our necessities Or, more hard was first heued b He sheweth in e must pa- terely abide, although God deliver was not one of our trea- bles at f first cry.

¶ For the excellenc mutician a Ieduthim. A Psalme committed to Asaph.

1 My a voyce came to God, when I cryed: my voyce came to God, and he heard me.

2 In the day of my trouble I fought f Lord: my fore ranne & ceased not in the night: my soule refused comfort.

3 I did think vpon God, and was brou- bled: I prayed, and my spirit was full of an- guish. Selah.

4 Thou kepest mine eyes e waking: I was astonished and cold not speake.

5 Then I considered the dates of olde, and the yeres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched e diligently.

7 Will the Lord absent him self for euer: & will he shewe no more fauour?

8 Is his f mercie cleane gone for euer? do- eth his promes faile for euer more?

9 Hath God forgotten to be merciful? ha- the he shut vp his céder mercies in displea- sure: Selah.

10 And I said, This is my e death: yet I rem- bered the yeres of the right hâd of the most High.

11 I remembered the works of the Lord, certainly I remembered thy wonders of olde.

12 I did also meditate all thy works, & did devise of thine Actes, saying,

13 Thy waie, o God is h in the Sanctuarie: who is so great a
God as our God!

14 Thou art the God that doest wonders: thou hast declared thy
power among the people.

15 Thou hast redeemed thy people whine at me, euen the
sonnes of Izakób and Io- seph. Selah.

16 The s waters sawe thee, o God: the wa- ters sawe thee, and
were afraid: yea, the depths trembled.

17 The cloudes powred out water: the hea- uens gaue a f
founde: yea, thine arrows wnt abroad.

18 The voice of thy thundre was round a- bout: the lightenigs
lightened the world: the earth trembled and shoke.

19 Thy waie is in the Sea, and thy paths in the great waters,
and thy fosseteps are not known.

20 Thou didest leade thy people like sheep by the hand of
Moses and Aaron.

PSAL. LXXVIII.

1 He sheweth how God of his mercie chose his Church of the
polleritie of Abraham, a Reproving the Huh- burne rebellion of
their fathers, that the children might not only understand, 11

That God of his fre mercie made his covenant with their
ancestors, 17 But also sizing them so malici us and perverse,
might be asha- med and so turne wholly to God. In this Psalme
the ho- lie God hath be comprehended as in were the summe
of all Gods benefites, to the intent the ignorant and griffe po-
ple might se in sewe-words: the effect of the whole in- stitutes
of the Bible.

¶ A Psalme to giue a instruction committed to Asaph.

1 H Eare my b doctrine, o my people: in- cline your eares vnto
the words of my mouth.

2 I wil open my mouth in a parable: I wil declare high
sentences of olde.

R1.iii.

e Meantg that his forowes were, as watch men f kept his eies
fro fepig; d Of thinker- guig, f I was accustomed to sing in my
af- peritie

e Bothe f cau- ses why I was chastened, and when my fo-
rowes should have an end f As if he shul de faie, it is
impossible: whereby he ex- horteth him selfe to pact- enes.

g Thogh I first doued of my life, yet consi- dering that God
had his yeres, f in, cha- ge of name, & was acco- lued also to
lift vp them, whome he ha- the beaten, I toke heart a- gaine

h That is in heauen, when- unto we must azied by faith, if we
wil kon we f waies of God

i He condemneth all f wor ship anie thig fane f enely true God,
who se glorie apper reth through the worlde

k He decla- reth, wherein f power of God was declared, when
he deli- uered f Fran- liers through the red Sea

l That is, thud- dered & light- ened. m For when f badeth
brothe our thy peo- ple, the water returned to her course & f
eremies that thoghe to ha- ue followed the, colde not pass
through, Exod 14,19.

n Read psalme 11 b The Pro- phes vnto the name of a tex- cher
called f people his, & the doctrine his, as Paul cal- leth f
Gospel his, whereof he was but spea cher as Rom 2,16 &
16,25.

a Read psalme

11 b The Pro- phes vnto the name of a tex- cher called f people
his, & the doctrine his, as Paul cal- leth f Gospel his, whereof
he was but spea cher as Rom 2,16 & 16,25.

Tempting of God.

Psalmes.

Gods plagues.

Which were the people of God

By the teth modin & Law he an acctn y Law writers, which
they were commu- ded to erache their children, to a & y.

e He Sheweth where y chil- dren, a & y he has the re- thers,
that is, in manu, in y God, puts re- lings

f He Sheweth wherean y vie of this cuders- ne & an, it in faith,
a y me- dire, one of Gods, a & y & to obedien- ce

g Thoeh the feathers were the side of A- braham & the chosen
people, yet he she, with by their rebel lines, genera- tion,
fathode & hypocris- that the chil- dren ought not to follow
their exiples. h By Ephraim he measure also the rath of the
rath, a he- cause the we- re mote in number whse punishme
de- clared that they were to fathid to God, and by their malten-
de and amuse- ne had corrupt all others

He premeth that not only the posterites, but also their fear-
fathers were wicked and rebellious to God

Eond. 14, 21. Eond. 14, 24. Eond. 17, 8.

Num 10, 12. Psal. 101, 42. 14 or 10, 4.

Wol. 11, 4. 8. Then we had malice col de he contro- me by no
be- nefters, which were great &

1. Then to re- quire more the is necefters, & to fuy-into

Gods power from his wil, is to temp God *Nond 11, 1 m. Thus when we gain place to some, we are moved to some of Gods power, except he wil al- wayes he ready to ferne our lull.* Eond 17, 8 and 20, 11 psal. 101, 41 1 or 10, 4 *germ 11, 1 n. That is, in his Fatherlie providence, whereby he careth for his and proudeth sufficiently.

3 Which we have heard and known, and our c fathers have tolde vs.

4 We wil not hide them from their chil- dren, but to the generacion to come we wil shewe the praises of the Lord, his power also, and his wonderful works that he hathe done:

5 How he established a d teftimonie in Laakob, and ordained a Law in Israel, which he commanded our fathers, that they shulde teache their children:

6 That the e posterite might knowe it, and the children, which shulde be borne, shulde stand vp, & declare it to their chil- dren:

7 That they might f fet their hope on God, and not forget the works of God but kepe his commandements:

8 And not to be as their s fathers, a diso- bedient and rebellious generation: a gene- ration that fit not their heart aright, and

whose spirit was not faithful vnto God.

9 The children of h Ephraim being armed & shooting with the bowe, turned backe in the day of basrel.

10 They kept not the covenant of God, but refused to walke in his Law.

11 And forgate his Actes, and his wonder- ful works that he had shewed them.

12 He did marvelous things in the fight of their s fathers in the land of Egypt: even in the field of Zoan.

13 *He deuided the Sea, and led them through: he made also the waters to stand as an heape.

14 *In the daietime also he led them with a cloude, and all the night with a light of fyer.

15 *He claue the rockes in the wilderness, and gaue them drinke as of the great depths.

16 *He broght floods also out of the stonie rocke, so that he made the waters to def- cend like the riuers.

17 Yet they h finned stil against him, and prouoked the Highest in the wilderness,

18 And tempted God in their heartes in l requiring meat for their lust.

19 *They spake against God also, saying, Can God = prepare a table in the wil- dernes?

20 *Beholde, he smote the rocke, that the water gushed out, and the streames ouer- flowed: can he giue bread also for prepare flesh for his people?

21 Therefore the Lord heard and was an- grie, and the fyer was kindled in Laakob, and also wrath came vpon Israel.

22 Because they beleued not in God, and a trusted not in his helpe.

Gods power from his wil, is to temp God *Nond 11, 1 m. Thus when we gain place to some, we are moved to some of Gods power, except he wil al- wayes he ready to ferne our lull.* Eond 17, 8 and 20, 11 psal. 101, 41 1 or 10, 4 *germ 11, 1 n. That is, in his Fatherlie providence, whereby he careth for his and proudeth sufficiently.

23 Yet he had commanded the e cloudes a- boue, and had opened the dores of hea- uen,

24 And had rained downe MAN vpon the for to eat, and had giuen them of the wheat of heaun.

25 *Man did eat the bread of Angels: he sint them meat ynough.

26 He caused the e Eastwinde to pass in the heauen, and
through his power he broght in the Southwinde.

27 He rained flesh also vpon them as dust, and feathered foule
as the sand of the sea.

28 And he made it fall in y middles of their campe, even round
about their habita- tions.

29 So thei did eat and were wel filled: for he gaue them their
desire.

30 They were not turned from their y lust, but the meat was yet
in their mou- thes,

31 When the wrath of God came even vp- on them, and show
the stongeit of them, and smote downe the chosen men in Is-
rael.

32 For all this, thei finned stil, and beleued not his wonderous
works.

33 Therefore their dates did he consume in vanitie, and their
yeres hastely.

34 And when he s slewe them, thei foght hi & they returned, &
foght God early.

35 And thei remembered that God was their strength, & the
moft high God their re- demer.

36 But thei flattered him with their mouth and distembled with him with their tongue.

37 For their a heart was not vpright with him: neither were they faithful in his countenance.

38 Yet he being merciful forgave their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For he remembered that thei were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wilderness & gruee him in the desert?

41 Yea, they returned, and tempted God, and a limited the Holle one of Israel.

42 Thei a remembered not his hand, nor the daie when he deliuered them from the enemy,

43 Yor him that set his signes in Egypt, & his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that thei colde not drinke.

45 He sent a swarme of flies among them, which deuoured them, & frogs, which destroyed them.

wornes some take it for all forces of serpent. some for all

o so that thei bid y, which was necefters & hufters: but their
lull ma- de them to co ursthat which thei. Exene God has de-
and them.

Joh. 6, 21.

l or 10, 5. p God of y manuel of the waste retouch them, that
all thee are were at a comm- dement, & that no did one of pity,
coiclet his working.

q Suche is the nature of con- cup. fence, y in more a hat y
more it in lull.

r Lough other were not, pro- red, yet chiefly this willed, o
truth, & tathur strength against God.

f Thus fence by conmuere mouth man utens s, in y by no pign,
a rhet can be a- mended.

g See, we that hypocrit &c, that thei fight vnto God for fere of
punishme, though in their hears thei be- ual him not. h Wit-
innor commeth not from, the pure foucaine of y hears, is hypo
erife.

a Because he wolde mer have some remans of a Cimeth to
praub a sta- me in earth, he tuffed not to our fones to overcome
his merce.

y That is, thei tempted him oft times, 1 As this all do y
measure the power of God by their capacitie.

g The fepp- fulnes of Gods benefits is the rore of rebel- lion &
all vane

h This worde fignifeth a confused mor- ruro of fien- and
rememane

Mans ingratitude.

Psalmes. The Church persecuted 1332

e He repeteth not here all f miracles that God did to E- gypt,
but cer- teme & might be sufficient to produce the people of
ma- lice & ingrati- nude

d So called, o- ther of the ef- fect that is, of puzzling the
wicked, or els become thei were wicked firms, whome God
permitted to vice men a The firthor- ne are fo cal- led, as Gen.
4913

f That is, E gyptifor it was called Mira- son of Egypt of
Miracles, that was the foune of Ham

g That is, the had none occa- tion to feure, for a fourcheas God
destroyed their enemies and deliured them safely h Meaning

Ca- man, & God had consecrate to him fofe, & appointed to his people Iph. 11, 12.

i Nothing mo- re difpharish God in f chil- dren, the when thei chrome in f wickedness, which their fa thei had b, go to

k By fearing God inberwi- fe then he had apace. 1

l For their in- gratitude he fudied f Phi- lithm to take the Arke, & was the figu- of his prefere, fo aming the m The Arke it called his power & beau- tie, because ther by he de- fied of his pen- ple, & be men- tally appeared veto them

o This were fuddealy de- Broyed, Sam 4, 10

o This had no marriage fongs f is, that were not carried p Beure this were Bame be fore or taken prisoners of their enemies, & fo were fur- bidden.

q because they were drunken in their fones, mering f i Go fore in an- ders to graue lins, singh he

46 He e gaue also their frutes vnto the ca- terpillar, and their labour vnto the gras- hopper.

47 He deftroied their vines with haile, & their wilde figgetrees with the haile- ftone.

48 He gaue their cartel also to the haile, and their flockes to the thunderboltes.

49 He cast vpon them the fierceness of his anger, indignation
and wrath, and vexation by the sending out of devils Angels.

50 He made away to his anger: he spared not their foulness from
death, but gave their life to the pestilence,

51 And smote all the firstborne in Egypt, even the beginning
of their strength in the tabernacles of Ham.

52 But he made his people to go out like sheep, and led them
in the wilderness like a flocke.

53 Yea, he carried them out safely, and they feared not, and
the Sea coueted their enemies.

54 And he brought them vnto the borders of his Sanctuary:
even to this Mountaine, which his right hand purchased.

55 "He cast out the heathen also before them and cast them to
all to the lot of his inheritance, and united the tribes of Israel
to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God, and
kept not his testimonies,

57 But turned backe and delivered themselves like a bow: they
turned like a cruel bow.

58 And they provoked him to anger with their high places, &
moued him to wrath with their graven images.

60 So that he l fofoke the habitation of Shiló, ené the
Tabernacle where he dwelt among men,

61 And deliuered his w power in to ceptui- tie, and his beautie
into the enemies hand.

62 And he gaue vp his people to the fwor- de, and was angite
with his inheritance.

63 The fy-r o deuoured their chofen men, and their maides
were not e praised.

64 Their Praefts fell by the fworde, & their P widowes
lamented not.

65 But the Lord awaked as one out of flepe, and as a ftrong
man that after his s wine cryeth out,

66 And fnote his enemies in the hinder par te: and put them to
a perpetual flame.

67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

[illegible]

Ziön which he loued.

69 And he f buylt his Sanctuarie as an high palace, like the earth, which he ftablified for euer.

70 He chofe Dauid also his feruant, & coke him from the fhepefoldes.

71 Euen from behinde the ewes withyong broght he him to fede his people in Iak- kób, and his inheritance in Iftrel.

72 So the fed them according to the fimpli- citie of his heart, and guided them by the difcretion of his hands.

PSAL. I. I. I. I.

1 The Ifraelites complains to God for the great calamite and oppreffon that thei fuffred by Gods enemies. 2 And emfetting their fiones, flee to Gods merces with ful hope of deliurance, to Beuansf their calamities were signed with the confips of im Name, 3 For the which thei prunes to be thankful.

4 Psalme committed to Afiph.

5 O God, a the heathen are come into thine inheritance: thine holie Tem- ple haue they defiled, & made Ierufalém heapes of fiones.

6 The b dead bodies of thy feruants haue thei giuen to be meat vnto foules of the heauen: and the fleth of thy Sancées vn- to

the beaftes of the earth.

7 Their blood haue thei fhed like waters ro- und about Ierufalém, and there was none to bury et em.

8 We are a reproche to our d neighbours, euen a fcom: and derision vnto them that are round about vs.

9 Lord, how long wilt thou be angrie for euer: fhall thy geloufte e burne like fycr 2

10 Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the king domes that haue not called vpon thy Name.

11 For thei haue deuoured Iaskób and made his dwelling place defolate.

12 Remember not againt vs the f former iniquities, but make hafte & let thy ten- dre mercies preuent vs: for we are in great miferie.

13 Helpe vs, ô God of our b faluacion, for the glorie of thy Name, and deliuer vs, and be merciful vnto our finnes for thy names fake.

14 Wherefore fshulde the heathen faie, Where is thei God: let him be known among the heathen in our fight by the vengeance of the blood of thy feruants that is fhed.

15 Let the fighig of the i prisioners come b fore thee:
according to thy mightie arme preseue & the children of death,

16 And rendit to our neighbours furn folde into their b: fom:
their reproche, wherewith they haue reproched the, e, ô Lord.

17 So we thy people, and shepe of thy R. 1111.

f By boy iding the Temple & fthabishing f kingdoms, he
declareth that the figns of his fioner wo- re among the, the
fhorwth whereina Kige chargeffdech: to wit, to pro- ulds
fathfully for his people, to guide them by eunifil, & defend
them by powre.

a The people crye vnto God against f bar- beron crye: fion of f
baby loof ent, who fput- led Gods in- heranues, pol- lated his
Te- ple, deftroied his religion & marthered his people.

b The Prophet fheweth to what extremi- tion God fuf- frith
fones: me his Church to full, trece- cife their faith before he fet
to his hand to delior them. c Their freuds & kinfolkes durft not
borne them for feure of f enemies. d Whereof fo- me came of
A- brahán, but were degne- trate & others were vpon me mire
to thy re- ligion, but thei buthe laughed at our mis- ries

e Wilt f vent ly confione vs for our finnes, before fvished vs to
mercif

Iere 10, 22. f Which we & our fathers ha ue commuted. g And
ftan not til we ha- ue rechproved to our finnes. h Seig we ha-
ue none other Saviour ocher em we helpe our flue: and al h by
our faluacion thy Name inafhe praised, there- fore, o Lord,
help vs

i. h his chogh in vs fuch of God thus were unify punified for
their fin- nes, yer to cife de atton of their conf, we re vnuify
marthered

h Which were captures amig their enemies, & colde lohe for
config but death.

*The Church afflicted prayeth. Psalmes.
Israels obstinacie.*

We oghe to define no bene theof God, but on this condi- tion
to praise his Name, 1st. 4.24.

pasture shal praise thee for euer: and from generation to
generation we wil set for- the thy praise.

PSAL. LXXX.

A lamentable praier to God to helpe the miseries of his
Church, a Deferring him to consider their first estate, when his
favour shamed towards them, to the extent that he might finish
that works which he had beguine.

¶ Tolum that excelleth on Shohannum & duith. A Psalme
committed to Asaph.

H Eate, a d thou Shepherd of Israel, thou that healed Ioseph
like shepe: shew thy brightnes, thou that sitest betwe- ne the h
Cherubims.

Before Ephraim and Benjamin and Ma- nasseth stirre vp thy
strength, and come to helpe vs.

c Tuine vs againe, o God, and cause thy face to shine that we
male be faued.

O Lord God of hostes, how long wilt thou be d angie against
the praier of thy people?

Thou hast fed the with the bread of tea- res, and guen them teares to drinke with greare measure.

Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs a- mong them selues.

f Tuine vs againe, o God of hostes: cau- se thy face to shine, and we shalbe faued.

Thou hast brought a s vine out of Egypt: thou hast cast out the heathen, and plan- ted it.

Thou madeest rounge for it, and didest cause it to take roote, and it filled the land.

The mountaines were couered with the shadow of it, and the boughs thereof were like the "goodlie cedres.

She stretched out her branches vnto the Sea, and her boughes vnto the h Riuer.

Why hast thou then broken downe her hedges, so that all thei, which passe by the waie, haue plucked her?

The wilde bore out of the wood hathe destroyed it, and the wilde beastes of the field haue eaten it vp.

Returne we beseche thee, o God of ho- stes: loke downe h from heauen and behol- de and visit this vine,

And the vineyarde, that thy right hand hathe planted, and the yong vine, which thou madeest strong for thy self.

It is burnt with fyer and cut downe: and they perish at the m rebuke of thy counte- nance.

Let thine hand be vpon h a man of thy right hand, and vpon the sonne of man, whome thou madeest strong for thine owne self.

So wil not we go backe from thee: a re- uiue thou vs, and we shal call vpon thy Name.

Turne vs againe, o Lord God of hostes; cause thy face to shine and we shalbe fa- ued.

o For none of call vph God, but so the as a- re raised vp, as it were, from death to life & regenerate by holle Spine.

PSAL. LXXXI.

An inhortatio to praise God bathe in heart & voice for his benefites. And to worship him only: God condi- tieth their ingratitude, and foreth what great be- nesites that haue left through their owne malice.

¶ Tolum that excelleth vpon a Gituith. A psal- me committed to Asaph.

Sing b joyfully vnto God our strength: sing loude vnto the God
of Iaskob.

Take the song and bring for the the tim- brel, the pleasant
harpe with the viole.

Blowe the trumpet in the newmoone, euen in the time
appointed, at our frast- daie.

For this is a statute for Israel, & a Law of the God of Iaskob.

He set this in a Ioseph for a testimonie, when he came out of
the land of Egypt, where I heard a language, that e I vnder-
stone not.

I haue withdrawn his shulder from the burden, his hands haue
left the f pottes.

Thou callest in affliction and I deliue- red thee, and a
answered thee in the secret of the thunder: I proued thee at the
wa- ters of Meribah. Selah.

h Heare, o my people, and I wil protest vn to thee: o Israel, if
thou wilt hearken vn- to me,

Let there be no strange god in thee, ne- ther worship thou anie
strange god.

For I am the Lord thy God, w brought thee out of the land of
Egypt: open thy mouth wide and I wil fill it.

But my people wolde not heare my voi- ce, and Israel wolde none of me.

So I gaue them vp vnto the hardenes of their heart, & thei haue walked in their owne counsels.

Oh that my people had hearkened vn- to me, & Israel had walked in my waies.

I wolde sone haue humbled their ene- mies, and turned mine hand against their aduerfaries.

The haters of the Lord shulde haue bene subiect vnto him, and their time m shulde haue endured for euer.

And God wolde haue fed them with the fat of wheat, and with honie out of the roske wold I haue sufficed thee.

abundance as he powresh them out. h God by his all, but his ferret election appointeth, who shal heare with If their stones had use letted. m If the Israelites had nenact with God, he wolde hone glean them vishore against That is, with more fine wheat and abundance of honie.

a An inhumid of wulche brother firm to th

b It so much h this psal well appointed for soldier, hadte Raffinities of the people, m whome for a time these ex-remours were ordoned, but now vnder the Gospel are a-holished

c Vnder this fault heade- headeth all o- ther solemn dates

d That is, in Israel: for lo- siphe family was counted the chief
be- fore that in- dish was pre- ferred.

e God spea- heth in f per- son of the people, becu- h he was
chair leader.

f If that were nemer able to gone sufficient shakes to God for
this delina- rance his cor- poral bldage, how much more are we
indicted to be for our spur- tual delina- ce from the sy- ronnie
of Sufi & Kone?

g By a strange & wonderful factum.

Or, reversion, Read. 17.16.

h He conden- neth all afsin- tities, where f people are not
attentive to heare God voice, & to g- ne obedience to the same
God accosteth their increath- ities, because they opened not
their mo- tines to re- ctus. Gods be- nefore infiel- the

worde call: trine not broken these enemies.

PSAL. LXXXII.

The Prophet declaring God to be present among the Judges
and Magistrates. 2 Repreueth their parcia- litis.

a This psalme was made as a praier for to define God to be
merciful to the tenets- tes b Mone their hearts f that may
returne to worship God angle: f it in place where thou hast ap-
pointed

c Toyne thy whole people & all thy tri- bes together again.

d The faithful fears Gods so gre, when that percent: that their
praieres are our forth- with heard

e Our neigh- bours hane ch tional strife & ware again vs f
because that repentice oth ly commeth of God, that mo- se not
amly &

oft tunes call to God for it as a means, whereby that shalbe
faued.

g Seng that of thy mercia thou hast ma- de vs a wode
dearpselves to to thee, & we through our sinne are ma- de open
for wilde beaftes : denour vs. declare again thy loue & fi- nish
f worke that thou hast beguine. ¶ the Orders of God.

h To wie, Re- phrates.

That is, af- wel that f hare our religion as that f hare our
perianes.

h That gane not place so womish, know ing thir alben there
were no helpe in earth, yes God was able to fac- our them fro
banzen

i So f no pow or can presale against it, & a n a yong had thou
raised vp

against as use of the horse afters. m Oonly when then art.
angie, and not with the shorde of the enemies. h That is, vpon
this vine, or people, whome thou hast planted with thy right
hand, that the shulde be as one man or oathodie.

The duetic of Iudges.

Psalmes, The desire of the godlie 1234

The Prophet stomach that is priceless and judges do not their
duetic. God, who is an vortice is abo- ne them, will take
vengeance on them. b For thence and murderers shade favour
in tudgence, whil the cause of godlie can not be heard e Not
only whil they crye for help, but whil their can- se requireth
and defapore f That is, all things are out of order, other by their
tyra- me or caroles negligence e No title of honour shall
excuse you, but you shall be sub- ject to Gods judgment, and
order a comp at well as other men f Therefore no tyrace that
plucke thy right & auto- riate fro thee

PSAL LXXXIII a This Psalme seventh to ha- ne bene cõpo-
sed, as a forme of praiser a- gainst the dan- gers that the
Church was in in the daies of Ioshiaph. b He called them Gods
e- nemies, & are enemies to his Church a The elect of God are

his se-cret ones: for he hideth the in the secret of his taberna-
cle, & pre-seventh the in sin all dangers d They were not
content to take f Church as prisons, but foghs ve-nerly to def-
troy it. e By all secret monies. f That thought to have sub-
jected thy end-set, wherein f per-pennies of the Church was
established. Or, Sir.

g The wicked not of the am-pointees & Mo-chites is de-ferd
bed, in f they prou-bed the-fe other natis-oughly again the
Israelites their brethren, not suffer his people to be veterily de-
termed, Indy 7.11 and 4.15 e Troden vader fer-res in the
church in the church in the church in the church in the church
in the church in the church in the church in the church in the
church in the church in the church in the church in the church
in the church in the church in the church in the church in the
church in the church in the church in the church in the church
in the church in the church in the church in the church

litie. 3 And exhorteeth them to do iustice 4 But feing none
amendment, 5 He deftreth God to vndertake the master &
execute iustice him self.

¶ A Psalme committed to Asaph.

¶ O God standeth in the assemble of gods: he iudgeeth among
gods.

How long wil ye iudge vniustly, and ac-cept the persones of
the b wickedc Selah. Do right to the poore and fatherles: do

iustice to the poore and nedie.

Deliuēs the poore and c nedie: saue them from the hand of the wicked.

They knowe not & vnderstand nothing: they walke in darkness, albeit all the c fun- dacions of the earth be moued.

I haue said, Ye are gods, and ye all are children of the most High.

But ye shall dye as a man, & ye princes, shall fall like others.

O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

The people of Israel praise vnto the Lord to deliuer the from their enemies bethe at home and farve of, which t- maged nothing but their deprivation. 9 And thal defi- re that all foehe wicked people maie, according at God was accustomed, be fricken vnto the formue tempest of Gods wrath. 11 That thei maie knowe that the Lord is melfe high vpon the earth.

¶ A so 12, or Psalme committed to Asaph.

K Epe a not thou filence, & God: be not shil and ceafe not, & God.

For lo, thine b enemies make a tumulte: & they y hate thee,
haue lifted vp the head.

Thei haue taken craftie counfel against thy people, and haue
consulted against thy c secret ones.

4 Thei haue said, Come and let vs c cut them of from being a
nation: and let the name of Israel be no more in remembrance.

5 For thei haue consulted together e in heart, & haue made a
league f agaist thee:

6 The tabernacles of Edom, & the Ishmac- lites, Moab and the
Agarims:

7 Gebäl and Ammón, and Amaléch, the Philistums with the
inhabitants of Ty- rus:

8 Asshûr also is joyned with the: thei haue bene an arme to the
children s of Lot. Sélah.

9 Do thou to them as vnto the b Midiani- tes: as to Siferâ & as
to Iabán at the ruer of Kishón.

10 Thei perished at En-dór, & were don- gue for the earth.

11 Make the, even their princes like a Oréb and like Zeéb: yea,
all their princes like Zébah and like Zalmuná.

12 Which haue said, Let vs take for our pos- session the h
habitations of God.

h By these examples, thei were esteemed that God wolde
people to be utterly deftroed, Indy 7.11 and 4.15 h That is,
Iodea: for where has Church in, there deftreth he among them.

13 O my God, make the like vnto a whele, & as the stubble
before the winde.

14 As the fyrt burneth the forest, and as the fiamme setteth the
mountaines on fyret

15 So persecute them with thy tempest, and make them afaied
with thy storme.

16 Fil their faces with shame, that thei maie is foke thy Name,
& Lord.

17 Let them be confounded and troubled for euer: yea, let
them be put to shame and perish,

18 That they maie is knowe that thou, which art called
Iehouab, art alone, even the mo- she High ouer all the earth.

PSAL. LXXXIII.

1 David drumm for the of his country, 2 Deftreth malfe
ardently to come agame to the Tabernacle of the Lord & the
assemble of the Saints to praise God, 4 Prom- ancing them
blessed that maie so do. 6 Then he praises the courage of the
people, that pass through the wu- dernes to assemble them

selues in Zion to Finally with praise of the matter &
confidence of Gods goodnes he eneth the Psalme.

¶ To him that excelletch vpon Gittish. A Psalme committed to
the sonnes of Kórah.

1 O a Lord of hostes, how amiable are thy Tabernacles!

2 My foule longeth, yes, & fainteth for the b courtes of the
Lord: for mine heart and my flesh reioyce in the living God.

3 Yea, the sparowe bathe foude her an hou- se, and the
swallowe a nest for her, where she maie lay her yong: even by
thine c al- tars, & Lord of hostes, my King and my God.

4 Blessed are thei that dwell in thine hou- se: they wil euer
praise thee. Sélah.

5 Blessed is the man, whose strength is in thee, & in whose
heart are thy waies.

6 They going through the vale of a Bacá, make welles therein:
the raine also cou- reth the pooles.

7 They go from strength to strength, if suerte one appeare
before God in Zion.

8 O Lord God of hostes, he are my praiser: hearken, & God of
Iakóh. Sélah.

9 Beholde, & God, our shield, & Ioke vpon the face of thine s
Anointed.

10 For a daie in thy courtes is better the a thousand other
where: I had rather he a dore keeper in the House of my God,
theft to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne & shield vnto: the Lord wil
giue grace & glorie, & no good thing wil be withholden from
them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

1 Because God withdrew me his rods from his Church after
their returns from Babylon for it they put him in minds of their
delisurance, to the intent that he should not leave the works of
his grace vperfect. 2 Next thei

SL1.

I Because the reprobate olde by no manne he amdeed, he
praiseth y that maie vtnerly be deftroed, he vnholde & led with
all winder in That is, be compelled by thy plagors to confect
thy power a Thugh they belene one, ye thei maie pro- ne by
exprei- ce, that is in vaine to resist against thy ex- nsel in esta-
blishing thy Church

b David com-plaintsh y he can not haue acceste to the Church
of God to make pro-fection of his fush & to pro-se in religion
b For mine but the praise colde cause in to the Isihas-res, &
the rest of the people into the cour-tes

c So that the poore berdes have more li-ber in them I 4 Who
trusteth nothing in him self, but in thee onely, & learneth of
thee to rule his life.

e That is, of malherentress which was a baren place: so that
they which passed through, mul-dig pits for water dignity-ing
y no less can hinder the that are fully bent to comb to Christs
Church, ne-ther yet that God wil euer salle them

f Thei are re-ne wears, but increase in Brighth Scen-rage till
thei come to Gods House g That is, for Christ's fake, whose
figure t reprision

h He wolde with to line but one daie rather to Gods Church,
then a thouf me a-mong y worl-delings.

i But wil from time to time increase his blessings euer-ard his
more and more.

Praier accepted.

Psalms. The restoring of the Church 2/1224

a The confid-ion that God for meers was the cause of their
delus-tance, because he loved the land, which he had chosen.

b Thou hast buried them, that that shall not come into
judgment c Not only in withdraw- ing thy rod, but inforging
our sinners, & in reaching a hearts to con- fess them. d As in
times past that had fith Godmer- ciel: do now being oppress-
ed by the log commence of mills, that pray unto God, that
according to his nature he would be mer- ciful unto the. e He
confid- ion that our salutation com- meth only of Gods mercie
f He will send all præspectio to his Church, where he hath
sufficiently corrected the also thy his punishment the faithful
shall learn to heware that that returns not to like of- fences. g
Though for a time God thus extreize them with his rods, yet
under the kingdoms of Christ that shall be peace & myre &
justice shall then Borish & have for cont- le & passage to
course place.

a David perse- ment of God, then prayed, leaving the lone to
the Church as a monument, how to take redre- se again their
miseries h I am not e- ment to the, but praye the, though that
be cruel toward me e Which was a fore when y he beloved y
God would a liver him d He doth confess that God is good to
all, but one- ly merciful to poore sinners must not be mercie,
though God grants not forthwith our request, but that we must
conceive

complaints of their long affliction: 1. and thirdly they reotype
in hope of felicity promised. 2. For their delus- tance was a

figure of Christ's kingdom, under the which shulde be perftre felicitye.

To him that extellath. A Psalme comitted to the sinnes of Kijal.

1 Ord, thou hast time a favourable vnto thy land: thou hast broght againe the captiuitie of Izakob.

2 Thou hast forgotten the iniquitie of thy people, and brouered all their sinnes. Selah.

3 Thou hast withdrawn all thine angre, & hast tuined backe from the c fiercenes of thy wrath.

4 Turne vs, d God of our saluation, & re- lease thine angre towards vs.

5 Wilt thou be angrie with vs d for euer, & wilt thou prolong thy wrath from one ge- neration to another.

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

7 Sheve vs thy mercie, d Lord, and grante vs thy a saluation.

8 I wil hearke what the Lord God wil saie: for he wil speake c peace vnto his people, & to his Saints, that they turne not againe to folie.

9 Surely his saluation is nere to them that feare him, that glorie maie dwell in our land.

10 Mercie and trueth shal mete: righteous- nes and peace shal
kiss one another.

11 a Trueth shal bud out of the earth, and righteousness shal
loke downe fro heauen.

12 Yea, the Lord shal giue good things, and our land shal giue
her increase.

13 b Righteousness shal go before him, and shal set her steps
in the waie.

PSAL. LXXXVII.

1 David sore afflicted & forfeited of all prayeth fruent- ly for
delusurave: sometimes rehearsing his miseries. 2 Sometimes
the mercies received, 3 Deferring also to be instructed of the
Lord, that he make feare him and glorifie for Ngone. 4 He
complaineth also of his ad- mirfaries, & requireth to be
deliuered from them.

A prayer of David.

1 Ncline a thine care, d Lord, and heare me: for I am poor and
nedie.

2 Preferue thou my soule, for I am b mer- ciful: my God, saue
thon thy seruant, that trusteth in thee.

3 Be merciful vnto me, d Lord: for I c crye vpon thee continually.

4 Reioyce the soule of thy seruant: for vn- to thee, d Lord, do I lift up my soule.

5 For thou, Lord, art good and d merciful, & of great kindenes vnto all them, that call vpon thee.

6 Giue care, Lord, vnto my prayer, & e he- arken to the voye of my supplication.

7 In the daye of my trouble I wil call vpo thee: for thou hearest me.

8 By crying and calling continually, he sheweth how we maye, though God grante not forthwith our request, but that we must conceive, and often call vpon him.

9 Among the gods there is none like thee, d Lord, and there f is none that can do like thy workes.

10 All nations, whome thou hast made, shal come and e worship before thee, d Lord, and shal glorifie thy Name.

11 For thou art great and doest wonderous things: thou art God alone.

12 b Teache me thy waie, d Lord, and I wil walke in thy trueth: knit mine heart vnto thee, that I maie feare thy Name.

13 I wil praise thee, d Lord my God, with all mine heart: yea, I wil glorifie thy Na- me for euer.

14 For great is thy mercie towarde me, and thou hast deliuered my soule from i the lowest graue.

15 O God, the proude are rifen against me, and the assemblies of violent men haue b foght my soule, and haue not set thee before them.

16 But thou, d Lord, art a pitiful God and merciful, slowe to angre and great in kin- denes and trueth.

17 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & saue the i sonne of thine handmaid.

18 Sheve a token of thy goodnes towarde me, that they which hare me, maie se it, & be ashamed, because thou, d Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

1 The belie God premisteth that the condition of the Church, which was in miserie after the captuance of Babylon, shulde be restored to great excellence. 2 So that there shulde be nothing more comfortable than to be removed among the members thereof.

A Psalme or song committed to the sinnes of Kjral.

1 God laied his a fundacions among the Cholie mountaines.

2 The Lord louteth y gates of Zion aboue all the habitacions of Izakob.

3 b Glorious things are spoken of thee, d Citre of God. Selah.

4 I will make mention of c Rahab and Ba- bel among them that knowe me: beholde Palestina & Tyrus with Ethiopia, d The- re is he borne.

5 And of Zion it shalde said, e Manie are borne in her: and he, even the most High shal stablish her.

6 The Lord shal count, when he f writeth the people, He was borne there. Selah.

7 Awel the singers as the players on instru- ments, shal praise thee: all my e springs are in thee.

a Out of all quarters they shal come into the Church and be contied as re- taeue f When he calleth by his worde them into the Church, whome he had elected and written in his hoke g The Prophet feteeth his whole affec- tions and comfort in the Church

PSAL LXXXVIII.

1 A grievous complaint of the faithful, sore afflicted

He cladouth all idoles, for- armache as that can do no workes
to de- clare that they are gods. 2 Thus proueh y David pray- ed
to the na- me of Christ y Messias, of whose king- dome be
death here, gidecim. him self igno- rant till God hadte taught
him, and his heart variable & fepest fro God, till God toyne is
to be & chfeme it in his obedience 3 That is, from make great
danger of de- reliance of the which none, but only the mighty
hand of God, colde delluer him 4 He sheweth that there can be
no modera- tion nor equi- ris, where prou- de vyrants re- gne is
that the lache of Gods feare it as a prunedge to all vice and
cruelite. 5 He hoatheth not of his ow- ne vermes, but cdefisteth
that God of his fre- goodnes hadte cure him mer- ciful vnto
him & glieve him power against his enemies, as to one of his
owne homi- holde.

PSal LXXXVII a God did the is that place among the hills to
stablish he rusalem & his Temple b Though thy glorious estate
do not yet ap- praye, prewa- ce & pacience & God wil ac
complish his prones e That is, B- gype & these other comreis
shal come co y knowledge of God. d It shalde said of him, y is
regenerat & come to the Church, y he is at one that was borne
in the Church.

The faithful afflicted.

Pfalmes.

God's power. 254

1 King 4, 25. psal. 13

a. For it is, to bumble it was by beginning of a song, by the
rune whereof that Psalme was long

b. I high many crye to their forruses, yet they crye not
apparently to God for rem- ade as he did; whome he ch- failed
to be sure of his falue ion.

c. For he that at dead, is for from all cares & busines of
christalities he furch be- cause he was reproducibile for all
matters concerning man life, and as it were out of the this
world

d. This is, fro thy promide- ce & care, & it ment accordg to &
indigence of the flesh

e. The former of thy wrath have over- whelmed me f. He
attribu- rtch & loe & displeasure of his friends to Gods proud-
ce, whereby he parody possi- ble and par- ody true this.

g. If he none end of my forruses h. Mine eats & face declare
my forruses i. He sheweth & the time is more closeniet for
God to helpe, whf me call unto him in their digers she to vary
til that he dead & then raise the vp agame

j. That is, in & grave, where early the bu- dle lieth with- out all
fense and remem- berance l. I am ever in great dangers &

forruses, as though my life shade utterly be out of con-
strumous. "the were in danger.

I am ever in great dangers & forruses, as though my life shade
utterly be out of con- strumous. "the were in danger.

by sickness, persecution & aduerstia: 7 Being as it were left of
God without any conflation 13 Yet he called on God by furch
& ftriveth against desperation. 12 Complaining him self to be
forsaken of all earth- lie helps.

¶ A song or Psalme of 6 Remain the Exrabite to give
instruction, committed to the sonnes of Kjirah for him that
excellet upon Sta- lish 2 Leanneth.

O Lord God of my saluació, I crye day and night 3 before thee.

Let my prayer enter into thy presence: incline thine eae vnto
my crye.

For my foule is filled with euils, and my life draweth nere to
the graue.

I am counted among them that go dow- ne vnto the pit, and am
as a man without strength:

6 Fre amòg the dead, like the slaine lying in the graue, whome
thou remembrett no more, and they are cut of from thine 4
hand.

6 Thou haft laied me in the lowest pit, in darkness, & in the depe.

7 Thine indignation lieth vpon me, and thou haft vexed me with all thy e waues. Selah.

8 Thou haft put away mine f acquaintan- ce farre fro me, & made me to be abhor- red of them: 9 I am shut vp, and can not get forthe.

9 b Mine eye is forowful through mine af- fliction: Lord, I call daiely vpon thee: I stretche out mine hands vnto thee.

10 Wilt thou shewe a miracle to & dead? on shal the dead rise & praise thee? Selah.

11 Shal thy loung kindenes be declared in the graue 2 or thy faithfulness in destru- ction 2

12 Shal thy wonderous works be known in the darke 3 and thy righteousnes in the land 4 of obliution?

13 But vnto thee haue I cryed, & Lord, and early shal my praice come before thee.

14 Lord, why doest thou reiect my foule, & hidest thy face from me?

15 I am afflicted and at the point of death: from my youth I susser thy terrours, dou- ting of my life.

16 Thine indignations go ouer me, & thy feare hathe cut me of.

17 They came round about me daiely like water, & compassed me together.

18 My louers and friends hast thou put a- way from me, and mine acquaintance hid them selues.

PSAL. XXXIX.

3 With manie words deeth the Prophet praise the good- ness of God, 11 For his testament & covenant, that he had made her name him and his elect by Iesus Christ the sonne of David: 12 Then deeth he compleine of the great ruins, and desolation of the kingdoms of Da- uid, so that to the outwards appearance the promes was

broke 46 Finally he prayeth to be delivered fro his af- flictions, making mention of the shortness of man life, & confirming him self by God's promises.

¶ A Psalme to give instruction, of Ethis the Exrabite.

1 I Wil a sing the mercies of the Lord for euer: with my mouth wil I declare thy tructh from generacion to generacion.

2 For I b said, Mercie shalbe set vp for e- uer: thy tructh shalt thou c stablish in the v.r.e heauens.

3 d I haue made a covenant with my chosen: I haue sworne to
David my seruant,

4 Thy fede wil I stablish for euer, and set vp thy throne from
generacion to gene- ration. Selah.

5 O Lord, euen the e heauens shal praise thy wonderous
worke: yea, thy tructh in the f Congregacion of the Saints.

6 For who is equal to the Lord in the hea- uen! & who is like
the Lord among the e sonnes of the gods!

7 God is verie terrible in the assemblie of the b Saints, and to
be reuerenced aboue all, that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a
mightie Lord, and thy tructh is about thee!

9 Thou rulest the raging of the fear when the waues thereof
arise, thou stillest them.

10 Thou haft beaten downe Rahab as a ma slaine: thou haft
feattered thine enemies with thy mightie arme.

11 The heauens are thine; the earth also is thine: thou haft
laied the fundacion of the worde, and all that cherem is.

12 Thou haft created the North and the South: b Tabór and
Hermónshal reios- ce in thy Name.

13 Thou haft a mightie arme: strong is thine hand, & high is thy right hand.

14 Righteousness & equite are the stablsh- ment of thy throne: mercie ad tructh go before thy face.

15 Blessed is the people, that can m reioyce in thee: they shal walke in the light of thy n countenance, & Lord.

16 They shal reioyce continually in thy Na- me, and in thy righteousness shal they ex- alt them selues.

17 For thou art the glorie of their strength, and by thy fauour our hornes shalbe ex- alted.

18 For our b shield apperteineth to the Lord, and our King to the Holie one of Israel.

19 Thou spakeest the in a vision vnto v thi- ne Holie one, and saidest, I haue laied hel- pe vpon one that is t mightie: I haue ex- alted one choferour of the people.

their conscience that God is their Falkie 20 They shalbe preserved by thy Fatherlie providence o in that they are preferred and conanue ever ought to give the praise and glorie only to thee p In it is that our King hathe power to defend vs, is in the rise of God q To Somnish and to in his, to assure that David was thy chosen one r Whome I haue being thou so and gneon him strength to execute his office, as ver? 21

SLii.

a Thogh? her rible confusio of thigs ought beate them to
despae of Gods fancour yet the man folds exsple of his
mercies cande thou to truth in God, though to wane in egenda
that fave none oc- casion

b As he that surely, beloned in heart

c As thine in- tibble herion is not tubach to ame altera- cein &
chaget to shal & tru- eth at thy pro- met be vachis- gable

d The Prophet sheweth what was & promes of God, whereb he
grounded his faith

e The Angels shal praise thy power & faith- fulness in deli-
tering thy Church

f That is, in & herence g Meaning, & Angels

h If the An- ger a riddle be- fore Gods ma- scite & tubau- te
justice, what earthlie crea- ture by op- pressing the Church,
dare set him self a against God?

i For as he de- lincd the Church by & red Sea, & by
deftroymgaha- hab, that is, & Egyptian: fo wil he deftone
deliver it, wh the dangers be great

k Tabór is a moderne Writ words feh Se- ru: 12, & Hor- mbe
Sehwa- derto the Pro- pher signifieth & all partes & places of

the worde shal o- bey Gods power for the deliverance of his
Church

I For hereby he indigeth the world & suff- veeth him (it a
merciful Fa- ther & faithful pro: don vn- to his

m Feling to preferred and conanue ever p In it is that our King
to Somnish and to in his, Whome I haue being thou so and
gneon him strength to execute his office, as ver? 21

*The truerch of Gods promes. Psalmes. The
shortnes of mans life 4/1224*

f Though there shalbe euermo re euenute a- gainit Gods
kingoume, yet he promiseth to euercoum them

e I wil mercu- fully performe my prouies to his, mueuth-
standing his in firmants & of- fences

u His power, glance & state 2 He shal en- sory the land round
about

y His eucalife dignate shal apoyate here- in that he shal be
named the some of God, & y first borne, wherein he is a figure
of Christ

a Though for fumes of the people f hate of this kigdo- me
decayed yet God refer- ued & il a rece- til he had ac-
complished that promes in Christ

a Sam.7,14. a Though the faithful fiver nothin all poies to their
profet fion, yet God will not break his counen with them b For
God in prouiling ha- the refoct to his mercie and one to man
power in per- forming

"She if I lie was Dened, which is a ma- ure of the 4. As long as
f fumeet moons endure, they shalbe witor- fes to me of this
promes 4. Because of f horrible cibi- fion of things, the
Prophet clopianeth to God as though he saw e not f
performance of his promes. And then dif- chargig his ca res on
God, he refleeth deure & impacice 2. By this he meuneth f hor
tible difupa- son and ren- ing of fking- dome, which was under
ke- robo-mour de rice, & came thereeth that f

10 I haue founde Daid my feruant: with mine bolie oyle haue
3 anointed him.

11 Therefore mine hand shalbe eftablifhed with him, and mine
arme fhal ftrengthen him.

12 The enemie fhal not opprefle him, ne- ther fhal the wicked
hurt him.

13 But I wil f deftroie his foes before his face, and plague
them that hate him.

14 My truerch alfo and my 1 mercie, fhalbe with him, and in
my Name fhal his 4 hor- ne be exalted.

15 I wil fet his hand alfo in the fea, and his right hand in the 2
floods.

16 He fhall crye vnto me, Thou art my 7 Father, my God and
the rocke of my faluacion.

17 Alfo I wil make him my fitch borne, hi- gher then the Kings
of the earth.

18 My mercie wil I kepe for him for euer- more, and my
couenat fhall ftand faft with him.

19 His fede alfo wil I make to endure 2 for euer, and his throne
as the dayes of heaué.

20 But if his children forfake my Lawe, and walke not in my
judgements:

21 2 If they breake my ftatures, and kepe not my
commandement:

22 Then wil I vifit their transgression with the rod, and their
iniquitie with ftrokes.

23 3 Yet my louing kindenes wil I not take from him, nether
wil I faliifie my truerch.

24 My couenant wil I not breake, nor 4 al- ter the thing that is
gone out of my lippes.

25 I haue fworne once by mine holines, "that I wil not faile
Dauid, faying,

26 His fede fhal endure for euer, and his throne fhalbe as the
finne before me.

27 He fhalbe eftablifhed for euermore as the moons, & as a
faithful 4 winnes in the heauen. Sélah.

28 But thou haft reiected and abhorred, thou haft bene angrie
with thine Anointed.

29 Thou haft 4 broken the couenant of thy feruant, & profaned
his 4 crowne, calfing it on the grounde.

30 Thou haft broken downe all his walles: thou haft layed his
fortresses in ruine.

31 All that go by the way, fpoile him: he is a rebuke vnto his
neighbours.

32 Thou haft fet vp the right hand of his enemies, and made all
his aduersfaries to reioyce.

33 Thou haft alfo turned the edge of his fworde, and haft not
made him to ftand in the battel.

34 Thou haft caufed his dignitie to decay, and caft his throne
to the grounde.

35 The dayes of his 4 youth haft thou shortened, and couered him with fhaume. Sélah.

by f Spine of prophreie fchkin fpricketh of thofe great mif-
fume afterwards to pafe at the capquitie of fahylen. f He
knofume failed before it came to perfection or was ripe.

46 5 Lord, how long wilt thou hide thy feif, for euerfhal thy
wrath borne like fyre?

47 Remember 6 of what time I am: whe- refore fshuldeft thou
creat in vaine all the children of men?

48 What man liueh, & fhal not fe death? fhal he deliuer his
foule from the hand of the graue! Sélah.

49 Lord, where are thy former mercies, which thou fwareft
vnto Dauid in thy truerch?

50 Remember, & Lord, the rebuke of thy fer- uants, which I
beare in my 1 bofome of all the mightie people.

51 For 2 thine enemies haue reproched thee, & Lord, becaufe
they haue reproched the 1 foteftappes of thine Anointed.

52 Praised be the Lord for euermore. So be it, euen fo be it.

PSAL. XC.

1 Mofis in his prauer feteth before to the eternal fanour of God toward him, 2 Who are nether admonished by the breuette of their life, 3 Nor by his plagues to be thankful, 4 Therefore, Mofis praiseh God to turn their hearts & continue his mercie toward them, & their poftresse for euer.

4 Praise of Mofis, the 2 man of God. 1 Ord, thou haft bene our 4 habitacion from generacion to generacion.

2 Before the 4 mountains were made, and before thou hadeft formed the earth, & the worlde, euen from euerlafting to euerlafting thou art our God.

3 Thou 4 turneft man to deftructio: againe thou faieft, Returne, ye fonnes of Adam.

4 5 For a thousand yeres in thy fight are as yeftedaie when it is pafte, and as a watche in the night.

5 Thou haft 6 ouertlowed them: they are as a flepe: in the morning he groweth like the graffe:

6 In the morning it florifheth and groweth, but in the evening it is cut downe and witheth.

7 For we 8 are confumed by thine angre, and by thy wrath are we troubled.

8 Thou haft fet our iniquities before thee, and our fecrete finnes in the light of thy countenance.

9 For all our dayes are paft in thine angre: we haue 4 fpent our yeres as a thought.

10 The time of our life is threfcore yeres & ren, and if they be of ftrengh, 1 foure fcore yeres: yet their ftrengh is but labour and forowe. for it is cut of quickly, and we flee away.

11 2 Who knoweth the power of thy wrath for according to thy feare is thine angre.

12 Teache vs fo to nomber our dayes, that we mate applie our hearts vnto 1 wifdome.

13 Returne (& Lord, 2 how long) and be 4 pacified toward thy feruants.

I Meaning, according to the commune ftare of life breuette be miforable, much more, if thy wrath lie vpott, as they, which fea- re thee surely know. 1 Which is by conf. during the ftrentes of our life & by meditating the heauenitis toyes in Meaning, will 4 be anguer 4e, say confers in thy feruants. 14 Fil

8 The Prophet in royofg prai- er & his com- plaun, ftrweth f his faith ne- ter failed & ftring mans life is fhorr, & & haft creared nd to be fowe thy benefites vpou him, ex- cept thou hafe to hafe, death wil pruent thou

1 He moaneth f Gods ene- ment did not onely fclander him
bchinde his beckettut alfo mercked him to his fe- ce, & as it
we- re caft their muretes in his bofome

k So he calfeth the fhor parfo- cure f Church. I they laugh it
vs, & pacif ly waive for f comming of thy Christ.

a Thus the fcelpenervith to call the Prophetes.

b Thou haft bene as an hon fe and defence vnto vs in all our
troubled cruities now this foure hli dreth yeris

c Thou haft choftn vs to be thy people before f fauda coors of
the worlde were laued.

d Mofis by la mencing the fracturethurt nas of mds life mouch
God to pette

e Though man thunke his life long, & is in dude mofte fhorr,
yea,

though it were a thousand ye- reciyer I Gods fight it is as
nothing, and as the warchie f lafteth but thre homes.

f Thou takeft the away fid- donly as with a flood

g Thou calleft vs by thy rod a m confider the fhorrenes of our
life, & for our fionesthon abbridgett our dares

h Our daire are not onely fhorr, but mile rable, foraf- much as
our fiones daily prounke thy wrath

*The prouidence of God. Psalmes. The
righteous flourish. 1544*

a Even thy mercie, & is thy chisefet worke b As Gods g- miles
apper- tened afvel to their pošte- rius, as to the, fo Moſte prai-
eth for the po- ſtirtate c Meaning & it was obſcured, who he
ceaſed to do good to his Church g For except & guide vs &
theſe holicfi- rius, our incre- perſes in have no good ſac- cus.

14 Fil vs with thy mercie in the morning: fo ſhal we reioyce
and be glad all our dayes.

15 Comfort vs according to the dayes that thou haſt afflicted
vs, & according to the yeres that we haue ſene euil.

16 a Let thy worke be ſene toward thy ſer- uants, & thy glorie
vpon their o childre.

17 And let the v beautie of & Lord our God be vpon vs, and t
direct thou the worke of our hands vpon vs, euen direct the
wor- ke of our hands.

PSAL. XCI.

Here is deſcribed in what affifurance be liueth that put- teth his
whole truſt in God, & commuſteth him ſelf wholly to his

pretefition in all tentations 14. A prome of God to thofe that loue him, know him and truſt in him, to deſtuer them, & give them immortal glorie.

a He & maketh God his defon ce & truſt, ſhal perceine his protection to be a moſte fu- re ſalegarde b beig affured of this protec- tion be praiſeth vnto the Lord. c That is, Gods help; it moſte readie for vs, whether ſatán affalde vs ſecerely, & he calleth a ſufector open- ly, which is here mere by the peſtilence d That is, his faithful hepig of prome to help thee in thy accoſſion e The care & God hathc u- ner his, is mo- ſte ſuffiſe to definde them from all dan- gers f The godſie ſhal haue ſome experiume of Gods inde- ments again & w iſthed euen in this life, but fully that ſhal ſe it at & day, who all things ſhalbe reuci- led g God hathc not appointed merie in one Angel, but ma- ne to be num- bers of his p- midice to kepe his & defend them in their vocation, & is the waye to walkem with our tempting God. h Thou ſhalt not only be preſtrued ſo all euil, but overcome it whether it be ſecret or open i To aſſure the faithful of Gods pretefition, he bringeth in God to confer- me the ſame.

W Hoſo dwelleth in the a ſecret of the moſte High, ſhal abide in the ſhadowe of the Almightye.

2 b I wil ſay vnto the Lord, O mine hope, and my fortres: he is my God, in him wil I truſt.

3 Surely he wil deftuer thee fro the e fha- re of the hunter, and
from the nofome pe- ftilence.

4 He wil couer thee vnder his wings, and thou fhalt be fure
vnder his feathers: his d trueth fhall be thy ftueid and buckler.

5 o Thou fhalt not be afraid of the feare of the night, nor of the
arrowe that flieth by daye:

6 Nor of the peftilence that walketh in the darknes: nor of the
plague that deftroyeth at noone daye.

7 A thoufand fhall fall at thy fide, and ten thoufand at thy right
hand, but it fhall not come nere thee.

8 Douteles with thine e eyes fhalt thou be- holde and fe the
iewarde of the wicked.

9 For thou haft laid, The Lord is mine hope: thou haft fet the
moft high for thy re- fuge.

10 There fhall none euil come vnto thee, nther fhall anie plague
come nere thy tabernacle.

11 12 For he fhall giue his Angels charge ouer thee to kepe thee
in all thy waies.

13 They fhall beare thee in their hands, that thou hurt not thy
fote againft a ftone.

14 Thou shalt walke vpon the liſe and aſpe: the b yong lion and the dragon ſhalt thou tread vnder fete.

15 16 Becauſe he hath loued me, therefore wil I deſtroy him: I wil exalt him becauſe he hath known my Name.

17 He ſhall call vpon me, & I wil heare him: I wil be with him in trouble: I wil deſtroy him, and glorifie him.

18 To aſſure the faithful of Gods preſentation, he bringeth in God to conferre me the fame.

16 With a long life wil I ſatisfie him, and ſhewe him my ſaluation.

PSAL. XCII.

1 This psalme was made to be ſung on the Sabbath, to ſtirre vp the people to acknowledge God and to praife him in his work; the Prophet reioyceeth therein. a But the wicked is not able to confide that the vngodly, who he is moſt ſtorifying, ſhall moſt ſpeedily periſh. 12 In the end is deſcribed the ſaluation of the ſiſt, planted in the houſe of God to praife the Lord.

a Psalme to ſung for the a Sabbath daie. 1 It is a good thing to praife the Lord, and to ſung vnto thy Name, & moſt High,

2 To declare thy louing kindenes in the b morning, and thy trueth in the night,

3 Vpon an e instrument of ten strings, and vpó the viole with
the fung vpon the har- pe.

4 For thou, Lord, haft made me glad by thy d workes, & I wil
reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes: & thy thoughts are
verie depe.

6 An e vnufie man knoweth it not, and a foole doeth not
vnderftand this,

7 (When the wicked growe as the graffe, and all the workers of
wickednes do flo- triff) that they fhall be deftroued for euer.

8 But thou, & Lord, art e moſte high for euer more.

9 For lo, thine enemies, & Lord: for lo, thine enemies fhall
periſh: all the workers of ini- quitie fhallbe deftroued.

10 13 But thou fhalt exalt mine horne, like the vnicornes, & I
fhallbe anointed with fiefh oile.

11 Mine eie alfo fhall ſee my dfire againſt mi- ne enemies: and
mine eares fhall heare my wiſh againſt the wicked, that riſe vp
a- gainſt me.

12 The righteous fhall b florifh like a pal- me tre, & fhall growe
like a cedre in Le- banón.

13 Suche as be planted in the Houfe of the Lord, fhall florifh in
& courts of our God.

14 Thei fhall ftill bring for the frute in their age: thei fhall be fat
and florifhing,

15 To declare that the Lord my rocke is righteous, and that
none iniquitie is in him.

PSAL. XCIII.

1 He praifeth the power of God in the creation of the world, &
beateth do me all people which life them vp againft his
maffitis. And proufketh to confider his premeles.

2 The Lord reigneth, & is clothed with maffitie: the Lord is
clothed, & gir- ded with power: the worlde alfo fhall be ef-
tablifhed, that it can not be moued.

3 Thy throne is eftablifhed of olde: thou art from euer lafting.

4 The floods haue lifted vp, & Lord: the floods haue lifted vp
their voice: the fliii.

b For he is concefced with that life, that God graeffe for by
death & fhories of this life is re- compenfed & immortalities.

PSal XCII. a Which rea- cheth that the vfo of & Sab- bath
fiendeth I praifing God, and not only in craifing feh worke

b For Gods mercie & fide- line in his p- miffe: toward his,
binds the to praife him continually boſhe daie & night

c Theſe infr mity were the permitted, but at Chriſt's com-
migabolished d He ſheweth what is & vfo of the Sabbath
dateſon wit, to meditate Gods workes.

e That is, the wicked confi- der not Gods workes, nor his
migeſes againſt them, & therefore me the ieſtly pe- riſh

f Thy inde- ments are mo- ſte confient a. gainſt the wie- ke and
paſſe our reache

g Thou wiſt & migeſhen the & all power, & bleſſe them & all
fellecme. h Though the faithful ſame to wither and be cut down
by the wicked: yet they ſhal growe again and florish in the
Church of God, as the cedres do in moine Leba- nion.

i The childre of God ſhalba ne a power a- boue nature, & their
age ſhal beig for the mo- ſte ſtriſh fou- tes

PSal XCIII. a As God by his power and wildome hath made
and go- nereth the world: ſo mo- ſte the ſame be our defence
againſt all ene- mies & ſalegars. b Whereſtion ſtiteth & goner
neſt & worlde c Gods power appeareſt in ruling the fu- cious
waters.

*The securitie of the wicked. Psalmes. The
praise of God.*

Besides Gods power & wildness in creating, and generating,
his great mercia also appeareth in ye he hiths given his peo-
ple his words and comment.

floods lift vp their waues.

4 The waues of the sea are manuelous through the noise of
manie waters, yet the Lord on high is more mightie.

Thy 4 testimonies are venie sure: holines becommeth thine
House, & Lord, for euer.

PSAL. XCVI.

He praieeth unto God against the Violence and arrogance of
tyrants, 10 Warning them of Gods judgements 11 Then death
be comfort the afflicted by the good issue of their afflictions,
as he fels in him self, & did ye in others, & by the name of the
wicked, 12 Who the Lord will destroy.

1 O Lord God 4 the aduenger, & God the aduenger, shewe thy
self 6 clearely.

a Bxalt thy self, & ludge of the worlds, & render a rewarde to
the proude.

3 Lord, how long shal the wicked, how long shal the wicked triumph?

4 They prate & speake fiercely: all the workers of iniquitie vantage them selues.

5 They 8 sfinite downe thy people, & Lord, and trouble thine heritage.

6 They slaie the widow and the stranger, and murthen the fatherles.

7 9 Yet they fuis, The Lord shal not fe:ne- ther wil the God of Iakob regarde it.

9 Vnderstand ye vnwife amog the people: and ye fooles, when wil ye be wives?

He that 1 planted the ease, shal he not heare? or he that fomed the eye, shal he not fe?

10 Or he that chafticeth the 2 nations, shal he not come & he that teacheth maknow- ledge, shal he not know?

11 The Lord knoweth the thoghts of man, that they are vanitie.

12 Bleffed is the man, whome thou 13 chafti- ceft, & Lord, and teacheft him in thy Law,

13 That thou maift giue him rest from the dayes of euil, whiles the pit is digged for the wicked.

14 Surely y Lord wil not faille his people, nether wil he
forfake his inheritance.

15 For 1 judgement shal returne to uftice, and all she vp right
in heart fhallfile me af- ter it.

16 Who wil rife vp with me againft the wicked? or who wil
take my parte againft the workers of iniquitie?

17 If the Lord had not 2 holpen me, my foule had almoſte
dwelt in filence.

18 When I ſaid, 1 My foze ſlideth, thy mer- cie, & Lord, ftired
me.

19 In the multitude of my 2 thoghts in mine heart, thy
comfortes haue refoysed my foule.

20 Hath the throne of iniquitie 21 ſolofftip with thee, which
forgeth wrong for a law?

21 Thei gather them together againft the foule of the righteous,
and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine
hope.

23 And he wil recompense the their wicked- nes, and 24
deſtroie them in their owne ma- lice: yea, y Lord our God ſhal
deſtroie the.

PSAL. XCV.

1 An earnft exhortation to praife God 2 For the gener- ment of the worlds, and the eleifion of his Church. 3 An admonition not to faile the rebellion of the el- da fathers, that tempted God in the wildernes: 4 For the which fhall might not enter into the land of promus.

5 Come, let vs reioyce vnto the Lord: let vs fing 6 aloude vnto the rocke of our faluacion.

6 Let vs come before his face with praife: let vs fing loude vnto him with psalmes.

7 For the Lord is a great God, and a great King above all 8 gods.

8 In whofe had are y depe places of y earth, & the 9 heights of the mountains are his:

9 To whome the fea belongeth: for he ma- de it, and his hands formed the dryt land.

10 Come, let vs 11 worship and fall downe, & knle before the Lord our maker.

11 For he is our God, and we are the people of his pafure, & the ftepe of his 12 hand: to daie, if ye wil heare his voice,

13 14 Harden not your heart, as 15 in Meribah, & as in the
daie of 16 Massah in the wil- dernes.

15 Where your fathers tempted me, proued me, though thei
had sene my worke.

16 Fortie yeres haue I contended with this generacion. & said,
Thei ate a people that were in heart, for thei haue not knowen
my waies.

17 Wherefore I fware in my wrath, saying. Surely they shal not
enter into my 18 rest.

PSALM. XCVI.

1 An exhortation to be to the Bruce and Gentiles to praise God
for his merces. And this specially eght to be re- ferred to the
kingdoms of Christ.

2 Sing 3 vnto the Lord a newe song: sing vnto the Lord, all the
earth.

3 Sing vnto the Lord, & praise his Name: declare his saluacion
from daie to daie.

4 Declare his glorie among all nations, and his wonders among
all people.

5 For the Lord is 6 great and much to be praised: he is to be feared above all gods.

6 For all the gods of the people are idols: but the Lord 7 made the heavens.

7 8 Strength & glorie are before him: power and beautie are in his Sanctuarie.

9 Give vnto y Lord, ye families of y people: giue vnto the Lord glorie & power.

10 Give vnto the Lord the glorie of his Name: bring 11 an offering, and enter into

idols, or whafomer fhade not the heavens, are not God be known, he by his staught and glorie the figues whereof Sanctuarie 12 At by experience ye fe that it is only due vnto him.

13 By offering vp your felues wholly vnto God, declare that ye acknowledge him only.

a fe is a great token of Gods and gemet, whi the purpofs of the wicked is bookno, but make, when then are detoured I their owne malice.

PSAL. XCV. 4 He sheweth y Godfeference handeth not in dead sur-monies, but chasty in the sacrifice of praise & thanksgiving.

b Been y An- gels (who in felpeth of men are though as pods)
are no- thing in his fight: much let ie the idols, & ment become
imperfect

c All things are governed by his provi- dence.

d Byffefs fure wordes he fig- ulfeth one thing: meaning y that
moſte wholly giue them felves to ſerve God

e That is, the fouſe whome he generneſh wiſh his owne had He
ſhew- eth wherefeſt are Gods ſine- ket: that is, if thei heare his
voice

f By the con- toſung of Gods wrote

Go, to ſtillie he veſt the ſpilace we ſe called Now 14, 22.

Go, to ſtillie, read 21 of 27, 9 y That were without nudge
manfeſt anſſon. h That is, into the land of Canaan, where he
promiſoft them reſt.

PSAL. XCVI. The Prophet ſheweth that the time ſhal come,
that all natife ſhal ha- ue occaſion to praife y Lord for y
reuniting of his Goſpat. b Seft he wil remiti hi ſel- de to all nat-
ure ſciency to fiſte owne ex poſtion, ſhy right all to worſhip
him contrary to their owne b- ongherſin, & only as he hatte
appoin- ted.

Go, vanitie y Then the i- God can not appear in his

Idolaters confounded.

Pfalmes.

God heareth his. 5. 1224

his courtes.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

g He prophesied that the Gentiles shall be partakers & the Jewes of Gods promise h He shall rage me: ne them unwe with his Spirit, and refore them to the image of God a If the infortible creatures shall have cause to reoyce, when God appears, much more we, from whom he has taken in meditation & time.

10 Saie amog the 2 nations, The Lord reigneth: surely the worlde shalbe stable, and not moue, & he shal iudge the people h in righteousness.

11 Let the heauens reioyce, & let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be joyful, and all that is in it: let all the 1 trees of the wood then reioyce

13 Before the Lord, for he commeth, for he commeth to iudge the earth: he wil iudge the worlde with righteousness, & the

people in his trueth.

PSAL. XCVII.

1 The Prophet exhorteth all to reoyce for the comming of the kingdoms of Christ, 2 Dreadful to the rebels & idolaters. 3 And joyful to the suft, whome he exhorteth to innocence, 4 To rejoying and thanksgiving.

1 The 1 Lord reigneth: let the earth reioyce: let the h multitude of the yles be glad.

2 1 Cloudes and darkenes are round about him: righteousness and iudgement are the fundation of his throne.

3 There shal go a fyer before him, and burnc vp his enemies round about.

4 His lightnings gaue light vnto y worlde: the earth sawe it and was 4 afraid.

5 The mountanes melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people se his glorie.

7 1 Confounded be all they that ferue grauen images, & that glorie in idoles: worship him 1 all ye gods.

8 Zion heard of it, and was glad: and the 2 daughters of fudah reioyced, because of thy iudgements, & Lord.

9 For thou, Lord, art mofte high about all the earth: thou art much exalted about all gods.

10 Ye that h loue the Lord, hate euil: he preserueth the foules of his Saints: he wil deliuer them from the hand of the wicked.

11 1 Light is fowen for the righteous, and ioye for the vperight in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holie h remembrance.

13 God for their deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh Gods deliverance.

PSAL. XCVIII.

4 An earnest exhortation to all creatures to praise the Lord for his power, mercy and fidelity in his promise by Christ, to try whome he has the communicated in salua caen to all nations.

1 A Psalme.

1 Sing vnto the Lord a new song: for he Shache done maruelous things: 1 his right hand, and his holie h arme haue gotten him the victorie.

2 The Lord declared his 1 saluation: his righteousness has he he reueiled in y sight of the nations.

3 He has he remembred his met cie and his trueth toward the house of Israel: all the ends of the earth haue fene the saluation of our God.

4 All the earth, sing ye loude vnto y Lord: crye out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voice.

6 With 1 shalmes and founde of trumpet sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the worlde, and the that dwell therein.

8 Let the floods clap their hands, & let the mountanes reioyce togeth: r

9 Before the Lord: for he is come to iudge the earth: with righteousness shal he iudge the worlde, and the people with

equitie.

PSAL. XCIX.

1 He commendeth the power, equitie and excellence of the
kingdoms of God by Christ over the Jews and Gistoles, 2 And
provoketh them to magnifie the same & to ferue the Lord, 3
Following the example of the ancient Fathers, Moses, Aaron,
Samuel, who calling vpon God, were heard in their prayers

1 The Lord reigneth, let the 1 people treble: he sitteth between
y 1 Chesubims, let the earth be moued.

2 The Lord is great in Zion, & he is high above all the people.

3 Thei shal h praise thy great and fearful Name (for it is holie)

4 And the Kings power, that loueth iudgement: for thou hast
prepared equitie: thou hast executed iudgement & iultice in
Iaskob.

5 Exalt the Lord our God, and fall downe before his 1
foteftole: for he is holie.

6 Moses & Aaron were among his Priests, 1 and Samuel
among fuche as call vpon his Name: thefe called vpon the
Lord, & he heard them.

7 He spake vnto the in the cloudie pillar: thei kept his testimonies, & the Lawe that he gaue them.

8 Thou heardest them, & Lord our God: thou waft a fauourable God vnto them, thogh y didest take vengeance for 1 their inuentions.

9 Exalt the Lord our God, and fall downe before his holie Mountame: for the Lord our God is holie.

PSAL. C.

1 He exhorteth all to ferue the Lord, 2 Who has the chosen vs & preferred vs, 3 And to entre vnto his assemblies to praise his Name.

4 That is, some long newly made in token of their wonderful delinquencies by Christ. 5. 1. 2. 3. 4. 5 He pferueth his Church miraculously. 6 For the deliverance of his Church. 7 God was mould by none other means to gather his Church of the Jews and Gentiles, but because he would perform his genes. 8 By this repetition heatheth exhortation to give praises with infirmity, & also of the diuine creatures, he signified y the worlde is never able to praise God sufficiently for their deliverance.

9 When God delivereth his Church, all y enemies shal have cause to tremble. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38.
39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55.
56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72.
73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89.
90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Sf.iiii.

The duetie of magistrates.

Psalmes.

Gods care ouer his.

A psalms of praise.

2 He prophesied p Soda b:uefie to cal- ling the Gen- tices,
shall be gress that thei shal have won derful occaill to praife
his mercie & re- toye b He cheety meantib, in ching the spire
that regenerat- tion, whereby we are his shepe and peo- ple c
He sheweth that God wil me he won- shaped, but by that
means, which he hibe ap- ported, but by that means, which he
hibe ap- ported, but by that means, which he hibe ap- ported,
but by that means, which he hibe ap- ported, but by that
means, which he hibe ap- ported, but by that means, which he
hibe ap- ported, but by that means, which he hibe ap- ported,
but by that means, which he hibe ap- ported, but by that
means, which he hibe ap- ported.

1 Sing ye loude vnto the Lord, all the 2 Earth.

3 Serue the Lord with gladnes: come befo- re him with
joyfulnes.

3 Knowe ye that euen the Lord is God: he 4 hathe made vs, &
not we our selues: we are his people, and the shepe of his pa-
flure.

4 Enter into his gates with praise, & into his courtes with
reioycing: praise him and blesse his Name.

5 For the Lord is good:his mercie is euer- lasting, and his
trueth is from generacion to generacion.

6 He declaresh that we 7 He declaresh that we 8 He declaresh
that we 9 He declaresh that we 10 He declaresh that we 11 He
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we 99 He declaresh that we 100 He declaresh that we

PSAL. CI.

1 David describeth what government he wil observe in his
house and kingdoms; He wil punish and correll, by rooting for
the the wicked, And cherishing the god- lie person.

A Psalms of David.

1 Wil sing mercie and iudgement:vnto thee, Lord, wil I sing.

2 I wil do wisely in the perfite waie; til y comest to me: I wil
walke in y vpright- nes of mine heart in the middes of mi- ne

house.

3 I wil set no wicked thing before mine eies: I hate the worke of them that fall awate: it shal not cleave vnto me.

4 A froward heart shal depart from me: I wil knowe none euil.

5 Him, that pruely sclandereth his neigh bour, wil I destroie:hi that hathe a proude loke and high heart, I can not suffer.

6 Mine eies shalbe vnto the faithful of the land, that they maie dwell with me: he that walketh in a perfite waie, he shal ser-ue me.

7 There shal no deceitful persone dwell within mine house:he that telleth lies, shal not remaine in my sight.

8 Betimes wil I destroy all the wicked of the land, that I maie cut of all the wor- kers of iniquitie from the Citie of the Lord.

PSAL. CII.

9 It semeth that the praier was appointed to the faithful to praise in the captnutiae of Babylon. 16 A constation for the building of the Church: 12 Whereof followeth the praise of God to be published vnto all possettes. 23 The conversion of the Gentiles, 24 And the Stabilize of the Church.

a Whereby, is devilful, that albeit we be in water to great
miscriven, reishere in our place lest for praise.

9 A praier of the afflicted, when he shalbe in distrei, and
povere foethe his meditation before the Lord.

1 O Lord, heare my praier, and let my crye come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline
thine eares vnto me: when I call, make haste to heare me.

3 For my daies are consumed like smoke, and my bones are
burnt like an herth.

4 Mine heart is smitten and withereth like grasse, because I
forgotte to eat my bread.

5 For the voice of my groning my bones do cleave to my skin.

6 I am like a pelicane of the wilderness: am like an owle of the
deserts.

7 I watche and am as a sparowe alone vpo the house toppe.

8 Mine enemies reuile me daiely, & they y rage agaist me,
haue sworne agaist me.

9 Surely I haue eaten ashes as bread, and mingled my drinke
with weping,

10 Because of thine's indignation and thy wrath: for thou hast
heaved me vp, and cast me downe.

11 My daies are like a shadowe that fadeth, and I am withered
like grasse.

12 But thou, Lord, doest remaine for e- uer, and thy
remembrance from generacio to generacion.

13 Thou wilt arise haue mercie vpon Zi- ón: for the time to
haue mercie thereon, for the appointed time is come.

14 For thy seruias delite in the stones the- ri of, and haue pitie
on the dust thereof.

15 Then the heathen shal feare the Name of the Lord, & all the
Kings of the earth thy glorie,

16 Whe the Lord shal buyldle vp Zion, & shal appeare in his
glorie,

17 And shal tuine vnto the praier of the defolate, and not
despise their praier.

18 This shalbe writn for the generacion to come: & the people,
which shalbe created, shal praise the Lord.

19 For he hathe looked downe fro the height of his Sanctuarie:
out of the heauen, did the Lord beholde the earth,

20 That he might heare the mourning of the prisoner, and
deliuer the children of death:

21 That thei maie declare the Name of the Lord in Zion, and
his praise in Ieru- falem,

22 When the people shalbe gathered together, and the
kingdomes to serue the Lord.

23 He abated my strength in the waie, & shortened my daies.

24 And I said, O my God, take me not away

rance was as is were created anew. Shemere colde loke for
nothing but death. me is never more praised, then when
religion forisheth, & the Church in- creaseth: which thing is
chiefly accomplished under the kingdoms of Christ. The
Church lamet that she is not the time of Christ, which was
promised, but haue but seue yeres and shact deem.

b He decimeth that in our praier we must ludy fe- le that,
which we desire and individuity believe to ob- trate c These
exce- fine hinders of speache shew how much a affliction of
Church right to wande the hearest of the gnulie. d My forewes
were to great, that I passed not for ma- ne ordinatio fode e
Beer mourn- ing, and folia- ralie, casting our feastful cryes f
Haue compl- ed my deuen. g I haue not risen outof my
mourning to take my rele- fition. h He sheweth that the afflic-
tions did not only that mone him, but cheety the falling of

Gods displea- tion i How former we he fraile: yes thy pro- mes
is sure & the remembr- ce thereof shal confirme vs for ever h
That is, the fouette yeres, which by the prophet here- me y
deuen appouse, Ien, 20,22 i The more y the Church in is
misfere and defolation, the more oghe the fauishot to lo- ne
and guse in m That is, when he shal haue drawen his Church
out of the darkness of death a The deftone rance of the Church
is a made excellet hearest: the refure he co- pareth it to a newe
creations for m their be nishment the buds of the Church
femed to haue bene dred, which by deliue

The mercies of God.

Psalmes. Gods prouidence. 257 9/1224

If heaven & earth perish, must be more man shal perish but the
Church by ten son of Gods prouues endu-zeh for euer f king y
hast chofin thy Church one of the worlde, & toyed it to always
can not but continue for euer for y art euclastig.

He wake- neh his dul- me to praise God, then my y both
under- tanding & af- fethis, mude & heart are to lute to ferfor,
the his praise. b This is the forgiving and chiefest of all
benefits: re- mission of fin- ne

c For before y we hue re- mission of our finnes, we are as dead
me in the grave: d At the egle, to be her beke neergrouth, h,
furchth blood, and fo in tion- ed in strength, euen fo God

maracel only giveth figh in his Church abone all mis
expression. e As to his chief minister & rest to his people.

f He sheweth firth his feuree holgerner, but fo hone as the
finner is hum- bled, he rece- weth him to mercie

g We have p- ed by eternal experience, y his mercie ha- the
euer pre- wailed ag inut our offences h As great as the worlde
is, fo fel is it of fignes of Gods mercies row- ard his fath- ful,
when he harhe remo- ued their fin- nes

i He declareh that mi harhe nohig in him felfe to mone God to
mer- cie, but only the en-defeion of his sufrm- us & misfere.

away in the middes of my daies: thy yeres endure from
generacion to generacion.

25 Thou hast aforetime laied the fundati- on of the earth, and
the heauens are y wor- ke of thine hands.

26 r Thei shal perish, but thou shalt endure: euen thei all shal
waxe olde as doeth a gar- ment: as a vesture shalt thou change
them, and thei shalbe changed.

27 But thou art the fame, and thy yeres shal not faile.

28 The children of thy feruants shal conti- nue, and their fede
shal stand fast in thy fight.

PSAL. CIII.

2 He proueheth all to praise the Lord, which hathe pardoned
is finnes, delivered him from defruition, and given him
sufficient of all good things to Tien he addeth the tender
mercies of God, which he sheweth like a moft tender Father
reward his childre, 3+ The fraitie of man's life. 20 An
exhortation to man and Angels to praise the Lord.

¶ APfalme of Daud.

My foule, praise y the Lord, & all that is within me, praise his
holte Name. My foule, praise thou the Lord, and forget not
all his benefites.

Which forgiveth all thine iniquite, & healeth all thine
infirmities.

4 Which redemeth thy life from y graue, and crowneth thee
with mercie and comforts.

5 Which satisfieth thy mouth with good thing: and thy youth is
renewed like the eagles.

6 The Lord executeth righteousness and judgement to all that
are oppressed.

7 He made his wates known vnto Moses, & his works vnto the
children of Israel.

8 The Lord is full of compassion and m- r- cie, slowe to angr
and of great kindenes.

9 He wil not alwate chide, nether kepe his angr for euer.

10 He hathe not t dealt with vs after our finnes, nor rewarded
vs according to our iniquities.

11 For as high as the heauen is abou: the earth, fo great is his
mercie toward them that feare him.

12 As farre as b the East is from the West: fo farre hathe he
remoued our finnes from vs.

13 As a father hathe compaffio on his chil- dien, fo hathe the
Lord compafsion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that
we are but duft.

15 The daies of ma are as graffe: as a flow- er of the field, fo
florifheth he.

16 For the winde goeth ouer it, and it is go- ne, and the place
the reof shal knowe it no more.

17 But the louing kindenes of the Lord en-

dureth for euer & euer vpon them that fea- re him, and his h
lightcousnes vpon chil- diens children,

18 Vnto them that kepe his couenant, and thinke vpon his
commandements to do them.

19 The Lord hathe prepared his throne in heauen, and his
kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that ex- cel in ftlength, that
do his commande- ment in obeying the voice of his worde.

21 Praise the Lord, all ye his hoftes, ye his ftuants that do his
pleafure.

22 Praise the Lord, all ye his workes, in all places of his
dominion: my foule, praise thou the Lord.

PSAL. CIII.

An excellent Psalme to praise God for the creation of the
worlde & the governance of the fame by his mar- uelous
prouidence, 3; Wherein the Prophet praeth a- gainft the
wicked, who are occaffins that God dimen- fhed his blefings

1 My foule, praise thou y Lord: o Lord my God, thou art
exceeding great, y art a ciothed with giore & honour.

2 Which couereth him felf with light as with a garment, &
fpreadeh the heauens like a curtaine.

3 Which laieeth the beames of his chabers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which maketh the spirits his messengers, & a flaming fyre his munitions.

5 He fet the earth vpon her foundations, for y it shal neuer moue.

6 Thou coueredst it with y deepe as with a garment: the waters wolde stand about the mountaines.

7 That thy rebuke they flee: at the voice of thy thunder: they haue awaked.

8 And the mountaines ascend, & the valleys descend to the place which thou hast established for them.

9 But thou hast fet them a bond, which they shal not passe: they shal not returne to cover the earth.

10 He sendeth the springs into the valleys, which runne between the mountaines.

11 They shal giue drinke to all the beasts of the field, and the wilde asses shal quenche their thirst.

12 By these springs shal the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his s chambers, & the earth is filled with the fruie of thy workes.

14 He caueth graffe to growe for the cat- tel, and herbe for the vse of man, that he maie bring forth the bread out of the earth,

15 And wine that maketh glad the heart of man, & oyle to make the face to shine,

b His inde & fanful expig of his prouues. To whom he guech gra- ce to feare hi, & to obey his worde.

m In that that we, which na- rinally are shew to prai- se God, chort the Angels, & wilgly do it, we were up our reluts to confide: our durin, & av- ke out of our shagithnes.

a The Prophet sheweth that we nede not to euer: one the haurte to lcke God, for asmuch as all the ordre of nature, with y propriete and placing of the clemens, are moste huely mirrouts to se his mateshe as b As the Pro- phet here sheweth y all vifible powers are teude to seure God: fo the Apofile to y Ebr. 1,7 be- holdeh in the glafe, how y verie Angels alio are one- dian to his comument c Then makeft the sex to be an ornament vnto y orch- d If by, thy power y di- del not brashe the rigs of y waters, it were not postible, but the whole wulde fhalde be destrend- e If God pro- nide for y ve- rie beastes, much more wil he exceed his prouence care to man. f There is no part of the wu- ride fo baren, where moste outdoor signes of Gods blef- fings appure not y From the cloudes. h He deferi-

beth Gods p- uident care ouer man, who doeth not only proude
nece- ferie thige for him, as herben & other woert but ullo
thige to reucyce and comforte him, as wue & cy- le or
commite.

Tr.1.

Gods prouidence.

Pfalmes.

The loue of God.

Or, free, race, & Siche Sive. As to Esparte the night from the
date, & to more dais, mo- nieth & yeres & That is, by his
course, e- ther form or nere, in mouth Summer, wro- ter and
other Seasons. I That is, they only Sude were according to
Gods pro- uidence, who earth and for the bruns bea- tes. In To
wit, who the date form- geth. for the light is at it were a should
to defend non against the ty- rines and be- comes of bea- tes.
In the confec- tion that no tongue is able to express Gods
workers, not made to comprehende them. Or, Whate o God is
a mode must- fling Father, who prouider for all crac- tures
their date- lie Sude. As by thy presence all things have life; so,
if thou withdrawn thy blessings, the will perth. As & death of
creatures Sheweth & we are nothing of our felines: so their
genera- tion declareth we receive all things of our Creator &
Gods merci- ful fast-growth strength we & carth, but his fence
commu- nence burneth & monies me Who infed & woelde, &

to cause God & he can not re-joyce in his workers. Pfall CV a
Porefumeh- as the Israel-tes were en-sp ted fch the ef- mune
condem- nation of the world, and were elected to be Gods
people, & Po- phes willet them to show them felines mindset
by chillinging. by & fright & fcthe mro- neh & Acke where
God de- clared his power and his presence.

& bread that ftrengheneth mans heart.

16 The high trees are fatified, even the cc- dies of Lebanon,
which he hathe planted,

17 That the birdes maie make their neftes there: the ftorke
dwelleth in the firre trees.

18 The high mountaines are for the goates: the lockes are a
refuge for the conies.

19 He appointed the 1 moone for certeine feafons: 2 the funne
knoweth his going downe.

20 Thou makeft darkenes, and it is night, wherein all the
beaftes of the foeft crepe forthe.

21 The lions roafe after their praie, and fe- ke there meate 1st
God.

22 When the funne tifeh, they retire, and couche in their
dennes.

23 = Then goeth man forth to his worke, and to his labour
vntil the euening.

24 O Lord, how a manifolde are thy wor- kes! in wifdome haft
thou made them all: the earth is ful of thy riches.

25 &ess this fea great & wide: for therein are things creping
innumerable, bothe fmale beaftes and gieat.

26 There go & flippes, yea, that 'Liuiathán, whome thou haft
made to plaie therein.

27 = All thefe waite vpon thee, that thou maieft gue them fode
in due feafon.

28 Thou gueft it to them, & thei gather it: thou openeft thine
hand, & thei are filled with good things.

29 But if thou a hide thy face, thei are trou- bled: if thou take
awaie their breath, they dye and return to their duft.

30 Againe if thou a fend for the thy fpirit, thei are created, and
thou renueft the face of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his
workes.

32 He loketh on the earth and it trembleth: he toucheth &
mountaines, & thei & ftroke:

33 I wil fing vnto the Lord all my life: I wil praife my God,
while I liue.

34 Let my wordes be acceptable vnto him: I wil reioyce in the
Lord.

35 Let the funners be confumed out of the earth, & the wicked
til there be no more: & my foule, praife thou the Lord. Praife
ye the Lord.

PIAL. CV.

1 He praifeeth the fingular grace of God, who hathe of all the
people of the Worlds chofen a peculiar people to hum- self,
and having chofen them, never coafeth to do them good, even
for his promes faly.

2 Praife & Lord, & call vpon his Name: & declare his workes
among the people.

3 Sing vnto him, fing praife vnto him, & talke of all his
wonderous workes.

4 Reioyce in his holie Name: let the heart of them that feke the
Lord, reioyce.

5 Seke the Lord & his 6 ftrength: feke his face continually.

5 Remembre his 7 maruelous workes, that he hathe done, his
wonders and the 8 iudgements of his mouth,

6 Ye fede of Abrahám his feruant, ye chil- dren of Iaakób,
which are his elect.

7 He is the Lord our God: his iudgements are through all the
earth.

8 He hathe alwaie remembred his couenant & promes, that he
made to a thousand ge- teracions,

9 Even that which he 9 made with Abrahám and his othe vnto
Izhák:

10 And fince hathe confirmed it to Iaakób for a law, & to Ifiaél
for an euerlafting couenant,

11 Saying, 5 Vnto thee wil I giue the land of Canian, the lot of
your inheritance.

12 Albeit thei were fewe in nomber, yea, ve- rie fewe &
ftrangers in the land,

13 And walked about from nacion to nació, from one king
dome to another people,

14 Tet fuffred he no man to do them wrong, but reprovred it
Kigs for their fakes, saying,

15 Touche not mine 6 anointed, and do my Prophetes no harme.

16 Moreouet he called a famine vpon the land, & viterly brake the 6 ftaf of bread.

17 But he fent a man before them: Ioféph was folde for a flaue.

18 Thei helde his fete in the ftokes, & he was laied in yrons,

19 Vntil his appointed time came. & the counfel of the Lord had tryed him.

20 The King fent and lofed him: even the Ruler of the people deliuered him.

21 He made him Lord of his houle, and ruler of all his fubftance,

22 That he fhulde binde his = princes vn- to his wil, & teache his Ancients wifdome.

23 Then Ifiaél came to Egypt, and Iaakób was a ftranger in the land of Ham.

24 And he incicafed his people exceedingly, and made them ftronger then their op- preffeis.

25 1 He turned their heart to hate his people, and to deale craftely with his feruáts.

26 Then fent he Mofes his feruant, & Aa- rón whome he had chofen.

27 Thei fhewed among them the meffage of his fignes, and wonders in the land of Ham.

28 He fent darkenes, and made it darke: and thei were not 0 difobedient vnto his com- miftion.

29 1 He turned their waters into blood, and flewe their fifh.

30 1 Their land broght for the frogs, even in their Kings chambers.

31 He 2 fpake, & there came fwarmes of flies & lice in all their quarters.

32 He gaue them a haile for raine, & fta mes of fyre in their land.

33 He fmote their vines alfo and their fig-

4 Which he hathe wrople in the deliuer- ance of his people 5 Beftanle his power was therby as line ly declared, as if he fhulde hanc declared is by mouth. 6 The promes which God made to Abra- hám to be his God, and the God of his fe de after him, he reared and repared it a- gaine to his fe de after him 7 He fheweth & thei fhulde not more; the lid of Canian by one other means, but by reafon of his counfe made with their fa- thers 8 That is, the King of Egypt and the King of Geria,

Gen. 12,17, & 10,1. 9 Those who- me I hanc fon skilled to be my people. 10 Meaning the side fathers, to whom God sheweth him self plainly, and who were feivers for the of his worde. 11 Either by fending sent- fess, or by in- king awaie & stright & con- riftment the- mof 12 So long he suffred adver- fate, as God had appointed, and til he had tryed sufffeif- ly his wroide. 13 That & ve- rie promes of the country shulde be as Iofeph chman demir & lear- ne wifdome at him 14 So it is in God, efher to move & hear of the wicked to him or to hate Gods children.

a Manuft, Mo- fes and Aarón. Exod 7,10. Exod 8,4. 9 So that this vermin: came out by form- ne, but as God had appointed, & his People Mofes spake 9 It was strige to fe raine in Egypt, much more it was fearcfal to fe haile.

Confession of finnes.

Psalmes, The zeale of Phinehas, 1484

He sheweth all creatures are armed a- gainth mil, whi God is hisene men: as at his abandement the grasshop- pers destroyed the land.

Eund 12,29. When their mownes felt Gods plagues, his childe by his prouder were expre For Gods plagues caused them rather to deparre & the infinites then their lines. Nor for ne- cessation, but for satisfying of their life Which he confermeth

to the pulterite, in whome af- ter a force the dead liue and
enjoy the peo mises

When the B- gyptians land led & were de- stroyed This is the
and, why God prefereth his Church, bezen & they should
worship, and call vp on him in this world.

The Prophets exhereth the people to pray & God for his
benefits path, thereby their minds make he brightened against
all pre- sent troubles & defame He sheweth that it is not
enough to pray & God with mouth, except whole heart agre
thereto, and all our life be thereunto framed.

Let y good will that thou beareth to thy people, extend unto
me, that thereby I make he recrued in to the number of them.
By earneth confession af- wet of their owne, as of their fathers
finnes, they shew that they had hope that God according to his
promes would pure them. The unethimble goodness of God is
yeareeth in this, that he would change the order of nature,
rather than his people should not be deliuated, although they
were wicked.

trees, and brake down the trees in their coifes.

He spake, and the grasshoppers came, & carerpillers
innumerable,

And did eat vp all the grass in their lad, and deuoured the frute
of their ground.

He smote also all the first borne in their land, even the
beginning of all their strength.

He broght them for the also with siluer and golde, and there
was none fable a- mong their tribes.

Egypt was glad at their departing: for the feare of them had
fallen vpon them.

He spred a cloude to be a couering, and fyre to gue light in the
night.

They asked, and he broght quailles, & he filled them with the
bread of heaué.

He opened the rocke, and the waters flowed out, and ran in the
drye places like a ruer.

For he remembered his holie a promes to Abraham his seruant,

And he broght for the his people with joye, his chofen with
gladnes,

And gaue them the lands of the heathé, and they toke the
labours of the people in possession,

That they might kepe his statutes, and obserue his Lawes.
Praise ye the Lord.

PSAL. CVI.

The people dispersed Under Antiochus do magnifie the
goodnes of God among the sufe and repentat: De-fering to be
brought againe into the land by Gods mercif-ful visitation. And
after the manifide maruile of God wrought to their deliuarance
for the Egypt, and the great ingratitude of the people releas
fed, 47 Thel do pray & desire to be gathered from amig the
heathé to the intent she may praise the Name of the God of
Israel

Praise ye the Lord.

Praise ye y Lord becaufe he is good, for his mercie endueth for
euer.

Who can exprefse the noble ashes of the Lord, or shewe for the
all his praise?

Blessed are they that kepe iudgement, and do righteousnes at
all times.

Remember me, o Lord, with the fauour of thy people: visit me
with thy saluation,

That I may fe the felicitie of thy chofen, and reioyce in the
ioye of thy people, and glorie with thine inheritance.

We haue finned with our fathers: we haue committed iniquitie,
and done wic-kedly.

Our fathers vnderstode not thy worders in Egypt, neither remembered they y mul- titude of thy mercies, but rebelled at the Sea, even at the red Sea.

Neuerthetes he faued them for his Na- mes fake, that he might make his power to be knowen.

their fathers finnes, they shew that they had hope that God according to his promes would pure them. The unethimble goodness of God is yeareeth in this, that he would change the order of nature, rather than his people should not be deliuated, although they were wicked.

And he rebuked the red Sea, and it was dried vp, and he led them in the depe, as in the wilderness.

And he faued them si o the aduersaries hand, and deliuated them from the hand of the enemie.

And the waters couered their oppref- fers: not one of them was left.

Then beleued they his wordes, & sing praise vnto him.

But incontinently they forgate his wor- kes: they wasted not for his counsel,

But lusted with concupiscce in the wil- dernes, & tempted God in the desert.

Then he gaue them their desire: but he sent leannes into their foule.

They enuied Moses also in the tentes, Aaron the holie one of the Lord.

Therefore the earth opened and fwallow- ed vp Dachan, and couered the companie of Abiram.

And the fyre was kindled in their assem- blie: the flame burnt vp the wicked.

They made a calfe in Horèb, & worshi- ped the molten image.

Thus they turned their glorie into the similitude of a bullocke, that eateh grass.

They forgate God their Saviour, which had done great things in Egypt,

Wonderous works in the land of Ham, and fearful things by the red Sea.

Therefore he minded to destroye them, had not Moses his chofen stand in the breache before hi to turn away his wrath, left he fluide destroye them.

Also they contemned that pleasant land, & beleued not is worde,

But murmured in their tentes, & hear- kened not vnto the
voyce of the Lord.

Therefore he lifted vp his had against them, to destroye them
in the wilderness,

And to destroye their fede among the nacions, and to scater
them throughout the countress.

They ioyned them selues also vnto Baal-peor, & did eat the
offrings of the dead.

Thus they provoked him vnto angry with their owne
inuentions, and the pla- gue brake in vpon them.

But Phinehas stode vp, and executed iudgement, and the
plague was stated.

And it was imputed vnto him for ri- ghteousnes si om
generacion to generacio for euer.

They angred him also at the waters of Meribah, so that Moses
was punished for their sakes,

Because they vexed his spirit, so that he spake vnadusedly
with his lippes.

Neither destroyed they the people, as y Lord had commanded
them.

Tt.ii.

Eund. 14, 17. The wider- ful workes of God caused the to
beleue for a ruue and to praise him. They wode preet his wil
deme and pro- uidence

The abidau- ce than God gue the, pro- fited not, but made the
yme away, because God curied it.

By great- ness of the pa- nishmona the hannons ofen- ce maib
be dis- fidered for they that rife against Gods

monthers, re- bel agath him. He sheweth all idolaters renounce
God

to be their glo rue, when in stead of him they worship ante
creature,

miche more wood, thou, mo tal or usious. If Moses by his
intercessio had not obser- ned Gods fa- uour against their
rebellion in Ibarre, Ca- naan, & was as it were an ear- neal
peace of y heanelle in- heritance

That is, he is not, Simon also it men- eth to punish.

Which was y idole of the Monthers y sacrifices of fred to y
dead idoles

Signifying, y whistomer man inseereth of him fell in ferue
God by, is dereth which pronozeth his angre

When all o- ther implored Gods glorie, he in his zeale killed y
adul- triers & pre- vented Gods wreth

Num 27, 12. This aste de- clared his li- uelle faith, &c for his
faiths fake was ac- cepted

Num 20, 2. This aste de- clared his li- uelle faith, & for his
faiths fake was ac- cepted

Num 20, 2. This aste de- clared his li- uelle faith, & for his
faiths fake was ac- cepted

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Num 20, 2. This aste de- clared his li- uelle faith, & for his
faiths fake was ac- cepted

Israels rebellion.

Psalmes. Affliction causeth prayer 22/1224

He sheweth how industr at thung idolo- trie is, & can wince us
to thung abhu- ring to nature, where as Gods words can not
obtrine mode finals things.

2 Then true chastise it to cleaze wholly & only vnto God.

The Prophet Sheweth & na- ther by mona- tes, nor pun- fes we can co- me to God, ex- cept we be all together new- ly reformed, & & his mercie contribuer and hide our ma- lize.

2 Not & God is changeable in him self, but that then he femeth cows to repent, whd he altereth his punishment, & forgmeth us & Gather thy Church, & is disperied, and give us comfe- cie vnder the crofe, that & one c保持 we may all praise abne.

This note- ble instruct- was in the be- ginning vied, as the fore or cooner of the song, & was aftern times re- ported. As this was seen in & lew- ers, so is there none of Gods sleth, & fele not this helpe in their mercif- tie & from the due; meaning the red Sea, which is to the South parts of the Lord e He which God wil on he minded of to great a benefim.

35 But were mingled among the heathen, & learned their works,

36 And ferued their idoles, which were their ruine.

37 Yea, they offred their a fonnes, and their daughters vnto diuels,

8 And fhed innocent blood, even the blood of their fonnes, and of their daughters, whome they offred vnto the idols of Ca- nian, and the land was defiled with blood.

39 Thus were they ftened with their owne works, and went a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againft his people, & he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies alfo oppressed them, and they were humbled vnder their hand.

41 Manie y a time did he deliuer them, but they prouoked him by their counfels: the- refore they were broght downe by their iniquitie.

44 Yet he fawc when they were in afflictio, and he heard their crye.

45 And he remembred his couenat toward them, and a repéted according to the mul titude of his mercies,

46 And gaue them fauour in the fight of all them, that led them captiues.

47 Saue vs, & Lord our God, and a gather vs from among the heathen, that we maie praife thine holie Name, and glorie in thy praife.

48 Bleffed be the Lord God of Israel for euer & euer, and let
all the people fay, So be it. Praife ye the Lord.

PSAL. CVII.

a The Prophet exhorteth all thofe that are redeemed by the
Lord, & gathered vnto him to gaue thanks, 9 For that merciful
prouidance of God gouernong all things as he good pleasure,
so Sending good & evil, profo- rvice and adnarfice to bring
men Unto him 43 The- refore as the righteous thereat reitye, so
fhall the mo- ked haue their mouldes fleged.

1 PRufe a the Lord, becaufe he is good: for his mercie
endureth for euer.

2 Let them, b which haue bene redeemed of the Lord, ffewe
how he hathe deliuered them from the hand of the oppresser,

3 And gathered them out of the lads, from the East and from
the West, from the North and from the South.

4 When they wandered in the desert & wil- dernes out of the
way, and founde no citie to dwell in,

5 bothe hungrie & thirftie, their foule fainted in them.

6 Then they cryed vnto the Lord in their the heath that there is
none affliction fo grieuous, out of the which God wil not

deliuer his, and alfo exhorteth them, that are deliuered, as he minded of to great a benefim.

trouble, and he deliuered them from their diftres,

7 And led the forth by the right way, that they might go to a citie of habitation.

8 Let them therefore coffefe before the Lord his louing kindenes, & his wonderful wor- kes before the fonnes of men.

9 For he fatified the thirftie foule, and fil- led the hungrie foule with goodnes.

10 They, that dwell in darkenes and in the fhadowe of death, being bounde in mise- rie and yron,

11 Becaufe they rebelled againft the wor- des of the Lord, and depifed the counfel of the moft High,

12 When he humbled their heart with hea- unes, then they fell downe and there was no helper.

13 Then they a cryed vnto the Lord in their trouble, and he deliuered them from their diftres.

14 He broght them out of darkenes, and out of the fhadowe of death, and brake their bands a funder.

15 Let them therefore confeffe before the Lord his louing kindenes, & his wonder- ful works before the fonnes of men.

16 For he hath broken y g gates of braffe, and braft the barres
of yron a fundre.

17 E Fooles by reafon of their tranfgression & becaufe of their
iniquities are afflicted.

18 Their foule abhorreth all meat, & they are broght to deaths
dore.

19 Then they crye vnto the Lord in their trouble, & he
deliuereth them from their diftres.

20 b He fendeth his worde and healeth them, and deliuereth
them from their graues.

21 Let them therefore confesse before the Lord his louing
kindenes, & his wonder- ful works before the fonnes of men,

22 And let them offer facrifices of b praife, and declare his
works with leioyclog,

23 They that go downe to the I fea in ship- pe, & occupie by
the great waters,

24 They fe the works of the Lord, & his wonders in the depe.

25 For he commandeth and raifeth the fformie winde, and it
lifeth vp the waues thereof.

26 They mounte vp to the heaue, & defced to the depe, fo that
their foule m melteth for trouble.

27 Thay are toffed to and fro, and ftagger like a drunken man,
and all their a cun- ning is gone.

28 Then they crye vnto the Lord in their trouble, and he
bringeth them out of their diftres.

29 He turn: th the fto me to calme, fo that the waues thereof
are ftill.

30 When they are equited, they are glad, &

d Then & true way to obese God, is to fol- lows his ex- press
com- ment: alfo hereby all are exhorted to de- fefe into the
fakes, fores- much as none are punfhed, but for their fones

e He sheweth that the caufe why God do- eth punfsh vs
extremely, is becaufe we ef he broght omno him by none other
means. f When there femeth to mix indigeners no recouerie,
but all things are broght to def paire, the God closely shew- eth
his migh- tie powry

g They f haue no feare of God, by his sharp rods are broght to
celf vpon him and fo finde mer- cie

h By healing the he decla reth his good wil toward them

i Muenig, their difefec, & had almoft broght the to the gra- ue
& corrup- tion

k Praife and confection of Gods benefire are the true fo
crufices of the godlie

l He Sheweth by f fa what card God ha- the next man, for in
that fhe deliuereth the from the great dangers of the fae, he
deliue- reth them, as is a cry, from a thoufand de- aths

m Their feare & danger is fo great.

n When their crye & mentes faille the, they are counfled to
cifeffe that only Gods guidfca dorth preferne them e Thugh
befo- re enerte drip fened no fight one againft an other, yes as
his comande- ment they are as fit, as thugh they were foe fae.

he

The poore exalted.

Pfalmes. Praier against the wicked.

he bringeth them vnto the hauen, where they wolde be.

31 Let the therefore confess be for the Lord his loun
kindenes, and his wonderful workes before the sonnes of men.

32 And let them exalt him in the 7 Congregacion of the people,
and praise him in the assemble of the Elders.

33 He turneth the floods into a wilderness, and the springs of waters into drieres,

34 And a frateful land into barrennes for the wickednes of them that dwell therein.

35 Against the 9 turneth the wilderness into pooles of water, & the drye land into water springs.

36 And there he placeth the hungrie, and they buyld a citre to dwell in,

37 And sowe the fields, & plant vineyardes, which bring forth a frateful increase.

38 For he blesseth them, and they multiple exceedingly, and he dimmisheth not their cattel.

39 Against men are dimmished, and broght lowe by oppression, euil and sorowe.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of shepe.

42 The righteous shall se it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that he maie obserue these things: for they shall vnderstand the loung kindenes of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seven and sixth of the sixth. The matter here contained is, 1 That David gives him self with heart and voice to praise the Lord, 2 And assures him self of the promise of God concerning his kingdoms over Israel, and his power against other nations: 11 Who though he sense to forsake us for a time, yet he alone will in the end cast down our enemies.

9 A song of Psalme of David.

1 God, mine heart is prepared, so is my tongue: I will sing & give praise.

2 Awake viole & harpe: I will awake early. I will praise thee, & Lord, among the people, and I will sing vnto thee among the nations.

3 For thy mercie is great above the heaues, and thy trueth vnto the cloudes.

4 Exalt thy self, & God, above the heaues, and let thy glorie be vpon all the earth,

5 That thy beloued maie be deliuered: & helpe with thy right hand and heare me.

6 God hath spoken in his holines: therefore I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

7 What that thou art God ouer all, & so assesses thee thou art glorious. 8 What God by his benesses maketh us partakers of his mercies, he admonisheth us so be earnest in prayer to desire him to continue and finish his graces. 9 At he hath spoken to Samuel concerning me, so will he shewe him self constant, and holte in his promise, so that these nations following shall be subject vnto me.

8 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iuda is my Lawegiuer.

9 "Moab shall be my wasthpotzouer Edom wil I cast out my shoe: vpon Palestina wil I triumph.

10 Who wil leade me into the strong citre: who wil bring me vnto Edom?

11 "Wilt not thou, & God, which haddest forsaken vs, & didest not go forth, & God, with our armies!

12 Giue vs helpe against trouble: for vain: is the helpe of man.

13 Though God we shall do valiantly: for he shall tread downe our enemies.

PSAL. CIX.

1 David being falsely accused by flatterers vnto Saul, praeth God to helpe him and to destroy his enemies. 2 And vnder the be speaketh of Iuda: the trust: us vnto Iesus Christ, and of all the like enemies of the children of God 17 And desireth so to be deliuered, that his enemies make known the works to be of God. 18 Then death be promise to give praise vnto God.

9 To him that excelseth. A Psalme of David.

1 H Olde not thy tongue, & God of my praise.

2 For the mouth of the wicked, and the mouth sat of deceit are opened vpon me: thei haue spoken to me with a lying tongue.

3 Thei compassed me about also with wordes of hatred, and foght against me without a cause.

4 For my friendship thei were mine adversaries, but I gave my self to praier.

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 "Set thou the wicked ouer him, and let your adversarie stand at his right hand.

7 When he shall be judged, let him be condemned, and let his & prater be turned into sinne.

8 Let his daies be sewe, and let another take his charge.

9 Let his children be fatherles, & his wise a widowe.

10 Let his children be vagabunds & begge and seke bread,
comming out of their places destroyed.

11 Let the extortioner carche all & the hath the, and let the
strangers spoile his labour.

12 Let there be none to extend mercie vnto him: neither let
there be anie to shwe mercie vpon his fatherles children.

13 Let his posteritie be destroyed, & in the generacion
following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with
the Lord: and let not the sinne of his mother be done aware.

Tsai.

by Gods such judgement deprived of all the Lord to the third,
and fourth generacion the wickedness in their wicked children

from & save verse of that psalme vnto had read & position so
the therefore shall me, and sign verse.

a Though all worldly concd be me, yet thou wilt oppress mine
innocence, & that is a sufficient praise to me.

b To declare I had none other refuge, but thee, in whome my
obserue was in rest

c Whether it were Dong of Saul, or some familiar friend had
bereaved his, he praeth

one of present affection, but moved by Gods Spirit, God auide
take vengeance vpon him

d As to the elect all things turn: to their profetess to reprobate
such those things, are good, turn to their damnation

e This was chiefly accomplished in Judas. As to the electors
that f curse of God lieth up the extortioners: who this king to
mire thee: this thee by their

vulawful got-tus goons, are

Thus penitenti

The power of Christ.

Psalmes.

Gods covenant.

He she with God arch- soneth to ple you them after I change
for, I show them felues cruel toward other. I Thus gouth the
Lord to marle not the thing, wharfe he diteth, I the reprobate
can not morle God of wrig, when that are gone up to their hills
and reprobar min- des.

For being defense of men help, he fully rushed in the Lord,
that he woked deliver him. As I am at most merciful, precious
and long felling, I know thy self in this in Money, I he Sothe
no this nor affi- nance in this world. For tongue, that some of
frow, he was least, and his moral mor- fore failed it. The more
ground I fo- ne afflicted him, the more armed it in- that was he
in praise. They that gone nothing by curing me. Not only in
defining it thereby as my self, but also in declaring it before all
the degregation. Hereby he floweth I he had not to do them,
that were of little power, but to the judges and prices of the
mortality.

25 But let them alway be before the Lord, that he maie cut of
their memorial from the earth.

26 Because he remembred not to shewe mercie, but persecuted
the afflicted and poore man, and the forowful hearted to slaye
him.

27 As he loued cursing, so shal it come vnto him, as he loued
not blessing, so shal it be farre from him.

28 As he clothed him self with cursing li- ke a raiment, so shal
it come into his bowels like water, and like oyle into his bones.

29 Let it be vnto him as a garment to coure him, and for a
girdle, whertwith he shalbe alwaie girded.

30 Let this be the rewarde of mine aduer- saire from the Lord,
and of them, that speake euil against my foule.

31 But thou, o Lord my God, deale with me according vnto
thy Name: deliuer me, (for thy mercie is good)

32 Because I am poore and nedie, and mine heart is wounded
within me.

33 I departe like I shadowe that declineth, and am shaken of as
the a grasshopper.

34 My knees are wrake through fasting, & my flesh h hathe
loft all fatnes.

35 I became also a rebuke vnto them: they that looked vpon me,
shaked their heads.

36 Help me, o Lord my God: a faue me according to thy
mercie.

37 And they shal knowe, that this is thine hand, that thou,
Lord, hast done it.

38 Theob they a curfe, yet thou wilt blesse: they shal arife and
be confounded, but thy seruant shal reioyce.

39 Let mine aduersaries be clothed with shame, and let them
couer the selues with their confusion, as with a cloke.

40 I wil giue thakes vnto the Lord greatly with my mouth, and praise him among the multitude.

41 For he wil stand at the eight hand of the poore, to faue him from them, that woke condemne his foule.

PSAL. CX.

David prophesieth of the power and everlasting king- dome gual to Christ. 4 And of in Priesthode, which foulds put an end to the Priesthode of Lord.

¶ A Psalme of David.

a little Christ in the two it towards of More gouth the bony- man hereof, it thoweth I sh ed not proper- ly be applied vnto David, for to him self it. And thence is that foreth through all the words. 5 By thy mercie shal be so abundant in manderful, as the drops of the down.

1 He a Lord said vnto my Lord, Sit thou at my eight hand, vntil I make thine enemies thy forestole.

2 The Lord shal send the rod of thy power out of a Zion: be thou ruler in the mid- des of thine enemies.

3 Thy people shal come willingly at the ti- me of assembling: a thine armie in holie

4 the words: it this power chiefly dandeth in the preaching of his words. 5 By thy words thy people shalbe assembled into thy Church, as he- all mercie shalbe so abundant in manderful, as the drops of the down.

beautie: the youth of thy wombe shalbe at the morning dewe.

4 The Lord sware and wil not repent. Thou at a Priest for euer after the ordre of a Melchi-zédek.

5 The Lord, that is at thy right hand, shal wounde Kings in the daie of his wrath.

6 He shalbe ludge among the heathen: he shal shall with dead bodie s, and smite the head ouer great countreis.

7 He shal drinke of the brooke in y waie: therefore shal he life vp his head.

PSAL. CXI.

He giveth thanks to the Lord for his merciful works toward in Church, 10 And declareth wherein true wisdoms and right knowledge consisteth.

¶ Praise ye the Lord.

1 Will praise the Lord with my whole heart in the assemblie and Congrega- tion of the lust.

2 The works of the Lord are great, and ought to be fought out of all them that loue them.

3 His works is beautiful and glorious, and his righteousness endureth for euer.

4 He hathe made his wonderful works: to be had in remembrance: the Lord is merciful and full of compassion.

5 He hathe giuen a portion vnto the that feare him: he wil euer be mindful of his covenant.

6 He hathe shewed to his people the power of his works in giving vnto them the heritage of the heathen.

7 The works of his hands are truth and judgement: all his statutes are true.

8 Thei are stablished for euer & euer, and are done in truth and equitie.

9 He sent redemption vnto his people: he hathe commanded his covenant for euer: holie and fearful is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that observe them, haue good understanding: his praise endureth for euer.

a That only are will, that feare God; and none hane vnderstanding, but that that obey his words. 1 To win, his

commandments, as verily.

PSAL. CXII.

He praise the falsetia of the, that feare God, to And
condemneth the cursed state of the contemnars of God.

¶ Praise ye the Lord.

2 Lessed is the man, that feareth the Lord, deliteth greatly in
his com- mandments.

3 His fede shalbe mightie vpon earth: the generacio of the
righteous shalbe blessed.

4 Riches and treasures shalbe in his houfe, and his
righteousness endureth for euer.

4 Vnto the righteous ariseth light in dar- kenes: he is merciful
and ful of compasio and righteous.

only 6 The falsetia in all their aduersaries know that all shal
go- well with them: for God with merciful and false.

d At Melchi- zédek I light of Christ was boche King it Priest:
so the seth can not be accomplished in one King, that one ly in
Christ. 2 Chron. 24, 25. e He power shalbe able to with him. f
Vndr the finitude of a capitate, that at to girdle to define his c-

nemate, that he wil not fearle drink by the wine, he thre- eth
how God wil defray his cennate.

a The Prophet declareth that he wil praise God but he pel only
it only, it that from heart, as he confermeth hi shife whol- ly it
only vn- to God b He threeth I Gods wor- has are a suf- ment,
confu, wherefore we shalbe praise him, but chief- ly his
benefice toward his Church.

c God hathe given to his people all that was merciful for shal,
it wil do fill, and for his cennate shale, and in this shale the
Shewne worde is told. From yall it yall the, yall, do f- d

d As God pre- nalid to take the cure of his Church: so to assist
death he declare him felfe lust and true in y pe- mentment of
the Sion

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the Sion

2 A good

The righteous man.

Psalms. Idoles condoned. 2625/1224

4 He sheweth what is & fru- te of mercie: to lend freely & not
for game, & so to meas- ure his doings, that he must be able to
hel pe where nede requere, and not to be fow all on his self 5
The godle pinohe not us- gardely, but distribute it berally, as
the necessitate of poore requi- reth, & as his power is able 6
His power & prosperous a- state

g The blesses of God upon his children shal cause the wicked
to dye for cause

a By this oft repetition he stretch up our colde delves to praise
God, being his wor- ket are so wil- derful, & that we are
created for the same cause b If God's gloria shone through all
world, & the fore of all night to be pres- sed, whargreat
condemnation were & to his people, among whome chiefly &
shineth, if they shalde not earnestly enroll his No- mer c By
preferrig the poore to high honour, and giving the barre child if
he sheweth God wocketh not make in his Church by ordinarie
men net, but also by miracles

Eard. 2625

a That is, feh the that were of a fridge fan gage b The whole
people were winnifes of his holie mis- table, to adop- ting
them, and of his mightne power in deli- nering them c Being
that these deeds creatures felt God's power,

& after a fure him for the same

5 A good man is merciful and 4 lendeth, and wil measure his
affaires by judg- ment. 6 Surely he shal neuer be moued: but
the righteous shalbe had in euerlasting remem- brance. 7 He
wil not be afraid of euil tidings: for his heart is fixed, &
beleueth in the Lord. 8 His heart is stablished: therefore he wil
not feare, vntil he se his desire vpon his ene- mies. 9 He hathe
& distributed and giuen to the poore: his righteousness
remaineth for e- uer: his 5 horne shalbe exalted with glo- rie.
10 The wicked shal se it and be angrie: he shal gnath with his
teeth, and s consume awate: the desire of the wicked shal pe-
rish.

PSAL. CXIII.

An exhortation to praise the Lord for his providence, 7 in that
that contrarse to the course of nature he wor- keth to his
Church.

Praise ye the Lord.

1 Praise, o ye feruates of the Lord, & prai- se the Name of the
Lord. 2 Blessed be the Name of the Lord from hence forthe
and for euer. 3 The Lord's Name is praised from the ri- sing of
the sunne vnto the going downe of the same. 4 The Lord is
high aboue all nations, & his glorie aboue the heauens. 5 Who
is like vnto the Lord our God, that hathe his dwelling on high!

6 Who abafeth him self to beholde things in the heauen and in the earth. 7 He raiseth the nede out of the dust, & lifeth vp the 5 poore out of the dung, 8 That he maie set him with the princes, e- uen with the princes of his people. 9 He maketh the baren woman to dwell with a familie, & a joyful mother of chil- dren. Praise ye the Lord.

PSAL. CXIII.

1 How the Israelites were deliuered forthe of Egypt, & of the wonderful miracles, that God wrought at that is me & his put us in remembrance of God's great mer- cie toward his Church, who, when the course of natu- re faileth, preferueth his miraculously 2 When Israel w. nt out of Egypt, & the house of Jaakob from the barbarous people, 3 Iudah was his sanctificacion, & Israel his dominion. 4 The Sea fawc it and fled: Iordén was tur- ned backe. 5 The 5 moutaines leaped like rams, & the hilles as lambs. 6 What ailed thee, o Sea, that thou fleddeft & Iordén, why waft thou turned backe?

saw it, mache more his people oght to consider it & glorifie

6 Ye mountaines, why leaped ye like rams, and ye hilles as lambs? 7 The 4 earth trembled at the presence of the Lord, at the presence of the God of Jaakob. 8 Which 4 turneth the rocke into water- pooles, & the flint into a fountaine of wa- ter.

PSAL. CXV.

1 A praiser of the faithful oppressed by idolatrous tyrans
against whome they desire that God wilde succour thie, 2
Trusting noste constantly that God wil preserve thie on this
their nede, fong that he hathe adopted and recei- ued them to
his famour, 12 Promising finally that thie wil not be vwnnd,
shul of se great a benefice, if it wilde please God to heave their
grazer, & deliuer them by his omnipotent power.

1 Not vnto vs, o Lord, not vnto vs, but vnto thy Name giue the
glorie, for thy louing mercie and for thy trueths fake. 2
Wherefore shal the heathen faie, 3 Whe- re is now their God?
3 But out God, in heauen: he doeth what foeuer he wil. 4 Their
idoles are 4 filuer and golde, euen the worke of mens hands. 5
Thei haue a mouth and speake not: thei haue eyes and se not. 6
Thei haue eares and heare not: thei haue noses and smell not. 7
Thei haue 4 hands and touche not: thei haue fete and walke
not: nether make thei a founde with their throce. 8 Thei that
make them are 5 like vnto thei: se are all that trust in them. 9
O Israel, trust thou in the Lord: for he is their helpe and their
shield. 10 5 O house of Aaron, trust ye in y Lord: for he is the:
helpe and their shield. 11 Ye that feare the Lord, trust in the
Lord: for he is their helper and their shield. 12 The Lord hathe
bene mindeful of vs: he wil bless, he wil bless the house of
Israel, he wil bless the house of Aa- ron. 13 He wil bless them
that feare the Lord, bothe smal and great. 14 The Lord wil

encreaf his graces toward you, eue toward you and toward
your chil- dren. 15 Ye are blessed of the Lord, which 1 made
the heauen and the earth. 16 The heauens, euen the heauens
are the Lord: but he hathe giuen the earth to the sonnes of
men. 17 The dead praise not the Lord, nether anie that 1 go
downe into the place of silen- ce. 18 But we wil praise the
Lord from hen- ce forth and for euer. Praise ye the Lord.

Tc.iiii.

thing but to shewe his fatherlie care toward men 1 Tho for the
Gods glorie, yet he meaneth here, that this praise hi not and
Congregation.

d ought thou his people to be infidels, 2 when thei see his power
& mainfite c That is, can- sed miraculouf ly & aser to co me
out of the rocke in mohe abdians, 2a- od, 17.6.

a Because God promised to deliuer them, not for their fakes,
but for his Name, Ise 40. in, therefor they gounde their praiser
vpon this pro- mes b Whc I wie- ked se y God accomplisheth
not his gnees, as the: imag- ne, the: I hone there is no God.

c No impedi- mens can for his worke, but he wfeth even y
impediende to ferne his wil

d fong that nether y mo- ter, not y fee- ne can com- mid y
idoles, refilloweth y there is no- ship, why thei shalde be afsa-

ned

e He sheweth what great vanitie it is to the helpe of the,
which not nosly have no helpe in them, but lacke fan- se and
reason. f As much without fanse, as blockes & flower

g For this we- re appointed by God as in- truthers & sea chers
of faith and religion for others to fortowe

h That is, he wil continue his graces toward his peo- ple

i And therefor e deuen till gouene & ob- time all thigs therein j
And thei de- clare yough his felfaifce, so y thw oride ferne hi
no-

The death of Martyrs.

Psalms.

The helpe of the Lord 26/1224

PSAL. CXVI.

1 David being in great danger of Sail in the desert of Main,
perceiving the great and unestimable love of God toward him,
magnificent scribe great mercies, 13 And protracteth that he
will be thankful for the same.

I Louv y Lord, becaufe he hathe heard my voice and my
praiers.

For he hath inclined his eare vnto me, when I did call vpon
him in my daies.

When the snares of death compassed me, and the griefs of the
grave caught me: wher I founde trouble and sorrowe,

Then I called vpon the Name of the Lord, saying, I beseeche
thee, o Lord, deliuer my soule.

The Lord is merciful & righteous, and our God is full of
compassion.

The Lord preferueth the simple: I was in misery and he faued
me.

2 Returne vnto thy rest, o my soule: for y Lord hath bene
beneficial vnto thee,

Because thou hast deliuered my soule from death, mine eyes
from teares, & my feet from falling.

I shall walke before the Lord in the land of the liuing.

I beleued, therefore did I speake: for I was afore troubled.

I said in my feare, All men are liars.

What shall I render vnto the Lord for all his benefices toward
me?

I wil take the cup of sluacion, and call vpon the Name of the Lord.

I wil paie my vowes vnto y Lord, euen now in the presence of all his people.

Precious in the fight of the Lord is the death of his Saints.

Beholde, Lord: for I am thy seruant, I am thy seruant, & the some of thine hand made: thou hast broken my bonds.

I wil offer to thee a sacrifice of praise, & wil call vpon the Name of the Lord.

I wil paie my vowes vnto the Lord, euen now in the presence of all his people,

In the courses of the Lords house, euen in the middes of thee, o Jerusalem. Praise ye the Lord.

Our our has, so that he bothe dispoeth their death and to it. I wil thanks him for his benefies for that is to confess that we owe all to God.

PSAL. CXVII.

1. We exhorteth the Gentiles to praise God, becaufe beha the accomplished of: el to them as to the Levies, the pro mes of life everlasting by Jesus Christ.

1 A L nacions, praise ye the Lord: all ye people, praise him.

2 For his louing kindenes is great toward vs, and the 4 trueth
of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

3. David resisted of Saxi and of the people, as the time
appointed obtained the kingdoms. 4 For she which he
beddeth all them, he is foure the Lord, to be thankful. And
under her perfine in all this was Christ limely fto fortin,
who fhoulds be of his people resisted.

1 Praise ye y Lord, becaufe he is good: for his mercie endureth
for euer.

2 Let I frael now faie, That his mercie endureth for euer

3 Let the houfe of Aaron now faie, That his mercie endureth
for euer.

4 Let them, that feare the Lord, now faie, That his mercie
endureth for euer.

5 I called vpon the Lord in trouble, and the Lord heard me, and
fet me at large.

6 The Lord is with me: therefore I wil not feare what man can
do vnto me.

7 The Lord is with me among them that helpe me: therefore
shal I fe my diftre vpon mine enemies.

8 It is better to truſt in the Lord, then to haue confidence in
man.

9 It is better to truſt in the Lord, then to haue confidence in
princes.

10 All nacions haue compaſſed me: but in the Name of the
Lord ſhal I deſtroie them.

11 Thei haue compaſſed me, yea, they haue compaſſed me: but
in the Name of the Lord I ſhal deſtroie them.

12 Thei came about me like bees, but they were quenched as a
fyre of thoinies: for in the Name of the Lord I ſhal deſtroie
them.

13 Thou haſt thruſt fore at me, that I might fail. but the Lord
hathe holpen me.

14 The Lord is my ſtrength and ſong: for he hathe bene my
deffiance.

15 The voice of joye and deffiance ſtolle in the tabernacles of
the righteous, ſaying, The right hand of the Lord hathe done
valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hathe done valiantly.

17 I shal not dye, but liue, and declare the works of the Lord.

18 The Lord hathe chafened me fore, but he hathe not deliuered me to death.

19 Open ye vnto me the gates of righteous, that I mate go in to the, & praise the Lord.

20 This is the gate of the Lord: the righteous shal entre into it.

21 I wil praise thee: for thou haft heard me, and haft bene my deffiance.

22 The stone, which the buylders refused, is the head of the corner.

23 This was the Lords doing, & it is marvelous in our eyes.

24 This is the daie, which the Lord hathe made: let vs reioyce and be glad in it.

25 O Lord, I praie thee, faue now: & Lord, I praie thee now giue prosperitie.

chucky his mercie by appointing me King, and deffleering his Church. in The people praie for the prosperitie of Bunde kingdoms, who was the figure of Christ.

abecause God by creating David King, shewed his mercie toward his afflicted Church, y Pro plus death not onely hi self thanks God, but exhorteth all y people to do the same b We are here taught, that y more y trouble opporfe ve, the more up's we to be mffin I prayer, e Beig exalted to this estere, he assured him selfe to haue ma mer to be his memne. Yet he doured our, but God wolde maifest to him become he had pla- ced him

He sheweth y he had trof ted in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his trust to God & obsta- ted.

He noeth Safil his chief memne

He had profited in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his trust to God & obsta- ted.

He noeth Safil his chief memne He had profited in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his trust to God & obsta- ted.

He noeth Safil his chief memne

He had profited in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his trust to God & obsta- ted.

He noeth Safil his chief memne He had profited in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his truſt to God & obſta- ted.

He noeth Safil his chief memne He had profited in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his truſt to God & obſta- ted.

He granteth y no pleasure is ſo great, to to fele Godt helpe in our neceſſitates, no- ther that one thig more ſtereth vp our loue toward him b That is, in ofunneth time to ſake helpe, y was whf he was in ſttere c He ſheweth fortin y ſenſe of his time in ealling vpon him, deſſefing him to be inſt & merciful, & to helpe them y are deſtious of ſide & coil fel d Which was unquitted be- fore, now reſt vp the Lord: for he hathe haue benefi- and towards thee e The Lord wil preſerve me, & ſame my life f I felt all the ſtings, and therefore was mound byſeeth to ciſſefe the, a Cor 4,11 In my great diſtreſe y ſtings God wolde mere- garde man, y is but lies and vanate, yet I ouercame the ſonaciſm, and ſale ſeherate h In the Lord then vſed to make a baker, whf they gnat ſolene thakes to God, and to take the cup & drinke to ſigue of thanksſg- tung I perceiue y God hathe e are leth an account. A mile paramen

Rom. 17, 22.

a That is, the moſte extreme & reſound re- ſtionate of his Belheſlie grace.

The blessednes of man.

Psalmes. Godlie meditacion. 261/1224

a Which are the praife and have the charge thereof, as Nono
6,71 b because he halfe reftored vs from dur-kenes to light,
w.r. ill after fa crifices and praifes vnto him

Pſi CIX

a Here thei are not called blessed, which thanks them! felves
wife in their owne ind gemere, nor which imag-ue to them fel
bet a cermine holines, but that whole co nerfation is without
hypo-crise

b For thei are ruled by Gods Spurs and im-brace no doe-true
but his. c David ac-houwledgeh his fopreffion, deffing God to
refor-ine it that his life mue he conformable to Gods wor-de

d For true fe ligion ftich in feruing God without hypo crifie.

e that is, thy precepts, & elcerine perfite righteoufnes.

f He refleech not to be rry-ad by tenati-ous, but he flex-arch to
fum, if God fucceor not his onftr-mute in time.

a Because youth is moft giuen to licen counfnes, he chiefly
war-neth them to frame their li-ner betime to Gods worde

b If Gods worde be gra-nen in f hea-nes, we ftulbe more able to reffit the afal-ies of Satan: and therefome the Prophet deffereth God to inftitut him daisly more de more there-jo

c The Prophet deeth not heath of his virtues, but faureth forthe an exfple for others to ful-love Gods

worcfele leans worfidele vanutes ferue God, and that mutes be come to him, if thy worde were not his guide?

26 Bleffed be he, that cometh in the Name of the Lord: a we haue bleffed you out of the houle of the Lord.

27 The Lord a mightie, and hafhe giuen vs a light: binde the facrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I wil praife thee, eum my God: theefore I wil exalt thee.

29 Praife ye the Lord, becaufe he is good: for his mercie endureth for euer.

P S A L . C X I X .

1 The Prophet enftereth the children of God to frame their lines according to his belie worde. 123 Also he fheweth wherein the true feruice of God ftandeth. that is, whif we ferue him according to his worde, & not after our one fantasies.

A L E P H .

Bleffed are a thofe that are vpright in their waie, & walke in the Lawe of y Lord.

2 Bleffed are thei that kepe his teftimoni-es, & feke him with their whole heart.

3 Surely they worke b none iniquitie, that walke in his waies.

4 Thou haft commanded to kepe thy pre-cepts diligently.

5 c Oh that my waies were directed to ke-pe thy ftatutes.

6 Then ftulde I not be confounded, when I haue respect vnto all thy commande-ments.

7 I wil praife thee with an vpright d heart, when I fhall learne the e iudgements of thy righteoufnes.

8 I wil kepe thy ftatutes: forlake me not ouerlong.

B E T H .

Wherewith fhall a yong mali edrefle his waie in taking hede thereto according to thy worde.

10 With my whole heart haue I foght thee: let me not wander from thy commande-ments.

11 I haue b hid thy promes in mine heart, that I might not finne againft thee.

12 Bleffed art thou, & Lord: teache me thy ftatutes.

13 With my lippe haue I declared all the judgements of thy mouth.

14 I haue had as great c delite in the waie of thy teftimonies, as in all riches.

15 I wil meditate in thy precepts, and confi-der thy waies.

16 I wil delite in thy ftatutes, & I wil not forget thy worde.

G I M E I .

17 Be beneficial vnto thy feruift, that I maie a liue and kepe thy worde.

18 Open mine eies, that I maie fe the won-ders of thy Law.

19 I am a b stranger vpon earth: hide not a He fheweth that we oght not to defire to liue but to ferue God, and that we can not ferue him aflight, except he open our eyes and bring man life in this worde is but a paffage, what ftulde he come to him, if thy worde were not his guide?

thy commandements from me.

20 Mine heart breaketh for y desire to thy judgements alwaie.

21 Thou a haft destroyed the proude: curfed are they that do erre from thy command-ements.

22 Remoue from me flame and contempt: for I haue kept thy teftimonies.

23 a Princes alfo did fit, & fprake againft me: but thy feruant did meditate in thy ftatutes.

24 Alfo thy teftimonies are my delite, & my counfeleis.

D A L E T H .

25 My foule cleaueth to the a duft: quicken me according to thy worde.

26 I haue b declared my waies, and thou heardft me: teache me thy ftatutes.

27 Make me to vnderftand the waie of thy precepts, and I wil meditate in thy wode-rous workes.

28 My foule unfteeth for heauines: raife me vp according vnto thy c worde.

29 Take from me the d waie of lying, and grant me graciously thy Law.

30 I haue chofen the waie of trueth, & thy judgements haue I
lafed before me.

31 I haue cleaued to thy teftimonies, & Lord: confounde me
not.

32 I wil runne the waie of thy commande-ments, when y e
fhalt enlarge mine heart.

H E .

33 Teache a me, & Lord, the waie of thy fta-tutes, and I wil
kepe it vnto the end.

34 Giue me vnderftanding, and I wil kepe thy Law: yea, I wil
kepe it with my whole b heart.

35 Direct me in the path of thy commade-ments: for therein is
my delite.

36 Incline mine heart vnto thy teftimonies, and not to c
couetoufnes.

37 Turne awaie mine d eyes from regarding vanitie, & quicken
me in thy waie.

38 Establish thy promes to thy feruant, be-caufe he feareth
thee.

39 Take awaie e my rebuke that I feare: for thy judgements are good.

40 Beholde, I defire thy commandements: f quicken me in thy righteoufnes,

V A V .

41 And let thy a louing kindenes come vn-to me, & Lord, & thy faluacion according to thy promes.

42 So fhall I b make anfwer vnto my blafphe-mers: for I truſt in thy worde.

43 And take not the worde of trueth vt-re: ly out of my mouth: for I wait for thy judge-ments.

44 So fhall I alwaie kepe thy Lawe for euer and euer.

45 And I wil c walke at libertie: for I feke ſelf to be able to confute the felanders of his aduerſaries e thy walke after Gods worde, haue us leſſe to meanle them, that do contrary, are euer in nets and feates.

c In all ages y haſt pligued all ſefce, & malleouſly & contemptuouſly depuis from thy trueth

d When the powers of the worde gone falſe ſemone againſt me, thy worde was a guide & counſeils to teache me

what to do, & counfent me. a That is, it is almost fample to the grave, & without thy worde I can not line

b I haue con-feled mine offences, and now depend wholly on thee

c If God did not mandeine vs by his wor-de, & life wol-ft drop awaie like water.

d Inftud me in thy worde, whereby my minde must be purged fob va-nute & might to obey thy wil

e By thy he fheweth y we can unthor cho fe good, feame to Gods word, nor runne for-

warde in his waie, except he make & hearn large to recu-ue his grace, & will go obey.

a He fheweth that he & not follow to to y end, except God teache him of: times and lead him forward.

b Not only in outward ch uerfation, but alfo & inward affection

c Hereby mea-ning all other vices, becaufe y counfenfes is the rose of all evil

d Meaning, all are fonfes e Let me not fall to thy dif-honour, but let mine heart ftill delite to thy gracious wor-de

f Giue me ftrengeth to ch-ume in thy worde euer to the end

g He fheweth y Gods morcle and feare is the firft exufe of our
faluacion.

h By confing in Gods worde he intruch hi The, that fim where
as that

Vu.i.

Affliction is neceffarie.

Pfalmes. True comfort in affliction.

thy precepts.

4 He fheweth the children of God oghe not to fultur their
Fathers glorie to bech loved by the vaine pofper of princes.

46 I wil fpeake alfo of thy testimonies be- fore 4 Kings, and
wil not be afhamed.

47 And my delife fhaibe in thy comman- dements, which I
haue loued.

48 Mine hands alfo wil I lift vp vnto thy commandements,
which I haue loued, and I wil meditate in thy ftatutes.

ZAIN.

a Thofh he fele Gods hild felf to lie vpon him, yet he re- fteth
on his g- mes ft comfen- reth him felf churchs.

b Meaung the wicked, & the sume Gods words, & tread his
religole on- dar fore.

c That is, the ex fpiles, who- reby them de- clarest thy felf to be
ledge of the worlde.

d That is, a ve- ftument exile to thy glorie, & indignacione
againft fy wic- hed.

e In the confe of this life and forowled exile f. Ead when o-
fher ftep. g That is, all thefe humfes. a I am perfcu- ded fy to

kepe thy Law is an heritage and great game for me.

b He fheweth y none can im- brace y worfe of God, except he confider his ownfe imper- fedness and wives.

c They haue guor about to drawn we two their eftysent. d Not only in mental eftion, hur alfo with nidoſh favour. e For y know- ledge of Gods worfe is a fin- gular token of his favour.

a Haung pro- ned by expre- cience that God was true to his promes, his de- lireth that he woldfe increa- fe in his know- ledge and ind- gement.

b So ſpremie faith, y before the Lord con- ched him, he was like a cal- fe statufed: ſo that the viſe of Gods rode is to call ve ho- me to God.

c Their heart is infrate & hardened, pri- fed vp with pro- feth that before

49 Remébre a the promes made to thy fer- uât, wherein thou haſt cauſed me to truſt.

50 It is my comfort in my trouble: for thy promes hath quickened me.

51 The b proude haue had me exceedingly in derſſion: yet haue I not declined from thy Law.

52 I remembred thy c iudgements of olde, & Lord, and haue bene comforted.

53 d Feare is come vpon me for the wicked, that forlake thy Law.

54 Thy statutes haue bene my longs in the houle of my e pilgrimage.

55 I haue remembred thy Name, & Lord, in the f night, and haue kept thy Law.

56 8 This I had becaufe I kept thy precepts. CHETH.

57 O Lord, that are my a porcion, I haue de- termined to kepe thy wordes.

58 I made my fupplication in thy prefence with my whole heart: be merciful vnto me according to thy promes.

59 I haue confidered my b waifes, & turned my fete into thy teftimonies.

60 I made hafte and delayed not to kepe thy commandements.

61 The hands of the wicked haue c robbed me: but I haue not forgotten thy Law.

62 At midnight wil I rife to giue thankes vnto thee, becaufe of thy righteous iud- gements.

63 I am d compaction of all them that feare thee, and kepe thy precepts.

64 The earth, & Lord, is ful of thy mercie: e teache me thy ftatutes.

TEETH.

65 O Lord, thou haft dele a gracioufly with thy feruant according vnto thy worfe.

66 Teache me good iudgement and know- ledge: for I haue beleued thy commande- ments.

67 Before I was b afflicted, I went aftraie: but now I kepe thy worfe.

68 Thou art good and gracious: teache me thy ftatutes.

69 The proude haue imagined a lie againft me: but I wil kepe thy precepts with my whole heart.

70 c Their heart is fat as greafe: but my de- lite is in thy Law.

71 It is d good for me that I haue bene af- flicted, that I maue learne thy ftatutes.

Sperite & vaine aftimation of them feloue. d He confel- feth that before that he was chaftened, he was rebellious, as, and by nature to

72 The Law of thy mouth is better vnto me, then thoufands of golde and filuer.

IOD.

73 Thine hands haue a made me and facio- ned me: giue me vnderftanding therefore, that I maue learne thy commandements.

74 So the: y b feare thee, feing me fhall re- toyne, becaufe I haue truſted in thy worſe.

75 I knowe, & Lord, that thy iudgements are right, and that thou haſt afflicted me "iufly.

76 I praie thee that thy mercie maie com- fort me according to thy promes vnto thy ſeruant.

77 Let thy tender mercies come vnto me, that I maue filue: for thy Law is my delife.

78 Let the proude be afhamed: for thei ha- ue dealt wickedly and falſely with me: but I meditate in thy precepts.

79 Let ſuche as feare thee d turne vnto me, and thei that e knowe thy teſtimonies.

80 Let mine heart be vpright in thy ſtatute, that I be not afhamed.

CAPH.

81 My foule a fainteth for thy saluacion: yet I waite for thy worfe.

82 Mine eyes faile for thy promes, saying When wilt thou comfort me:

83 For I am like a b bottel in the smoke: yet do I not forget thy statutes.

84 How manie are the c daies of thy seruât? when wilt thou execute iudgement on the that persecute me?

85 The proude haue d digged pitie for me, which is not after thy Law.

86 All thy commandements are true: they persecute me fallfely: e helpe me.

87 They had almoft confumed f me vpon the earth: but I forfoke not thy precepts.

88 Quicken me according to thy louing kindenes. fo fhall I kepe the tefimonie of thy mouth.

LAMED.

89 O Lord, thy worfe endureth for euer in a heauen.

90 Thy truech a from generacion to ge- neracion: thou haft laied the fundacion of the earth, and it abideth.

91 Thei: b continue men to this daie by thi- ne ordinances: for all are thy feruants.

92 Except thy Law had bene my delife, I fhulde now haue perished in mine afflic- tion.

93 I wil neuer forget thy precepts: for by them thou haft quickened me.

94 I am c thine, faue me: for I haue foght thy precepts.

95 The wicked haue waited for me to def- troye me: but I wil confider thy tefimo- nies.

96 I d haue fene an end of all perfection: but thy commandement is exceeding large.

chig fo perfite an earth, but it haftie an end; only Gods worfe laftech for me.

a Becaufe God leaucht: not his worfe, that he hafhe begon, he defireth a news grace y is, y he woldfe continue his mercies.

b When God fheweth his grace rewerfe maie, he refti- feth to where that he fallfeth not them that truft in him. "Ede to reerth. e He defifureth, y when he fele me Gods mer- cies, he was as dead.

d That is, he comforted by mine exspile e He sheweth that
there can be no true fea- re of God without the knowledge of
his worfe.

a Thofh my ftrengh faile me, yet my fon le grimeth and figheth,
refting all in thy worfe.

b Like a fhy- bottel or blad der that is per ched in the fmoke.

c How long wil: y afflict the feruant d They haue not only op-
prefted me vio fely, but alfo ceftrily ch'pi- red again me. e He
affureth him felf, that God wil deli- ner his & de- ftroy fuche as
vunftly perfec- ute them.

f Finding to helpe in earth, he lafteth vp his eyes to heauen.

a Becaufe none fhulde lifeme Gods worfe according to the
changes of things in this worfe, he sheweth that it abideth in
heauen & the- refure is immo table.

b feing the earth and all creatures re- maine to that eftate,
wherin y haft created them, mulhe more thy truech reme- neth
ciftion & vochungsable. e He promefh by eftolt, y he is Gone
chil- de, becaufe he fefch to wa- derftand his worfe.

d There is no

The light of Gods worde. Psalmes.

The true zeale. 26229/1224

MEM.

a He sheweth we can not love Gods worde, except we exercise our selues the- ren and prac- tice it

b Whoisener doeth fubunt him self one- ly to Gods worde, fubunt only be fate against pre- ciled of his e- nomer, but al- so leave more wifthome, the they y prode- se it, & are me of experience. c So then of our felons we all do nothing, but who God doeth mow- dely infinit ve & his Sp- ray, we fele his graces fwerer then hone

a Of our fel- ons we are but darkness, and can not it, ex- erpe we be li- guened with Gods worde b So all the faithful oghe to hinde them felon to God by a folcame othe and pro- ness, to fit up their zeale to imbrace Gods worde

c That is, my praters & thal- ketaming, & fa erifice Hufca calten y cal- nes of the lipper Chap 14 veris d that is, I am to continual danger of my life

e I efterned no wordle thigs, but made thy worde more in heritance a Whoisener wil imbrace Gods worde aright, must abloure all fi- select & imog- nations bothe of him self & of others b And hinder me not to kype the Law of y Lord

c He defierth Gods cformal afultance left he fholde fume in this race, & he had begun d The craftie precises of the mar concenne thy Law, fhal be brought to nagut

e Which infor- and thy pen- ple, as droffe doeth y me- ral

f Thy indge- ments do not only teache me beut, which leave
confesh repentance.

97 Oh how loue I thy Law! a it is my me- ditacion continually.

98 By thy commandements thou hast ma- de me wifer then
mine enemies: for they are euer with me.

99 I haue had more b vnderftanding then all my teachers: for
thy teftimonies are my meditacion.

100 I vnderftode more then the ancient, because I kept thy
precepts.

101 I haue reftamed my fete from euerie euil way, that I might
kepe thy worde.

102 I haue not declined fro thy iudgemett: for c thou didest
teache me.

103 How fwete ate thy promises vnto my mouth yea, more
then hone vnto my mouth.

104 By thy precepts I haue gotten vnder- ftanding: therefore I
hate all the wayes of falfehode.

NVN.

105 Thy worde is a a lanterne vnto my fe- te, and a light vnto my path.

106 I haue b fworne and wil performe it, y I wil kepe thy righteous iudgemints.

107 I am verte fote afflicted: o Lord, quic- ken me according to thy worde.

108 O Lord, I besche thee accept the c fre- offrings of my mouth, and teache me thy iudgements.

109 My d foule is continually in mine had: yet do I not forget thy Law.

110 The wicked haue layed a fniare for me: but I fwarued not from thy precepts.

111 Thy teftimonies haue I take as an e he- ritage for euer. for they ate the soye of mi- ne heart.

112 I haue applied mine heart to fulfil thy ftatures alwaie, enen vnto the end.

SAMECH.

113 I hate a vaine inuentions: but thy Law do I loue.

114 Thou art my refuge and shield, and I truft in thy worde.

115 b Awaie from me, ye wicked: for I wil kepe the
commandements of my God.

116 Stablifh me according to thy promes, that I maye liue, and
difapoint me not of mine hope.

117 c Staie thou me, and I fhalbe fafe, and I wil delite
continually in thy ftatures.

118 Thou hast troden downe all them that departe from thy
ftatures: for their deceit is vaine.

119 Thou hast taken away all the wicked of the earth like a
droffe: therefore I louethy teftimonies.

120 My flesh c trembleth for feare of thee, and I am afraid of
thy iudgements.

AIN.

121 I haue executed iudgement and iuftice: I haue executed
iudgement and iuftice: I haue executed iudgement and iuftice:
I haue executed iudgement and iuftice: I haue executed
iudgement and iuftice: I haue executed iudgement and iuftice:
I haue executed iudgement and iuftice:

leau me not to mine oppressours.

112 a Anfwer for thy feruant in that, which is good, and let not
the proude oppresse me.

113 Mine eyes haue failed in waiting for thy faluation, and for
thy iufte promes.

114 D:ale with thy b feruant according to thy metrie, & teache
me thy ftatures.

115 I am thy feruant: grante me ther:fore vnde:ftanding, that I
maie knowe thy te- ftimonies.

116 It is c time for the Lord to worke: for they haue destroyed
thy Law.

117 Therefore loue I thy commandements aboue golde, yea,
aboue mofte fi- ne golde.

118 Therefore I efteme all thy precepts mo- fte iufte, and hate
all faife d wates.

P K.

119 Thy teftimonies are a wonderful: the- refore doeth my
foule kepe them.

120 The entrance into thy b wordes shew- eth light, and giueth
vnderftanding to the fimple.

121 I opened my mouth & c panted, because I loued thy
commandements.

122 Loke vpo me and be merciful vnto me, as thou vleft to do
vnto thofe that loue thy Name.

123 Direct my ftypes in thy worde, and let none iniquite haue
dominion ouer me.

124 Deliuer me from the oppression of me, and I wil kepe thy
precepts.

125 Skewe the light of thy countenance vpon thy feruant, and
teache me thy ftatures.

126 Mine eyes gufh d out with riuers of water, because they
kepe not thy Law.

TSADDI.

127 Righteous art thou, o Lord, and iufte are thy iudgemints.

128 Thou hast commanded a iuftice by thy teftimonies and
trueth especially.

129 a My zeale hathe euen confumed me, because mine
enemies haue forgotten thy wordes.

130 Thy worde is proued b mofte pute, and thy feruant loueth
it.

131 I am c fmaie and despised. yet do I not forget thy precepts.

132 Thy righteous es an euerlafting ri- ghteousnes, and thy
Law a trueth.

133 Trouble and anguiffe are come vp- on me: yet are thy
commandements my delite.

134 The righteousnes of thy teftimonies is euerlafting: grante
me vnderftanding, & I fhall d liue.

KOPH,

135 I haue a cryed with my whole heart: the- are me, o Lord,
& I wil kepe thy ftatures.

136 I called vpon thee: faue me. and I wil Vu.ii.

a Put thy foll between nme enemies from, as if thou were my
pledge.

b He boatheth nor that he is Gods feruate, but harby put- terth
God in minds, that as he made him his by his gra- ces, in he
wolde clicume his fa- uour toward him

c The Prophet theweth y whil the wicked haue bought all
things to confusion, and Gods worde to utter con- tency, then
is it Gods time to helpe & fed remedie

d That is, wharfener dif feneeth fro the purcise of thy worde

a Consuming high & ferret my ferries, is y I am named de
admiration & reutence

b The fimple idiutes, y fob- me the felons to God, haue their
eyes op- med, and their minder illim- nated to foue as they
begin to read Gods worde.

c My zeale toward thy worde was fo great d He sheweth whon
oghe to be the zeale of God's childre, when they fo his worde
con- tremed

a We can not confeite God to be righteous, except we loue
vprightly and truffy, as he hache commu- ded

Pful de, se, per 2.1. b Golde hashe nde to be fi- ned, but thy
worde is pre- fection is foll. c This is the true trial, to prifle
God in admeritio d So that the life of man without the
knowledge of God is death-

a He sheweth that all his af- fection & who- le heart were bent
to God ward for to haue helpe in his dangers.

Dauids grief at the wicked. Psalmes.

The lying tongue 1224

kepe thy testimonies.

147 I preuëted the morning light, & cryed: for I waited on thy
worde.

148 Mine eyes b preuent the night watches to meditate in thy worde.

149 Heare my voice according to thy lo- uing kindenes: ô Lord, quicken me accor- ding to thy i iudgement.

150 They drawe nere, that followe after malice, and are farre from thy Law.

151 Thou art nere, ô Lord: for all thy com- mandements are true.

152 I haue knowen long since d by thy te- stimonies, that thou hast eftablified them for euer.

RESH.

153 Beholde mine afflictio, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my caufe, and deliuer me: quic- ken me according vnto thy a worde.

155 Saluacion is farre from the wicked, be- cause they feke not thy ftatutes.

156 Great are thy tender mercies, ô Lord: quicken me according to thy b iudge- ments.

157 My perfecurours and mine oppreffours are manie: yes do I
not fwarue from thy testimonies.

158 I fawe the transgreffours & was c grie- ued, becaufe they
kept not thy worde.

159 Confider, ô Lord, how I d loue thy pre- cepts: quicken me
according to thy louing kindenes.

160 The e beginning of thy worde is trueh, and all the
iudgements of thy righteous- nes endure for euer.

SCHIN.

161 Princes haue a perfected me without caufe, but mine heart
ftode in awe of thy wordes.

162 I reioyce at thy worde, as one that fin- deth a great fpoile.

163 Ihate falfehode and abhorre it, but thy Lawe do I loue.

164 b Seuen times a daie do I praife thee, becaufe of thy
righteous iudgements.

165 They, c that loue thy Law, fhall haue great profpeetite, and
they fhall haue none hurt.

166 Lord, I haue d truften in thy faluacion, and haue done thy
commandements.

167 My foule hathe kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testi- monies: e for all my waies are before thee.

TAV.

169 Let my complaint come before thee, ô Lord, and giue me vnderftading, a accor- ding vnto thy worde.

170 Let my fupplicatio come before thee, and deliuer me according to thy pro- mes.

171 My lippes fhall b fpeake praife, when thou hast c taught me thy ftatutes.

172 My tongue fhall intreate of thy worde: for all thy commandements are righ- teous.

173 Let thine hâd helpe me: for I haue cho- fen thy precepts.

174 I haue longed for thy faluacio, ô Lord, and thy Law is my deliue.

175 Let my foule liue, & it fhall praife thee, and thy d iudgements fhall helpe me.

176 I haue e gone aftraye like a loft fhepe: feke thy feruant, for I do not forget thy commandements.

PSAL. CXX.

1 The prayer of David being vowed by the false reporters of
Sauls flatterers. 2 And therefore he lamenteth his long abode
among those infideles. 3 Who were gi- nen to all kinds of
wickedness and contentions.

A long of degrees.

1 Called vnto the Lord in my b trouble, and he heard me.

2 Deliuer my foule, ô Lord, fro lying lip- pes, and from a
deceitful tongue.

3 What doeth thy c deceitful tongue bring vnto thee: or what
doeth it auile thee?

4 It is as the d fharpe arrowes of a mightie man, and as the
coles of juniper.

5 Wo is to me that I remaine in e Me- thech, or dwell in the
tentes of f Kedar.

6 My foule hathe to long dwelt with him that hateth peace.

7 I feke g peace, and when I fpeake thereto, they are bent to
warre.

nothing fo fharpe to perce, nor fo hone to fer on fyre as a
feldarons tongue. e These were people of Arahiz, which came

of Iephitz, Gen 10:3. f That is, of the Ithmanines g He declareth what he meaneth by Me thech, and Kedarons win, the Israelites which had degenerate from their godhe fathers and hated and contended againft the faithful.

PSAL. CXXI.

1 This Psalme reacheth that the faithful oght mely to like for helpe as God. 2 Who mely deeth mainteine, prefere and prefber his Church

A long of degrees.

1 I Willife mine eyes c vnto the moun- taines, from whence mine helpe fhall come.

2 Mine helpe commeth from the Lord, which hath made the a heauen and the earth.

3 He wil not fuffer thy fote to flippe: for he that kepeth thee, wil not b flumber.

4 Beholde, he that kepeth Ifrael, wil nether flumber nor flipe.

5 The Lord is thy keper: the Lord is thy fhallowe at thy right hand.

6 The funne fhall noe c fmite thee by daie, nor the moone by night.

7 The Lord fhall preferue thee from all euil: he fhall kepe thy foule.

8 The Lord fhall preferue thy d going out, and thy comming in from hence fothe and for euer.

PSAL. CXXII.

1 David reitizeth in the name of the faithful, that God hathe

b The worde fguifieth to power for the continually. c All his prai- ce, & deffin is, to profit in f worde of God.

d That is, thy prominent care over me, and wherewith f wile iudge mi- ne enemies g fefig chafed to and fro by mine enemies, and haung no place to reft in.

a That is, of lifting up the ence & rising to flogging

b Albeit the children of God ought to reioyce, when they fuffer for righteousfhes fake, yet it is a great grief to the fifeh to heare evil for wel doing

c He affured him felf that God welde, turne their craft to their owne deftrue- tion

d He theweth that there is

fhamous tongue. e Theft of the Ithmanines g He declareth what he meaneth by the faithful.

e Or, abue the milistines: cura- ting, that there is amify h high
is that welde, wherein he can truth, but only is God

a He accufeth many ingesti- tude, & ca not depfd on Gods
power

b He theweth that Gods pro- midence nor outly was- cheth
ouer his Church in ge- nared, but alio ouer curie- nefber
thereof. c Necher braze nor colde, nor anie forfimo- ditie is
alhe a- ble to defhone Gods Church: alhen for a si- ng they
muie misle it.

d Wharfenter thou doft en- terperfe, fhal have good foe ceffe.

The ioye of the faithful.

Pfalmes. The Church restored 53/2/3/24

hatho accomplished his promises, and placed his Arke in Zion.

1 For the which he giueth thanks. 2 And praseth for the
profferates of the Church.

A song of degrees, or Pfalme of David.

1 A Reioyced, when they said to me, We wil go into the house
of the Lord.

2 Our b fete shal stand in thy gates, o Ierusalem.

3 Ierusalem is buylded as a citie, that is c compact together in it self:

4 Whereunto d the tribes, euen the tribes of the Lord go vp according to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, euen the thrones of the house of e David.

6 Praie for the peace of Ierusalem: let the prosper that loue thee.

7 Peace be within thy f walles, o prosperite within thy palaces.

8 For my g brethren and neighbours fakes I wil wish thee now prosperitie.

9 Because of the House of the Lord our God, I wil procure thy welth.

PSAL. CXXIII.

A praier of the faithful, which were afflicted other in Babylon or under education by the wicked worldlings and contemnners of God.

A song of degrees.

1 Lift vp mine eyes to thee, that dwellest in the heauens.

2 Beholde, as the eyes of a seruants lake vnto the hand of their masters, and as the eyes of a maiden vnto the had of her masters: so our eyes waite vpon the Lord our God vntil he haue mercie vpon vs.

3 Haue mercie vpon vs, o Lord, haue mercie vpon vs: for we haue b suffered to muche contempt.

4 Our foule is filled to ful of the mocking of the welthie, o of the despitfulness of the proude.

PSAL. CXXIII.

The people of God, escaping a great peril, do achieve ledge them fakes to be deliuered not by their own force, but by the power of God. They declare the greatness of the peril. 1 And praise the Name of God.

A song of degrees or Pfalme of David.

1 If the Lord had not a bene on our side, (maie Israel now say)

2 If the Lord had not bene on our side, whemen rose vp against vs,

3 They had then swallowed vs vp b quicke, whe their wrath was kindled against vs.

4 Then the c waters had drowned vs, and the fireame had gone ouer our foule:

5 Then had the swelling waters gone ouer our foule.

6 Praised be the Lord, which hath not giuen vs as a praye vnto their teeth.

7 Our foule is escaped, euen as a birde out of the d snare of the fouless: the snare did not obey furiously eage against the faithful, but crafeely

imaginated to destroy them.

is broken and we are deliuered.

8 Our helpess in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithful in their afflictions. 4 And decreeth their welth, 5 And the destruction of the wicked.

A song of degrees.

1 Thei that trust in the Lord, shalbe as mount Zion, which can not be a remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from hence forthe and for euer.

3 For the b to of the wicked shal not rest on the lot of the righteous, lest the righteous put forthe their hand vnto wickednes.

4 Do wel, o Lord, vnto those that be good and true in their hearts.

5 But these that tuine aside by their croked waies, them shal the Lord leade with the workers of iniquite: but peace shalle vpon Israel.

PSAL. CXXVI.

1 This pfalme was made after the return of the people from Babylon, and sheweth that the means of their deliuerance was wonderful after the severance yers of captuatie foresoken by Jerome chap 21, 12 & 29, 10.

A song of degrees or Pfalme of David.

1 When the Lord brought against the captuatie of Zion, we were like them that a dreame.

2 Then was our mouth b filled with laughter, and our tongue with ioye: then said thei among the c heathé, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring against our captuatie, as the d riers in the South.

5 Thei that sowe in teares, shal reape in ioye.

6 Thei went weping and caried a precious fede: but thei shal returne with ioye and bring their sheaues.

ly thankful d It is no more impossible to God people, then to cause the rulers to runne in the wilderness and a That is, fede which was fearful & derrumming, that thei Gods prunes to returne, had their desire

a Thooch the worlde be sub sect to munc-rions, yet the people of God shal stand sure & be defended by Gods pro-menence.

b Thooch God suffer b to be under y crof-se, lest thei shalde unhea-ce wickedion, yet this crof-se shal not fo rest vpon the, that is foulde drine tld fro hope.

c He decreeth God to purge his Church from hypocri-res & fische as haue no scale of the truth.

a Their deline race was adje thing incredible, and therefore toke a was all earn- se of ingratitude.

b He sheweth how y godlie ought to reioyce, when God gathereth his Church, or de- liuereth it

c If the inside- let confesse Gods wonder- ful worke, the
faithful c re- ner shewe che schies suffiecie to deliuer his
hatren places, which trusted in

PSAL. CXXVII.

1 He sheweth that the whole estate of the worlde, bethe
demefical and political standeth by Gods mere prouidence and
blessing. 1 And that to haue children wel nureted u an especial
grace and gift of God.

A song of degrees or Pfalme of Salomón.

1 Except the Lord a buyld the house, the labour in vaine that
buyld it: except the Lord kepe the b citie, the ke- per watcheth
in vaine.

2 It is in vaine for c you to rise early, o to lye downe late, o eat
y bread d of forow-but he wil surely giue e rest to his beloued.

3 Beholde, children are the inheritance of the Lord, and the
frute of the wombe his

Vu iii.

a That is, go- nerne & dispo- se all things pertaining to y
familie

b The publike class of y ch- mone with

c Which wat- che, & warde, & are also un- giftless, & in less
of y erne d Ether that, & as govern by

hard labour, or

eaten with grief of monde e Not exempting them from labour,
but ma- king their labours comfortable, and as it were a rest.

a He reioyceeth y God had op- ponated a pla- ne, where y Ar-
ke shalde fill remains

b Which were woons to wan- der to and fro, as the kirke re-
mended

c By y artif- eal inying & bematie of the house, he men oeth y
chord, & loue y was between the citizens.

d All the tru- bes according to Gods emur- nate shal co- me
and praye there

e In whose house God pla- ned y throne of mitter, and made it
a figu- ze of Christ kingdome

f The favour of God gips tine buthe within and without

g Not only for mine owne sake, but for all y faithful

a He compa- rech y condi- cron of y god- lie to seruants that
are deli- tute of all hel- pe, affirig that whf all other helper
false, God is euer as hand and like him self

b He declereth that wherof y faithful are full, y they can no more endure the oppressions, and scorninges of y wicked, there is always helpe about, if y hungrie desires they call for it

a He sheweth that God was made to helpe according to the neede, & that there was no other way to be fared, but by his owne means. b So vnable were we to refit

c He vouchsafeth moste propre similitudes to expresse the great danger y Church was in, & out of y God mercifully delivered them.

d For the wicked imagined to deli

*The enemies of the Church. Psalmes.
Dauids humilitie.*

rewarded.

That is, intended & fith & verrous his God: for these are signet of God's blessings, & not & other. Such children shall be able to stop these adventures mothers, who thus godlie life is maliciously accused before judges.

4 As are the arrowes in the hand of the strong man: so are the children of youth.

5 Blessed is the man, that hathe his quiver full of them; for they shall not be ashamed, when they speake with their enemies in

the gate.

PSAL. CXXVIII.

He sheweth that blessedness appertemeth not to all
unnecessarily, but to them only that soares the Lord, and
walking in his wayes.

A song of degrees.

B Lessed is euerie one that feareth the Lord and walketh in his
wayes.

When thou eateft the labours of thine hands, thou shalt be
blessed, and it shalbe wel with thee.

Thy wife shalbe as the fruteful vine on the sides of thine
house, and thy children like the olive plants round about thy
table.

4 Lo, surely thus shal the man be blessed, that feareth the
Lord.

5 The Lord out of Zion shal blesse thee and thou shalt fe the
welth of Ierufalem all the dayes of thy life.

6 Yea, thou shalt fe thy childrens children, and peace vpon
Ifraél.

A forft cefe God blessed his Church publickly, this pri- marth
If it left my eft nothing.

PSAL. CXXIX.

2 He admonifheth the Church to reveyce though it be affli- ted.

4 For by the righteous Lord it fhall be del- nered, 6 And the
enemies for all their glorious fhawe, fhall fuddenly be
destroyed.

A song of degrees.

They have often times afflicted me fro my youth (may Ifraél
now fay) They have often times afflicted me from my youth:
but they colde not preuaille a- gainft me.

The plowers plowed vpon my backe, and made long forrowes.

4 But the righteous Lord hathe cut the cordes of the wicked.

5 They that hate Zion, fhall be all afhamed and turned
backward.

6 They fhall be as I graffe on the houfe top- pet, & withereth
afore it cometh for the.

7 Whereof the mower filleth not his hand, nether the glamor
his lap:

8 "Nether they, which go by, say, The blef ling of the Lord be
vpon you, or, We bleffe you in the Name of the Lord.

PSAL. CXXX.

The people of God from their bottomles miſcries do crye unto
God, and are heard. They confeſſe their fin- nes and ſize unto
God's mercie.

A ſong of degrees.

Or of the depe places have I called unto thee, & Lord.

Lord, he are my voyce: let thine cares at-

tend to the voice of my praiers.

If thou, & Lord, frankly markeſt iniqui- ties, & Lord, who ſhal
ſtand?

4 But mercie is with thee, that thou maielt be feared.

5 I have waited on the Lord: my foule ha- the waited, and I
have truſted in his wor- de.

6 My foule waiteth on the Lord more then the morning watche
watcheth for the mor- ning.

7 Let Ifraél waite on the Lord: for with the Lord is mercie, and
with him is great re- demption.

8 And he ſhal redeme Ifraél from all his iniquities.

PSAL. CXXXI.

1 Daud charged with ambrown and grudie defire to regue,
pretefteth his humilitie & modeltie before God, and reacheth
all men, whou ſhes ſholde do.

A ſong of degrees or Ifaime of Daud.

2 Ord, mine heart is not hawtie, nether are mine cries loftie,
nether have I walked in great matters and hid from me.

3 Surely I have behaued my ſelf, like one wained fro his
mother, and kept ſilence: I am in my ſelf as one that is wained.

4 Let Ifraél waite on the Lord from hence for the and for euer.

PSAL. CXXXII.

The faithful, grounding on Gods promes made unto Dauid,
deſire that he wode afoabliſh the fanſe, boſhe as touching his
poſteritie and the boulding of the Temple, to praiſe there as was
foreſſhken, Deut 22.1.

A ſong of degrees.

1 Ord, remembr: Daud with all his affli- ction.

2 Who fware vnto the Lord, & vowed vn to the mightie God of
Iaa&ob, faying,

3 I will not enter into the tabernacle of mine houfe, nor come
vpon my palet or bed,

4 Nor fuffer mine eyes to flepe, nor mine eye lids to flumber,

5 Vntil I finde out a place for the Lord, an habitation for the
mightie God of Iaa, &ob.

6 Lo, we heard of it in Ephrathah, & fou- de it in the fields of
the foref.

7 We wil entre into his Tabernacles, and worship before his
fotefle.

8 Arfe, & Lord, to come into thy reft, thou, and the Arke of thy
ftrength.

9 Let thy Prifets be clothed with right- reoufnes, and let thy
Saintes reioyce.

10 For thy feruans Dauids fake refufe not the face of thine
Amonted.

11 The Lord hathe fworne intrueth vnto Daud, and he wil not
fhrinke from it,

b He declareth I we can not be inft before God, but by
forgustment of fimult.

c Becuefe of nature I art mercift his ther- fore the faith- ful renience thee.

d He fheweth to whome the mercie of God doeth apper- tement Ifraél, that is to the Church, & not to the repro- bate.

e He ftrereth for the his gre- ch humilitie, as an example to all rulers and governors.

b Which poffe the medium & limites of his vocation.

c He was vol- de of ambush & wicked defi- set.

a That is, with how great dif- linities he ex- me to the kig- dome, & is how great zeale &

care he went about to build thy Temple.

b Becuefe the chief charge of the King was to fur for the God's glorie, he fheweth, I he colde take no reft, nether wolde go about ante worldfe thing, were it neuer fo were fart, before he had executed his office.

e That is, the Arke, I was a fign of Gods prefonce.

d The chomne house was that I Arke fholde remorse in Ephrathah; it is, in high-lehem a plethfful pla- ce but afire we perceived I I wodeft pla- ce it in ferufh lem, whieft

was barren on a foref & chp-afed about only with hiller. In feruffdom, becuefe that afterward his Arke fholde remorse to

none other place. f Let the effect of thy grace be the spuefte & in the people. g As thou firft madeft proufe to Dauid, fo continue it to his pofteritie, that whaftomer that fhall affe for their people, it must be greated.

a The Church now afflicted oph to rend- ber, how her condilith hathe over bene lick feom the be- gloung: to be maiefted moft greunft by I wicked: yet in time it hath ever bene de- fmered. b Becuefe God in righteous, he can not but plague his ad- verfaries, and deliver his, as when out of I phowe. c The enemies I life the fi- nes moft high, and as it were, upphefe were to I fenfe, are cōfamed with the heart of Gods wrath, becuefe they are not gronn- ded in godfe humilitie. d That is, I wie- led fhall perth and none fhall paffe for the. a Ifeft in great diferefe and fortune.

Brotherlie loue.

Plaimes. Idoles and their makers

b Because this can not be ac- complished but in Christ, is fol- loweth that g genes was (in ritual Meaning, for his own sake, & not for the plentifulness of the place: for he promised to bless it, de- claring before, g it was barred & That is, with my protection, whereby they shall be safe. Thought his force for a ta- me found to be broken, yet he promised to refuse it.

a Because the greatest parte were against David, though some favoured him, yet when I was establish- ed King, at light they

say and all cog- ther like bee thren: & there fore he shew- eth
by these fi- militudes the commodities of brotherlie loue Christ
the bread plentiful connec-

saying, Of the frute of thy bodie wil I set vpon thy throne.

11 If thy sonnes kepe my couenant, and my testimonies, that I
shal reache them, their sonnes also shal sit vpon thy throne for
b euer.

13 For the Lord hathe chose Zion, & loued to dwell in it,
saying,

14 This is my rest for euer: here wil I dwell, for I haue a: delite
therein.

15 I wil surely bleffe her vitalles, & wil fa- tisse her poore
with bread,

16 And wil clothe her Priests with a salua- cion, and her
Saintes shal showte for ioye.

17 There wil I make the b home of Daud to budise I haue
ordeined a light for mi- ne Anointed.

18 His enemies wil I clothe with shame, but on him his crowne
shal flourish.

P S A L. C X X X I I I.

1 This psalme contineth the commendation of brother- lie
amiste among the servants of God

A song of degrees or Psalm of Daud.

2 B Eholde, how good and how comelie a thig it is, brethren to
dwell euen to- gether.

3 His like to the precious b ointment vpon the head, that
runneth downe vpon the beard, euen vnto Aarons beard, which
wér downe on the border of his garments:

4 And as the dewe of c Hermon, which fal- leth vpon the
moutaunes of Zion: for the- re the Lord appointed the blessing
& life for euer.

5 The vænto me was a figure of the graces, which come frô
vno his Church e by Hermon & Zion he meaneth the abous
Ierusalem d Where there is fische concerne

P S A L. C X X X I I I I

1 He exhorteth the Levites, watching in the Temple, to praise
the Lord.

A song of degrees.

a Ye y seele 1 vates & chiefly appointed to of is office b For
their charge was not 2 only to expe y Temple, but to praise

there 3 & to give God chances

c And therefore hashe all power, bless thee with his Yacherlie
loue declared to Zion Thus the Levites vfed to praise the Lord,
and bless the people

P S A L. C X X X V.

1 He exhorteth all the faithful, of what estate so euer thes be,
to praise God for his marvelous workes, 12 And Specially for
his graces reward his people, whereon he hathe declared his
masterlie, 13 To the confusion of all idolaters and their idoles.

Praise ye the Lord.

a Ye Levites y are in his San- ctuarie b Meaning the groups for
the people and Le- nues had their courtes, which were places
of the Temple fa- parete.

1 Praise the Name of the Lord: ye ser- uants of the Lord, praise
him.

2 Ye y stand in the e House of the Lord, & in the b courtes of
the House of our God, 3 Praise ye y Lord: for the Lord is
good: fing praises vnto his Name: for it is a co-

melie thing.

4 For the Lord hathe c chosen Iaskóh to him selfe, and Israel
for his chief trea- sure.

5 For I knowe that the Lord is great, and that our Lord is aboue
all gods.

6 Whatsoever pleased the Lord, that did he in heauen and in
earth, in the sea, & in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and
maketh the light- nings with the raine: he draweth fo the the
winde out of his treasures.

8 *He fmote the first borne of Egypt bo- the of man and beast.

9 He hathe fent tokens and wonders into the middes of thee, &
Egypt, vpon Pha- raóh, and vpon all his seruants.

10 *He fmote manie nacions, & slewe migh tie Kings:

11 A, Sihón King of the Amorites, and Og King of Bashan,
and all the kingdomes of Canáan:

12 And e gaue their land for an inheritan- ce, euen an
inheritance vnto Israel his pro- ple.

13 Thy Name & Lord, endureth for euer: & Lord, thy
remembrance is from generati- on to gen ration.

14 For the Lord wil f iudge his people, and be pacified towards
his seruants.

15 The s idoles of the heathen are siluer & golde, euen the worke of mens hands.

16 Thei haue a mouth, & speake not: thei haue eyes and fenot.

17 Thei haue eares and heare not, nether is there anie be eath in their mouth.

18 Thei that make them, are like vnto them: so are all that crust in them.

19 Praise the Lord, ye house of Israel: prai- se the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leuf: ye that feate the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwellet in Ierusalem. Praise ye the Lord.

P S A L. C X X X V I.

1 A moffe earnest exhortation to give thanks vnto God for the creation and governance of all things which sh- deeth in confusing that he giveth us all of his mere libe- ralise.

2 Praise ye y Lord, because he is good: for his mercie endureth for euer.

3 Praise ye the God of gods: for his mercie endureth for euer.

4 Praise ye the Lord of lords: for his mer- cie endureth for euer.

5 Which onelie dorth great wonders: for his mercie endureth for euer:

6 Which by his wisdom made the heaues: for his mercie endureth for euer:

6 Which hath etched out the earth Vu.iiii.

c That is, hath frelyloud the posterisse of Abraham.

d He byoush Gods power & his wil, to the serent that we shulde not fe- parat them & hereby he wil leth Godspen- ple to deposit on his power, & he dethrough by examples. Ier.10.12. and 12.19.

Rom 21.2. & 24.18.

e He sheweth what fture the godlie cheesne of Gods pow- er, whereby they se how he dethrough his enem: & de- lincteth his people.

f That is, go- uerne & defen- de his people. g By shawng what punish- ment God ap- pormeth for y heathen idols ters, he war- meth his peo- ple to beware the like offen- ce, feing y ido- les haue nether power our life, & y their deli nerance cause not by idoles. but by y migh ne power of God read psal tus ver64.

a By this ro- petition he sheweth the y leath of Gods brothers
hide vs to thanks. godly but chief ly his mercie, & is principal
ly declared towards his Church.

The Church deluuered.

Pfalmes. The Church in captivity 1224

This was a common kind of thalking. The whole people vied,
which that had received and benefit of God, as a 7,6 & 20,11;
meaning God was not only merited to their fathers, but also
com- mand fameo their poten- ter Gods merci- ful providence
toward me ap- pears in all his creations, but chiefly in that that
he delivered his Church from the abalone of their enemies in
doing such a work as was never done be- fore, nor that one
other col- de do Where for f space of force yers he thew- ed
infinite and more strange wooden Declaring therby that no
power nor au- terize was fo dere vno him, as the love of his
Church.

vpon the waters: for his b mercie endureth for euer:

Which made great lights: for his mercie endureth for euer:

As the sunne to rule the daie: for his mer- cie endureth for
euer:

The moone and the starres to gouerne the night: for his mercie
endureth for euer:

Which smote Egypte with their fit st bor ne: (for his mercie endureth for euer)

And broght out Israel from among them (for his mercie endureth for euer)

With a mightie hand and d stretched out arme: for his mercie endureth for e- uer:

Which diuided the red Sea in two par- tes: for his mercie endureth for euer:

And made Israel to passe through the middles of it: for his mercie endureth for euer:

And ouerthewe Pharaoh and his hoste in the red Sea: for his mercie endureth for euer:

Which led his people through the e wil- dernes: for his mercie endureth for euer:

Which smote great Kings: for his mer- cie endureth for euer:

And slewe (mightie Kings: for his mercie endureth for euer:

As Sibon King of the Amorites: for his mercie endureth for euer:

And Og the King of Bashan: for his mer- cie endureth for euer:

And gaue their land for an heritage: for his mercie endureth for euer:

Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:

Which remembered vs in our s base esta- re: for his mercie endureth for euer:

And hathe rescued vs from our oppres- sours: for his mercie endureth for euer:

Which giueh foode to all h flesh: for his mercie endureth for euer.

Prase ye the God of heauen: for his mercie endureth for euer.

P SAL. CXXXVII.

The people of God in their banishness sing Gods true religion decaie, lined to great anguish and service of heart: the which grief the Chaldeans did so little pite. That this rather increased the same daisly with tain- ter approaches and blasphemess against God. Where- fore the Israelites desire God, first to punish the Edom- tes, who provoked the Babylonans against them, And moved by the Spirit of God, prophecie the destruction of Babylon, where this were handled so tyrannously.

By the riuers of Babel we a fate, and there we wept, when we remembered Zion.

We hanged our harpes vpo the willowes in the middles b thereof.

Then thei that led vs captiues, required of vs songs and mirth, when we had han-

The Babylonans Spake thus in mocking vs, as though the smote Egypte that we hoped no more in God.

ged vp our harpes, saying, Sing vs one of the songs of Zion.

How shal we sing, said we, a song of the Lord in a strange land:

If I forget thee, o Ierusalem, let my right hand forget to play.

If I do not remember thee, let my tongue cleaue to the rose of my mouth: yea, if I preferre not Ierusalem to my chief love.

Remember the children of f Edom, o Lord, in the s daie of Ierusalem, which said, Rase it, raise it to the fundacion thereof.

O daughter of Babel, worthie to be destroyed, blessed shal he be y rewardeth thee, as thou hast serued vs.

Blessed shal he be that taketh & dasheth thy children against the stones.

despised with y Babylonias against their brethren & knuffake
dideth with Ierusalem. He alluded to times prophecie chap
promising good success to Cyrus and Darius, a home ambition
against Babylon: but God vied them as his rivals to punish his

P SAL. CXXXVII.

David with great courage praiseeth the goodness of God
toward him, the which is so great. That it is known to serene
princes, who shal praise the Lord together with him. And he is
assured to have like comfort of God in the time following, as
he hath had heretofore.

A Psalme of David.

I Wil praise thee with my whole heart: I am before the gods
wil I praise thee.

I wil worship toward thine holies Temple and praise thy Name,
because of thy loving kindness and for thy trite: for thou hast
magnified thy Name above all things by thy words.

When I called, then thou heardest me, or has increased
strength in my soul.

All the Kings of the earth shal praise thee, o Lord: for they
have heard the wor- des of thy mouth.

And the shal sing of the waies of the Lord, because the glorie
of the Lord is great.

For the Lord is high: yet he beholdeth the lowely, but the
proude be knoweth a faint of.

Thogh I walk in the middles of trouble, yet wil: thou reuine
me: thou wilt stretch for the thine hand vpon the wrath of mine
enemies, and thy right hand shal faue me.

The Lord wil perform his worke toward me: Lord, thy mercie
endureth for euer: forsake not the works of thine hands.

P SAL. CXXXIX.

David to cleanse his heart from all hypocrisy sheweth that
there is nothing so bad, which God seeth not, which he
confermets by the creation of man. After delivering his age
and fears of God, he pretesteeth to be enemies to all them that
ensemne God.

To him that excelled. A Psalme of David.

Albert the faithful are confined with their particu- lar griefs,
yet the clement to rowe of the Church is mo- ste grievous vans
them, & are in he as this can not but remember and lament The
decate of Gods religion their counsel was so gra- vous, that no
love colde me ke them glad, except it were rebored. According
to Rzekiel 21: 12. Jeremiah 4p. 7 verf prophe- cied: Abelian

verf to shew- eth that the Edomites, a name of Esau, g Who
thou is, & so verf moved to fight the enemies.

Even in the presence of an grist & of the, have amor- tie
among us. Bothe & I ple & cor- romal service at Christ's
coming were aboli- fied: So that now God wil be worshiped
only to Spirit and trite Thou hast strengthened me against mu-
ne outward & toward ene- mies. All your shal confess thou
hast won distally dis- wed me, & per- formed thy g- mes
Distance of place can not hinder God in shewe mercie to his,
and to sugē the wie- led, though the thinks he is farce of Thogh
mine enemies rage never so much, yet the Lord, & hasle begun
his worke in me, wil clement his grace to

*Nothing secret to God. Psalmes. Prayers
against the wicked*

He chesseft for her our adult, thogles or ante parte of our life
can be hid to God, thog he some to be farce of. So that thei are
evidently know to thee Thou know- eth my meanig before I
spea- he Thou so gut deft me with thine hand, I can turn no
wars, but whe re thou ap- pointed me e from thy power and
knowledge! Thy power doeth to fast holde me, that I can
escape by no means from thee Thogh dar- kenes be an
moderance to many fights, yet is foreth thie- ne eyes as wel as
the light Thou hast made me to all partes & ther- fore anft ne-
des know me Considering thy wonder- ful worke in forming

me, I can not but praise thee & hear thy mightre pow- er That
is, I n y mothers wither he copareth to the award partes of the
earth I bring that I didn't know me before I was composed of
other flesh or bone, much more now must I know me when I
hast factioned me. How oght we to eltoone I execelt decta
ration of thy wifdoms in I creaeth of mis I continually se newe
occa- sion to medita se in thy wif- doms and to praise thee He
tencheth to boldely to contemne all the hatred of the wicked &
friendship of I worlde, who thei wol- de let us to fer ne God
fynce. rely p Or ante left to finneyet that is, I, con- tions thy
favour towards me to the end.

1 O Lord, thou hast tried me and knowe me.

2 Thou knowest my a sitting & my rising: thou vnderstandest
my thought a farceof.

3 Thou b compaffect my paths, and my lying downe, and art
accustomed to all my wates.

4 For there is not a worde in my tongue, but lo, thou knowest
it wholly, o Lord.

5 Thou holdest me strait behind and before, and laedt thine b
hand vpon me.

6 Thy knowledge is to wonderful for me: it is so high that I
can not attome vnto it.

7 Whether shal I go from thy a Spirit or whether shal I flee
from thy presence

8 If I ascend into heauen, thou art there: if I lie downe in hel,
thou art there.

9 Let me take the wings of the morning, & dwell in the
vremontl partes of the sea

10 Yet thether shal thine f hand lead me, & thy right hand
holde me.

11 If I fate, Yet the darkenes shal hide me, euen the night
shalbe g light about me.

12 Yea, the darkenes hideth not from thee: but the night
shineth as the dare: g darkness and light are bothe alike.

13 For thou hast b possessed my reines: g hast couerd me in
my mothers wombe.

14 I wil praise thee, for I am fearfully & wonderously made:
marvelous are thy workes, and my soule knoweth it wel.

15 My bones are not hid from thee, thogh I was made in a
secret place, & factioned b beneth in the earth.

16 Thine eyes did se me, when I was without forme: for in thy
boke were all things writen, which in continuance were
factioned, when there was none of them before.

17 How m dere therefore are thy thoghts vnto me, o Godlhow
great is g summe of the!

18 If I shulde counte them, thei are mo then the fand: whe I
wake, I am stil with thee.

19 Oh that thou woldeest slay, o God, g wicked and bloodie
men, to whome I fate, Depart ye from me:

20 Which speake wickedly of thee, & brig thine enemies are
lifted vp in vaine.

21 Do not I o hate them, o Lord, that hate thee and do not I
earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine
vttre enemies.

23 Trye me, o God, and knowe mine heart: proue me and
knowe my thoghts,

24 And consider if there be ante p wale of wickednes in me,
and lead me in the a wale for euer.

25 Thou, conteme thy favour towards me to the end.

PSAL. CXL.

1 David complameth of the crueltie, filshade & injuries of his
enemies. 2 Against the which he preach vnto the Lord and
affureth him self of his helpe and succour.

2 Wherefore he preacheth the last to praise the Lord, & to
affure them selues of his custom.

3 Toom that excelleth. A psalme of David.

4 Eliuer me, o Lord, from the euil man: preserue me from the a
cruel man:

5 Which imagine euil things in their b heart, & make waire
continually.

6 Thei haue sharpened their tongues like a serpent: addos
poyson is vnder their lippes. Selah.

7 Kype a me, o Lord, from the hands of the wicked: preserue
me from the cruel man, which purposeth to cause my steppes
to slide.

8 The proude haue laid a snare for me & spied a net with
cordes in my pathwase, & set giennes for me. Selah.

9 Therefore I slid vnto the Lord, Thou art my God: heare, o
Lord, the voice of my praiets.

10 O Lord God the strength of my saluation, thou hast
couered mine head in the daie of battel.

11 Let not g wicked haue his desire, o Lord: f performe not his
wicked thoght, lest thct be proude. Selah.

12 As for g the chief of them, that compaffe me about, let the mischief of their own: lippes come vpon them.

13 Let coles fall vpon them: let b him cast them into the fyre, & into the depe pittes, that thei rise not.

14 For g backbiters shal not be established vpon the earth: euil shal hunt the cruel man to destruction.

15 I knowe that the Lord wil auenge the afflicted, & iudge the poote.

16 Surely the righteous shal praise thy Name, & the just shal b dwell in thy presence.

PSAL. CXLI.

17 David being grievously persecuted Under Sail, only fleeth vnto God to haue succour. Defering him to brodie his afflictions, is at he maue patiently abide till God take vengeance of his enemies.

¶ A Psalme of David.

18 O Lord, I a call vp o thee: haste thee vnto me: heare my voye, when I cry: vnto thee.

19 Let my praiser be directed in thy fight as incense, & the b lifting vp of mine hands as an euening sacrifice.

20 Set a watche, o Lord, before my mouth, & kepe the c dore
of my lippes.

21 Incline not mine heart to euil, that I shulde commit wicked
workes with men that worke iniquitie: and let me not eat of
their d delicates.

22 Let the righteous smite me: for that is a benefite: & let e
him reprove me, & it shalde a precious oyle, that shal not
breake mine head: for within a while I shal euen f praie in their
miseries.

23 When their iudges shalde cast downe in I shal se the wicked
so sharply handled, that I shal for pitie

a Which persecute me of malice & with-vut cause

b That is, by their false chullations and lies: this bible f hatred
of the wicked against me

c He sheweth what wryoms g wicked vs, when power & force
falls thd, a He deshereth what is g remedie of the godlie, when
that are opperf sed by the worldelings cite calfeth to God with
li-mile forth, being afford of his meretors, because he had
before time g-wn, that God helped him e-ner to his dan-gers

f For it is in Gods hand to courthrove g counsels & en-
terprises of g wicked

g It semeth g be althoeth to Sail.

h To wit, God: for David saw g this were re-prober & that
there was no hope of repentance in them i Gods plagued shal
light vp o him in fuche fort, g he shal not escape

i That is, shal he defended & preferred by thy Father: in
proudencc & case

PSL.CXLI. 2 He sheweth g there is none other refuge in g
necessities, but only to flee vnto God for comfort of shule

b He meaneth his earned a ca le & usher, & he vied in prar er:
alluding to the sacrifices, which were by Gods com-midement
of fred in g olet Law

c He deshereth God to kepe his thoughts & waire either from
thinking or executing vengeance d Let not their prosperous al-
late me to be wicked as shal are

e He colde a-hide all corre-tions, that ca-me of a having heart

f By presence praie for them. Xx.1.

None is iust before God. Psalmes.

The daies of man.

The people, which hollowed their wicked rulers in perceiving
a Prophet, shall repent & curse to God, when they so their
wicked rulers punished & liars appeareth & towed was
miraculously detained out of manne death as 2 Cor 1:9 I into

Gods nettes, whereby he catcheth & wicked I their owne
milder & to that none of the escape.

stonie places, thei shal a heart my woides, for thei are fwete.

Out bones lie scattered at the b graues mouth, as he that
heweth wood or diggeth in the earth.

But mine eyes labe vnto thee, & Lord God: in thee is my trust:
leaue not my soule destitute.

Kepe me from the snare, which thei haue laied for me, and
from the grennes of the workers of iniquitie.

Let the wicked fall into his nettes b together, whiles I escape.

PSAL. CXLII.

The Prophet nother assumed with snare, nor cared a waste
with angre, nor forced by desperation, while his Sahl, but with
a queer monde directed his earnest prayer to God, who did
preserve him.

¶ A Psalme of David, tongue instruction, & a prayer, when he
was in the cause.

I Cryed vnto the Lord with my voyce: with my voyce I a
praise vnto & Lord. I powred out my meditation before him, &
declared mine afflictio in his presence.

Thogh my spirit "was in perplexitie in me, yet thou knewest
my path: in & waie, wherein I walked, haue thei pruely laied a
snare for me.

I loked vpon my right hand, & behelde, but there was none
that wolde knowe met all refuge failed me, & none c cared for
my soule.

Then cryed I vnto thee, & Lord, & said, Thou art mine b hope,
& my porcion in & land of the liuing.

Hearken vnto my crye, for I am brought verie lowe: deliuer me
from my persecuters, for thei are to strong for me.

Bring my soule out of c priso, that I maie praise thy Name:
then shal the righteous d come about me, when thou art
beneficial vnto me.

PSAL. CXLIII.

An earnest prayer for remission of stones, acknowledging that
the enemies did thus cruelly persecute him by God: iust
iudgement. 1 He desireth to be restored to grace, 10 To be
governed by his belie Spirit, that he made spende the remnant
of his life in the true seare & serusee of God.

¶ *A Psalm of David.*

Hare my praise, & Lord, & hearken vnto my supplication:
answer me in thy a trueth & in thy b righteousness.

(And entre not into iudgement with thy seruancio in thy c
sight shal none that liueth, be iustified)

For the enemie hathe persecuted my soule: he hathe sinuen my
life downe to the earth: he hathe laied me in the darkenes, as
thei that haue bene dead d long ago:

And my spirit was in perplexitie in me, & prince heart within
me was amazed.

In Gods sight, il men are sinues d He acknowledgeth that God
is the onelie & true phliction to heale him: & that he so able to
raise him to life, though he were dead long ago, & turned to
afface e So that unely by fessh, & by the grace of Gods Spirit
he was vpholden.

5 Yet do I remember the time fpaft: I meditate in all thy worket
yea, I do meditate in the workes of thine hands.

6 I stretche for the mine hands vnto thee: my soule desireth
after thee, as the thirstle land. Selah.

7 Heare me spedely, & Lord, for my spirit fealeth: hide not thy
face from me, els I shalbe like vnto them that go downe into
the pit.

8 Let me heare thy louing kindenes in the morning, for in thee
is my trust: b shewe me the waie, that I shulde walke in, for I
lift vp my soule vnto thee.

9 Deliuer me, & Lord, from mine enemies: for I hid me with
thee.

10 Teache me to b do thy wil, for thou art my God: let thy
good Spirit lead me vnto the land of b righteousness.

11 Quicken me, & Lord, for thy Names sake, & for thy
righteousness bring my soule out of trouble.

12 And for thy mercie oflay mine enemies, and desti oue all
them that oppresle my soule: for I am thy a seruant.

PSAL. CXLIII.

He praiseeth the Lord with great affection and humility for his
kingdoms restored, and for his victories obtained, 1
Demanding helpe and the destruction of the wicked, 2
Promising to acknowledge the same with songs of praise, 13
And declareth whereon the felicitse of anæ people consisteth

¶ A Psalme of David.

B Leffed be the Lord my strength, & a teacheth mine hands to
fight, & my fingers to barrel.

He is my goodnes & my fortres, my tower & "my deliuerer,
my shield, and in him I truſt, which ſubdueth my b people
vnder me.

Lord, what is man that thou c regardeſt him! or the ſonne of
man that thou thinkeſt vpon him!

Man is like to vanitie: his daies are like a ſhadowe, that
vanifheth.

d Shewe thine heauens, & Lord, and come downe: touche the
mountaines & thei ſhal ſmoke.

e Caſt forth the lightening and ſcatter them: ſhote out thine
arrowes, and confume them.

7 Send thine hand from aboue: deliuer me, and take me out of
the great f waters, and from the hand of ſtrangers,

8 Whoſe mouth talkeeth vanitie, and their right hand is a right
hand a of falſehode.

9 I wil ſing a b newe ſong vnto thee, & God, & ſing vnto thee
vpon a viole, & an instrument of ten ſtrings.

10 It is he that giueeth deliuerance vnto her of ſpeaced the
ſheweth that diſſhe letters in the worlde Gods power, which he
apprehended by laute f That is, deliuer me from, & tumultes of
them that ſholde be my people, but are corrued in their
indigence & enterpriſe, as thogh thei foure ſtrangers. g For

though they shalte hands, yet she: kepe not promises That is, a
rare & excellent song, as thy grace benefited defeme.

f To wit, thy great benefited of ofide, & the manifeste
examples of thy former to ward thine

g That is, speedely & in due season

h Let thine be the Spirit com fel me how to come for the of
these great ones & troubles I hid my self vnder the shadow of
thy alge, & I might be defended by thy power

k He obliueth that loathe the knowledge & obedience of Gods
wil com oath by & spire of God, who inacteth vs by his
worde, gl oath vnderstanding by his spire, & scameeth our
hearts by his grace to obey him.

I That is, oftly & aright for so long as we decilece from Gods
wil, we fall into error in Which shal be a signe of thy fuchicite
kindenes toward me

oft: signing my selfe wholly vnto thee, and crusting in thy
promotion.

PSal CXLIII a Who of a poem shephard hath made me a
valant wartour and mightie conquerour

"like my deliuerer vs to me for the Prayer can not satisfy him
&c with any word.

b He oblfefeth that neither by his own non-ritre, power nor politic beikligdome was quiet, but by the fecret grace of God

c To give vnto God inft praise is to confecce our, folues to be vnuorfitive of fo excellling benefites, & & he beltoweth them vpon vs of his fer mer use.

d He defireth God to conquer his grace & to fend helpe for the pro-fet necessities, e By fhofe ma

*The end of Gods works. Psalmes. Gods
prouidence. 2066*

I Tho'gh wic- ked Kings be called Gods fer wars, as Gyrus, His 46, Soraf- moths as bev- seth the to ex- ceuse his ind- grauntes yet David because of Gods, gours, and they, that rule godly, are apprty to cal- led, because they ferus out their own af- factions, but see for the Gods glorie. He defteth God to coun- me his benef- tes toward his people, coun- ting the pro- ceans of the drea and their good educatio among 1 chie- seth of Gods benefites

1 That the eerie corners of our house may be full of more for the great abundance of the blessings. He attributes not only the great commodities, but even the least also to Gods favour. And if God gave out to all his cultures all these blessings, yet he reemphaseth them with better things

PSAL. CXLV.

That Psalms was composed, when the kingdoms of David finished. 1 Wherein he defteth the wonderful providence of God, as well in governing man, as in preserving all the rest of his creatures. 17 He praiseeth God for his justice & mercy. 18 But specially for his loving kindness toward those that call upon him, that feare him, and I use him. 21 For the which he pre-miseth to praise him for euer.

¶ A Psalme of David of praise.

2 He sheweth what factifiers are pleasant & acceptable vnto God: even praise & this beginning, and being that God shall chemoeth his benefites towards vs, we ought never to be warin in praising him for the same bblethy he declared & all power is sub- left vnto God, & of no world- lie promotion ought to obser- re Gods glorie. 3 I was some as the end of many creations & of his pre- feruatii I thus life is to prai- se God, there- fore he requi- eth, & not o- nely we our falues do this, but cause all other to do the same. 4 Of thy teres ble mi proofs against the wicked End. 3c.

e He defteth after what force God sheweth him self to all his creatures, though our sinners have provoked his vengeance against all his wit, merciful not only in pardoning the sinners of his elect, but in doing good men to ever, to be in the sinners of his elect, and for his free comfort of the same. The praise of

the elect, and the greatness of the sinners, which is the
greatness of the sinners, which is the greatness of the sinners,
which is the greatness of the sinners, which is the greatness of
the sinners, which is the greatness of the sinners, which is the
greatness of the sinners, which is the greatness of the sinners,
which is the greatness of the sinners, which is the greatness of
the sinners, which is the greatness of the sinners, which is

Kings, & I secueth David his I seunt fró the hurtful swords.

1 Refeue me, and deliuer me from the had of strangers, whose
mouth taileth vanitie, and their right hand is a right hand of
false- shode:

2 That our I sonnes may be as the plan- tes growing vp in their
youth, & our dau- ghteis as the corner stones, grauen after the
similitude of a palace:

3 That our I corners may be ful, and abun- ding with diuers
fortes, and that our shepe may bring forthe thoufands and te
thou- fand in our fientes:

4 That our I oxen may be strong to la- bour: that their be none
inuasio, nor going out, nor no crying in our fientes.

5 Bleffed are the people, that be a fo, yea, bleffed are the
people, whose God is the Lord.

1 My God and King, I wil extoll thee, and wil bleffe thy Name
for e- uer and euer.

2 I wil bleffe thee daily, and praise thy Na- me for euer and
euer.

3 b Great is the Lord, & mofte worthie to be praised, and his
greatnes is incompre- hensible.

4 Generacion shal praise thy workes vnto generacion, and
declare thy power.

5 I wil meditate of the beautie of thy glo- rious majestie, & thy
wonderful workes,

6 And they shal speake of the power of thy feareful Actes, and
I wil declare thy greatnes.

7 They shal breake out into the mencion of thy great goodnes,
& shal sing aloude of thy righteousnes.

8 The Lord is gracious and merciful, slowe to angr, and of
great mercie.

9 The Lord is good to all, & his mercies are euer all his
workes.

10 All thy workes praise thee, & Lord, and thy Saints bleffe
thee.

11 They shewe the glorie of thy kingdo- me and speake of thy power,

12 To cause his power to be known to the sonnes of men, & the glorious renome of his kingdoms.

13 Thy kingdoms is an euerlasting king- dome, & thy dominion endureth through- out all ages.

14 The Lord vpholdeth all that fall, and lifeth vp all that are readie to fall.

15 The eyes of all waite vpon thee, and thou gueft them their meat in due season

16 Thou openest thine hand, and fillest all things lining of thy good pleasure.

17 The Lord is a righteous in all his waies, and holie in all his workes.

18 The Lord is mere vnto all that call vpon him: yea, to all that call vpon him in I trueh.

19 He wil fulfil the desire of them that feare him: the also wil heare their crye, & wil saue them.

20 The Lord preferueth all them that loue him: but he wil deftroye all the wicked.

21 My mouth shal speake the praise of the Lord, and all I fl. th
shal bleffe his holie Name for euer and euer.

limering them. 1 Which only apperteineth to the faithful: and
this ver- mit is contrarie to infidelior, donating, impacteric and
murmuring. 2 For they wil ashe or wish for ye thing, but to his
wil, I foll p. 14 a That shall men shall be a man, ye are him

PSAL. CXLVI.

1 David declareth his great scale that he hashe to prai- se God,
2 And teacheth, not to trust in man, but one- ly to God
almighty, 3 Which defteth the affli- ded, 4 Defendeth the
strangers, comforteth the fa- theries, and the widow, 5 And
reigneth for euer.

¶ Praise ye the Lord.

1 Praise thou the Lord, & my I foule. 2 I wil praise the Lord
during my li- feas long as I haue anie being, I wil sing vnto my
God.

3 Put not your trust in princes, nor in the sonne of ma, for
there is none helpe in hi.

4 His breath departeth, & he returneth to his earth: then his
thoughts perish.

5 Bleffed as he, that hashe the God of Isa- kóh for his helpe,
whose hope is in Lord his God.

6 Which made heauen & earth, the sea, and all that therein is:
which kepeth his fi- delitie for euer:

7 Which executeth justice for the op- pressed: which gueeth
bread to the hugre: the Lord loofeth the prisoners.

8 The Lord gueeth fight to the blinder: the Lord raifeth vp the
croked: the Lord I loueth the righteous.

9 The Lord kepeth the strangers: he re- lieueth the fatherles
and widowe: but he ouerthroweth the way of the wicked.

Xx.ii.

& poicice for a while he tryeth, but as length he punisheth I
admrtheres, that he may be known to be judge of the world. 7
Though he vifit them by thems, he is a great man, and I have
his fatherle, how and I have his fatherle, how are figures of his
love. 8 Meaning all them, that are deftente of worlddelie
means and fulcons.

He sheweth all they are out of ordre, but only whe re God reig-
neth

Luk. 1.33. dan 7.14.

b Who being in misery and afflictio wolde faure and fall away,
if God did not vphol- de them, and therefore they oght to reue-
reous him, that reigneth in he- men, and suffer them fethes to
be governed by him

To wit, afwel ot man, is of beath

He praiseth God, not only for that he is beneficial to all his
cream res, but also in that that he mely punish- eth & wicked,
& mercifully examneeth his by the crafe, giving them strength
& de-

a He difreeth vp him self, & all his affectis to praise God. b
That God may haue the whole praise wherein he for- holdeth
all vamecoddere, thewing of nature we are more inclined to
put our trust in creatures, then in God Creasor

c As their van- ne opinions, what thy they factured them
falues, and fo imagined w ic- ked entrepri- ses

d He currua- tion, & go be to trust only in the Lord, be the for
that his power is able to deliuer them from all danger, & for
his promise fa- ke his wil is mofte readie to do it

e Whofe farch admrtheres, that he will them by them, he is a
thems, he is a them, he is a them, he is a them, he is a
thems, he is a them, he is a them, he is a them, he is a
thems, he is a them, he is a them, he is a them, he is a
thems, he is a them, he is a

Gods prouidence.

Pfalmes.

The praise of Gods 8/1224

b He affireth the Church God reigneth for ever for preserueth
of the fame.

10 The Lord shal b reigne for euer: d Zion, thy God ondureth
from generacion to generacion. Praise ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisdom, power, justice &
prouidence of God vpi all his creatures, 2 But specially vpon
his Church, which he gathereth together after their dispersion,
3 Declaring his words and judgements fo vnto them, as he
hathe done to mne other people.

1 Praise ye the Lord, for it is good to sing vnto our God: for it
is a pleasant thing, & praise is comelie.

2 The Lord doeth buyld vp b Ierusalem, & gather together the
dispersed of Israel. He healeth those that are broken in heart,
and bindeth vp their sores.

4 He a counteeth the number of the starres, & calleth them all
by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord releueth the meke, & abafeth the wicked to the a ground.

7 Sing vnto the Lord with praesing vpi the harpe vnto our God,

8 Which f couerteh the heauē with clouds and prepareth raine for the earth, and maketh the graisse to growe vpon the mountains:

9 Which giueth to beastes their fode, and to the yong rauens that c crye.

10 He hathe not pleasure in the h strength of an horse, nether deliteth he in the legges of man.

11 Be the Lord deliteth in them that feate him, and attend vpon his mercie.

13 Praise the Lord, d Ierusalem: praise thy God, d Zion.

15 For he hathe made the barres of thy gates i strong, and hathe blessed thy children within thee.

16 He setteth peace in thy borders, & fastifieth thee with the flour of wheat.

17 He sendeth forthe his k commandement vpon earth, and his worde runneth verie i swiftly.

18 He giueth show like wool, & scattereth the hoare frost like ashes.

19 He casteth forthe his yce like morsels: who can abide the colde thee co?

20 He sendeth his worde and melteth thest he causeth his winde to blowe, & the waters flowe.

21 He sheweth his worde vnto Isakob, his statutes and his iudgements vnto Israel.

22 He hathe not dealt so with eueric nacion, nether haue they o knoweth his iudgements.

23 He doeth not only furnish his Church & all things mercelie, but preserueth also the same, & maketh it strong against all network force "the fire" His secret working in all creatures is as a channameth to hope the in nefer, & to give the musing & force I For immediately & without resisting all things abet him. As before: he called Gods secret working in all his creatures his word to be mourneth here, by his worde, & do-dyrie of life everlasting, & he hathe left to his Church as a mufe precious creature. The cause of this difference is Gods for mercie, which hathe elected his in his Sonne Christ Jesus

to Sabecioom & his ude iudgents, who- tehy he hathe
appointed the reprobate to eternal damnation.

Praise ye the Lord.

PSAL. CXLVII.

1 He proudeeth all creatures to praise the Lord in heauē and
earth and all places, 14 Specially his Church for the power that
he hathe giuen te the fame after that he had chosen them and
ieymed them vnto him.

Praise ye the Lord.

1 Praise ye the Lord from the heauen: praise ye him in the high
places.

2 Praise ye him, all ye a his Angels: praise him, all his aimie.

3 Praise ye him, b sunne and moone: praise ye him all bright
starres.

4 Praise ye him, c heuens of heuens, & d waters, that be
abou the heuens.

5 Let them praise the Name of the Lord: for he commanded,
and they were created.

6 And he hathe established them for euer and euer: he hathe
made an ordinance, which shal not paise.

7 Praise ye the Lord fro the earth, ye a dragons and all depths:

8 i Eyre and haile, snowe and vapors, stormie winde, which
execute his worde:

9 Mountains and all hilles, fruteful trees and all cedres:

10 Beastes and all cartel, creaping things & feathered foules:

11 a Kings of the earth and all people, princes and all iudges of
the worde:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely
is to be exalted, and his praise abou the earth and the heaues.

14 For he hathe exalted the b borne of his people, which is a
praise for all his Saintes, euen for the i children of Israel, a
people that is nere vnto him. Praise ye the Lord.

by Gods appointed ordinance. For the greater gistest that anie
hathe received, and the more high that one his preferred, the
more bound is he to praise God for the same, but nether high
not lowe consiions or degre can be exempted from this duette.
That is, the dignitie, power and glorie of his Church. By
reason of his covenant made with Abraham.

PSAL. CXLIX.

1 An entertainme the Church to praise the Lord for his triforie
and request that he giueth his Saints against all man power.

Praise ye the Lord.

1 Sing ye vnto the Lord a anew song: let his praise be heard in
the Congregacion of Saints.

2 Let Israel reioyce in him that b made him, and let the
children of Zion reioyce in their c King.

3 Let them praise his Name with the slure: let them sing
praises vnto him with the timbrel and harpe.

4 For the Lord hathe pleasure in his people: he wil make the
mcke glorious by deluurance.

5 Let the Saints be ioysul with glorie: let them sing loude vpon
their a beddes.

continually shove vure him as to their mufe Israel king to that
continual rest, and quietnes, which they shove haue, if they
wolde suffre God to rule them

a Because that are notbers of same bodie, he setteth the before
our eyes, & yet no he willly be- ture, and by their prompt
obedience on the vs to do our duette b In that Gods glorie
thionth in these infor- siblecreatures, this their heau tie is as a
cici- nual praising of God

c Not f there are diners, heu tees, but be- cuise of the spheres
and of the situation of the fixed. Starres & pla- octs, he appre-
heudeth by this worde f whode heau d That is, the raine,
which is in the midie region of the aire, which he here compre-
deth voder the name of the heauens.

e Meaning, great and ma- strious Siber, as whales and fische
like. f Which come not by chance or fortune, but

a For his rare and manifide benesses be- flowed on his Church.

b In that that they were pre- ferred before all other nact- dos, it
was as a new cre- cish, & therefo- re Phil puf, thes were cal-
fed the worde of Gods hilds. c For God as he in the Creu- tor
of f foule thodic fo wil be f both two dems him, & f his people
be

d He slludeth if they wolde

Prouerbes.

6 Let the high Actes of God be in their mouth, and a two edged sword in their hands, 7 To execute vengeance upon the heathen, & corrections among the people: 8 To bundle their Kings in chaines, and their nobles with fetters of yton, 9 That they may execute upon them the judgement that is & writ: n: this honour shalbe to all his Saints. Praise ye the Lord.

This is chiefly accomplished in the kingdoms of Christ, when Gods people for wife causes execute Gods judgments against his enemies & to gurch no liberty to ante to revenge their private injuries. Not only the people but the Kings, that were their enemies, shalbe destroyed. Marky God bindeth the hands and murders of all his to enterprize no farther than he appointech

PIAL CL.

An exhortation to praise the Lord without cause by all manner of ways for all his mightis, and wonderful workers.

¶ Praise ye the Lord

1 Praise ye God in his Sanctuaries: praise ye him in the firmament of his power.

2 Praise ye him in his mightie Actes: praise ye him in his excellēt greatness. 3 Praise ye him in the sounde of the trispet: praise ye him vpon the vsole and the harpe.

4 Praise ye him with timbrel & flute: prai- se ye him with virginales and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let eue: ie thing that hathue & be cath prai- se the Lord. Praise ye the Lord.

appointed in the side Law, but voter Christ the vice thereof the Church. He sheweth that all the order of nature due to, and musthe more Gods children, who oghe some to cause to praise him, til they be gathered into that king some, which he hath prepared for his, where they shall sing entertaining praise.

a That is, in heaven. b For his wi- derful power appetite: to firmament, & in Ebr is cal- led a Frenchig out or spread- ing abroad, wherein the mightie works of God she- nech

c Exhorting people only to revoye in praising God, he maketh me- tion of those instruments, & by Gods com- midence were

is abolished in is bound to this to praise him, prepared for his,

THE PROVERBES

of Salomón.

THE ARGUMENT.

THE wonderful love of God toward his Church is declared in this holy forasmuch as the summer and effect of the whole Scriptures is here set forth in these brief sentences, which partly conceive doctrine, and partly maners, and also exhortations to both. Whereof the nine first chapters are as a preface full of grave sentences, and deep mysteret, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious jewel to the Church, of those throst and parables mentioned. King. 4, 3, and were gathered and comms to writing by Salomons servants and indited by him.

This words Proue the, or Parable signifieth a grave & notable fervence, worthie to be kept in memory: and it some time taken in the full parte for a mock, or scorn.

CHAP. I.

2 The power and use of the words of God 7 Of the feare of God and knowledge of his words 10 We may not consent to the setting of sinners 20 We steeme completely that he is contemned. 24 The punishment of them that contemne her.

He Parables of Salomón the sonne of David King of Israel, To knowe wisdom, & instruction, to understand the wordes of knowledge,

a That is, what we ought to know & fol- low, & what we ought to re- fure

b Meaning the words of God wherein is the oncle true knowledge c To learn to fubom our fol- nes to the cor- refition of tho- fe that are wife

d By living in- felf and ren- dring to enc- ry man that is appetentech voto him

e To ufche as have not dif- cretion to rule them felves f A the Shew-

eth: thefe parables conftining the effect of religion announcing maners & do ftine do appointee to the fimple per pleife doeth be declare that the fame is alfo occaffame to them that are wife and learned. Psal. 111, 10. 1st. 1, 16

8 My fonne, heare thy & fathers inftruction, and forfake not thy & mothers teaching.

9 For thef fhallbe a comelie oinament vnto thine head, and as chaines for thy necke.

10 ¶ My fonne, if finners do intife thee, confent thou not.

11 If they fay, Come with vs, we will lay wait for & blood, & lie pruelie for the in- nocent without a caufe:

12 We will fwallow: the vp aliue like a gra- ue euen whole, as
thofe that go downe into the pit:

13 We fhall finde all precious riches, & fil our houfes with
fpoile:

14 Caft in thy lot among vs: we will all haue one m purfe:

15 My fonne, walke not thou in the way with them: refraine
thy fote from their n path.

16 For their fete runne to euil, & make haft to fhed blood.

17 Certainly as without caufe the net is fpred before y eyes of
all that hathe wing:

18 So they laye wait for blood & lie pruel- lie for their liues.

Xx.iii.

whereby the wicked are allured to joyue together, because they
have coven one part of the fpoile of the innocent. o That is,
have nothing at all to do with them. o He fheweth that there is
no caufe to move thofe wicked to fpoile the innocent, but their
anarice and crucifes.

g He fpeaketh this in: Ha- me of God, & as the vnder- fal
Father of all creatures, or in the Na- me of the pa- ther of y
Chur che, who is as a father h That is, of y Church, whe- ren

the fan- ful are Bigot- ten by the in- corruptible fe- de of Gods words.

The increase of grave

1 To win, the wicked, which have not the feare of God. 2 He speaketh not only of y ftheding of bland with hand, but at all erquite prafi- les which ofde to the derri- ment of our neighbour. 3 As the grave is never fatue to the anarice of the wicked and the cruel the bathe none end.

m He sheweth

The foolish hate wisdom, Prouerbes. The harlot described. 540/1224

9 Whereby he concluded the cooctous man is a mur- therer 9 This wisdom is the eter- nial words of God 10 To that none can proceed ignorance. If Wisdom is properly the kindness of not the foolish or simple, which arts of ignor- ance, and if mo- kers, that can not suffer to be tough, & if fo- cles which are drowned in worldly, but that, & have the knowledge of godliness 11 This is spo- ken according to our experi- ence, signifying that the wit- ness, if more is not God's words, that he is the un- decisive of their smoking. 12 The truth, your decision, is thus you for- red 13 Because that fight not with an effusion to God, but for ease of their own grief 14 Shewing without faith and obedience we do not call upon God a- right.

15 They shall feel what ch- modities their wicked life shall
give the 16 That is the prosperity, & insultance, wherein they
believe.

19 Suche are the ways of euerie one, that is gredie of gaine: he
wold take away the p life of the owners thereof. 20 ¶ 9

Wisdoms cryeth without: the vter- reth her voyage in the 1st
fretes. 21 She calleth in the hye ftrate among the prease in the
entrings of the gates, & vt- tereth her words in the citte, faying,

22 O ye foolish, how long wil ye loue foo- lishnes 3 & the
skorneful take their plea- sure in skorning, & the fooles hate
know- ledge? 23 (Turne you at my correction: lo, I wil powie
out my minde vnto you, & make you understand my words) 24

Because I haue called, and ye refued: I hauc stretched out
mine hand, and none woldre regarde. 25 But ye haue despised
all my counfel, & woldne none of my correction. 26 I wil also

1 laugh at your destruction, and moke, when your feare
cometh. 27 When 4 your feare cometh like fudden defolation,
and your destruction shal co- me, like a whirle winde: when

affliction & anguish shal come upon you, 28 Then shal they
call vponme, but I wil not answer 1 they shal feke me early,
but they shal not 2 finde me, 29 Because they hated

knowledge, and did not chuse the feare of the Lord. 30 The
wolde none of my coufel, but 1 def- pised all my correction.

31 Therefore shal they eat of the 2 flute of their owne way, and
be filled with their owne deuifes. 32 Fox 3 ease slayeth the
foolish, and the prosperitie of fooles deftroyeth them. 33 But

he that obeieth me, shal dwell safely, & be quiet from feare of euil.

CHAP. II.

1. Wisdom exhorreth to they her. 2. She teacheth the feare of God. 3. She a gown of God. 4. She prefer- uth from wickedness.

1 M Y sonne, if thou wilt receiue my wor- des, and 2 hide my commandements within thee, 2 And cause thine eares to hearken vnto wisdom, & encline 3 thine heart to vn- derstanding, 3 (For if thou callest after knowledge, 4 & cryest for vnderstanding: 4 If thou fckest her as siluer, and fearest for her as for 5 treasures, 5 Then shalt thou vnderstand the feare of the Lord, and finde the 6 knowledge of God. 6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnder- standing. 7 He 7 preferueth the state of 8 righteous: he is a shield to them that walke vp- right- ly,

8 That they may kepe the ways of iudge- ment: and he preferueth the way of his Saints) 9 Then shalt thou vnderstand righteous- nes, and iudgement, and equitie, & euerie good path. 10 ¶ 9 Wbe wisdom entreth into thine heart, and knowledge delieth thy foule, 11 Then shal counsel preferue thee, & vn- derstanding shal kepe thee, 12 And deliuer thee from the euil way, and from the man that speaketh froward

things, 13 And from them that leaue the 4 ways of
righteousnes to walke in the ways of dar-
kones: 14 Which reioyce in doing euil, & deliue
15 in the frowardnes of the wicked, 16
Whose ways are croked and they are lewd in
their paths. 17 And it shal deliuer thee from
the strange 1 woman, euen from the stranger,
which slattereth with her words. 18 Which
forsaketh the 2 guide of her youth, and
forgetteth the 3 covenant of her God. 19
Surely her 4 house tendeth to death, & her
paths vnto 5 the dead. 20 All thie that go
vnto her, returne not againe, nethe 1 take
they holde of the ways of life. 21 Therefore
walke thou in the ware of good men, & kepe
the ways of the righteous. 22 For the iust
shal dwell in the land, and the vpright men
shal remaine in it. 23 But the wicked shalbe
cut of from the earth and the transgressors
shalbe rooted out of it.

CHAP. III.

1 The words of God giueth life 2 Trust in God 3 Feare him. 3
Hemur him. 4 Suffre his correction. 5 To them
that follesse the words of God, all things
shal fucede wel. 2 My sonne, forget not
thou my Law, but let thine heart kepe my
commandments. 3 For thei shal increase
the length of thy 4 daies and the yers of
life, and thy prosperitie. 4 Let not mercie
and trueth forsake thee: binde them on
thy 5 necke, & write them vpon the table
of thine 6 heart. 5 So shalt thou finde
fauour and good vnderstanding in the
fight of God and man. 6 ¶ 9 Trust

in the Lord with all thine heart, and leaue not vnto thine owne wisdom. 7 In all thy ways acknowledge him, and he shal direct thy waies. 8 ¶ 9 Be not wise in thine owne eyes: but feare the Lord, and departe from euil. 9 So heakh shalbe vnto thy 6 nauel, and

f The words of God shal teache thee & counsel thee how to gouer- on thy self. g That is, the words of God, & is the onelie light, to fol- lows their owne fanaches & are dark- nes h Who thei se ante gown to euil as thei are i Meenig, that wisdom, & is the words of God, shal preferue vs from all vices: naming this vice of whom dome a heail to no is mohe prone k That is, her honfhhand, & is her head & guide to go- nerue her, fro whome the oght not to de part, but remas ne in his inhe dion l Which is, the promes made in martige m Hereaqui- tance & her fa milars & the that haute her. n To the that ate dead in bo disband hail. o They shal en soye the rep- eral & spiritual promises of God as 7 wie- led shalbe voy de of them.

Deut 2.1. & 20,16 o Llig life is 4 blethig of God & he gouth to his, to farre forthe as it is expedient for them. b By mercie & trueth, he mea neth the com- mandements of the first & fe- cial tablet: the the mercie & fascistines 4 we oght to vie towarde our orighbours c Kepe the as a mohe pre- cious se wel d Hane them euer in remem brance e By this part he compreh- deeth the wlo- le bodie, as by health he mo- neth all the he notion recon- sed in the Law both corporel and fputinal.

marow

The chiefest treasure.

Prouerbes. Dauids care.

2684/1/1224

f As was com- manded in the laws, Read 21. 19 done, 26. & by this they acknowledged that God was the giver of all things, and that they were ready to be so we all as his abundance. g For to the faithful dif- truster God gi- neith in greater abundance Ebr. 12, 1 truel 3, 17.

h Meaning f he that fekeith wifdom; that is, felfeth him felt to be go- turned by the whole of God, shal have all give unto both corporal and furnished. i Which bring- eth forth thee from f that that eat thereof, have life; and he al fudeth to the tre of life in Paradise. j Hereby he theweth f this wifdom, whe roof he fpe- hed, is meri- fing, becaufe it was before all creatures, & f all thigs, coen the wio- le woride we- te made by it. 10, three, read chap. 9

I For whd God deftroeth the wicked, he will fate his, as he did Lot in So- dom m Not only from them to whome f pos- fection belon- geth, but also thou shale nor kepe it from them, & have nde of the v- de thereof

o that is, put- eith his trust to thee.

9 Difire not to b. like vn- to him

marow vnto thy honos.

9 Honour the Lord with thy riches, and with the first futes of
all thine increafe.

10 So shal thy baines be filled with abun- dance, and thy
preffes shal s burft with newe wine.

11 My fonne, tefuse not the chaftening of f Lord, nether be
griued with his cor- rection.

12 For f Lord correcteth him, whome he loueth, eue as the
father doeth the childe in whome he deitreth.

13 Bleffed is the man that findeth wifdome, and the man that
geteth vnderftan- ding.

14 For the marchandise thereof is better then the marchandise
of filuer, and the gaine thereof is better then golde.

15 It is more precious then pearls: and all things that thou
canft desire, are not to be compared vnto her.

16 Length of daies is in her right hand, b & c in her left hand
riches and glorie.

17 Her waiers are waiers of pleasure, and all her paths
profferitie.

18 She is a tie of life to them that laie hol- de on her, and bleffed is he that it ete ineth her.

19 The Lord by wifdome hathe laied the fundacion of the earth, and hathe ftal- blifhed the heauens through vnderftanding.

20 By his knowledge the depths are bro- ken vp, and the cloudes droppe downe the dewe.

21 My fonne, let not these things departe fr o thine eies, but obferue wifdome, and coun- fel.

22 So thei fhalbe life to thy foule, and gra- ce vnto thy necke.

23 The fhalt thou walke fasely by thy waie: and thy foe fhall not stumble.

24 If f fleapeft, thou fhalt not be afraied, and when thou flepeft, thy flepe fhallbe fwete.

25 Thou fhalt not feare for anie fudde fea- re, nether for the l deftruction of the wic- ked, when it cometh.

26 For the Lord fhall he for thine affiance, & fhall preferue thy fote from taking.

27 Withholde not the good from m the owners thereof, though there be power in thine hand to do it.

28 Saie not vnto thy neighbour, Go & come againe, and to morowe wil I giue thee, if thou now haue it.

29 Intede none hint agaift thy neighbour, feing he doeth dwell o without feare by thee.

30 Striue not with a man caueles, when he hathe done thee no harme.

31 Be not o enuiou for the wicked man, nether chufe anie of his waiers.

32 For the froward is abominacion vnto the Lord: but his r fecret is with the 1igh- teous.

33 The curse of the Lord is in the houle of the wicked: but he bleffeth the habita- tion of the 1ighteous.

34 With the fionneful t he fionmeth, but he giueeth grace vnto the humble.

35 The wife fhall inheirte glorie: but fooles diffhonour, thogh they be exalted.

CHAP. III.

1 Wifdome and her fruits right to be fearched 14 The way of the wicke i muft be refued 20 By the words of God the heart, eyes and course of life muft be gue- ded

1 H Eare, o ye children, the infruction of a a father, and giue eare to 1eaine vnderftanding.

2 For I do giue you a good doctrine: there- fore forsake ye not my law.

3 For I was my father's fonne, tender and b dere in the fight of my moth. 1,

4 When he c taught me, and said vnto me: Let thine heart holde fast my wordes: ke- pe my commandements, and thou fhalt line.

5 Get wifdome: get vnderftanding: forget not, nether decline from the wordes of my mouth.

6 Forsake her not, and the fhall kepe thee: loue her and the fhall preferue thee.

7 Wifdome is the beginning: get wifdome therefore: and aboue all thy possession get vnderftanding.

8 Exalt her, and the fhall exalt thee: the fhall bring thee to honour, if thou embrace her

9 She fhall giue a comelie o inament vnto thine head, yea, the fhall giue thee a crowne of glorie.

10 Heare my fonne, and receiue my wor- des, and the yetes of thy life fhallbe ma- nie.

11 I haue t taught thee in the ware of wif- dome, and led thee
in the paths of righ- teoufnes.

12 When thou goeft, thy gate fhall not be f ftrait, and when
thou runneft, thou fhalt not fall.

13 Take holde of inftruction, & leaue not: kepe her, for the is
thy life.

14 Entre not into the way of the wicked, & walke not in the
waie of cuil men.

15 Aioide it & go not by it: tuine from it, & paffe by.

16 For thei can not s flepe, except thei haue done euil, and
their flepe deparreth, except thei caufe fome to fall.

17 For they eat the bread of b wickednes, and diinke the wine
of violence.

18 But the way of f righteous fluneth as the light, that f fluneth
more and more vn-

Xx.iiii.

p That is, his covenant & ta therlie affothis & is hid & fe- cret
from the worlds

q He wil thewe by his plagiar that their fhornes fhate came to
their own deftruction, as Chap 4,26.

a He fpeaketh this is the per ious of a pree cher & moun- ther,
is as a father vnto f people read Chap 1,8 b In fthreve is in
Ouel; ifor thogh fha had the others by Vriith, yea fa- loniou
was o- only her foone by David c Meaning De oue his father, d
He theweth that we muft fift begin as Gods wode, if fo be we
wil f other things proffer with vs curare to the indigenent of
the woride, which make it their laftody or els, carence for it at
all.

e fathmho de- clereh whit eare his fo- ther had to bring him up
in the true fea- re of God: for this was Da- uids proteftu- tion f
Thou thale walke at libet tis without of force g Meaning, that
to do euil is more propte & natural to the wicked, then to ftep,
not to drink b Gotien by wicked eraues and cruel op- pretion f
Signifying f the godle in- create dity in knowledge &
perfection, ell the come to ful perfec- tion, & is whd that
fhalbe toynd to their head in the heauent

*Whoredome forbidden. Prouerbes.
Sluggards reprobued.*

to the perfite daie.

19 The waie of the wicked is as the darkenes: they knowe not
wherein thei fnal fall.

20 ¶ My fonne, hearké vnto my wordes, encline thine eare
vnto my fayings.

21 Let them not departe from thine eyes, but kepe them in the middes of thine heart.

22 For thei are life vnto thofe that finde them, and helthe vnto all their b flesh.

23 Kepe thine heart with all diligence: for thereout cometh life.

24 Put awaie from thee a frowarde mouth, and put wicked lippes: farre from thee.

25 Let thine eyes beholde the right, and let thine eyeliddes direc thy way before thee.

26 ¶ Pondre the path of thy fete, & let all thy waies be ordred anght.

27 Turne not to the right hand, nor to the left, but temoue thy fote from euil.

CHAP. V.

3 Whoredome forbidd, 2. And prodigalitie. 13 He wileth a ma to lhawn his labours & to helpe others. 22 To hua his wife. 23 The wicked taken in their owne wickednes.

4 The vndrphig

a That is, an herbe which gineth her hif to another then to her
honibond. b By oyle and honie he meneth flatterig and crafe in
tiffements. c All her defgs lead to defraction. d She hathe a-ner
newe men-ner to allure in wickednes-

a Than is, thy ftrength and good to her y wil hene no pi we
vpon these as is red of famion, & the prodigal fonne f The
good guaten by thy eternal.

g Although I was faithfully infructed in y teneth, yet had I
almoffe falif to vtere fhaue and defructio, norwubhldig my
good bfig ing vp in the attemble of the godlie.

7 My fonne, hearken vnto my wiidome, and encline thine eare
vnto my knowledge,

2 That thou maieft regarde counfel, and thy lippes oberue
knowledge.

3 For the lippes a of a ftrange woman drop aran honie combe,
and her mouth is more foft then b oyle.

4 But the end of her is bitter as worme wood, & fharpe as a
two edged fworde.

5 Her c fete go downe to death: and her ftep pes take holde on
hel.

6 She weigheth not the way of life: her paths are d moueable:
thou cift not knowe them.

7 Heare ye me now therefore, & children, & departe not from
the wordes of my mou-the.

8 Kepe thy waie farre from her, and come not nere the dore of
her houfe,

9 Left thou gue thine honour vnto others, and thy yeres to the
cruel:

10 Left the ftranger fholde be filled with thy ftrengh, and thy f
labours be in the houfe of a ftranger,

11 And thou mourne at thine end, (when thou haft confumed
thy flesh and thy bodie)

12 And faie, How haue I hared infruction, and mine heart
defpified correction!

13 And haue not obeied the voice of them that taught me, nor
inclined mine eare to them that infructed me!

14 I was almoft breghe into all euil in the middes of the
Congregation & a after-ble.

15 ¶ Drinke the water of b thy cisterne, and of the riuers out of
the middes of thine owne well.

16 Let thy fountaines flowe forthe, and the riuers of waters in
the ftretes.

17 But let them be thine, euen thine one-ly, and not the
ftrangers with thee.

18 Let thy fountaine be bleffed, and reioy-ce with the wife of
thy youth.

19 Let her be as the louing hinde and plea-fant roe: let her
breafts fatiffe thee at all times, & delife in her loue continually.

20 For why fhuldeft thou delife, my fonne, in a ftrange
woman, or embrace the bofo-me of a ftranger?

21 For the waies of ma are before the c eyes of the Lord, and
he pondereth all his pa-thes.

22 His owne iniquities fnal take the wicked him felf, and he
fnalbe holden with the cordes of his owne finne.

23 He fnal a dye for faute of inftruction, & fnal go aftray
through his great folie.

loyne to his wife fbebe in heart and in outward counterfeit-nof
escape the indgements of God. n Because he wil to Gods
worde and be admoitified.

b He trecheth vs fobtrun, exhorting vs to fone of o-r owne
labours & to be honen exif to y godlie that w an.

1 Diftribute them not to the wicked & oif delles, bfe re-ferne
them for thy felfathy fa-mille & them that are of the honfholde

of faith.

b Thy childer d final come of that in great abundance, flowing y
God bleffeth marriage and curfeth who-redoune

1 Which thou didst marie in thy youth. Or, go a fray with a
strange?

m He deliveth that except man do, ther he final not give eere

CHAP. VI.

1 Instruction for fuerties. 6 The faithful and fluggith is ffered
to worke 12 He describeth the nature of the wicked. 16 The
things that God hateth. 20 To observe the worde of God. 24 To
flee adulterne.

1 My femme, if thou be fuertie for thy neighbour, & haft ficken
hads with the stranger,

2 Thou art a snared with the wordes of thy mouth: thou art
even taken with the wordes of thine owne mouth.

3 Do this now, my femme, and delivier thy self: feing thou art
come into the hand of thy neighbour, go, and humble thy self,
& folicit thy friends.

4 Give no fepe to thine eyes, nor flumber to thine eyeliddes.

5 Deliuer thy felf as a doe from the hand of the hunter, and as
a birde from the hand of the fouler.

6 ¶ Go to b the pifmire, & fluggard: behol-de her waies, and be
wife.

7 For the hauing no guide, gouernour, nor ruler,

8 Prepareth her maat in the fommer, & ga-thereth her fode in
harueft.

9 How long wilt thou flepe, & fluggard? when wilt thou arife
out of thy flepe?

10 Yet a litle flepe, a litle flumber, a a litle folding of the hands
to flepe.

11 Therefore thy pouertie cometh as one that d trauaileth by
the waie, & thy necef-fitie like e an armed man.

12 The vnthriftie man f & the wicked man walketh with a
frowarde mouth.

13 He maketh a figne with his eyes: the "figni fieth

a He forbid-deth vs not to become fure-tie one for any ther,
accordig to the rule of charrige, but y we obfther for whome
and af-ter what fort, fo that the era diwar may not be difrab
ded.

b If the word of God ca not mfruth thee, yet loame of the littel
pif-mure to la-bour for thy felf and not to burden others.

Chap. 24, 25. - He repre-fath limely y nature, of the flugge de,
& thogh they fe pe muet forbig yet have neuro youugh, but d-
ner foke occa-fide thertounio. d That is fud-dely, & when y
loketh not for it.

e It fnal come to fuch fortas then are not able to refift it f He
ftrwerth to what uncon-utnance the idle perfonen & fluggurdes
come, by cal-ling them vn-thriftie or the men of feliol &
fulddego. - dis. frafith

Theft leffe then adulterie. Prouerbes. An harlot.

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g Thus all his gelure refeth to wickedness,

h Meaning, the raging effec- tions, which earn a man away in
ftothe fort that he eft not tel what he deeth them, neighbour

i Read Chap 33

h By the com mandement i e meanteth the wicde of God: & by
the in- ftruction, the preaching and declaration of the fame, &
is eliminated to Church. I And reprefed fions whife the wocde
is prea ched bring us to life. m With her watson, Iokes and
gefture a Meaning, i fhe wil feuer eafte, til fhe haue brughe
shoe to begge- rie, & the fake the deftructio He appro- ment

not these, but sheweth that it is not so abominable as whoredome, forfelionce as theft might be reformation: but adulterie was a perpetual infamy, and death by the Law of God p Meaning, for very offence "His falleth in hearing q That is, death appointed by y Law r He sheweth that man by nature feeleth his death, that hath abused his wife, and so concludeth that neither God is Law nor the law of nature admixteth any raunfome for the adultery.

fieth with his feet: he sheweth with his fingers.

14 Lewdeth things are in his heart: the imagineth evil at all times, and raiseth up contentions.

15 Therefore shall his destruction come suddenly: he shall be destroyed suddenly without succour.

16 ¶ These five things doeth the Lord hate: yea, his foule abhorreth them:

17 The haughty eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, he feeleth that he is swift in running to mischief,

19 A false witness that speaketh lies, & him that raiseth up contentions among brethren.

20 ¶ My sonne, kepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine heart, and tye them about thy necke.

22 It shal leade thee, when thou walkest: it shal watch for thee, when thou sleepest, and when thou wakest, it shal talke with thee.

23 For the kings commandement is a lanterne, and instruction a light: and all corrections for instruction are the waile of life,

24 To kepe thee from the wicked woman, or from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her eyelids.

26 For because of the whoresom woman a man is brought to a morsell of bread, & a woman will hunt for the precious life of a man.

27 Can a man take fyre in his bosome, & his clothes not be burnt?

28 O can a man go vpon coles, and his fete not be burnt?

29 So he that goeth in to his neighbours wife, shal not be innocent, who soeuer toucheth her.

30 Men do not o despise a thief, when he stealeth, to faeshe his
p foule, because he is hungrie.

31 But if he be founde, he shal restore feuen folde, or he shal
giue all the substance of his house.

32 But he that committeth adulterie with a woman, he "is
destitute of vnderstanding: he y doeth it, destroyeth his owne
foule.

33 He shal finde is a wounde and dishonour, & his reproche
shal neuer be put away.

34 For ielousie is y rage of a man: therefore he wil not spare
in the day of végeance.

35 He can not beare the sight of anie raun- some: nether wil he
consent, though thou augment the giftes.

CHAP. VII.

1 An exhortation to wifdome and to the words of God. 2
Which wil preferne us from the harlot, & Whole maners are
described.

MY sonne, kepe my wordes, and hide my commandements
with thee.

2 Kepe my commandements, & thou shalt liue, and mine
instruction as the apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table
of thine heart.

4 Saie vneo wifdome, Thou art my lifter: and call
vnderstanding thy kinfwoman,

5 That they maie kepe thee from the flau- ge woman, even
from the stranger that is smother in her wordes.

6 ¶ b As I was in the windowe of mine house, I looked through
my windowe,

7 And I sawe among the fooles, and considered among the
children a yong man de- stitute of vnderstanding,

8 Who passed through the strete by her corner, and went toward
her house,

9 In the twilight in the morning, when the night began to be
blacke and darke.

10 And beholde, there met him a woman with an harlots'
behauour, and subtil in heart.

11 (She is babling and lowde: whose fete can not abide in her
house.

12 Now she is without, now in the ftiets, & lieth in waife at
euerre corne)

13 So she caught him & kiffed him & "with an impudent face
faid vnto him,

14 I haue peace oftrings: this day haue I paied my vowes.

15 Therefore came I for the to mete thee, y I might feke thy
face: & I haue folde thee.

16 I haue deckt my bed with ornaments, carpets and laces of
Egypt.

17 I haue perfumed my bed with myi: he, aloes, and cynamom.

18 Come, let us take our fil of loue vnift the mornig: let us take
our pleafue in daliace.

19 For mine houfband is not at home: he is gone a tourney
faute of.

20 He hathe taken "with him a bagge of filuer, and wil come
home at the day ap- pointed.

21 Thus with her great craft she caufed him to yelde, & with
her flattering lippes she entfed him.

22 And he followed her ftraightwaies, as an e oxe that goeth to
the flaughter, & h as a foole to the ftockes for correction,

23 Til a darte strike through his liuer, as a birde hafteth to the
flare, not knowing that "he is in danger.

24 ¶ Heare me now therefore, ô children, and hearken to the
wordes of my mouth.

25 Let not thine heart decline to her waies: wander thou not in
her paths.

26 For she hathe caused manie to fall downe wounded, and the
i strong men are all flay- ne by her.

27 He house is the waife vnto the graue, which goeth downe to
the chambers of death. Yy.i.

any this dfour ftire of wordes he meant h nothing ogfte to be to
dere vnto vs, as the worde of God, nor y me lode on any thing
more, nor mifen any thing fo mische

b falcombe w- feth this par- ble to declare their foliu, y fulter
the fol- ues to be abu- fed by harlot- tes

c He sheweth that there was almost none fo impudent, but they
were a- fraid to be fe- ne, and alfo their owne ch- fecences did
actufe them, which caused them to fche the night to cover their
fill-ftures

d, germer. e, bid

d He deftri- beth extreme condicions, & are peculiar to
harlottes

e, the deftri- beth her face e Berande that in peace felfs a
portion reme nce to them, y offred, fhe fhe- with him that the
hath meat at home to make good cheat with or ch fhe wolde
vfe tume cloke of holines, til the had goeth him in her fon ces

f Which de- clared that harlottes out- wardly wil fe- me holde
& re- ligions heche becaufe they may the better deceine others,
and alfo thin- king by obfe- ning of cere- monies & ot- frings
to make ftructio for their fumes "or, barred weke.

g Which thin- king be goeth to the pafure, goeth willig- ly to
his ow- ne deftructio h Which goeth cheerfully, not knowing
that he fhallbe cha- ftified

"As it is for her life."

i Neither wit nor ftough ed defture the that fell "two the haue
of the harlot.

Chap. 2, 18.

God's worde is eafie.

Prouerbes. Chrifts eternitie.

CHAP. VIII.

1 Wifdome declareth her excellence. 12 Riches. 13 Tewter 22
Eternitie. 23 She exhorteth all to love and folieve her.

Chap. 1, 20. a Salomon declared that man is cause of his own
perdition, and that he can pretend no ap- merker, for al- mathe
as God called to all men by his worde, and by his works to
follow ye vreme and in fine fefo vice. b Whom the people did
mo- fte before, and which was place of imi- ce. c Meanfg, that
the worde of God is eafie in to all, that ha- ne a defire va- to it,
& & are notblinded by the prince of this worde. d That is, ex-
cept a man ha- ne wifdome, & is fome know- ledge of God, he
can rather be prudent nor good counfel- ler. e So that he f
doeth not hate euil, feureth not God. f Whereby he declareth
that honour, digu- cie or riches come not of man wifdome or
indoltrie but by the pro- uidfce of God g That is, hu- de the
worde of God dili- gently, and & a defire to pro- fine. h
Signifying f he chiefly meanteth the fpiritual crea- fures and
hea- nenlie riches. i For there can be no true in- fture or inde-
ment, which is not directed by this wifdo- me. kHe declareth
hereby the di- nintie & eter- nitie of this wifdome, & he
magnifieth and praffeth through that bofe-containing thereby f
eter- nit. Some of God lefes: Chrift our fa- nour, whom I, Iohu
called the worde & was in f begin- ning, Iohu, Iol.

1 D Oeth & not wifdome crye and vn- derftanding vtter her
voyce) 2 She ftandeth in the top of the high pla- ces by the
way in the place of the paths. 3 She cryeth beftdes & the gates

before the citre at the centre of the dores, 4 O men, I call vnto you, and vtter my voi- ce to the children of men. 5 O ye foolfh men, vnderftand wifdoace, and ye, ô fooles, be wife in heart. 6 Giue care, for I wil fpeake of excellent things, and the opening of my lippes fhall teache things that he right. 7 For my mouth fhall fpeake the trueth, and my lippes abhorre wickednes. 8 All the wordes of my mouth are righ- teous: there is no lewdenes, nor frowarde- nes in them. 9 Thei are all e plaine to him that wil vn- derftand, and ftraight to them that wolde finde knowledge. 10 Receiue mine inftruction, and not filuer, and knowledge rather then fine golde. 11 For wifdome is better then precious fto- nes: and all pleasures are not to be compa- red vnto her. 12 I wifdome dwell with & prudence, and I finde for the knowledge and counfels. 13 The feare of the Lord is to hate e euil as pride, and arrogancie, and the euil waie: and a mouth that fpeaketh lewde things, I do hate. 14 I haue counfel and wifdome: I am vn- derftanding, & I haue ftrengh. 15 By me, Kings f reigne, and princes de- cree iuftice. 16 By me princes rule and the nobles, and all the iudges of the earth. 17 I loue them that loue me: & thei that feke me & early, fhall finde me. 18 Riches and honour are with me: h euen durable riches and righteous. 19 My ftrute is better then golde, euen the fi- ne golde, and my reuenues better then fine filuer. 20 I caufe to walke in the waie of righte- oufnes, & in the middes of the paths of i udgement, 21 That I maie caufe them that loue me, to inherite fubftance, and I wil fil their trea- fures. 22 The Lord

hathe possessed me in the beginning of his waie: I was before his workes of olde. 23 I was set vp from euerlasting, from the beginning & before the earth. 24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were settled: & before the hilles, was I begotten. 26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde. 27 When he prepared the heauens, I was there, when he set the compass vpon the depe. 28 When he established the cloudes aboute, when he confirmed the fountaines of the depe. 29 When he gaue his decree to the sea, that the waters shoulde not passe his commandment: when he appointed the foundations of the earth, 30 Then was I with him as a nourisher, and I was daily his delight reioicing alwaie before him, 31 And toke my comfort in the compass of his earth: & my delight is with the children of men. 32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes. 33 Heare instruction, and be ye wise, & refuse it not. blessed is the man that heareth me, watching daily at my gates, & gusing attendance at the postes of my dores. 34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord. 35 But he that sinneth against me, hurteth his owne soule: & all that hate me, loue death.

CHAP. IX.

1 Wifdome called all to her shaft. 7 The scorner wil me be corriefted. 10 The feare of God. 13 The condemns of the haries.

2 Wifdome hathe buyft her a houle, & hewen out her b feuen pillers. 3 She hathe killed her vitailles, drawen her wine, and c prepared her table. 4 She hathe fent for the her d maidens and cryeth vpon the higheft places of the ci- tie, faying, 5 Whofo is e fimple, let him come helther, & to him y is deftitute of wifdome, fhe faith, 6 Come, & eat of my f meat, and drinke of the wine that I haue drawen. 7 Forfake your way, ye foolfh, and ye fhall lue: & walke in y waie of vnderftanding. 8 He that reproueth a scorner, purchafeth to him felf fhame: and he that rebuketh the wicked, geteth him felf a blot. 9 Rebuke not a h scorner, left he hate thee: but rebuke a wife man, & he wil loue thee. 10 Giue admonufant to the wife, and he wil be the wifer: teache a righteous man, & he wil increafe in learning. 11 The beginning of wifdome is y feare of the Lord, & the knowledge of holy thigs, is vnder- 12 y Church. g For the wicked wil contemne him & I show to diffame him. h Meaning, them that are incorrigible, which Chrift called dogs & fwine or he fpeaketh this in complifion, now that y wicked fhould not be rebuke, but he fheweth their malice, and the fmale hope of profite.

He declareth the eternitie of the lone of God, which is men by
this worde Wifdo- me, who was before all u- me and euer
present & the Father. m Some read a chief wor- ker: signifying
that this Wif- dome, men Christ lefes, was equal & God his Pa-
ther, and crea- ted, presented and ftyl wor- kech & him, as
Iohu, 17. n Whereby is declared that the worke of y creation
was no point, but a folace vnto the wifdome of God. o By
earth, he meanteth man, which is the worke of God to whome
wif- dome toke ple afire: in fome- che as fon- mans fake y
Dianne Wifdo- me toke mans nature, and dwde among vs, &
filled vs with vofpra- keable creafu- res: and this is that folace
& paffe: me- reof is here fpoken.

a Christ hathe prepared him a Church. b That is, ma- ny chief
ftales and principal partes of his Church, as were the Pa-
triarfes, Pro- pheres, Apoi- les, Paltors & Doctors. c He
compa- reth wifdome with great princes y kepe opd houfe for
all y comt. d Meanfg true preachess, & are not infe- fed with
man wifdome. e He that kon- with his owne ignorance and is
vorde of ma- lice. f By the meat and drinke, is men the wor- ke
of God and the munftrutio of the ficra- geire, whereby
Godentrifheth his feruants in his houfe, &

The vngodlie woman.

Prouerbes. The good tongue. 245/4224

1 He sheweth what true vnderstanding is, to know y wil of God in his worde, & it ment by halse change. 2 Thou shale have the chief profite, and co- modine there- of. 3 By y foolish woman, some vnderstand, the wicked prea- chere, who co-terfart y worde of God, as ap- pereth vers. 4 y were the worles of the true pachers, at verif, at but their doctrine at but as foile waters, meaning that they are but more tradi- tions, which a- re more plea- ant to y fath then y worde of God and therefore they them fclues boath thereof.

is vnderstanding.

11 For thy dayes fhalbe multiplied by me, and the yeres of thy life fhalbe augmented. 12 If thou be wife, thou shalt be wife for thy self, and if thou be a cformer, thou a-lone shalt fufre. 13 A foolih woman is troublefome: the signorant, and knoweth nothing. 14 But the firteth at the dore of her houfe on a fear in the hye places of the citie, 15 To call them that paffe by the way, that go right on their way, fonging. 16 Who fo is fimple, let him come hether, and to him that is deftitute of wifdome, the faith alfo, 17 Stollen waters are fwete, and hid bread is pleafant. 18 But he knoweth not, that the dead are there, and that her gheftes are in the depth of hel.

CHAP. X.

In this chapter and all that follows unto the thirtieth, the wife man exhorteth by dovers femences, which he cal- leth parables, to follow verion, and flee vice and sheweth also what profite cometh of wifdome, & what hinderance proceedeth of foolishness.

THE PARABLES OF SALOMON.

Chap 15.20.

a That is, wie- hedly gotten.

b Tho'th he suffer y iute to want for a ti- ma, yet he wil fane him con- forte in due fafon. Cor, furefid.

c When their wickednes shilbe dico- nered, the shal be at domme, & not knowe what to lay d shal be vile and abnorred bothe of God and man, con- trate to their owne zayccha- tion, & tionke to make their name immor- tal.

'Sir lipper, 'Or furely. e He that bea- reth a faire countenance, &c imaginem muf- chief in his heart, as Chap. 6/1 f For the cor- ruption of his heart is knowe by his talke. 2 Cor. 13.4. 1 Pet. 4.8. g That is, God wil finde him me to punish him.

A Wife fonne maketh a glad father: but a foolish fonne; an heaumes to his mother

The treafures of wickednes a profite nothing: but righteousnes deliuereth fro death.

The Lord wil b not famifh the foule of the righteous: but he cafteth away the fub-ftance of the wicked.

4 A flouthful hand maketh poore: but the hand of the diligent maketh riche.

5 He that gathereth in fommer, is the fonne of wifdome: but he that flepeth in harueft, is the fonne of confusion.

6 Blefsings are vpon the head of the righ-teous: but iniquitie fhall couer the mouth of c the wicked.

7 The memorial of the iufte fhall be bleffed: but the name of the wicked fhall d rotte.

8 The wife in heart wil recetue commade-mets: but the foolifh in talke fhall be brate.

9 He that walketh vprightly, walketh 'bol-dely: but he that peruerreth his wares, fhall be knownen.

10 He that winketh with the eye, wor-keth forowe, and he that is foolih in tal-ke, fhall be beaten.

11 The mouth of a righteous man is a well fpring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred ffurreth vp contentions: 'but lo-ue couereth all trefpaffes.

13 In the lippes of him that hathe vnderfla-ding wifdome is foulde, and s a rod fhalbe for the backe of him that is deftitute of

wifdome.

14 Wife men laye vp knowledge: but the mouth of the foole is a prefent deftru-ction.

15 The riche mans goods are his b ftrong citie: but the feare of the nedie n their po-uertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to finne.

17 He that regardeth infruction, in the way of life: but he that refufeth correctio, goeth out of the way.

18 He that diffumbleth hatred with lying lippes, and he that inueneth fclandre, is a foole.

19 In manie wordes there can not wát ini-quitie: but he that refraineth his lippes, is wife.

20 The tongue of the iufte man is as fined filuer: but the heart of the wicked is little worthe.

21 The lippes of the righteous do fede ma-nie: but fooles fhall dye for want of wif-dome.

22 The blefsing of the Lord, it maketh ri-che, and he doeth adde b no forowes with it.

23 It is as a paffe time to a foole to do wic-kedly: but wifdome v vnderstanding to a man.

24 That which the wicked feareth, fhall co-me vpon him: but God wil grante the defire of the righteous.

25 As the whirle winde paffeth, fo is the wic-ked no more: but the righteous is as an euerlafting fundacion.

26 As vinegre is to y teeth, and as fmoke to the eyes, fo is the flouthful to them that fend him.

27 The feare of the Lord increaferh the dayes: but the yeres of the wicked = fhall-be diminifhed.

28 The pacient abiding of the righteous fhallbe gladnes: but the hope of the wicked fhall perish.

29 The way of the Lord is ftrengh to the vpright ma: but feare fhallbe for the wor-kers of iniquitie.

30 The righteous fhall = neuer be temoued: but the wicked fhall not dwell in the land.

31 The mouth of the iufte fhall be fruteful in wifdome: but the tongue of the frow-arde fhall be cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wic-ked fpeafeth frowarde things.

CHAP. XI.

3 FAlfe a balances are an abominacion vnto the Lord: but a perfite "weigh pleafeth him.

2 When pride cometh, then cometh b fha-me: but with the lowlie swifdome.

b And fo ma-keth him, bof-de to do eull, where as po-uertie bride-feth the poore from manie a-nil things.

3 For they fpeake tru-th and coffe ma-nie by exhor-tations, admo-tation and co-unlel. 4 Meaning y all worldclie things bring care, is inrow, where as they that fee the uletings of God, have an-ue.

1 Me is but a trouble, and grief to him y frieth him e-bout ante bu-fince. n The time of their prelpeti-tie inaine lhoot, he can fe of their great fall, shogth the fone to line long.

n They cnoye in this life by faith, and hope their euerla-fing life.

a Vndre this worde he con-déneth all fal-fe weights, meafuts:
and deceit. "Sir dear. b When man fregmeth him ftr, and thou-
keth to be ex-alced a neue his wicde: ... man God fregeth him
to confide

Yy.ii.

Mercie and liberalitie.

Prouerbes.

The verteous woman 1224

Exch. 7.19. rectif 7.20.

3 The vprightenes of the iuste shal guide them: but the
frowardnes of the transgres- fers shal destroye them.

4 * Riches aucile not in the day of wrath: but righteousnes.
deliuereth from death.

5 The righteousnes of the vpright shal di- rect his way: but the
wicked shal fall in his owne wickednes.

6 The righteousnes of the iuste shal deli- uer them: but the
transgressors shalbe take in their owne wickednes.

Wife. 7.21.

7 * When a wicked man dyeth, hu hope pe- risheth, and the
hope of the vnuist shal perish.

8 The righteous escapeth out of trouble, & the wicked shal come in his stead.

9 An hypocrite with hu mouth hurteth his neighbour: but the righteous shalbe de- liuered by knowledge.

10 In the prosperitie of the righteous the citie reuoyceeth, and when the wicked perish, there is ioye.

11 By the blessing of v righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is desti- tute of wisdom: but a man of vnderstan- ding wil kepe silence.

13 He that goeth about as a seladerer, disco- uereth a secret: but he that is of a faithful heart, conceileth a matter.

14 Where no counsel is, the people fall: but where manis counselors are, there is he- alth.

15 He shal be sore vexed, that is surtie for a stranger, and he that hateth suretie- ship, is sure.

16 A gracious woman atreineth honour, & the strong men atreme riches.

17 He that is merciful, rewardeth his owne foul: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a disceitful worke: but he that soweth
righteousnes, shal recei- ue a sure rewarde.

19 As righteousnes leadeth to lifetso he that followeth euil,
feheth his owne death.

20 They that are of a froward heart, are ab- omination to the
Lord: but they that are vpright in their way, are his delite.

21 Thogh hand royne in had, the wicked shal not be
vnpunished: but the fede of the ri- ghteous shal escape.

22 As a jewel of golde in a swines sroute: so is a faire woman,
which lacketh discreet.

23 The desire of the righteous is onely good: but the hope of
the wicked is in- dignacion.

24 There is that scatereth, and is more in- creased: but he that
spareth more than is right, surely cometh to pouertie.

25 The liberal persone shal haue plentie: and he that watereth,
shal also haue rame.

26 He that with draweth the corne, the peo- ple wil curse him:
but blessing shal be vpon the head of him that sefleth corne.

27 He that feheth good things, geteth fa- uour: but he that
feheth euil, it shal come to him.

28 He that trusteth in his riches, shal fall: but the righteous shal storish as a leafe.

29 He that troubleth his owne house, shal inherite v winde, and the foole shalbe ser- uant to the wise in heart.

30 The siute of the righteous is as a tre of life, and he that winneth foules, is wise.

31 Beholde, the righteous shalbe recom- penfed in the earth: how much more the wicked and the sinner?

CHAP. XII.

1 HE that loueth instructio, loueth know- ledge: but he that hateth correction, is a foole.

2 A good man geteth fauoure of the Lord: but the man of wicked imaginacions wil he condemne.

3 A man can not be established by wicked- nes: but the roote of the righteous shal not be moued.

4 A verteous woman is the crowne of her houlband: but she that maketh him afha- med, is as corruption in his bones.

5 The thoughts of the iuste are right: but the counfels of the wicked are disceitful.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them.

7 God overthroweth the wicked, and they are not: but the house of a righteous shall stand.

8 A man shall be commended for his wisdom: but the forward of heart shall be despised.

9 He that is despised, and is his own servant, is better than he that boasteth himself and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding.

12 The wicked desireth the net of evils: but the roote of the righteous shall bring forth fruit.

13 The evil man is shared by the wickedness of his lips, but the just shall come out of adversity.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompense of a man's hands shall God give unto him.

15 The way of a fool is right in his own eyes: but he that heareth counsel, is wise.

16 A foole in a day shal be knowen by his angre:

p That proud- seth for v vfe of them that are in necesi- tie.

q The conno- men v spare their riches to the hunderance of their fama- lies, shalbe de- prined there- of miserably.

r For thogh v wicked he ri- che, yet are that but scie- nes to v godlie, v are the true possessers of v gilnes of God. f That m, bru- geth them to the knowled g of God. i Shal be re- nished in he desereth, as t Pet 4.18.

a They are so grounded to v fauourer God, that their rose shal prosper continually "Sir frog or pistol."

b As their co- scence is vpriht, so shal they be able to speake for them selues a- gainst their ac- cuers.

c The poore man that is ch- temned, & yet liueth of his owne trunsi. d Is merciful, even to the very head that doeth him ser- uce.

Chap. 18.19. rectif 20.20. "Or, defraue e Continually imagineth mes- nes how to do harme to o- thers. f Messing, their heart with in, which a vpriht, and doeth good to all.

g He standeth in his owne of eels, and con- demneth all others to re- ly & of him self.

9 That is, shal enter into true ble. d A dissembler that presheth
friendship, but is a praise con- mit. e The coisrey is blessed,
who re there is godlie men, & they oght to annoyce, when the
wicked a- se take away. "Or, perperous.

f Will not ma- ke light report of others.

g Where God gueth store of men of wilou- me, and coun- fel h
Whose con- nerisation he knoweth not i He v doeth not
without indigement, and consideration of the circumsti- ces
put him self in danger, on Chap 6.1. "Or, medy" h Is borne
good to him self, and to o- there "Or, neighbour.

1 Thogh they make never so manus friends, nor thinks the
shoes never so sore, yet they shal not else- pe. "Or, as of vnu-
nerly behaviour in They of lo- ke for nothing but Gods ven-
gence is leaning the, that giue like- tally, whome God blefeth.
o That is, the suggest "Sir, the fole of life, the fole be made for.

11 Thogh hand royne in had, the wicked shal not be
vnpunished: but the fede of the ri- ghteous shal escape.

12 As a jewel of golde in a swines sroute: so is a faire woman,
which lacketh discreet.

13 The desire of the righteous is onely good: but the hope of
the wicked is in- dignacion.

14 There is that scattereth, and is more increased: but he that spareth more than is right, surely cometh to pouertie.

15 The liberal persone shal haue plentie: and he that watereth, shal also haue rame.

*The rewards of trueth. Prouerbes.
Instruction of the wife 1924*

b Which are delet his af- setions.

Chap 14.5. a Which is the nothing more than to pro- verbe
orbeia to eagro

Chap 10.4.

b That is, nor des of ceter, or a chistal mude, which is declared
by his words, re- veyeth a ma, as a con. reus mude killeth him
I That is, nor- ne liberal in going in Although he ger much by
vula: his men men; it will be not 'pend it upon him self

a If he vfe his togue to Gods glute, and the profite of his
neighbour, God shall blef- fe him

b He ever de- fireth, but re- heth no peines to get able thing.

"His ways.

c For his po- re, he is not able to ef- cepe the thre- gings,
which fernal appre- fers via a gain him. a b he is, one the men

cisten- dent to have f premance, he will not give place to aus-
ther e That is, goods out glute f that is, w his own la- bour

angre: but be b that couereth shame, is wife.

17 He that speaketh trueth, wil shew righ- teousnes: but a falfe
witness wfeh disceit.

18 * There is that speaketh words like the prickings of a
fworde: but the tongue of wife men is health.

19 The lippe of trueth shalbe stable for eut: but a lying tongue
waneh incontinently.

20 Disceit is in the heart of them that ima- gine euil: but to the
counfeilers of peace shalbe joye.

21 There shal none inquite come to the lufte: but the wicked
are ful of euil.

22 The lying lippes are an abomination to the Lord: but they
that deale truely are his deliite.

23 A wife man conceileth knowledge: but f heart of the fooles
publisheth foolishnes.

24 * The hand of the diligent shal beate ruil: but the idle
shalbe vn an tribute.

25 Heaumes in the heart of ma doeth bring it downe: but a
good worder, joy ceth it.

26 The righteous is more excellent than his neighbour: but the way of the wicked wil disceiue them.

27 The disceitful man rofteeth not, that he is to take in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII.

A Wife sonne wil obey the instruction of his father: but a skorne wil heate no rebuke.

2 A man shal eat good things by the frute of his mouth: but the foule of the trespassers shal suffer violence.

3 He that kepeth his mouthe, kepeth his life: but he that openeth his lippes, destruction shalbe to him.

4 The fluggarde hunteth, but his foule hath nogut: but the foule of the diligent shal haue plentie.

5 A righteous man hateth lying wordes: but the wicked catch felander and shame.

6 Righteousnes preferueth the upright of "life": but wickednes overthroweth the sinner.

7 There is that maketh him self riche, and hathe nothing, or that maketh him self poore, hauing great riches.

8 A man wil give his riches for the rauome of his life: but the poore e ca not heare the reproche.

9 The light of the righteous reioyceh: but the candle of the wicked shalbe put out.

10 * Onely by pride d doeth man make contention: but with the wel aduised is wisdom.

11 The riches of vanitie shal diminish: but he that gathereth with f the hand, shal in-

crease them.

12 The hope that is disceired, is the fainting of the heart: but when the deliite cometh, it is as a tree of life.

13 He that dispufeiths the worde, he shalbe disctroied: but he that teareeth the comma- dement, he shal be rewarded.

14 The instruction of a wife man is as the wili spring of life, to turne away from the shares of death.

15 Good understanding maketh acceptable: but the way of the disobedient is hated.

16 Euerie wife man wil worke by knowled- ge: but a foole wil spread abroad follie.

17 * A wicked meffenger falletth h into euil: but a faithful
ambaffadour is preferua- tion.

18 Pouertie and shame is to him that refu- feth instructio but
he that regardeth con- triction, fhall be honored.

19 A deliite accofplified delieth the foule: but it is an
abominatio to fooles to depar- te from euil.

20 He that walketh with the wife, fhall e wife: but a
companion of foples fhallbe afflicted.

21 A filictio followeth finner: but vnto the righteous God wil
recompense good.

22 The good ma fhall give inheritance vn- to his child: ens
children: and the k riches of the finner is laied vp for the lufte.

23 Muche foode is in the field of the poor: but the field is
defstroyed without discretio.

24 * He v fpareth his rod, hareth his fome: but he that loueth
him, chafteneth him be- time.

25 The righteous eaterh to the contenta- tio of his mind: but
the bellie of the wic- ked fhall want.

CHAP. XIII.

1 A Wife woman a buyldeth her houfe: but the foolish
deltroicth it with her owne hands.

2 * He that walketh in his h righteousnes, feareth the Lord: but
he that is lewde in his wates, delpifth him.

3 In the mouth of the foolish is the rodde of pride: but the
lippes of the wife prefer- ue them.

4 Where none d oxen are, there the crib is empire: but muche
increafe cometh by the stringth of the ox.

5 A faithful witness wil not lye: but a falfe recorde wil speake
lies.

6 A fcorner e feketh wisdom, and findeth it not: but
knowledge is eafie to him that wil vnderftand.

7 Depart from the foolish man, when thou perceiueft not in
him the lippes of know- ledge.

8 The wisdom of the prudent is to vnder- ftand his way: but
the foolishnes of the fooles is difceit.

g Meaning, word of God, wherein he is admoulshed of his
durcie.

Chap 25.13. h Ringer ma ma nees menid ers borne to him felfe
and to others

1 As he is per taker of their wickegore &c beareth with their
vices, so shal be be po- mished alike as that are k Read Iob.
25.16 l God bleffeth the labour of the pootech ch stuneth their
goods, which are negligent, because thei thinke that him:
vnoogh. Chap. 25.13. ecile 30.1.

a That is, ta- keith pence to profite her fa- mille and to on that
which concentrath her durcie in her houfe

Ioh 12.4. b that is to vprighoner of heart and without lypocrisie

c His wroude tongue that cause him to be punshed d By the
ood is mens le- bour, and by f cribbe the her ne meaning,
without le- bour there is no profite e For f man- tenance of his
owne ambuifh and not for Gods glorie, as simon me- gue.

Yy.iii.

The feare of God.

Prouerbes. The wicked's sacrifice.

f. Doeth not know ye grie- nousness thereof nor Gods ind- gements against the same. g. As a man's conscience in writers of his owne grief: so another ca not feels the joye and conslover, which a man feelseth in him self. Chap. 10, 25.

h. He sheweth that the alio- remity vnto sin- ne semeth swe- te, but the end thereof is de- struction. i. He that for- saketh God, shal be punc- shed, and made wearis of his sones wherein he delited. "Eke, the mi of young matrons."

j. If this come not dearly to pass, we must consider that it is because of our Sonct, of let Gods working.

j. That is, the strength of a king handeth in manic peo- ple.

Re. 10, 25.

Chap. 10, 25.

m. For an em- che as that are condit there- by, and put to Sloane.

9 The foole maketh a moke f of sinne: but among the righteous there is fauour.

10 The heart knoweth the s bitternes of his foule, and the stranger shal not medle with his joye.

11 The house of y wicked shalbe destroyed: but the tabernacle of the righteous shal storifh.

12 "There is a way which seemeth right to a man: but the yffues thereof are the wayes of death.

13 Euen in laughing the heart is forowful, 14 and the end of that mirth is heauines.

14 The heart that declineth, 15 shalbe facie with his owne wayes: but a good man shal depart from him.

15 The foolish wil beleue euerie thing: but the prudent wil confider his strppes.

16 A wife man feareth, and departeth from euil: but a foole rageth, and is careles.

17 He that is haughty to angre, committeth folie, and a "bufie bodie is hated.

18 The foolish do inherite folie: but the prudent are crowned with knowledge.

19 The euil shal howe before the good, and the wicked k at the gates of the righte- ous.

20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.

21 The finner despiseth his neighbour: but he that hathe mercie on the poore, is bluffed.

22 Do not they erre that imagine euil? but to them that thinke
on good things, shalbe mercie, and trueeth.

23 In all labour there is abundance: but the talke of the lippes
bringeth onely want.

24 The crowne of the wise is their riches, & the folie of fooles
is foolishnes.

25 A faithful witnes denieth foules: but a disceuer speaketh
lies.

26 In y feare of y Lord is an assured strength, and his children
shal have hope.

27 The feare of the Lord is as a well spring of life, to auoide
the snares of death.

28 In the multitude of the l people is the honour of a King, and
for the want of people cometh the destruction of the prince.

29 He that is slowe to wrath, is of great wisdom: but he that
is of an haughty minde, exalteth folie.

30 A sound heart is the life of the flesh: but enuie is the rotting
of the bones.

31 "He that oppresseth the poore, reproueth him that made him:
but he honoureth him that hathe mercie on the poore.

32 The wicked ſhalbe caſt away for his malice: but the righteous hath hope in his death.

33 Wiſdome reſteth in the heart of him that hath understanding, and is known in the middes of fooles.

34 I uſtice exalteth a nation, 'but ſinne is a ſhame to the people.

35 The pleaſure of a King is in a wife ſer- uâti: but his wrath ſhalbe toward him that is lewde.

CHAP. XV.

1 A "Soft anſwer putteth away wrath: Chap. 25, 25. but grievous word deſtitute vp angre.

2 The tongue of the wife vſteth knowled- ge aright: but the mouth of fooles b ba- bleth out fooliſhnes.

3 The eyes of the Lord in euerie place beholde the euil and the good.

4 A whoſome tongue is as a tre of life: but the frowardnes thereof is the breaking of the minde.

5 A foole deſpiſeth his fathers inſtruſtio: but he that regardeth correctio, is prudēt.

6 The houſe of the righteous hath muche treaſure: but in the returnes of the wic- ked is a trouble.

7 The lippes of the wife do fspread abroad knowledge: but the heart of the foolish doeth not fo.

8 The b facrifice of the wicked is abomina- tion to the Lord: but the prater of y righ- teous is acceptable vnto him.

9 The way of the wicked is an abomina- cion vnto the Lord: but he loueth him y followeth righteousnes.

10 Inftruftio is euil to him that e forfaketh the way, & he y hateth correctio, fhall dye.

11 "Hel & deftruction are before the Lord: how much more the hearts of the fonnes of men?"

12 A fcorner loueth not him that rebuketh him, nether wil he go vnto the wife.

13 "A joyful heart maketh a chereful coun- tenance: but by the forow of the heart the munde is heauie.

14 The heart of him that hathe vnderftan- ding, feketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All y daies of the afflicted are euil: but a good "confcience is a continual feaft.

16 "Better is a little with y feare of the Lord, the great treafure and trouble therewith."

17 Better is a dinner of grene herbes where loue is, then a
ftalled oxe and hatred the- rewith.

18 "An angrie man ftirreth vp ftife: but he that is flowe to
wrath, appeafeth ftife.

19 The way of a flouthful man is as an hed- ge of eftornes: but
the way of y righteous is plaine.

20 "A wife fonne reiocyeth the father: but a foolish man
delpifeth his mother.

21 Foolishnes is joye to him that is defti- tute of vnderftanding:
but a man of vne- derftanding walketh vp rightly.

22 Without counfel thoughtes come to nought: but i in the
multitude of counfel- lers there is ftedefaftnes.

a For though that have mu- che, yet it is ful of trouble & care.

b That thing is abominable before God, & the wicked thinks to
be moneercelife, and whereby that thanks moke to be ac-
cepted

c He: but fwar neth from the worde of God, can not abide to be
admon- tified.

d There is mo- thing fo depe, or fecret that can be hid ft the
eyes of God, much lef- le met thoughtes Chap. 12, 25.

"He hope. Pfal. 27, 28.

Chap. 12, 25.

e That is, he euer stadeth fo me let or day, and dare not go forward. Chap. 10, 25.

f Read Chap. 11, 14.

9 A

Mans waies.

Prouerbes. Pride hathe a fall.

g If we wil y our oalke be clofcomble, we mufe waies for time and faafon.

23 A ioye cometh to a man by the anfwer of his mouth: and how good is a worde s in due feafon?

24 The waie of life is on high to the prudét, to auorde from hel beneth.

25 The Lord wil defstroy the houfe of the proude men: but he wil ftablifh the borders of the widowe.

h That is, hol. fome and profi table to the heaters.

i That diffrech him felf to be admonifhed by Gods worde, & bringeth life: and fo amen-deth

k Meanig, that God exalteth none, but them that are truely humbled

Chap.XVI. a He derideth y prefampiti of man, who dare attribute to him felf a-nis thung, as to prepare his heart or fuchhe like, fering that he is not able to fpeake a worde, except God gue it hi. b He theweth her, by, that man furetheth him felf in his doings: callig that verne & God termeth vice.

*26.10e.

c So that the inflice of God thalappare to his glorie, euf in the deftri- tion of the wicked.

Chap.11,25. d Their vp- right and re- poning life thal be a touf that their fin- ors are forgi- uen.

Chap.15,16. gal.37,18. e He theweth the folie ofud & thunleth y his waies are in his owne hand: & yet it not able to re-mouse one fore except God gi ne force.

Chap.11,5. f If they be true and mike, they are Gods worke & he defileth the-tem, but other wife if they be falfe, they are the worke of the denil, and to their conde nation that vfe them.

g They are ap pointed by God to rule ac curding to c-quire and in-Atte.

26 The thoghts of the wicked are abominatió to the Lord: but the pure haue h plea-fant wordes.

27 He y is g redie of gaine, troubleth his ow-ne houfe: but he y hateth grfees, fhal liue.

28 The heart of the righteous studieth to answer: but y wicked mans mouth babbleth evil things.

29 The Lord is farre of from the wicked: but he heareth the praise of y righteous.

30 The light of y eyes reioyceth the heart, & a good name maketh the bonis fat.

31 The eare that hearkeneth to the correction of life, shal lodge among the wise.

32 He that refuseth instruction, despiseth his owne foule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instructio of wisdom: & before honour goeth humilitie. CHAP. XVI.

1 The preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleanse in his owne eyes: but the Lord pordereth y spirits. "Comit thy workes vnto the Lord, & thy thoughts shal be directed.

4 The Lord hath made all things for his owne sake: yea, eue the wicked for the day of evil.

7 All that are proude in heart, are an abomination to the Lord: though hand ioyne in hand, he shal not be unpunished.

6 By mercie and trueth iniquitie fhalbe forgiue, and by the feare of the Lord they departe from euil.

7 When the waies of a man pleafe y Lord, he wil make alfo his enemies at peace with him.

- Better is a litle with righteousnes, then great reuenues without equitie.

9 The heart of ma putpofeth his way: but the Lord doeth direct his steppes.

10 A diuine fentence fhalbe in the lippes of the King: his mouth fhal not transgresse in iudgement.

11 "A true weight and balance are of the Lord: all the weights of the bagge are his f worke.

12 It is an abomination to Kings to commit wickednes: for the throne is ftablifhed s by iuftice.

13 Righteous lippes are the delite of Kigs, and the King loueth him that fpeaketh right things.

14 The wrath of a King is at h meffengers of death: but a wife man wil pacifie it.

15 In the light of the Kings countenance: life: and his fauour is as a cloude of the latter raine.

16 "How much better is it to get wisdom then gold: and to get understanding, is more to be desired then silver.

17 The path of the righteous is to decline from evil, & he keepeth his soul, that keepeth his way.

18 Pride go: thou before destruction, and a high manner before the fall.

19 Better it is to be of humble mind with the lowly, then to divide the spoils with the proud.

20 He that is wise in his doings, shall find good: and he that trusteth in the Lord, he is blessed.

21 The wife in heart shall be called prudent: & keep the fruitfulness of the lips shall increase her doctrine.

22 Understanding is a well spring of life unto them that have it: and the instruction of fools is folly.

23 The heart of the wife guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire words are at an honest comb, fruitfulness to the soul, & health to the bones.

25 "There is a way that seemeth right unto man: but the issue thereof are the ways of death.

26 The perfone that trauaileth, trauaileth for him felf: for his mouth "craueeth it of him.

27 A wicked man diggeth vp euil, and in his lippes is like b burning fyre.

28 A froward perfone foweth ftrife: and a tale teller maketh diuifion among prin-ces.

29 A wicked man difceiueth his neighbour, and leadeth him nto the way that is not good.

30 "He fhuetteh his eyes to deuife wicked-nes: he moueth his lippes, & bringeth euil to paffe.

31 Age is a crowne of glorie, when it is founde in the way of c righteousnes.

32 He that is flowe vnto angre, is better the the mightie man: and he that ruleth his owne minde, ubetter then he that winneth a citie.

33 The lot is caft into the lappe: but the whole difpofition thereof is t of the Lord. CHAP. XVII.

1 B Etter is a drye morfel, if peace be with it, then an houfe ful of a facrifices with ftrife.

2 "A difcrete feruant fhall haue rule ouer a lewde fonne, and he fhall deuide the h cri-tage among the brethren.

h That is, he fudelt, o: ma me o: an: a to execute his wath.

1 Which is mo fi; cfofcrable to the drye ground, Det, 5:14.
Chap.2,10.

k The fette worte's, cfo- fol: ton, & co- me fure of a godli,
heart. I hake the & the wicked teache orners, or els it is fo- lic
to teache them that are malicious.

Chap.14,10.

"Eir. foweth vp m him.

m For he cfof moth him felf and others.

n With his whol: note- noir or hion- rich to bring his wickdoms
to paffe.

o That isvehf it is toyhed & v:rice orels the clect that y wicked
are, the more they are to be ab- horred.

p So that the re is nothing y eg: it to be ac- tribits to fer- rine
for all things are de- winnified in y counif of God which fhall
come to paffe.

Chap. 2:11 a o For where as were mone fa crifices, there were
mone portion given to the people, where with they feafed.

Eccle.10,30. b That is, fhall he made gouer none oue the
children.

Yy.iii.

True friendi hip.

Prouerbes. The refuge of the god. 1/1224

3 As ii y fining pot for siluer, & the forna- ce for golde, so the
Lord tryeth y hearts. 4 The wicked giueth hede to false lippes,
& a lyer hearkeneth to the naughtie con- gue.

Chap. 24. 31. 5 *He that mocketh the poore, reprocheth him,
that made him: and he that reioyceeth at destruction, shal not
be vnpunished.

6 Childrens children are the crowne of y elders: and the glorie
of the children are their fathers.

7 "Hie talke becometh not a foole, muche leffe a lying talke a
prince.

8 A rewarde it as a stone pleafant in the eyes of the that haue
it: is prospereth, whe- ther focuer it c turneth.

e The reward hathe great for ce to gaine y heareth of men. d
He that ad- moutheth the prince of his laute, maketh him his
ene- me.

9 He that couereth a transgression, feketh loue: but he that
repeateth a matter, fepa- rateth the d prince.

e By the mef- fenger is met fuchie menses, as God wfeth to
peniith the rebelles. f Whereby he meaneth the wicked in his
rage, who ha- she no faste of God. Rom. 22. 17. 1. Ibid. 3. 15.
2. Pet. 3. 9. Isa. 5. 23. chap. 24. 26.

10 A reprove entreth more into him that hathe vnderstanding,
then an hundreth stripes into a foole.

11 A fedicious persone feketh onely euil, & a cruel c
messenger shal be fent against him.

12 It is better for a ma to mete a beare rob- bed of her whelpes,
then f a foole in his folie.

13 *He that rewardeth euil for good, euil shal not departe from
his houfe.

14 The beginning of strife is as one that openeth the waters:
therefore or the con- tention be medled with, leaue of.

15 *He that iustiseth the wicked, and he y condemnneth the
iust, euen their bothe are abomination to the Lord.

16 Wherefore is there a sprice in the hand of the foole to get
wisdom, and he hathe none heart?

17 A friend loueth at all times: and h a bro- ther is borne for
adue: frie.

18 A man destitute of vnderstanding i tou- cheth the hand, and becometh suretie for his neighbour.

19 He loueth träfgresio, that loueth strife: and he that exalteth his k gate, feketh de- struction.

20 The frowarde heart findeth no good: and he that hathe a naugheie tongue, shal fall into euil.

21 He that begetteth a foole, getteth him self forowe, and the father of a foole can haue no ioye.

8 What anal. leth is the wic hed to be re- che, sing he fetteth not his mude to wis- dome? h So that he is more then a friend, even a brother y he peth in time of aduerfere. i Read Chap. 6.1 & kifeeth up hi f if ab oar his degre.

22 *A ioyesul heart causeth good health: but a forowful minde dryeth the bones.

23 A wicked man taketh a gift out of the l bofome to wreft the waies of iudge- ment.

24 *Wisfome is in the face of him that hathe vnderstanding: but the eyes of a foole are in the m cornets of the worlde.

25 A foolish fonne is a grief vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemn the iuste, nor that the
princes shulde fante fo- che n for equitie.

27 He that hathe knowledge, spareth his wordes, and a man of
vnderstanding is of an excellent spirit.

28 Euen a foole (when he holdeth his pea- ce) is counted wise,
and he that stoppeth his lippes, prudent.

CHAP. XVIII.

1 For the desire thereof he wil a feparate him self to sike it, &
occupie him self in all wisdom.

2 A foole hathe no delite in vnderstan- ding: but that his heart
may be b discou- ced.

3 When the wicked commeth, then com- meth c contempt, and
with the vile man reproche.

4 The wordes of a mans mouth are like de- pe d waters, & the
well spring of wisdom is like a flowing truer.

5 It is not good to c accept the persone of the wicked, to cause
the righteous to fall in iudgement.

6 A fooles lippes come with strife, and his mouth calleth for
stripes.

7 A fooles mouth is his owne destruction, and his lippes are a snare for his foule.

8 The wordes of a tale bearer are as flatte- rings, and the go downe into the bowels of the bellie.

9 He also that is slouthful in his worke, is euen the brother of him that is a great waiter.

10 The Name of the Lord is a strong towre: the righteous runneth s vnto it, and is ex- alted.

11 *The riche mans riches are his strong ci- tie: and as an his wall in his imagina- tion.

12 *Before destruction the heart of a man is lautie, and before glorie gothi lowli- nes.

13 *He that answereth a matter before he heare it, it is folie and shame vnto him.

14 The spirit of a man wil sustine his in- firmitie: but h a wounded spirit, who can beare it?

15 A wife heart getteth knowledge, and the eare of the wife fekeeth learning.

16 A mans gift i enlargeth him, and lea- deth him before great men.

17 k He that is first in his owne cause, is iust, then cometh his neighbour, and maketh inquirie of him.

18 The lot i causeth contentions to cease, & m maketh a particion among the migh- tie.

19 A brother offended is harder to winne then a strong citie, & their contentions are like the b barre of a palace.

20 With the frute of a mans mouthe shal he.

n For thele wel doing.

a He y loueh wisfome, wil feparate him self from all imped- mone, and gne him self wholly to sike it.

b That is, that he may talke is concenity of what occur co meth to mude. c Meaning, in- che one as ch- temouth all o- thers.

d Which can neuer be dra- wne spire, but bring euer pro- fice.

e That is, to favour him & stoppeth him.

f Toes are fo- ne beleued & more moft de- pely.

g He Shewerb what is the re- fuge of y god- lie against all troubles.

Chap. 10. 13. Chap. 10. 18. Eccl. 11. 8.

h The mude can wel beure the infirmitie of the bodie, but when the spire is won- de, in is a thig mofte hard to sustine.

i Getteth him liberne to spea he, & favour of them that are
mofte in esti- mation.

k He that spea keth first, is heft heard of y wicked iudge, but
when his adnerfere in quireth not y matter, it sur- nesh to his
shame.

l If a contro- nerfie can not otherwise be desided, is re- beft to
call for me to know whofe y shing shalbe.

m Appenfeth their contro- nerfie, & are to foure that cannot
asher- wife be pac- ted.

n Which for y strength the- reof wil not bowe nor yeh- de.
his.

Death & life in the tongue. Prouerbes. None is cleane. 275
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a By the vfog of the tongue wel or evil, conceb the fruity
thereof either good or bad p He that is suyed with a verruous
wound in ma- riage, is blef. fed of y Lord, as Chap 19,14 q
That is, othe times foche are foid is are more is adie to do
pleafure the he y is more boodely by due sue

Chap. 28,6.

Deu. 19 19. dan. 13,60.

a To have co- for: of them

b He that is upright in inc- gemeth, findeth fauour of God

c The five vfe of things, are not to be per- mitted to him that
can not vfe them a- right d That is, to co- ner it by cha- rine
and to do therm as mate mofte ferne to Gods glorie. Chap
20,2. Chap 17,21. Chap 21,9. a As rame y droppeth and roneth
the houfe Chap. 18,22.

his beiy be fatified & with the inceaf of his lippes fhall he be
filled.

21 Death and life are in the power of the tongue, and they that
o loue it, fhall eat the fruity thereof.

22 He that findeth a p wife, findeth a good thing, and receiueh
fauour of the Lord.

23 The poore fpeaketh with prayers: but the riche anfwereth
roughly.

24 A man that haibe frieds, oght to fhew him felf friendly: for
a friend is nerer s then a brother.

CHAP. XIX.

B Etter is y poore that walketh in his vprightnes, then he that
abufeth his lippes, and is a foole.

2 For without knowledge the minde is not good, and he that
hafteth with his fete, fin- neth.

3 The fooliftnes of a man peruerteth his way, & his heait
freateth againft y Lord.

4 Riches gathen manie friends: but the poo- re is feparated
from his neighbour.

5 A falfe witnes fhall not be vnpunifhed: & he that fpeaketh
lies, fhall not efcape.

6 Manie reuerence the face of the prince, & euerie man is
friend to him that giueth giftes.

7 All y brethren of the poore do hate him: how much more
wil his friends di parte farre from him: hogh he be infant a
with wordes, yet they wil not.

8 He y poffelfeth vnderftanding, b loueth his owne foule, &
kepeth wifdome to finde goodnes.

9 A falfe witnes fhall not be vnpunifhed: & he that fpeaketh
lyes, fhall perifh.

10 c Pleaftue is not comelie for a foole, & muche leffe for a
feruaf to haue rule ouer princes.

11 The difcrtion of a man differreth his angre: and his glorie is
d to paffe by an of- fence.

12 *The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the graffe.

13 * A foolifh fonne is the calamitie of his father, * and the contentions of a wife are like a continual * dropping.

14 Houfe and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.

15 Slouthfulnes caufeth to fall a flepe, and a difceitful pet fone fhall be affamished.

16 He that kepeth the commandement, keepeth his owne foule: but he that defpifeth his waies, fhall dye.

17 He that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giue.

18 Chasten thy fonne while there is hope, and let not thy foule spare for his murmuring.

19 A man of much anger fhall fuffer punishment: & though thou deliver him, yet will his anger come againe.

20 Heare counfel, and receiue inftruction, that thou maieft be wife in thy latter end.

21 Many deuices are in a mans heart: but the counfel of the Lord fhall stand.

22 That that is to be defried of a man, is his h goodnes, and a poore man is better then a lyer.

23 The feare of the Lord leadeth to life: and he that is filled there with, fhall continue, & fhall not be vifited with cuil.

24 * The flouthful hideth his hand in his bofome, and wil not put it to his mouth a- gaine.

25 * Smite a fcorner, and the foolifh wil beware: and reprove the prudent, and he wil vnderftand knowledge.

26 He that deftroyeth his father, or chafeh away his mother, is a lewde and fhameful childe.

27 My fonne, heare no more the infructio, that caufeh to erte from the wordes of knowledge.

28 A wicked witnes mocketh at iudgemét, and the mouth of the wicked b fwalloeth vp iniquitie.

29 But iudgeméts are prepared for the fcor- nets, & ftripes for the backe of the fooles.

CHAP. XX.

1 W Ine a u a mocker & ftrong drin- ke is raging: & whofoeuer is de- ceiued thereby, is not wife.

2 * The feare of the King is like the roa- rig of a lyon: he that prouoketh him vnto angre, b finneth againft his owne foule.

3 It is a mans honour to ceafe from ftrife: but eueie foole wil be meddling.

4 The flouthful wil not plowe, becaufe of winter: therefore fhall he begge in fommer, but haue nothing.

5 The counfel in the heart of c man is like depe waters: but a man that hathe vnder- ftanding, wil drawe it out.

6 Manie men wil boaft, eueie one of his owne goodnes: but who can finde a faith- ful man?

7 He that walketh in his integriitie, is iufte: & bleffed fhall his children be after him.

8 A King that fiteth in the throne of iud- gement, d chafeh away all euil w his eyes.

9 * Who can fay, I haue made mine heart cleane, I am cleane from finne?

10 Diuers "weightes, and diuers meafures, bothe a thefe are euen abominacion vnto the Lord.

11 A childe alfo is knowen by his doing, whether his worke be pure and right.

12 The Lord hathe made bothe thefe, euen the eare to heare,
and the eye to fe.

13 Loue not flepe, left thou come vnto po- uertie: open thune
eyes, and thou fhalt be

f Thogh for a time he gme place to coun- fel, yet fone after wil
he gme place to his raging af- fection: g Mans drunce fhall not
haue fucce, except God gouerne is, a hoik pu- pofe is vchan
grable. h That is, fhall he he houfe: for the poore man that is
hoofhat to be eftemed abone y ire he which is not verteous
Chap 26,13. Chap 21,12. i That is, the fimple and ig- ourant
men leame, when thei fe the wie keo punifhed.

k Taketh a pleafure and fellee therem, at gluttons & drunkardes
in deficate meats and drunke.

a By wine he to is mere him that is gmen to wine, and fo by
ftrig drin- ke Chap. 19,12.

b Pomeeth his life in danger.

c It is hard to finde out: for it is as depe waters, who- fe
bofome can not be found: yes the wife mil wil knowe a man
other by his wordes or manets.

d Where righ teous: indge- ment is excei- ted, there fume ce
ifeth and vire dare not appare

1 King 8,46 a chro 6,46. decle 7,21. 1 fthn: 1,8. 2 like fume
and fume, ephah & ephah a Read Chap. 16,12.

Z2.1a

The craft of byers.

Prouerbes. No counsel against God 1224

fatisfied with bread.

14 It is naught, it is naught, faith the byer: but when he is gone
a parte, he boasteth.

15 There is gold, and a multitude of precious stones: but the
hypes of knowledge are a precious jewel.

Chap. 27, 13. f Teache him wit, that he wish not him fall
rubbly in- no danger.

Chap. 11, 13. Eard 11, 17. least 20, 9.

mat 11, 6. Deaf. 22, 31. chap 17, 13.

or 24, 29. vanil 11, 17.

a thuff. 1, 11. a pat. 1, 9.

Chap. 11, 3. & vnef. 10.

Loren. 10, 23. g That is, to apples it, or ta- ke it to his owne
viz. which was ap- poised to God, and the inquire how this

man be enugged frb the fume h Which was a kind of pa-
nishment then vied

1 The words of God giveth life vnto man, and cauleth vnto is
& crye the ferces of our darke hearts. Ebr 4, 12.

Chap 29, 14. k Sharpe pu- nishment, y perceb cuen the inward
parties, as preti- cable for the wicked, to bring them to
appudement Chap XXI.

a Thogh King: feine to hannall chings as commande- ment, yet
are that not able to bring their quite purpofies to paffe and
otherwise the God he the ap- poised: much laffe are the in-
ferious ible.

Chap 16, 4. Muth 6, 8. Or, adowing. h That is, the thing
where- by he is gui- ded, & which he bringeth forthe as the
fence, or his words

c He that go- eth rubbly a- bogt his huf- nes and wish not
counfel Chap. 13, 11.

16 * Take his f garment, that is furetie for a stranger, and a
pledge of him for the stranger.

17 The bread of deceit is fweete to a man: but afterwards his
mouth fhalbe filled with grauel.

18 Establish the floghts by counfel: and by counfel make
warre.

19 He that goeth about as a flanderer, discerneth flatterers:
therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be
put out in obscure darkness.

21 An heritage is hastily gotten at the beginning, but the end
thereof shall not be blessed.

22 Say not thou, * I will recompense evil: but wait upon the
Lord, and he shall save thee.

23 * Divers weights are an abomination unto the Lord, and
false balances are not good.

24 * The steps of man are ruled by the Lord: how can a man
then understand his own way?

25 It is a destruction for a man to a devotee that which is
sanctified, and after the vows to inquire.

26 A wife King scattereth the wicked, and causeth the king to turn over them.

27 The light of the Lord is the breath of man, and scorseth all
the bowels of the belly.

28 * Mercy and truth preferreth the King: for his throne shall be
established with mercy.

29 The beauste of yong me n their ftregth, and the glorie of the aged is the graye head.

30 b The blewenes of the wounde ferueth to purge the euil, and the stripes within the bowels of the bellie.

CHAP. XXI.

1 The a Kings heart is in the hand of the Lord, as the riuers of waters: the tur- neth it whetherfocuer it pleafeth him.

2 Euerie way of a man is right in his owne eyer: but the Lord pindereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord: then facrifice.

4 A hautie loke, and a proude heart, which is the b light of the wicked, is finne.

5 The floghts of the difigent do furely bring abundance: but whofftouer is haftie, cometh furely to pouerite.

6 * The gathering of measures by a difacit- ful tongue is vanitie toffed to and fro of

them that feke death.

7 The d robberie of the wicked fhall def- troye them: for thei haue refused to execu- te iudgement.

8 The way of fome is peruerted and stran- ge: but of the pure man, his worke is right.

9 * It is better to dwell in a cornthro of y hou- fe toppre, then with a contentious woman in a wide houle.

10 The foule of the wicked witheth euil: and his neighbour hathe no fauour in his eyes.

11 * When the fcornet is punifhed, the foo- lift is wife: and when one inffructeth the wife, he wil receiue knowledge.

12 The righteous f teacheth the houle of the wicked: but God ouerthroweth the wic- ked for their euil.

13 He that ftoppeh his eare at the crying of the poore, he fhall alfo crye and not be heard.

14 A g gift in fecret pacifieth angre, and a gift in the bofome great wrath.

15 It is ioye to the iuft to do iudgement: but deftruction fhall be to the workers of in- iquitie.

16 A man that wandereth out of the way of wifolome, fhall remaine in the congregacio of the dead.

17 He that loueth pafstime, fhall be a poore man: & he that loueth wine & oyle, fhall not be riche.

18 The b wicked fhalbe a ranfome for the iuft, and the
trafgreffour for the righteous.

19 * It is better to dwell in the wilderness, then with a
contentious & angre womá.

20 In y houfe of the wife is a pleafant trea- fute and oyle: but a
foolift man deuou- reth it.

21 He that followeth after righteoufnes & mercie, fhall finde
life, righteoufnes, and glorie.

22 A b wife man goeth vp into the citie of the mightie, and
cafteth downe y ftrength of the confidence thereof.

23 He that kepeth his mouth and his tógue, kepeth his foale
from afflictions.

24 Proude, hautie & fcorneftul is his name that worketh in his
arrogancie wrath.

25 The defire of the flouthful f flaieth him: for his hands refufe
to worke.

26 He coureeth greedely, but the righteous gineeth, and fpareth
not.

27 The c facrifice of the wicked is an abo- minacio: how
much more when he bring- eth it with a wicked minde?

28 * A falſe wimes ſhal periff: but he that heareth, m ſpeaketh continually.

29 A wicked man hardeneth his face: but the iuſte, he wil dit: & his way.

30 There is no wifolome, nether vnderſtan- ding, nor counſel againſt the Lord.

31 The horſe is prepared againſt the daie

a life meſneeth this chiefly of indges and proues which leaſe that vo- cation where- vnto God hath called them, & powle their fubioets to maimeſne their loſes.

Chap 19, 13. & 21, 24. Or, 2, a grea fumile

e Read Chap. 19, 24.

f Thogh the godlie admo- niſh the hoohe by wurdſ & example of li- fo, yet the wic- ked wil out a- ment, til God deftrute them.

g To do a plea- ſure to the an- gre man paciſ- fieth him.

h God ſhal em ſe that to fall on their owne heads, if they tneffed again the iuſt, by de- bearing the ruſte and put- ting the wic- ked in their places

Eccl 21, 23. i Meaning, a- bundance of all things.

k Wifolome ouertemeth ftregth fcon- fidece inwoul- delin
things.

l He thioleth to list by with ing and defirig all chingf, but wil
take no peine to get oght

Chap 11, 8. if 4, 11.

eccl 14, 21. Chap. 20, 2.

m He mufe boldely to fi- fie the trueth that he hathe liard.

Good education.

Prouerbes. Byetrueth.

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of battel, but faluacion u of the Lord.

CHAP. XXII.

Eccles 7,2. Which co- neith by wel doing

Chap 29,13 b. I am to- ther, and have made the one or the
other Chap 27,12. c. That is, the punishment, is in prepared for
the week. I be forth to God for because

d. Bring him up seriously, who he is 1,0 com. none.

e. His autor- ise, which by he was appri- ficate, in it he taken
from him

Eccles 31,28. f. He is it is marital, and liberal. g. He sheweth that praises shall of, their fate, warrior, words conceive or is good, and their tale, w- se and goals. h. For her the long knowledge i. He cendeth the sea, in her same country, he, but, they would not do their centre b. So God pu- nitheth one time by ano- ther, when he fulforth the wicked to fall into the acqu' monice of an harlot j. He is natu- rally gone, un- se it.

in the sheweth what the end of wisdom is to wit, to di- rect us to the Lord a. That is, sin- dine times.

"He is the ga- re Chap 23,21. e. Have not to do with him y is not able to rule his affi- dence for he wolds him that by his end conserfation

A *good name is to be chof'n above great riches, and a loving favour is above filuer and above golde.

- The 1iche and poore l. mere together: the Lord n the maker of th'm all.

A prud'n man feeth the plague, and hideth him feif; but the foolish go on ftill, and are punfhed.

The rewards of humilitie, & the feare of God n riches, and glorie, and life.

Thonnes and fnares are in the way of the frowarde. but he that regardeth his foue, wil depa te fare from them.

Teache a childe d in the trade of his way, and when he is olde,
he fhall not de- pa te from it.

The riche ruleth y poore, and y boi ower n feruant to the man
that lendeth.

He that foweth iniquitie, fhall reape affli- ction, & the rodde of
his angre fhall faile.

He that hathe a good eye, he fhall be blef- fed: for he giueth of
his bread vnto y pore.

Caft out the fcorner, and ftrife fhall go out fo contention and
reproche fhall ceafe.

He that louth purenes of heart for the grice of his lips, the King
fhalle his fried.

The eyes of the Lord h preferue know- ledge: but he ouen
throweth the wordes of the tranfgresour.

The flouthful man faith, A h on n with- out, I fhall be flain: in
the thrice.

The mouth of ftrange wome n as a depe pit, he with whome y
Lord is angie, e fhall fail therein.

Foolishnes is bounde l in the heart of a childe: but the rodde of
correction fhall drue it away from him.

He that oppresfeth the poore to increa- fe him felf, & giueth
vnto the liche, fhall fu- rely come to poertie.

In line thine care, & heare y wordes of the wife, and applie
thine heart vnto my knowledge.

For it fhall be pleafant, if thou kepe them in thy bellie, & if they
be directed together in thy lipper.

That thy confidece may be in m y Lord, I haue fhewed thee
this day: thou therefo- re take bede.

Haue not I writ' vnto thee n thre times in counsels and
knowledge,

That I might fhewe thee the affurance of the wordes of trueth to
answe: the wordes of trueth to them that fend to thee

Robbe not y poore, becaufe he is poore, nether opprefe y
afflicted "in iudgement.

For the Lord wil defende their caufe, & fpoile the foule of
thofe that fpoile them.

Make o no friedefup with an angre ma, nether go with the
furious man,

Left thou learne his wayes, and receiue
defruccion to thy foule.

Be not thou of them that t touche y had, nor among the that are
fuitie for debts.

If thou haft nothing to paye, why cruft thou ye he fluild take
thy bed fröwder thee

Thou fhalt not *remoue the anc'ët boü- des which thy fathers
haue made.

Thou feeft that a diligent ma in his bu- fines ftandeth before
Kings, and ftandeth not before the bafe forte.

CHAP. XXIII.

W Hen thou fitteft to eat with a ru- ler, e confider diligently
what is before thee,

And put the knife to thy throte, if thou be a man giuon to the
appetite.

Be not defirous of his deintie meats: for it is a difcenuable
meat.

Tiaual not to muche to be riche: but cea- fe from thy w
widome.

Wilt thou caft thine eyes vpon it, which is nothing: for riches
taketh her to her win- ges, as an egle, and fitech into the
heauen.

Eat y not the bread of him that hathe an euil eye, nther defie
his deintie meats.

For as fnogh he thoght it in his heart, fo wil he fay vnto thee,
Eat and drinke: but his heart is not with thee.

Thou fhalt vomit thy morfels that thou haft eaten, and thou
fhalt loft thy fwett wordes.

Speake not in the eares of a foolet for he wil defpife the
widome of thy wordes.

Remoue not the ancient boundes, and cnre not into the fields
of the fatherles.

For he that redemeth the, is mightie: he wil definde their caufe
againft thee.

Applie thine heart to influction, & thi- ne eares to the wordes
of knowledge.

Withholde not correctio fro the chil- dent thou fmite him with
the rod, he fhall not dye.

Thou fhalt fmite him with the rodde, and fhalt deluer his foule
from s hel.

My fonne, if thine heart be wife, mine heart fhall reioyce and I
also.

And my reines fhal reioyce, when thy lippes fpeake rigldeous things.

Let not thine heart be enuiou againft finners, but his be in the feare of the Lord continually.

For furely there is an end, h and thy ho- pe fhal not be cut of.

O thou my fonne, heare, and be wife, & guide thine heart in the way.

Kepe not companie with "dronkards" now with "gluttons".

For y drökard & y glutton fhalbe poore, & the fleper fhalbe clothed with ragges.

Obey thy father that hathe begoté thee, & depife not thy rother whe the is olde.

Bye k the trueth, but fel it not, likewife wil dome, and infruction, and vndeptading.

Zz.11.

Which re- ity put the fichs in dan- ger for cther- ch Chap 6,2

Deut 27,17. chap 23,10.

a. Eat with fo- brie b. Btide thine appetite, as it were by farce and fushone c. For oft times the it be, whi- the bid their

enferious to the it to be, it is not for the loue the y ho- are the
it, but for it is to own fette purpo- fe

d. Beftwe not the gifeet the God feth, gl- ute thre, go gut defie
re- ches

e. The it, co- ne out, as con- tratie a good eye is twf for liberal,
as Chap 23,9

f. He wil not ceaf: til he ha the done thee fome h rme, it his
futezing rodes fhal cure to no y c

Deut 27,17. chap 22,18 Chap 22,23.

Chap 13,24. cf 19,26. ecl. 30,1.

g. That is, from w ftrudion

Tfal 37,1. ch p 4,10

h. The profpe- rtic of l. wic- keu fhal i on coat nore in the
obser- ution of God chowdendes "for w'm, be- hire "for deuen-
ces of ftrsh.

kpare no ebe for "not" "of the "of the

Dronkemes.

Prouerbes.

Enuientot the wicked 4/1224

24 The father of the righteous shall greatly reioyce, & I eshat
begeteth a wise childe, shal haue joye of him. 25 Thy father
and thy mother shalbe glad, and the that hare thee, shal
reioyce. 26 My sonne, giue me thine heart, and let thine eyes
detain in my wayes. 27 *For a whoreus via depe ditche, & a
stra- ge woman qua nat-w pit.* 28 Also the llethim waite as for
a pray, and the increaseth the transgressors a- mong men. 29
To whome is wo to whome is forowe to whome is strife to
whome is murmu- ring to whome are woundes without cau- se
to whome is the rednes of the eyes 30 Even to them that tarie
long at the wine, to them that go, and feke mixt wine. 31 Loke
not thou vpon the wine, when it is red, & when it sheweth his
colour in the cuppe, or goeth downe pleasantly. 32 In the end
thereof it wil bite like a ser- pent, and hurt like a cockatrice. 33
Thine eyes shal loke vpo strage wome, and thine heart shal
speake lewde things. 34 And thou shalt be as one that slepeth
in the middles of the yea, and as he that sle- peth in the top of
the matt.: 35 They haue striken me, shalt thou say, but I was
not sicke: they haue beaten me, but I knewe not, when I
awoke: therefore wil I seke it yet shil. CHAP. XXIII. 36 Be not
thou enuiou against euil men, nether desire to be with them. 37
For their heart imagineth destructor, and their lipper speake
mischief. 38 Through wisdom is an houfe buylded, and with
understanding it is established. 39 And by knowledge shal the
chambers be filled with all precious, & pleasant riches. 40 A
wise man is strong: for a man of vnder- standing encreaseth

his strength. 41 *For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsel, is health. 42 Wisdome is hie to a foole: therefore he can not open his mouth in the gate. 43 He that imagineth to do euil, men shall call him an author of wickednes. 44 The wicked thought of a foole is sinne, and the scornier is an abomination vnto man. 45 If thou be faint in the day of aduersitie, thy strength is small. 46 Deliuer them that are drawn to death: and wilt thou not preferre them that are led to be slaine? 47 If thou say, Beholde, we knewe not of it: he that podereth the hearts, doeth not he vnderstand it; and he that kepeth thy foule, knoweth he it not: wil not he also recompense euery man according to his workers

My sonne, eat thine, for it is good, and the honeycombe, for it is swete vnto thy mouth.

So shall the knowledge of wisdom be vnto thy foule, if thou finde it, and there shall be an end, and thine hope shall not be cut of.

Lay no waite, o wicked man, against the house of the righteous, and spoyle not his resting place.

For a suite man falleth feuen times, & riseth againe: but the wicked fall into mischief.

Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,

Left the Lord se it, and it displease him, and he turne his wrath from him.

*Freat not thy self because of the mali- cious, nether be enuiou at the wicked.

For there shal be none end of plagues to the euil man: the light of the wicked shal- be put out.

My sonne, seare the Lord, and the King, & meddle not with the that are sedicious.

For their destruction shal rise suddenly, & who knoweth the ruine of the s bothe

ALSO THESE THINGS PER- TEINE TO THE WISE, It is not good to haue respect of ante persone in iud- gement.

He that saith to the wicked, Thou art righteous, him shal the people curse, and the multitude shal abhorre him.

But to them that rebuke him, shalbe plea- sure, and vpon them shal come the blessing of goodness.

They shal kisse the lipper of him that answereth vpiight wordes.

Prepare thy worke without, and make ready thy things in the field, and after, buyld thine houfe.

Be not a witness against thy neighbour without cause: for wilt thou deceive with thy lipper

*Say not, I wil do to him, as he hath done to me, I wil recompense euerie man according to his worke.

I passed by the field of the slouthful, & by the vineyarde of the man destitute of vnderstanding.

And lo, it was all growen out with thor- nes, & nettles had courted the face there- of, and the stone wall thereof was broken downe.

Then I behelde, and I considered it wel: I loked vpon it, and received instructio.

Yet a little slepe, a little slumber, a little folding of the hands to slepe.

So thy pouertie cometh as one that ualeth by the way, and thy necessitie li- ke an aimed man.

CHAP.

A good King.

Prouerbes. A shrewed wife. 2765/1224

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomón, which the a men
of Hezekiah King of Iudáh b copied out.

2 The glorie of God is to c conceile a thing secret: but the d
Kings honour is to be as he out a thing.

3 The heauens in height, and the earth in depenes, and the e
Kings heart can no man fear he out.

4 Take the f droffe from the siluer, and there shal procede a
vessel for the fines.

5 Take g away the wicked from the King, and his throne
shalbe stablished in right- teousnes.

6 Boast not thy self before the King, and stand not in the place
of great men.

7 *For it is better, that it be said vnto thee, Come vp hither, the
thou to be put lower in the presence of the prince whome thine
eyes haue fene.

8 Go not for the hastely to strife, lest thou knowe not what to
do in the end thereof, when thy neighbour hathe put thee to
shame.

9 D bate thy matter with thy neighbour, & discouer not the
secret to another,

10 Lest he that heareth it, put thee to shame, and thine infamie do not h cease.

11 A worde spoke in his place, is like appels of golde with pictures of siluer.

12 He that reproach the wife, & the obe- dient are, & the son, & the king and an or- niment of an glorie.

13 As the colde of the snow in the time of heru st, is a feth'ui meffing; to toem that fnd him: for he refresheth the foute of his masters.

14 A man that b safteth of faif liberalitie, is like h cloudes and wmdc without raine.

15 A prince is pacified by staying i of an- gt, and a foite togue breaketh y m bones.

16 If thou haue foine h honie, eat that is of fficient for thee, lest thou be ouerful, and ve mit it.

17 Withdraw thy fote from thy neigh- bours houle, lest he be weary of thee, and hate thee.

18 A man that beaeth false wines ag sinft his neighbour, is like an hammer & a swor- de, and a sharpe a rowe.

19 Cofidence in ar, vnfaithful man in time of trouble is like a brok n to the and a sl- ding fote.

20 He y taketh away the gaimét in y colde feafon, is like vin g,
a p-wred vpó n ntr., or like him y fingeth f ngs to an heaute h
art.

21 * If he that hateth thee be hungrie, giue him bread to eat,
and if h be thirtie, giue him water to d nke.

22 For thou shalt lay p coles vpon his head, and the Lord shal
recompense thee.

23 As the Northwind driueth away the rai- ne, so doeth an
angite coftenance y fclan- dering tongue.

24 *It is better to dwell in a corner of the houfe toppe, than
with a contentious wo- man in a wide houfe.

25 As are the colde waters to a wearie foule, so n good newes
from a farre countrey.

26 A righteous man falling downe before the wicked, is like a
troubled well, and a corrupt spring.

27 It is not good to eat much honie. *so to search their owne
glorie is not glorie.

28 A man that refraineth not his appetite, is like a citte which
is n brok:n downe, & without walles.

CHAP. XXVI.

1 A S the snow in the sommer, and as the raine in the haruft
are not mete, so is honour vnfemely for a foole.

2 As the sparow by steing, and the fwallowe by flying escape,
so the curfe that is caufeles, shal not come.

3 Vnto the horfe belugeth a whip, to the afse a bridle, and a
rodde to the fooles backe.

4 Answer not a foole according to his foo- lishnes, lest thou
also be like him.

5 Answer a foole according to his foolish- nes, lest he be wise
in his owne "cor- ceite.

6 He that sendeth a meffage by the hand of a foole, is as he
that cutteth of c the fete, d and drinketh iniquitie.

7 As they that lift vp the legges of the lame, so is a parable in a
fooles mouth.

8 As the closing vp of a precious stone in an heape of stones,
so is he that giueth glorie to a foole.

9 As a thorne standing e vp in the hand of a drunkard, so is a
parable in the mouth of fooles.

10 The excellent that formed all things, bothe rewardeth the
foole and rewardeth th. transfereffers.

11 *As a dogge turneth againe to his owne vomite, so a foole
turneth to his foolish- nes.

12 Serft thou a man wise in his owne con- ceite s more hope is
of a foole then of him.

13 The flouthful man faith. h A lyon is in the waye: a lyon is in
the kretes.

14 As the dore turneth vpon his henges, so do th the flouthful
man vpon his bed.

15 *The flouthful hideth his hand in his bofome, and it
griueeth him to put it a- gaine to his mouth.

16 The fl. ggard is wisr in his owne con- ceit, than seuen men
that can rendre a rea- f.n.

17 He that paff th ly and medleth with the strife is a belugeth
not vnto him, is as cn. that taketh a dogge by the cares.

Zz.iii.

q And so is in extreme dogger.

a Confent not vnto him as his doings h Reprone his as the
matter requireth "Sir eyes.

e To wit, of the meffinger, whome he fendeth. d That is, re-
remeth done as thereby.

e Whereby he bote hureth him felle and others

f Memig. God

a Pet.2,22,

g For y foole all rather be counfeled the he all y foole fineth of
igno- rence and the other of mala- ce

h Read Chap. 22.11 Chap.19,24.

Tale bearers.

Prouerbes. Knowethy flocke.

| 1 Which dif- feuhlfeth him self to be that he is one. | 18 As he
that faineth him self mad,cafteth fyre brandes,arrowes and
mortal things, 19 So dealeth the deceitful man with his friend
and faith,Amnot I in fporte? | and are punifhed. 13 *Take his
garment that is furetie for a stranger, & a pledge of him for the
strá- ger. | Chap.20,16. | | --- | --- | --- | --- | | Eccl.18,12. | 20
Without wood the fyre is quenched,& without a tale bearer
ftrife ceafeth. | 14 He that "praifeth his friend with a low- de
voyce,riling early in the morning, it thalbe counted to him as a
curfe. | "She.16ffith. f Hathly and without canfe. | | Chap.18,8.
| 21 As the cole maketh burning coles, and wood a fyre,fo the
contentious man n apt to kindle ftrife. | 15 A cotinual dropping
in the day of rai- ne,and a contentious woman are a like. |
Chap.19,20. 6 21,9. | | h They wil fo- ne break out and viter the*

felfies. | 22 The wordes of a tale bearer are as flat- terings, and
they go downe into the bow- els of the bellie. | 16 He that
hideth her, hideth the winde, & fhe is as the oyle in his right
hand, that vtre reth it self. | | I Meaning ma- nethe vfeh f nóber
certeine for the viceri- teine. | 23 As filuer droffe ouerlayed
vpon a pot- fhard, fo are burning lippes, and n an euil heart. |
17 Yron sharpeneth yron, fo doeth n man sharpen the face of
his friend. | 8 One haffie manpreuoheth another to an- gee. | |
in In the afem- hile of the godile. Eccl.20,8. accl.27,30. | 24 He
that hateth, wil counterfait with his lippes, but in his heart he
layeth vp de- ceit. | 18 He that kepeth the figge tse, thal eat the
frute thereof: fo he that waiteth vpon his master, thal come to
honour. | | a Delaye not the time, but I take occaion when it is
of- fred. | 25 Thogh he fpeake fauorably, belene him not: for
there are feuen abominacions in his heart. | 19 As m water face
anfwereth to face, b fo the heart of man to man. | h There is no
difference be twene man & mib by nature, but outly the grace
of God maketh the difference. | | Eccl.22,12. | 26 Hatred may
be couered by deceit: but the malice thereof thalbe discouered
in the n Congregation. | 20 The graue and deftruction can
neuer be ful, fo the eyes of man can neuer be fati- fied. |
Eccl.24,9. Chap.17,18. | | If For the en- miut me ob- fimate and
of not be recon- ciled. | 27 *He that diggeth a pit, thal fall
therein, and he that rolleth a ftone, it fhall retur- ne vnto him.* |
21 As is the fining pot for filuer & the for- nace for golde, fo is
euerie man according to his dignitie. | 1 That is, he is ether

known to be Abitious and glorious, or humble and modeth. || a
 They are flattering, and feme freeful. Jek.4,6. | 28 A false
 tongue hateth the afflicted, and a flattering mouth caufeh ruine.
 | 22 Thogh thou fhuldeft braye a foole in a morter among
 wheat brayed with a pe- ftel, yet wil not his foolifunes departe
 from him. || | a And not to an n wori- delie helpe in the day of
 thy trouble. | CHAP. XXVII. Doaft not thy self of to
 morowe: for thou knoweft not what a day may bring forth. |
 23 Be diliget to knowe the ftate of thy floc- ke, and take hede
 to the heard. || | a Read Chap. 20 26,30. | 24 Let another man
 praife thee, and not thi- ne owne mouth: a stranger, and not
 thine owne lips. | 24 For tches remaine not alwaye, nor the
 crowne from generation to genera- tion. || | 25 *A ftone n
 heauie, and the fand weightie: but a fooles wrath is heauier
 then them bothe.* | 25 *The heyne difcouereth it self, and the
 graffe appeareth, and the herbes of the mountaines are
 gathered.* || | 26 *Ange is cruel, and wrath is raging: but who
 can ftand before b enuie?* | 26 *The lambes are for thy clothing,
 and the goats are the price of the field.* | h *This decla- reth the
 great goodnes of God towards man, & the dili- gence that he
 requireth of him for f pre- feruation of his gifts.* || | 27 *The
 perfone that is ful, depifeth an ho- nie comber: but vnto the
 hungrie foule e- uerie bitter thing is fwete.* | 27 *And let the
 milke of the goats be suffi- cient for thy foode, for the foode of
 thy familie, and for the fulfinance of thy mai- des.* || | 28 *As
 abide that wandereth from her neft, fo is a man that wandereth*

*from his owne place. | CHAP. XXVIII. 1 The wicked a flee
when none purfu- eth: but the righteous are bolde as a lyon. |
a Recoufethie owne confcen- ce accufeth them. | | 29 As
ointment and perfume reioyce the heart,fo doth the fwetenes of
a mans fried by heartie counfeli: | 2 For the transgression of
the land b there are manie princes thereof: but by a man of
vnderftanding and knowledge a real- me likewife endureth
long. | h The ftate of the comonne weak is often times chiged. |
| | 30 Thine owne friend and thy fathers fried forfake thou not:
nether entre insochy bao- thers a houle in the day of thy
calamitie: for better is a neighbour that n nere,then a brother
farre of. | 3 A poore man,if he opprefle the poore, is like a
raging raine,that lemeth no fo- ode. | | | 31 My fonne,be
wife,& reioyce mine heart, that I may anfwer him that
reprocheth me. | 4 They that forfake the Law, praife she
wicked:but thei that kep the Law,fet the felues againft them. | |
| | 32 A prudent man feeth the plague,and hideth him self: but
the foolifh go on ftill, | 5 Wicked men vnderftand not
iudgement: but they that foke the Lord,vnderftand all things. | |
| | 6 Better is the poore that walketh in his vprightness,then he
that peruerteth his waies,thogh he be riche. | Chap.19,20 |*

7 He

*Whose praier God hateth. Prouerbes. The
want of the world 1/2/20*

e For God wil take unarethe wicked v- furie, & give his goods to him that shall beflowe them wil a Becan 'e it is not of faith, & it grounde of God's word, or Law, & the wit ked contemne.

e And judge f he is not wife. Chap 29.2.

f He is knowf by his do ogs to be wic. i.d.

g Which flair deeth it an of God and is a frid to offed him

h For he can neuer be tais- fied, but euer opprifeth and spoileth.

i None fhalbe able to deliner him

Chap 12.15. mi. 20.30.

Chap 23.15. & 20.31.

k He wil be abated for no- thing I Manning him that is com- tous.

m Shal have all things in abundance.

7 He that kepeth the law, is a childe of vnderstanding, but he that fedeth the gluttons, shameth his father.

8 He that increafeth his riches by vfurie and intereft, gathereth them for him that wilbe merciful vnto the poore.

9 He that turneth away his care from hearing the Law, euen his praier fhalbe abominable.

10 He that causeth the righteous to go astray by an evil way,
shal fall into his owne pit, and the vpright shal inherit good
things.

11 The riche man is wife in his owne conceit: but the poore
that hathe vnderstanding, can trye him.

12 * When righteous m:n reioyce, there is great glorie: but
when the wicked come vp, the man is tryed.

13 He that hideth his finnes, shal not prosper: but he that
confieth, and foifaketh them, shal haue mercie.

14 Bleffed is the man that a feaieth alwaye: but he that
hardeneth his heart, shal fall into evil.

15 As a roaring lyon, and an hûgrie beare, fo is a wicked ruler
ouer the poore people.

16 A prince deftitute of vnderstanding, is also a great
oppressour: but he that hateth couetoufnes, shal prolong his
daies.

17 A man that doeth violence against the blood of a persone,
shal fle vnto the graue, and thei shal not stay him.

18 He that walketh vprightly, fhalbe faued: but he that is
froward in his waies, shal once fall.

19 *He that tilleth his land, shal be fatiffed with bread: but he y followeth the ydle, shal be filled with pouertie.

20 A faithful man shal abounds in bleffings, & he that maketh hafte to be riche, shal not be innocent.

21 To haue refpect of perfonnes is not good: for that man wil transfgresse for a piece of bread.

22 A man with a wicked leye hafteth to riches, and knoweth not, that pouertie shal come vpon him.

23 He that rebukeeth a man, shal finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, & faith, it is no transgression, is the companion of a man that deftroiteth.

25 He that is of a proude heart, flitereth vp strife, but he that trufteth in the Lord, shal bem fat.

26 He that trufteth in his owne heart, is a foole: but he that walketh in wifdome, fhalbe deluered.

He that giueth vnto the poore, shal not

lacke: but he that hideth his eyes, fhalbaue many curfes.

28 *When the wicked rife vp, men hide the Chap 29.2. felues: but when thei perish, the righteous increafe.

CHAP. XXIX.

1 A Man that hardeneth his necke, when he is rebuked, shal fuddenly be deftroied and can not be cured.

2 * When the righteous are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A ma that loueth wifdome, reioyceeth his father: * but he that fedeth harlots, wafteth his fubftance.

4 A King by iudgement maintein, th the country: but a man receiving giftes, deftroie, h it.

5 A man y flattereth his neighbour, spreadeth a net for his ftepes.

6 In the transgression of an evil man is his fnfire: but the righteous doeth fing and reioyce.

7 The righteous knoweth the caufe of the poore: but the wicked regal deth not know ledge.

8 Scornful men bring a citie into a fnare: but wife m:n turne away wrath.

9 If a wife man contend with a foolish man, whethts he be angrie or laugh, the re is no reft.

10 Bloodie men hate him that is vpright: but the iufte haue care of his foule.

11 A foole powrch out all his m nde: but a wife man kepeth it
in til afterwarce.

12 Of a prince that hearkeneth to lyes, all his feruants are
wicked.

13 * The poore and the vfurer mete toge thir, and the Lord
lighteneth bothe thir eyes.

14 *A King that iudgeth the poore in trueth, his throne fhalbe
eftabliffed for euer.

15 The rodde and correction giue wifdom: but a childe fet at
libertie, maketh his mother ashamed.

16 When the wicked are increafed, transgression increafeth:
but the righteous shal fe theis fall.

17 Correct thy fonne and he wil giue thee reft, and wil giue
pleafures to thy foule.

18 d Where there is no vifion, the people decay: but he that
kepeth the Law, is bleffed.

19 A * feruant wil not be chaftifed with wordes: thoghe
vnderftand, yet he wil not 'anfwere.

20 Seft thou a man haftie in his matters there is more hope of a
foole, then of him.

21 He that delicately bringeth vp his feruat Zz.iii.

Chap 28.12. & 28 Or, are increafed.

Luk. 15.23.

a H. y fureth eare to y flatter see, is in difgue as y bird is be-
for. y fouler. b H. is coor ready to saft into y fnare y he liyeth
for others.

c He can beare no admootish, in what force fouere it is fpoken.

Chap. 22.2.

Chap. 22. 24.

d Where there are not fuch- ful man fure of the worde of God e
He y is of a feru, is furebe loose unruze. Or, regard.

Pure in their conceit.

Prouerbes.

The proude & couetous.

from you tæ, at length he wil he euen. at his sonne.

Chap 15.18. 22 * An ingrie man stirreth vp strife, and a furious man abundeth in transgression.

Job. 23.19. 23 * The pride of a man shal bring him lowe: but the humble in spirit shal enioye glorie.

24 He that is partener with a thief, hateth his owne foule: he heareth cui sing, and declareth it not.

They fesseth man more did God falleth into a share & is destroyed. He noteth not to flatter; ruler for what God hath he appointed, that shal come to him.

25 The fexte of man bringeth a snare: but he that trusteth in Lord, shalbe exalted.

26 Manie do foke the face of the ruler: but eucra mass iudgement commeth from the Lord.

27 A wicked man is abominacid to the iust, and he that is vprighe in his way, is abominacion to the wicked.

CHAP. XXX.

To humble our selues in consideration of Gods works. The words of God in perfects of the wicked & hypocrites of things that are never faccate of others that are wonderful.

The WORDS OF AGVE THE SONNE OF IAKEH.

1 He prophesie which the ma spake vn to Ishiel, when to Ithiel, and Vcail Surely I am more foolish then anie man, and haue not the vnderstanding of a man in me.

2 For I haue not learned wisdom, nor at teined to the knowledge of holte things.

3 Who hathhe ascended vp to heauers, and descended Who hathhe gathered the winde in his nit Who hathhe bohnd the waters in a garmee Who hathhe establi shed all ends of the worlde What is his name, & what is his sonnes name, if thou canst tell

4 Euerie worde of God is pure: he is a shield to thofe, that trust in him.

5 Put nothing vnto his wordes, lest he reprove thee, and thou be founde a lyet.

6 Two things haue I requited of thee: de- by me them not before I dye:

7 Remone, farre fro me vanitie and lies: gi- ue me not pouertie, nor riches: fede me with foode conuenient for me,

8 Lest I be ful, and denie thee, and say, Who is the Lord? or lest I be poore and steale, and tallethe Name of my God in vainet.

- 9 Accuse not a seruant vnto his master, lest he elute thee; when thou hast offended:
- 10 There is a generacion that cutseth their father, and doctifnot blesse their mother.
- 11 There is a generacion that are pure in there owne conceit, and ye are not washed from their fithines.
- 12 There is a generacion, whofe eyes are hau- rie, and their eye liddes are lifted vp.
- 13 There is a generacion, whofe teeth are as swordes, and their chawes as knues to eat vp the afflicted out of the earth, and the poore from among min.
- 14 The horfe leache hathhe two daughters which cries, Guie, giue. There be thre things that wil not be satisfied: yea, foure that say not, It is ynough.
- 15 The graue, & the baren wombe, the earth that can not be satisfied with water, and the fyre that saith not, It is ynough.
- 16 The eye that mocketh his father and de- piseth the instructio of his mother, let the rauens of the valley picke it out, and the yong egles eat it.
- 17 There be thre things hid from me: yea, foure that I knowe not.
- 18 The way of an egle in the aire, the waie of a serpent vpon a stone, the ware of a shippe in the middes of the sea, and the way of a man with a maide.
- 19 Suche is the way also of an aduoterous woman: the earteth & wipeth her mouth, and saith, I haue not committed iniqui- tie.
- 20 For thre things the earth is moued: yea, for foure it can not fustine it self:
- 21 For a seruant when he reigneth, and a foole when he is filled with meat,
- 22 For the hareful woman, when she is ma- ried, and for a handmaid that is heere to her masters.
- 23 Thefe be foure fmal things in the earth, yet thei are wife and ful of wisdom:
- 24 The pismires a people not strong, yet prepare they their meat in sommer:
- 25 The conies a people not mightie, yet make they their houfes in the rocke:
- 26 The grefhopper hatheno King, yet go thei forthe all by bandes:
- 27 The spider taketh holde with her hads, and is in Kings palaces.
- 28 There be thre things that order wel their going: yea, foure are comelie in going,
- 29 A lyon which is strong among beaftes, and turneth not at the sight of anie:

30 A hiftie grayhound, and a goat, and a King against whome there is no rifting vp.

31 If thou hast bene foolish in lifting thy self vp, and if thou hast thought wicked- ly, lay chine hand vpon thy mouth.

32 When one churneth milke, he bringeth fucta butter: and he that writheeth his nofe, causeth blood to come out: fo he that forceth wrath, bringeth forthe strife.

CHAP. XXX.

He exhorreth to chaftrite and infice, and sheweth the condicions of a wife and worthy woman.

The

An exhortacion to rulers. Ecclesiastes. A vertuous wife. 27589/1224

THE WORDES OF KING

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

Lemuell: The prophecie which his mother taught him.

WHat my sonne! and what the sonne of my wombe! and what, of sonne of my desires!

Gine not thy strength vnto wome, nor thy waies, with vnto destroy Kings.

It is not for Kings, of Lemuel, it is not for Kings to drinke wine, nor for princes strong drink;

Lest he drinke, and forget the decree, and change the iudgement of all the children of affliction.

Gine ye strong drinke vnto him, that is read to perish, and wine vnto them that haue grief of heart.

Let him drinke, that he may forget his pouette, and remember his miscellane no more.

Open thy mouth for the s domme in the cause of all the children of destruction.

Open thy mouth, iudge righteously, and iudge the afflicted, and the poore.

Who shal finde a vertuous woman for her pries is farie about the pearles.

The heart of her housband trusteth in her, and he shal hue no nede of s spoile.

She wil do him good, and not euil all the daies of her life.

She feketh wooll and flaxe, and laboreth cheerfully with her hands.

She is like the thippes of marchants: the bringeth her fode from a farie.

And she riseth, whiles it is yet night: and giveth the poicion to her housholde, and the ordinarie to her maids.

She considereth a field, and getteth it: with the frute of her hands the plateth a vineyarde.

She girdeth her loynes with strength, & strengtheneth her armes.

She felith that her marchandise is good: her candle is not put out by night.

She putreth her hands to the wherue, & her hands handle the spindle.

She stretcheth out her hand to the poore, and putreth for the her hands to the neave.

She feareth not the shewe for her familie, for all her familie is clothed with fkarlet.

She maketh her self carpets: fine linen & purple is her garment.

Her housband is known in the gates, when he sitteth with the Elders of land.

She maketh shetes, and sellet them, & giveth girdels vnto the marchant.

Strength and honour is her clothing, and in the latter day she shal reioyce.

She openeth her mouth with wisdom, and the law of grace is in her tongue.

She ouerseth wares of her housholde, and eateth not the bread of ydenes.

Her children rise vp, and call her blessed, her housband also shal praise her, syng.

Manic daughters haue done vertuously: but thou surmountest them all.

Fauour is discertful, and beautie is vanitie but a woman that feareth the Lord, she shal be praised.

Gine her of the frute of her hands, and let her owne workes praise her in gates.

She prepoeth their mass betone She purchaseth it with gaines of her manade.

1

In the assemblies and places of judgement

in after that

he had spooof of the apparel of the budie, he now de clareth the apparel of the spirit

Her tongue is as a boke wher, by one might be true more good things for she selleteth to tal be of the wor-e of God

That is, do her reutence Consisteth her religion in boars and ab- mode her therefore

For as much as the moot honorable are clad in the ap par, lth it the man.

The word, as Psal 1115.

ECCLESIASTES, OR

the Preacher.

THE ARGUMENT.

a Salomon is here called a Preacher, or one that affi-bleth the people, be cause, be a steth the true knowledge of God, & how men og is to prsle that life in his th- siterate world b He condemneth the opinions of all and that set felic-tie in ame shing, but in God alone, se- ing that in this worlde all things are at vanitie and nothing c Salo nor doeth not con- denne man I labour or di- ligence, but shaweth that there is no ful consenta- tion in ame thing under f kvenen, nor in ante creature, for simuche as all things are tristiorn.

Salomon, as a preacher and one that defied to instruct all in the way of saluation, descrieth the deceasuals v inities of this worlde, that man shalde not be adducted to ame the gander the sinne, but rather infirmed with the desire of the heamenle life; therefore he confuteth thropoisons, which set their felic-ties, either in knowledge, or in pleasures, or in dignitie and riches, shewing that man true felic-ties confuteth in that that he is united with God and shal unaye his presence: so that all other things must be reticited, save in as much as the further vs to atteme to this heamen- lie treasure, which is pure and permanent, and can not be found in ame other save in God alone.

CHAP. 1.

2 All things in this worlde are ful of vanitie, and of none endurance. 13 All manas misdeme is but false and grief.

He wordes of the s Preacher, the sonne of David King in Ierusalem.

Vanitie of vanities, faith & Preacher: vanitie of vanities, all is vanitie.

What remaineth vnto ma in all his c tra-

uail, which he fuseteth vnder the sunne.

4 One generation passeth, and another generation succedeth: but the earth remaineth for euer.

5 The sunne riseth, & the sunne goeth downe, & draweth to his place, where he riseth.

6 The s winde goeth toward & South, & co-passeth toward & North: the win le goeth tound about, & returneth by his circuities.

7 All the riuers go vnto the sea, yet the sea is not ful: for the riuers go vnto the piace.

&..

8 One man de-eth after ano- slet, and the earth remain- nth longeth, a- tion to the left dais, which yet is fesseth to corruption eby the sonne, winde and ri- uers he sheen- eith that the greatest labous and longest had an end, and therefore there can be no labour in the worlak. Eclisf.40.

God humbleth man.

Ecclesiastes.

Who knoweth his heirs 1220/1224

The sea & compaffeth all the earth, fil- leth the vomer thereof, the & power our spings and it- uers into the sea again. The spicheth of times & sea lons & things done in them, which at this haue bene in times paf, fo come thus of paffo again. The spicheth that if anie colde haue are reined to feli- cuse in this worlde by la- bour and fin- die, he chief- ly fhalde haue ohermed it, he canfe he had gffet and ay- des of God thereunto a- bone all other. Man of man- re harhe a de- fire to knowe, and yet is not able to come to the perfec- tion of know- ledge, & is the puriffment of finne, to hum- ble man, and to teache him to depende only vpon God. Man is not a ble by all his diligence to caufe things to go other wife then the de nether can he nounbre the finnes that are committed, puche leffe re- modie them. I that is, vanne things, which ferued vnto pleafure, wherein was no commodit, but grief & trouble of confidence in Wifdome & knowledge can not be come by without great peine of hodie and minde for when a man harhe uretmed to the hefft, yet is his monde near fully content, therefore in this worlde is no true felicit.

7 whence theireturne, and go.

All things are ful of labour: man can not utter it: the eye is not fanffhed with faing, nor the care filled with hearing.

8 What is it that harhe bene? that that fhalbe: & what is it that harhe bene done that which fhalbe done: and there is no new thing vnder the funne.

Is there anie thing, whereof one may fay, Beholde this, it is new? it harhe bene already in the olde time & was before ve.

There is no memorie of & former, nether fhall there be a remembrance of the later that fhallbe, with them that fhall come after.

9 I the Preacher haue bene King ouer Ifrael in Ierufalem:

And I haue giuen mine heart to teach & finde out wifdome by all things that are done vnder the beauen, (this fore trauail harhe God giuen to the fonnes of men, to humble them thereby)

I haue confidered all the workes that are done vnder the funne, and beholde, all vanitie, and vexacion of the fpirit.

That which is & croked, can none make ftraght: & that fwaiileth, can not be nobred.

I thought in mine heart, & faid, Beholde, I am become great, and excel in wifdome all them that haue bene before me in Ierufalem: and mine heart harhe fene muche wifdome and knowledge.

And I gaue mine heart to knowe wifdome & knowledge, madnes & foolifhnes: I knewe alfo & this is a vexacio of the fpirit.

For in & multitude of wifdome is muche = grief: & he that encreafeth knowledge, encreafeth forowe.

That is, vanne things, which ferued vnto pleafure, wherein was no commodit, but grief & trouble of confidence in Wifdome & knowledge can not be come by without great peine of hodie and minde for when a man harhe uretmed to the hefft, yet is his monde near fully content, therefore in this worlde is no true felicit.

CHAP. II.

Pleasures, fumptuous buydings, riches and poffiffes are but vanitie. The wife and the foole haue be the one and, muching the bedelie death.

I Said in mine heart, Go to now, I wil proue a thee with ioye: therefore take thou pleafure in pleafant things: & beholde, this alfo is vanitie.

I faid of laughter, Thou art mad: and of ioye, What is this that thou doeft?

I foghe in mine heart "to giue my felf to wine, & to lead mine heart in wifdome, and to take holde of folie, til I might fe where is that goodnes of the children of men, which they "enioye vnder the funne: the whole number of the daies of their life.

I haue made my great workes: I haue bu- ylt me houfes: I haue plated me vineyards.

I haue made me gardens and "orchardes, and planted in them trees of all fruite.

I haue made me cisternes of water, to watter therewith the woods that growe with trees.

7 I haue gotten seruantes & maids, and had children borne in the house: also I had great possession of beees and sheepe above all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chief treasures of Kings & prouinces: I haue provided me me fingers and women fingers, and the & delites of the fountaines of men, as a woman a taken captiue, and women taken captiues.

9 And I was great, and encreased above all that were before me in Ierusalem: also my wisdom remained with me.

10 And what forer mine eyes desired, I withheld it not from the! I withdrew not mine heart from any ioye: for mine heart reioyced in all my labour: and this was my & portion of all my travail.

11 The I looked on all my workes that mine hands had wrought, and on the travail that I had labored to do: and beholde, all a vanitie and vexacion of the spirit: and there is no profite vnder the sunne.

12 And I turned to beholde wisdom, & madnes and folie: (for who is the man that wil come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisdom, more then in folie: as the light is more excellent then darkenes.

14 For the wife mans eyes are in his head, but the foole walketh in darkenes: yet I knowe also that the same condition fall- leth to them all.

15 Then I thought in mine heart, It befall- leth vnto me, as it befall-eth to the foole. Why therefore do I the labour to be more wife? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wife, nor of the foole for euer. for that that now is, in the daies to come shall all be forgotten. And how dyeth the wife man, as doeth the foole?

17 Therefore I hated life: for the worke & is wrought vnder & sunne is grievous vnto me: for all a vanitie, & vexacion of the spirit.

18 I hated also all my labour, wherein I had travailed vnder & sunne, which I shall leave to the man that shall be after me.

19 And who knoweth whether he shall be wife or foolish? yet shall he haue rule ouer all my labour, wherein I haue travailed, & wherein I haue shewed my self wife vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart a abhorre all the labour, wherein I had trauailed vnder the funne.

21 For there is a man whose trauail is in wifdome, & in knowledge and in equitie: yet to a ma that harhe not trauailed here- in, fhal he a gue his portion: this also is vanitie and a great grief.

c Melhung, of the feruanes or feluors, & he had hoghe: to the child of home: in their feru-tude, were the mafters.

d That is, what foeuer men ta- ke pleafure in. e Which were the mofh brain affel of them that were ta- ken in warre, as fudges, & to. Some vnder. Rand by thefo wordes, one women but in- ftruments of maflike

f For all this God did not take his gift of wifdome from me

g This was & firute of all my labour, a cer- tume pleafure man with ca- re, which he calleth vani- cie in the next verfe

h I beftoghe with my felf whether it were better to follow wif- dome, or mine owne affelhfes and pleafures, which he cal- leth madnes. Oh, compere with the King.

From 17,24. He forele- eth things, & the foole can not for lacke of wifdome. For both dye & are for- gotten, as verfo it, or they bo- the alike haue prosperent or adorefine. Meaning, in this worlde.

m He wonde- reih that men farges a wife man; being dead, allone as they do a fole le.

n That I reight feke the true felicitis which is in God.

o Among o- ther griefs this was not & leath to fenue that which he had gotten by great trauail, to one & had taken no peine therefore, and whome ha- lue o- nor woe- rhet he were a wife man or a foole.

22 For

a Talombo me keth this dif- cours with hi felf, as though he wolde rye whether there were conten- cation in effe and pleafures "Sir draue my flh to win. b Albe it Iguue my felf to plea fures, yet I thought to be- pe wifdome & the share of God in mine heart, and go- uence mine af- fures by the fame. "Sir de "Sir, parodifer

Tyme for all things.

Or the Preacher. Of man and beaft

9. When a man is the ad he must be get no more than one and or a thing, it be called the alfa, as the cough of took nothing, as C. 1: 1

10. 2: 1 pleadict.

22 For what ha he man of all his trauall and grief of his heart, wherein he ha the traualled vnd: the funne

23 For all his day, as are folowes, and his tra-ual grief, his eart also taeth not reft in the right, which also is van-tie.

24 T. 1: 1, no p. 2: 1e to ma b. 3: that he eir, and drinke, and e d. 4: the his foale with the profit of his labour. I save also this, that it was of the han of God.

25 For who colde eat, and who colde hae to outward thung more then I

26 Surely to a ma that is good in his figh, God giveth a fione, and kno ledge, and 1oye: but to the finner he giveth pune, to gather, and to hape to gue to him that is good before God this is also vanitie, & vexacion of the spirit.

CHAP. III.

All things have their time. 1a The worker of God are per fite, and cause is to feare him. 17 God, that is aage be the tufe, and sunfte.

2 He fpehath a t in accr- hte of time for two can feuft to de clary y ture at nothing in this wcrld, prpevel, ext to tuch v not to be gru- n.d. a re lme me all clings at once accor- ding to our de firs, nether en eye them fo long as we noloe with.

3 Read Chap 1:1 4 God ha the gneon m. 1 a cftre and afe thon to t. le out the thing of this worlde and to I boun thire to d. I to Chp 1:1, and to in plte a d. cfe to t. t. we flu'dc do all thre, n. to in hentis, & t. y feare of God, forefmnele as he pneer, or his g. tse to y aute that they flude be abu-fid. 5 that is, non flu'dc toute be able to let God's worer, but as he ha the oetermi-ned, f. at flu'd come to pfe 2 God on the confeth to it, to t. p. f. to re-fame.

1 O all things thre is an appointed time, and a time to euerie purpofe vneet the heauen.

2 A time to be born, & a time to dye: a time to plant, and a time to plucke vp that, which is planted.

3 A time to flay, and a time to heale a time to breake downe, and a time to buy lde.

4 A time to wepe, and a time to laugh: a time to mourn, and a time to dance.

5 A time to caft away ifones, and a time to gather ifones: a time to embrace, and a time to be faire from embracing.

6 A time to feke, and a time to lofe: a time to k: p, and a time to caft away.

7 A time to rêr, & a time to fowe: a time to kepe filence, and a time to fpeake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What p. of the ha the that woketh, of y thing wherein he traualeth?

10 I haue fene the trauail that God ha the gmen to the f. nnes of mcn to humble them thereby.

11 He ha the made eerie thing beaut. ful in his time: also he ha the fet the e worlde in their heart, yet can not man finde out the worke that God ha the wrogt from the beginning even to the end.

12 I knowe that there is nothing good in the, but to reioyce, & to do good in his life.

13 And also that euerie and cateth and drin-keth, and fe: th the commod. tie of all his labour, this is the e gct of God.

14 I knowe that whafoeuer God fhald do, it fhaldbe foreuerr to it can no man adde, and frô it can none diminish: for God ha the done it, y they fhald feare before him.

15 What is that that ha the bene - that is now: & that that fhaldbe, ha the now bene: for God requereth that which is paft.

16 And moreover I haue fene vnder the funne the place of judgement, where was wickednes, and the place of iustice where a tinitie.

17 I thought in mine heart, God wil iudge the suite & the wicked, for time is a there for curie pu. pofe and for euerie worke.

18 I considered in mine heart the flate of the children of men that God had purged them yet to fe to, they are in the fel- uer a beafts.

19 For the condition of the children of me, and the conditio of beaftes are eue as one conditio vnto them. As the one dyeth, fo dyeth the other, for they haue all one bre- ath, and there is no excellence of man a- boue the beaft, for all n vanitie.

20 All go to one place, and all was of the duft, an all fhald retune to the duft.

21 Who knoweth whether the spirit of man afcende vpward, and the spirit of the beaft defcend downward to the earth?

22 Thetefoe I fe that there is nothing better then y a man fhald reioyce in his affaires, becaufe y is his potion. For who fhald big him to fe what fhaldbe after him?

CHAP. III.

1 The innocents are oppressid. 4 Man labours are ful of abuse and vanitie. 9 Man fecette u neceffare 12 A yong man pore, and wofu to be preferred to an elde King that u a foile.

2 SO I tained, and cofidered all the op- prfions that are wrogt vnder the funne, & beholde, the teares of the oppief- fed, and none comforteth them: and lo, the ftrengh of the hand of them that op- prfie them, ano none comforteth them.

3 Wherefore I praised the dead which now are dead, about the liumg, which a- re yet alue.

4 And I counte him better then them bo- the, which ha the not yet bene, for he ha the not fene the eul wokes which are wrogt vnder the funne.

4 Also I behelde all trauail, and all perfection of wokes chat this is the enute of a man again? his neigh! our, this also is vanitie and vexacion of spirit.

5 The foole folde in his hands, and e eateth vp his owne flcft.

6 Better is an handful with quietnes, then two handfuls with labour and vexacion of spirit.

7 Again I. ruined, and fawe vanitie vn- der the funne.

8 There is one alue, and there not a fecd- de, which ha the nether fonne nor brother yet there none end of all his trauail, ne- thei ca his eye be fatified with riches: ne- ther do. th be thnle. For whome do I trauail and defiaude my foule of pleafure this al- fo is vanitie, and this is an eul trauail.

9 Two are better then one: fcr they haue &.ii.

g Manning, 3 God, howe- euer man oeg- left his due- tie A And made them pure in there left cro- ation 1 Ma is one able by his reation, & ind- gence to put diffract be- twine man & baft, as tw- ching these things, here- to be with are fiths, for the eye of notud- ge one other wife of a man being d. ad, the of a beaft, is dean yet by y worde of God run from we early knowe the diversite, as yet 21 b Mending, that reation of our conspired y which faith belueth be- 1 By the often rep. tion of this tender, at Chap 2:14 & 6 chap 1:15, and 21 concept & 6 chap 1:16, he decreth that nil by reason of coprified nothing better in this her the to vfe the gif- rts of God re- butly at color- ears, we to k e. 1:17, 1 p. 1:18, 1 p. 1:19, 1 p. 1:20, 1 p. 1:21, 1 p. 1:22, 1 p. 1:23, 1 p. 1:24, 1 p. 1:25, 1 p. 1:26, 1 p. 1:27, 1 p. 1:28, 1 p. 1:29, 1 p. 1:30, 1 p. 1:31, 1 p. 1:32, 1 p. 1:33, 1 p. 1:34, 1 p. 1:35, 1 p. 1:36, 1 p. 1:37, 1 p. 1:38, 1 p. 1:39, 1 p. 1:40, 1 p. 1:41, 1 p. 1:42, 1 p. 1:43, 1 p. 1:44, 1 p. 1:45, 1 p. 1:46, 1 p. 1:47, 1 p. 1:48, 1 p. 1:49, 1 p. 1:50, 1 p. 1:51, 1 p. 1:52, 1 p. 1:53, 1 p. 1:54, 1 p. 1:55, 1 p. 1:56, 1 p. 1:57, 1 p. 1:58, 1 p. 1:59, 1 p. 1:60, 1 p. 1:61, 1 p. 1:62, 1 p. 1:63, 1 p. 1:64, 1 p. 1:65, 1 p. 1:66, 1 p. 1:67, 1 p. 1:68, 1 p. 1:69, 1 p. 1:70, 1 p. 1:71, 1 p. 1:72, 1 p. 1:73, 1 p. 1:74, 1 p. 1:75, 1 p. 1:76, 1 p. 1:77, 1 p. 1:78, 1 p. 1:79, 1 p.

1:80, 1 p. 1:81, 1 p. 1:82, 1 p. 1:83, 1 p. 1:84, 1 p. 1:85, 1 p. 1:86, 1 p. 1:87, 1 p. 1:88, 1 p. 1:89, 1 p. 1:90, 1 p. 1:91, 1 p. 1:92, 1 p. 1:93, 1 p. 1:94, 1 p. 1:95, 1 p. 1:96, 1 p. 1:97, 1 p. 1:98, 1 p. 1:99, 1 p. 2

Mansfocietie.

Ecclesiastes.

Of tillage.

better wages for their labour.

10 For if they fall, the one will lift vp his fellows: but wo varo him that is alone: for he falleth, and there is not a seconde to lift him vp.

11 Also if two slepe together, then shal they haue heat: but to one how shulde there be heat:

12 And if one ouer come him, two shal stande against him: and a threfolde s coard is not easely broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the h prison he cometh forth to reign: when as he that is b borne in his kingdome, is made poore.

15 I behelde all the living, which walke vnder the sunne, h with the seconde childe, which shal stande vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take hede to thy n foote when thou entrest into he House of God, and be more nere to heare then to giue the sacrifice of n foolles: for they knowe not that they do euil.

CHAP. V.

Not to Speake lightly, else folly in Gods matters. 9 The cautious can never haue young. 11 The laborers slepe n fowte. 12 Man when he dysth, taketh nothing with him. 13 To liue joyfully, and with a contested mande is the gift of God.

D E not a rash with thy mouth, nor let thine heart be hastie to vter a thing before God: for God is in the heauens, and thou art on y earth: therefore let thy wordes be b fewe.

For as a dreame cometh by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

When thou hast vowed a vowe to God, deferre not to pay it: for he delsteth not in fooles, paye therefore y thou hast vowed.

It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

Suffer not thy mouth to make thy d flesh to sinne: nether say before the e Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands.

For in the multitude of dreames, & vanities are also manie wordes: but feare thou God.

If in a countrey thou seest the oppressio of the poore, and the defrauding of judgement and justice, be not astonied at the matter: for he that is h higher then the highest, regardeth, and there be higher then they.

8 And the s abundance of the earth is ouer all: the King h also confseth by the field that is tilled.

9 He that loueth siluer, shal nor be satisfied with siluer, & he that loueth riches, shalbe without the frute thereof: this also is vanitie.

10 Whé goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The slepe of him that trauaileth, is fwete, whether he eat litle or muche: but the facietie of the riche wil not suffer him to slepe.

12 There is an euil sickenes that I haue sene vnder the sunne: to wit, riches k restrued to the owners thereof for their euil.

13 And these riches perish by euil trauail, & he be getteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shal returmenaked to go as he came, & shal beare away nothing of his labour, which he has he caused to pass by his had.

15 And this also is an euil sickenes that in all pointes as he came, so shal he go, and what profit: has he he that he has he trauailed for the n winde?

16 Also all his dayes he eateh in a darkenes with muche grief, and in his sorrow & angre.

17 Beholde then, what I haue sene good, that it is comelie to o eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne, y whole nober of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euerie man to whome God has he giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his p life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God has he giuen riches, and not the grace to use them.

1 There is an euil, which I sawe vnder the sunne, and it is muche among me:

2 A man to whome God has he giuen riches and treasures and honour, and he wanteth nothing for his foule of all that it desireth; but a God giueth him not power to eat thereof, but a strange man shal eat it vp: this is vanitie, and this is an euil sickenes.

3 If a man beget an hundreth children and liue manie yeres, and the dayes of his yeres be multiplied, and his foule be not b satisfied with good things, and he be not e buried, I say that an vntimelie fiute is better then he.

4 For d he cometh into vanitie and goeth into

g The renences of fearth are to be preferred abone all things, & apperteine to this life. h Kings and princes ca not manied: their estate without tillage, ie thisg comendeth y excellence of tillage.

I That is, his great abidden of riches, or y surfeing, & cometh by his great seeding.

k When countess men have pe vp riches, which come to their distinction.

l He doeth not enioye his fathers riches. Iob. 1. 21. Wifid. 7. 6. 1. 2000. 6. 6.

m Meaning, in vane, & with- our profit: n In affliction, and grant of minde.

o Read Chap. 1. 28.

p He wil take no grave thought for the peries that he has he endured in time past.

n He sheweth that it is the plague of God when y riche man has he oue a liberal heart to vie his richer.

b If he ca no- ner haue y- nough.

c As we se of- ten times, that y courteous and other fallet, into crimes y deferue death, or is murthe- re d or drowned or hanged: hi leit or such li- ke, & ie lac- keth the ho- nour of buryal which is the last office of lummince.

d Manning, y vremel: vner whate lix did nther probes ne care eute.

g By this pro- verbe he decla- reth how ne- ceffarie it is, y- mm shulde li- ne so focietie h That is, fsh a poore, & baf- estate, or out of trouble, h pri- son, as Eolph did, dim 41, 44. I Meaning, y is borne a King, & Which fol- low, & fantee y Kings fonne, or him y shal ficeede to en- ter into credit with them in hope of game. I They sourc- enate by all means to cre- pe inuefavour;

but when they obtrine not their greedie defters, they thunke the fel- nes abuted, as other haue be- ne f tune paft, and fo care no more for him, m That is, w what affliction thou cometh to heare y worde of God: n Meaning, of the wicked, & thunke to plea- se God & ex- remoies, and haue netheft-fath nor repd- tance.

a Ether f vow- ing or in pray- ing meaning y we shulde vse all renesces to God arade b He heareth thee not for thy manie woe that fake, or often repeti- tion, but con- fidereth thy fath, and for- uent mande Deud. 23. 21. c He speaketh of vowet, & are approved by Gods worde, and firest to his glieze. d Cause not thy self to su- ne by vowing rathely: as thel do & make a vowe to liue vomaried, and fische lake. e That is, beft- ze Gods mef- finger whd he shal examine thy doing: as theghty agno after shulde pe a mit excuse f Meaning, y God wil re- dreffe these things, & ther- fore we must dged vp hi.

D E not a rash with thy mouth, nor let thine heart be hastie to vter a thing before God: for God is in the heauens, and thou art on y earth: therefore let thy wor- des be b fewe.

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into

A good name.

Or the Preacher. No man iust. 27 563/1224

a His defint & and, on I. I. it k eth to the goods w I in the old, in or eid y f be con- the with that which God by me given, is be, or then to follow the defence that men, can be f, aided h M. using. God who will make him to felt that he is mortal

Chap VII a T. cr. is no fent, which, in man can line to him per the quint, as in this life Id. 24,2. psal 147,4. Prov. 22,2. b 11. (p. 24, 25) that after the mugment of y feth, which the with death

to be the end or all calls or clish cause y this corporeal death is the earing into him, marching
What we men, is y hid of God & let me to examine our lives d Which ever kell for a whi le and
pro- necating A man that is a femed wife, when he filleth to op- prasion, occu- meth like a heart
He noteth their lighers; w entropise a thing. A fud- donly lians is of agnine g Murmure not
agnish God when he fo- deeth adver- tise for man fines h He notive, to them y fume not
widome, en- cept r the be so red ture- win, shwing that boebe are the gives of God, but that
widome is farre more ex- cellent & may be without rather.

into darkenet: & his name fhalbe coucied with darkenes.

5 Also he hathe not fene y fume, nor knowe it: therefore this hathe more rest then the other.

6 And if he had lued a thoufid yeres twi- fe tolde, and had fene no good, fhal not all go to one
place

7 All the labour of ma is for his mouth: yet the foule is not filled.

8 For what hathe the wife man more then the foole? what hathe y pcote that f know- eth how to
walke before the luing?

9 The a fight of the eye is better then to walke in the lusteat this also is vanitie and vexacion of
fpirit.

10 What is that that hathe bene? the name thereof is row named and it is known that it is man,
and he can not frue with him that is h stronger then he.

CHAP. VII.

Dovers precepts to fill me that which u go-l, and to audi- de the contrarse.

1 S Vrely there be manie things that in- cease vanitie or what auailleth it ma?

2 For who knoweth what is a good for man in the life or in the number of the dayes of the life
of his v initie, feing he mak. th the as a* shadow. For who can fhewe vnto man what fhalbe
after him vntr y fume?

3 *A good n me is bitter then a good oynt- ment, and the day of h death, then the day that one is
borne.

4 It is better to go to the houfe of f mour- ning, then to go to the houfe of feafting, because this
is the end of all m.n. and the luing fhal lay it to his heart.

5 Angie is better then laughter: for by a fad loke the heait is made better.

6 The heart of the wife is in the houfe of mourning: but the heart of fooles is in the houfe of
mirth.

7 Better it is to heare the rebuke of a wife man, then that a ma fshulde heare the fong of fooles.

8 For like the noife of the d thornes vnder the pot, fo n the laughter of the foole. this also is vanitie.

9 Surely oppresio maketh a wife ma mad: and the rewarde deftroiyeh the heart.

10 The f end of a thing is better then the beginning thereof, or the pacient in fpirit is better then the proude in fpirit.

11 Be not y of an hafte fpirit to be angrie: for angre refteh in the bofome of fooles.

12 Say not thou, Why is it that the former dates were better the thefe? for thou doeft nor enquire s wisely of this thing.

13 Wifdome s good with an h inheritace, and excellent to them that f. the fume.

14 For man fhall rest in the fhadowe of wif- dome, & in y fhadowe of filuer: but the excellence of the knowledge of wifdome

gineth life to the poffeffers thereof.

15 Be holde the worke of God: for who can make s ftraight that which he hathe made Chap. 1,
15. cruiked?

16 In the day of wealth be of good comfort, & in the day of affliction confier: God also hathe made this contrary to that, to the intent: that ma fshulde finde h nothing after him.

17 I haue fene all things in the daies of my vanitie: there is a iustie man that peritheth in his l iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iustie ouermuche, nether make thy self ouer wife: wherefore fshul- deft thou be defolate?

19 Be not thou wicked ouermuche, nether be thou foolish: wherefore fshuldefth thou perish not in thy time?

20 It is good that thou late holde on o this: but yet withdrawe not thine hand from p that: for he that feareth God, fhall come forth of them all.

21 Wifdome fhall ftrenghen the wife man more then ten mightie princes that are in the citte.

22 * Surely there is no man iust in the earth, that deeth good and finneth not.

23 Giue not thine h heart also to all y wor- des that men fprake, left thou do heare thy feruant curfing thee.

24 For oftentimes also thine heart know- eth that thou like wife haft c uifed others

25 All this haue I proued by wifdome: I thoght I wil be wife, but it went faire from me.

26 It is farre of, what maie it be? and it is a profound depines, who can finde it.

27 I haue compaffed about, bethe I and mine heart to knowe and to enquire and to fear- che wifdome and reason, and to knowe the wickednes of folie, and the foolishnes of madnes.

28 And I finde moie bitter then death the woman whofe heart is as metres & flares, and her hands, a. hands: he that is good be- fore Go fhalbe delivered from her, but y finner fhalbe taken by her.

29 Be holde, faith the Preacher, this haue I founde, feing one by one to finde y cwtite:

30 And yet my foule feleth, but I finde it not. I haue founde one man of a thoufind: but a woman among them all haue I not founde.

31 Onely lo, this haue I founde, that God hathe made man righteous: but they haue foght manie inuentions.

CHAP. VIII.

2 To they Preues and Magistrates. 17 The works of God paffe man knowledge.

3 W Ho is as the wife man? and who knower little interpretation of a thing: the wifdome of a man l eth male &.iii.

1 Confide whisfore God doethe kind it and what mate comfort inse h that n m fshulde be able to conuolle nothing in his workers. 1 Meaning, chhe eruel tyrone put the godlie to death and let the wicked go fre m Boath not to muche of thie ne owne, iustie ce and wifde ne.

n Turie not long when y wit admoni- fied to come out of the were of wic- hednes

o To wit, on this admoni- tions that go before

p Confide what defolate or & defi m- rii fhal come, if thou do not obset them

1 Kpg 2,46. 2 thro 6,48.

prov 10,2. . adm 1,2. q Cred at them not, nether ca- re for them. Wifdome and victors

r eaning, w.f dome

f That is, to come to a con- clusion

1 And fo are crufe of trute on ne defintie-

The wicked escape.

Ecclesiastes. The state of good & bad. 24/1224

a That is, do- eth get him favour & prof- perate. b Whereas he fore he was proud and ar- rogue, he shal become hum- ble and make. c That is, that thou obey the King, & hope the othe that thou be made for the same cause d Withdrew not thy selfe lightly from the obedience of thy prince. e That is, whil time is to o- bey, and how farre he shul- de obey f Man of him self is misera- ble, and there- fore ought to do nothing to in- crease the fa- me, but to wor he all things by wisdom, & coun- sel g Man hath no power to face his own life, & there- fore mak not ratively call him self into danger. h At cometh off times to ry race, and wic- ked rulers. i That is, o- shers as wic- ked as they k They that feared God, & workuped hi according as he had appoin ced. l Where lufte- ce is delayed, there since august.

m Which are punished as though they were wicked, as Chap. 7, 16.

o Read Chap. 1, 22.

his a face to shine: and the b strength of his face shalbe changed.

1 I adueise thee to take hede to the c mouth of the King, and to the worde of the othe of God.

2 Haste not to go forthe of his fight: stand not in an euil thing: for he wil do whatso- euer pleaseth him.

3 Where the worde of the King is, there is power, and who shal say vnto him, What doest thou?

4 He that kepeth the commandement, shal knowe none euil thing, and the heart of the wife shal knowe the e time and iud- gement.

5 For to euerie purpose there is a time and iudgement because the f miserie of man is great, vpon him.

6 For he knoweth not that which shalbe: for who can tel him when it shalbe?

7 Man is not lord a ouer the spirit to re- teine the spirit: nether hathe he power in the day of death, nor deluerance in the batel, nether shal wickednes deluer the possesses thereof.

8 All this haue I fene, and haue giuen mine heart to euerie worke, which is wrought vn- der the sunne, and I sawe a time that man ruleth ouer man to his owne h hurt.

9 And likewise I sawe the wicked buryed, and i they returned, and they that came from the holte k place, were yet forgotten in the citie where they had done right: this also is vanitie.

10 Because sentence against an euil worke is not i executed speedely, therefore the he- art of the children of men is fully set in the to do euil.

11 Thogh a sinner do euil an hüdreth times, and God prolongeth his dayes, yet I knowe that it shalbe wel with them that feare the Lord, and do reuerence before him.

12 But it shal not be wel to the wicked, nether shal he prolong his dayes: the shalbe like a shadowe, because he feareth not be- fore God.

13 There is a vanitie, which is done vpo the earth, that there be righteous men to who- me it cometh according to the m worke of the wicked: and there be wicked men to whome it cometh according to the worke of the iuste: I thoghe also that this is vanitie.

14 And I praised ioye: for there is no good- nes to man vnder the sunne, saue o to eat and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his li- fe that God hathe giuen him vnder the sunne.

15 When I applied mine heart to knowe wislome, and to beholde the business that is done on earth, that nether day nor night the eyes of man take slepe,

17 Then I beleide y whole worke of God, that ma can not finde out the worke that is wrought vnder the sunne. for the which man laboreth to feke it, and can not fin- de it: yea, and thogh the wife man thunke to knowe it, he can not finde it.

CHAP. IX.

1 By no outward thing can man knowe whome God lo- werth or hateth. 12 No man knoweth his end. 16 Wis- dome excelleth strength.

2 I haue suerly giuen mine heart to all this, and to declare all this, that the iuste, & the wafe, and their workes are in the hand of God, & no man knoweth either loue or a hatred of all that is before them.

3 All things come alike to all: and the same condition is to the iuste and to the wicked, to the good and to the pure, & to the pol- luted, & to him that sacrificeth, & to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

4 This is euil among all that is done vn- der the sunne, that there is one b condi- tion to all, and also the heart of the sonnes of men is ful of euil, and madnes is in their hearts whiles they liue, and after that, they go to the dead.

5 Surely whosoeuer is ioyned to all the li- uing, there is hope: for it is better to a cli- uing dog, then to a dead lyon.

6 For the liuing knowe that they shal dye, but the dead knowe nothing at all: nether haue they ante more a reward: for their remembrance is forgotten.

7 Also their loue, and their hatred, & their enue is now perished, and they haue no more portion foreues, in all that is done vnder the sunne.

8 Go, eat thy bread with ioye, & drinke thy wine with a cheerful heart: for God now d accepteth thy workes.

9 At all times let thy garments be e white, and let not oyle be lacking vpon thine head.

10 "a Reioyce with the wife whome y hast loued all the dayes of the life of thy va- nitie, & God hathe giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, & in thy travail wherein thou laborest vnder the sunne.

11 All that thine hand shal finde to do, do it with all thy power: for there is nether worke nor imention, nor knowledge, no wislome in the graue whether thou goest.

12 I returned, & I sawe vnder the sunne that the race is not to the swift, nor the battel to the strog, nor yet bread to the wife, nor also riches to men of vnder standing, nether yet fauour to men of knowledge: but time and chance cometh to them all.

13 For nether doeth man knowe his a time, but as the fishes, which are taken in an euil

a Meaning, what things he eg it to come or refold or ind k soweth not by theils out- ward things, y is my pro- per- rtise or adue- rtise, whome God doeth fa- nuor or haue: for he sadeeth them as wel to the wicked as to the godle b In outward things as ri- ches, and po- uerise, sickness, & helth there is no differtee between the godle, & the wicked but y difference is that y godle are absurd by faith of God faunor & affi- fiance c He noeth y Epouses, and cernal men, & made their bel ly their god, & had no plea- sure but in this life, wi- thing rather to be an abict, & relapyrine in this life, then a man of auto- ristic, and to do dye, which is ment by the dog and lyon. d They flatter them felure to be in Gods fa- nuor, because they haue all things in abu- dance e Reioyce, be mery, and fa- re for no cois- that speake y wicked belli- gods "Ade, regarde the life Chap 1, 16. f Thus y worl- deling: say to prove that all things are tawhil for the and attribute that to chance and form: w, w is done by the peculence of God g That is, he doeth not here fe what shal come.

net,

Folie esteemed.

Or the Preacher. Liberalitie. 28565/1224

net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also fene this wifidome vnder the funne, and it is great vnto me. 14 A little citie and fewe men in it, and a great King came against it, and compaf- sed it about, and buylded fortres

against it. 15 And there was founde therein a poore and wife man, and he defloured the citie by his wifidome: but none remtmbred this poore man. 16 Then said I, Better is wifidome then strength: yet the wifidome of the poore is despised, and his wordes are not heard. 17 The wordes of the wife are more heard in quietnes, then the crye of him that ru- leth among fooles. 18 Better is wifidome then weapons of war- re: but one finner deftroyeth much good.

CHAP. X.

The difference of foolishnes and wifidome. 11 A filan- derer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

1 D Ead flies cause to stinke, and putrifie the ointment of the apotic arte: so doeth a little folie him that is in estimation for wifidome, and for glorie.

2 The heart of a wife ma is at his right had: but the heart of a foole is at his left nand. 3 And also whe the foole goeth by the way, his heart falleth, and he b telleth vnto all that he is a foole.

4 If the c spirit of him that ruleth, tife vp against thee, leaue not thy place: for gen- tlenes pacifieth great finnes.

5 There is an euil that I haue fene vnder the funne, as an d error that procedeth fro the face of him that ruleth.

6 Folie is set in great excellencie, and the c riche set in the fowe place.

7 I haue fene seruants on horses and prin- ces walking as seruants on the grounde.

8 He that diggeth a pit, shal fall into it, & he that breaketh the hedge, a serpent shal bite him.

9 He y remoueth stones, shal hurt him self thereby, &c he that cueteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more f strength: but the excell. nce to direct a thing is wifidome.

11 If the serpent bite, when he is not char- med: no better is a babler.

12 The wordes of the mouth of a wife man haue grace: but the lippes of a foole denou- re him self.

13 The beginning of y wordes of his mou- the is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth wordes, saying, Man knoweth not what shalbe: and who can tel him what shalbe after him? 15 The labour of the foolish doeth weary him: for he knoweth not

to go into the c citie. 16 Wo to thee, o land, when thy King is a b childe, and thy princes eat in the mor- ning. 17 Bl. sed art thou, o land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for dron- kennes. 18 By slouthfulnes y rooffe of the house go- eth to decay, and by the ydlenes of the hands the house droppeth through. 19 Thei prepare bread for laughter, and wine comforteth the liung, but siluer an- swereth to all. 20 Curse not the Kig, no nor in thy thought, nether curse the riche in thy b.d cham- ber: for the foule of the heauen shal cary the voice, & that which hathe wings, shal declare the matter.

CHAP. XI.

1 To be liberal to the poore. 2 Not to douse of Gods pro- ٢٥١dice. 3 All worldelie profferites is but vanisse. 4 God will edge all. 1 C Aft thy bread vpon the a waters: for after manie daies thou shalt fin- dent. 2 Giue a portion to feuen, & also to eight: for thou knowest not what euil shalbe vp- on the earth. 3 If the b cloudes be ful, they wil powre forthe raine vpon the earth: and if the c tre do fall towarne the South, or toward the North, in the place that the tre falleth, there is shalbe. 4 He that obserueth the d winde, shal not fowe, and he that regardeth the cloudes, shal not reape. 5 As thou knowest not which is the way of the spirit, nor how the bones do groue in the wombe of her that is with chilo: so thou knowest not the worke of God that worketh all. 6 In the morning fowe thy fede, and in the eunng, let not thun hand c r. ft: for thou knowest not whether shal prosper, this or f that, or wheth rborne shalbe alike good. 7 Surely the light is a pleasan thing: and it is a good thing to the eyes to se y sunne. 8 Thogha man liue manie yeres, and in them all he reioyce, yet he shal remember the daies of s dark nes, becaufe thei ar manie, all that cometh is vanisse. 9 b Reioyce, o yong man, in thy youth, & let thune heart chere thee in the daies of thy youth: and walke in the waies of thune heart, and in the fight of thune eyes: but knowe that for all thefe things, God will bring thee to iudgement.

g The ignoran ce & beafli- nes of y wice- led is such, y that knowende comme tinge, & yet wil enes disscuffe his matters. h That is, withoute wif- dome and coif- sel. i Are gum to their lufes &c pleafors. k Morn'g, whe he is noble for verme & wif- dome & with the giftes of God.

1 Thou eand not worke ruil fo ferretly, but at shal be kno- wen.

a That is, be liberal to the poore, & thoch it feme to be as a thing ven tred on y sea, yet is shal brig thee proffer.

b As the clou des that are ful, powre our raine, fo there- cle that bane chidance, must d striure it liberally

c He exhar- eth to be libe ral, while we liue: for thie there is no poore

d He that fer- reth incoune- monces, when nece vris: re- quireth, shalbe nce do his due tse.

e Be not weary of weld onig.

f That is, of thy workes a- re moite agre ble to God.

g That is, of af fiction & cava ble in the dereleth them that set their owine in worldelie plea
fures, as trogh God wishow call them to an account

&.iiii.

a So that he doeth all thigs wel, & nutty, where as the foole doeth y contrary b By his duigs he
brewrieth him self. c If thy fupe- roue be angry wath cice, he thou discrete, & not mound d
Morning, y at is an evil thing whe that that are in an- toritie, faile, & do not their duecie e They
that are riche in wifidome and verme. Pfal.7.16. prou.16.17. accief.17.18.

f Wishou wifidome what foouer a man taketh in had, cumeth to his owne harte.

Repent betime.

The song of

The foule immortal.

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

10 Therefore take away grief out of this 12 heart, and cause evil to departe from 13 thy flesh,
for childbehold & youth are va- 14 nitie.

CHAP. XII.

To think on God to youth and not to defferve till age. The foule returned to God as if it came in the gyri of God and enlisteth in fearing him and keeping his com- mandments.

R Remember now thy Creator in the dates of thy youth, whiles the evil dates come not, nor the yeres approche, wherein thou shalt say, I have no pleasure in them:

Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the clouds returne after the rain:

When the kins of the house shall trem- ble, and the strong men shall bowe them selues, and the grinders shall cease, becau- se their are few, and they waze darke that loke out by the windows:

And the stores shall be shut without by the bas, soinde of the grinding, and he shall rise up at the voice of the binder & all the daughters of singing shall be a- based.

Also the shalbe afraued of the hie thing, and feare shalbe in the way, and the almende the shal a fiorish and the grasshopper shall be a burden, and concu- piscence shalbe druten away, for man go-

eth to the house of his age, and the mourn- ers go about in the street.

6 Whiles the silver corde is not length- ened, nor the golden ewer broken, nor the sprich broke at the well, nor the whi- le broken at the cistine.

7 And dust returne to the earth as it was, and the spirit returne to God that ga- ue it.

8 Vanitie of vanities, faith the Preaches, all v vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, & caufed them to hears, & searched for the, and prepared manie parables.

10 The Preacher foght to finde out plea- sant wolves, & an upright writing, and the wovels of truth.

11 The wolves of the wise are like goades, and like nailes fast, ned by the matters of the assemblies, who are gird by one pa- stour.

12 And of other things besides these, my son- ne, take thou hede, for there is none end in making manie-bolies and much reading is a wearines of the flesh.

13 Let us heare the end of all: feare God & kepe his commandments: for this is the whole dower of man.

14 For God wil bring eunie worke vnto judgerme, with eunie feuer thing, whe- ther it be good or evil.

AN EXCELLENT SONG

THE ARGUMENT.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

CHAP. I.

4 Drawe me: we wil runne after thee: the

King hathe broght me into his chambers, we wil reoyce and be glad in thee; we wil remember thy loue more then wit- ne the righteous do loue thee.

4 I am blacke, o daughters of Jerusalem, but comelie, as the frutes of s Kedar, & as the curtines of Salomón.

5 Regarde ye me not becaufe I am blacke; for the sunne hathe looked vpon me. The sonne of my mother were argite against me: the made me the keper of the vines; but I kept not mine owne vine.

6 Shewe me, o thou, whome my foule lo ue.

a This is fpo- lan in the per- fore of the Church, or of the f r s'di Solomnund with f d'le of Christ wro me fi wroth b The clung of thy great oc- neties c I be, that are pove in I can h coun' in the f r s'di confefe that that con no- cepe to Christ except this be drawe

The Churchis beautie.

Salomón. Her desire to Christ. 581/1224

Where thou halt called to the dignitie of paltus, and that let forth their owne decemes in Read of thy do dress.

p Christ speaketh to his Church, bidding the that are ignorant to go to the pistor to bearer 4 For thy spiritual beautie and excellence there was no worldwide creation to be com- pared unto thee

r The Church trony eeth that she is admitted to the compause of Christ

He shall be made desire vn to me

r Christ accept eth his Churches and com- mendeth her beautie

u That is, the hear of the faithful where in Christ dwell left by his Spt III

a Thus Christ presereth his Church about all other things b The spouls toftotheth her great desire toward her houl band, but her fregth fat leth her, and therefore she defreeth to be comforted, & felt it

c Christ char- geth them & have to do in the Church, as it were by a folwne othe, that the vrou- ble not the quizzes tha- 1. of

d This is spo- ken of Christ, who tobe vph him our num- re to come to helps his Church.

e For a fouche as his⁶⁷² the wthid vnd der the cloke of our 8. th f So that we can not have ful know ledge of him in this life

g That is, fione and error is driven by, he by the com- mine of Christ which is her, geter bed on y ing the wate all wate for all

ueth, where thou fedest, where thou left at noone: for why fshulde I be as the that tur- neth afide to y flockes of a thy copanions? If thou knowe not, o thou the fairest a- mong women, get thee fo the by the step- pes of the flocke, and fedethy kiddes by the tents of the shepherdes.

I haue compared thee, o my loue, to the troupe of horses in y a charets of Pharaoh. Thy chekes are comelie w rowes of sto- nes, and thy necke with chaines.

We wil make thee borders of golde with studdes of siluet.

Whiles the King was at his repast, my spikenarde gaue the fmel thereof.

My welbeloued u as a bundle of myrthe vnto me: the fhall lye betwene my breastes.

My welbeloued u as a chufte of camphir- te vnto me in the vines of Engeld.

My loue, beholde, y art: faire: beholde, y art faire: thine eyes are life the dooues.

My welbeloued, beholde, thou art faire and pleasant: also our bed is grene: the beames of our house are cedres.

CHAP. II.

The Church defeareth to vry! Under the shadows of Christ. 2 She beareth his voye. 14 She is compa- red to the dooue, 17 and the enemies to the foxes.

1 Am the rose of the field, o the lile of the valleys.

2 Like a lile among the thornes, so u my loue amng the daughters.

3 Like the apple tre amog the trees of the forest: so u my welbeloued among the fon- nes of men: vnder his fha'owe had I delite, & fate downe: and his frute was fwete vnto my mouth.

4 He broght me into the wine celler, and loue was his banner ouer me.

5 Stay me with flappes, and comfort me with apples: for I am ficke of loue.

6 His left hand u vnder min: head, & his right hand doeth imbrace me.

7 I charge you, o daughters of Ierufalem, by the roes & by the hindees of the field, that ye ftire not vp, not wake my loue, vnt- il she pleafe.

8 It is the voice of my welbeloued. behol- de, he cometh leaping by the mountains, and skipping by the hilles.

9 My welbeloued is like a toe, or a yong heart: lo, he standeth behinde our wall, lo- king fo the of the windowes, shewing him selfe through the grates.

10 My welbeloued spake & faid vnto me, A- rife, my loue, my faire one, & come thy way.

11 For beholde, z winter is past. the raine is changed, and is gone away.

12 The flowers appeare in y earth: the time of the finging of birdes is come, & th: voice of the turtle is heard in our land.

13 The figure hath brought forthe h.r yong figges. & the vines with their small grapes

haue cast a fauour: arise my loue, my faire one, and come away.

14 My doouue, that art in the holes of the rocke, in y secret places of y ftaires, shewe me thy fight, let me heareth thy voice: for thy voye is fwete, and thy fight comelie.

15 Take vs y foxes, y little foxes, w destroy the vines: for our vines haue fmale grapes.

16 My welbeloued is mine, and I am his: he fedeth among the lilies,

17 Vntil y day breake, & the shadowes flet away: returne, my welbeloued, o be like a kroe, or a yong hart vpon the mountai- nes of Béther.

CHAP. III.

The Church defeareth to be ivynd inseparably to Christ her houl band & Her delinerance out of the wilderness.

1 N my bed by a night I foght him that my foule loued: I foght him, but I foul- de him not.

2 I wil rise therefore now, and go about in the citre, by the ftirees & by the open pla- ces, o wil feke him that my foule loueth: I foght him, but I founde him not.

3 The watchemen that went about the ci- tie, founde me: to whome I faid, Haue you fene him whome my foule loueth?

4 When I had past a little from them, then I founde hi whome my foule loued: I toke holde on him and left him not, til I had brought him vnto my mothers houfe into the chamber of her that conceived me.

5 I charge you, o daughters of Ierufalem, by the roes and by the hindees of the field, that ye ftire not vp, not wake my loue vn- til she pleafe.

6 Who is the that commeth vp out of the wilderness like pillers of fmoke perfumed with myrthe and incense, o with all the spices of the marchant?

7 Beholde his bed, which is Salomons: threcore ftong m.n are round about it, of the valiant man of Ifraél.

8 Thei all handle the fwoede, o are expert in warre, euerie one bathe his fwoede vpon his thigh for the feares by night.

9 King Salomón made him selfe a palace of the trees of Lebanon.

10 He made the pillers thereof of siluet, o y pauemét thereof of golde, the hangings that of of purple, whose middes was paped w the loue of y daughters of Ierufalem.

11 Come forthe, ye daughters of Zion, & beholde the King Salomón w the crow- ne, where with his mother crowned him in the day of his marriage, and in the day of the glidnes of his heart.

CHAP. III.

The praises of the Church 7 She is without blamish. in his fight 8 The loue of Christ is made her.

1 Beholde, thou art fair: my loue behol de, thou art fair: thine eyes are life the dooues among thy lockes thine hecne is & v.

k Thou thid art affamend of thy fionet, come & shewe thy faiff vnto me

1 Supprets y heretikes wh les that are yong, that is, when that be- gone to shewe their malice & destroy y one of the Lord.

2 The Church defreeth Christ to be mohe ready to helpe her in all dan- gers.

3 The Church by night, y is in troubles fe- deeth to Christ, but is not incé tindely heard.

b Shewing y although we be not heard as y firit, yet we muft fiil obu- nue in prayer til we lefe ob- fort

c Which decla feth, that we muft feke vnto all, of whome we hope to ha ne ance fac- cour.

d Read Chap. 2.7.

e This is refer red to the Church of If- raél, & was led by the wilder- nes forcie ye- res.

f She preades, f by the bed is wote the Téple, which Salomón ma- de

g He affundeth to the anache, which kept y Temple Or, cha, re.

h All ye, that are of the ob- ber of y faith- ful

i Christ beco- me man was crowded by y loue of God w the glorious crown of his cinnam:

a Recoufe Christ d. lierch in his Church, he chmeledeth all that is in her

Chap 2.4.

& v.

The fontaine of grace. The song of

Wicked watchmen 8/1224

b He burke reflect to the multitude of the faithful, & are monie in nombre.

like the b flocke of goates, & loke downe from the mountaine of Gilead.

2 Thy tethe are like a flocke of fls. pe in good ordre, which go vp fi ô y walhing: which cuerie one bring out twinnes, and none is baten among them.

3 Thy lippes are like a threde of fkarlet & thy talke is comelie: thy temples are with- in thy lockes as a piece of a pomegranate.

4 Thy necke is as the tovere of David buylt for defenfe: a thouland fhields hang the- rein, and all the targates of the ftrong men.

5 Thy two c breafte are as two yong roes that are twinnes, feding among the lilies.

6 Vntil the day breake, and the fhadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incenfe.

7 Thou art all faite, my loue, and there is no fpot in thee.

8 4 Come with me from Lebanon, my fpou- fe, euen with me from Lebanon, and loke from the top of Amanah, from the top of Shenir and Hermón, from the dennes of the lyons and from the mountaines of the leoparden.

9 My c fifter, my fpoufe, thou haft woun- ded mine heart: thou haft wounded mine heart with one of thine f eyes, & with a chaine of thy necke.

10 My fifter, my fpoufe, how faire is thy loue? how muche better is thy loue then wine? & the fauour of thine ointmets the all fpieces?

11 Thy a lippes, my fpoufe, droppe as honie combes: honie and milke are vnder thy tōgue, & the fauour of thy gaumenis is as the fauour of Lebanon.

12 My filter my fpoufe is as a garden inclo- fed, as a fpring fhut vp, and a fountaine fealed vp.

13 Thy plantes are as an orchard of po- megranates with fwete frutes, as camphi- re, fpikenarde,

14 Euen fpikenarde, and fafran, calamus, & fynamom with all the trees of incen- fe, myrrhe and aloes, with all the chief fpices.

15 b O fountaine of the gardens, ô well of luing waters, and the fprings of Le- banón.

16 Arife, ô 1 North, and come ô South, and blowe on my garden that the fpices thereof may flowe out: let my welbelo- ued come to his garden, and eat his plea- fant frute.

CHAP. V.

1 Chrifft calleth his Church to the participation of all his treafures. 2 She heareth his Veyes. 3 She em- feffeth her nakydnes. 4 She preafeth Chrifft her boufhand.

I am come into my g aarde, my filter, my fpoufe: I gathered my myrrhe with my

fpice: Late mine honie cōbe with mine ho- nie, I dranke my wine with my milke: eat, ô friends, drinke, and make you mōry, ô welbeloued.

2 b I flepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, faying, Open vnto me, my filter, my loue, my dooue, my vndchled: for mine head is ful of dewe, and my lockes with the drop- pes of the c night.

3 I haue put of my d coate, how fhall I put it on: I haue wafhed my fete, how fhall I defile them?

4 My welbeloued put in his hand by the hole of the dore, & "mine heart was affec- tioned toward him.

5 I rofe vp to opé to my welbeloued, & mi- ne hāds did droppe downe myrrhe, & my c fingers pure myrrhe vpon the handels of the barie.

6 I opened to my welbeloued: but my wel- beloued was gone, & pafte mine heart was gone when he did fpeake: I foght him, but I colde not finde him: I called him, but he anfwered me not.

7 The f watchmen that went about the citre, founde me: they fmote me & woun- ded me: the watchmen of the walles toke away my vailte from me.

8 I charge you, s ô daughters of Ierufalém, if you finde my welbeloued, that you tel him that I am ficke of loue.

9 b O the faireft among women, what is thy welbeloued more then other welbelo- ued? what is thy welbeloued more then another louer, that thou doeft fo charge va?

10 My welbeloued is white and ruddy, the chieft of ten thousand.

11 His head is as fine golde, his lockes curled, & blacke as a rauen.

12 His eyes are like dooues vpō the riuers of waters, which are walnt with milke, & remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweete flowres, & his lips like lilies dropping downe pure myrrhe.

14 His hands are rings of golde set with the "chrysolite his beelie like white yuorie covered with sapphires.

15 His legges are as pillars of marble, set upon sockets of fine golde: his countenance as Lebanon, excellent as the cedres.

16 His mouth is as sweet things, and he is wholly delectable: this is my welbeloued, & this is my lover, o daughters of Ierusalem.

17 O the fairest among women, whether is thy welbeloued gone? whether is thy beloved turned aside, that we may seek him with thee?

CHAP. VI.

2 The Church affirmeth her selfe of the love of Christ. 3 The praises of the Church. 4 She is but one and wedded.

b The spouse saith that she is troubled & she cries of worldly things, which are mine by sleeping.

c Devouring & lying pennure of the Lord toward honors d The spouse comforteth her waitresses, and that she hath the haint thing or thing that she once made chance, the promise not to delie her self a game

b The Myrrour were moved towards him. c The spouse & husband be announced of Christ, shall not finde him if the husband to alone him & her good nor kes.

1 These are & false exchequers, & wounds & conscience & there trouble g She asketh of them which are godlie (or as much as & law & faith shall come out of Zion & Ierusalem) that they wolde deliver her to Christ

h Thus say they of Ierusalem 1 She desireth Christ in, be of perfire beantes, & comelines.

k Hearkening & excellence of Christ, & faithful desire to know how to finde him.

1 My

e Wherein are knowledge, & zeale, two pre- cious isweis

d Chrif pro- mifeth his Church to call his faithful from all the comers of the worlds.

e Chrif cal- leth his Chur- che lifter in refpect that he had taken the fefit of man. f In that he made his Church beau- tiful, & riche, he loued his grifes in her.

g Because of thy confefion and thanked- guiling.

h The Church confeffeth that all her glorie, & beautie co- meth of Chrif who is & true fountaine of all grace i She defireth Chrif to com- forte her, and to poure the graces of his, f pieruph her, which Spirit is ment by the North and South winde. Chap. V. a The garden fignifieth the kingdoms of Chrif where he purpareth the barfet for his cloth.

The faith of the Church. Salomón. Spiritual loue. 28569/1224

s My welbeloued is gone downe into his garden to the beds of spices, to fede in the gardens, and to gather lilies.

a I am my welbeloueds, and my welbeloued is mine, who fedeth among the lilies.

b Which was Thou art beautiful, my loue, as Tirzáh, comelie as Ierufalém, terrible as an armie with banners.

c Turne away thine eyes frô me: for they ouercome me: thine heere is like a flocke of goats, which loke downe from Gileád.

d Meaning, Thy tethe are like a flocke of fhepe, which go vp from the wafhing, which euerieone brig out twins, & none is baré amóg thé.

d Meaning, Thy temples are within thy lockes as a piece of a pomegranate.

d Meaning, There are therefore Quenes & forefeore concubines, & of the damefels without number.

e But my dooue is alone, my vndefiled, fhe is the onelie daughter of her mother, and fhe is deare to her that bare her: the daughters haue fene her and counted her bleffed: when the Quenes and the concubines, and the haue praied her.

e He fheweth, Who is fhe that loketh forthe as the morning, faire as the moone, pure as the funne, terrible as an armie with banners!

what the begin I went downe to the garden of nuttes, to fe the frutes of the valley, to fe if the vine budded, and if the pomegranates florifhed.

e He weft downe to the fyny I fknewe nothing, my foule fet me as the charets of my noble people.

what fmes co. to Reunne, returne, fe Shulamite, returne: returne that we may beholde thee.
What fhall you fe in the Shulamite, but as the cōpanie of an armie?

b Read Chap 44.

c The beautie of the Church in all her members, to Siou affured of Chriffe loue rewardet her.

d How beautiful are thy goings with fhoes, fo princes daughter: the iointes of thy thighs are like jewels: the worke of the hand of a cunning workeman.

e The haue! as a rounde cuppe that wan teth not lickour: thy belly was an heape of wheat compaffed about with lilies.

f Thy two breafte are as two yong roes that are twinned.

g Thy necke is like a towr of yuorie: thine eyes are like fifh pooles in Hefhóon by the gate of Bath-rabbim. thy nofe is as the towr of Lebanon, that loketh toward Damafcus.

h Thine head vpon thee is as fkarlet, and the bulhe of thine head like purple: the King is eyed in the rafters.

i How faire art thou, and how pleafant art thou, fo my loue, in pleafures!

j This thy ftature is like a palme tree, and thy breafte like clufters.

k I faid, I wil go vp into the palme tree, I

wil take holde of her boughes: thy breafte fhall now be like the clufters of the vine: and the fautour of thy nofe like apples,

9 And the roufe of thy mouth like good wine, which goeth fraght to my welbeloued, & caufeth the fippes of the ancient to fpeake.

10 I am my welbeloueds, and his defire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in villages.

12 Let vs get vp early to the vines, let vs fe if the vine florifh, whether it hafhe budded the fmale grape, or whether the pomegranates florifh: there wil I giue thee my loue.

13 The ma'drakes haue giue a fmel, & in our gates are all fwete things, newe & oldes my welbeloued, I haue kept them for thee.

CHAP. VIII.

a The Church will be taught by Chriff. She is upholden by him. The vehemene loue wherewith Chriffe loueeth her. She is the vine that bringeth forth frute to the Spiritual Salomón, which is Ifus Chriff.

b O H that thou werest as my brother sucked the breastes of my mother: I wolde finde thee without, I wolde kisse thee, then thee shulde not despise thee.

c I wil lead thee bring thee into my mothers house: there thou shalt teache me: I wil cause thee to drinke spiced wine, newe wine of the pomegranate.

d His left hand shalbe vnder mine head, & his right hand shal embrace me.

e I charge you, fo daughters of Ierusalém, that you sture not vp, nor waken my loue, vneile she please.

f (Who is this that cometh vp out of the wildernes, leaning vpon her welbeloued?) I raied thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

g Set me as a seale on thine heart, as a signet vpon thine arme: for loue it strong as death: ielouise is cruel as the graue: the coles thereof are fyrie coles, a vehemēt flame.

h Muche water cā not quenche loue, nether can the floods drowne it: if a man shulde giue all the substance of his house for loue, they wolde greatly contemne it.

i We haue a lick sifter, and she hath no breastes: what shal we do for our sifter whē she shalbe spoken for?

j If she be a walle, we wil buylde vpon her a filuer palace: and if she be a dore, we wil kepe her in with bordes of cedre.

k I am a walle & my breastes are as towres: then was I in his eyes as one that findeth peace.

l Salomón had a vine in Baal-hamón: he gaue the vineyard vnto keperes: euerie one bringeth for the fruite that of a thousand pieces of filuer. & vi.

d This spouse speaketh.

e If the people that are called to Christ, bring forth the aue fruite.

a The Church called of the Genufes, ipcafeeth thus to Church of Ierusalém.

b Read Chap. 2,6-1

d The spouse desireth Christ to be vnpined in perprimal loue with him.

e The Tewish Church speaketh that of Church of the Genufes

f If she be free & fast, she is mine for the husband to dwell in

g The Church promisseth fide loue & constan cue

h This is the vineyard of Lord fthurd out, 1611-2,6-1.

Salomón.

I Christ dwell- leth in his Church whose voyce & faith & his heart.

12 But my vineyards which is mine, is be- fore me: to thee, & Salomón, apperteineth a thoufand pieces of silver, & two thoufant to them that kepe the frute thereof.

O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cau- fe me to hear it.

13 O my welbeloued, & flee away, and be li- ke vnto the roe, or to the yong heart vpon the mountaines of spices.

The Church is firm: Christ that if he de- part from the, yt that he wolds hath to he' p. than in this trouble

ISAIAH.

THE ARGUMENT.

God, according to his promes Deut. 18, 15, that he wolds never leave his Church destinee of a Prophet, but he from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret & declare the Law, and to apply particularly the doctrine, contended briefly therein, to the visible & profete of those, to whom they thought it chiefly to appertine, and as the time and state of things required. And

principally in the declaration of the Lawe they had respect to the things, which were the grounds of their doctrine: First to the doctrine contended briefly in the twotables: secondly to the promises & threatenings of the Law; thirdly, to the covenant of grace & reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto this neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their sauergards by the destruction of their enemies. And as touching the doctrine of reconciliation they have more clearly intreated it then Moses, and set forth more lively Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as he sawe that the disease of the people required. He declares also manne notable prophecies which he had received of God, as touching the promes of the Messiah, his office, and his kingdoms. Also of the favour of God toward his Church, the vocation of the Gentiles, and their vision with the Lewes. Which are as most principal points contended in this book, and a gathering of his sermons that he preached. Which

after certain dates that they had stand vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for certain days that the people might the letter mark it, as Isa. 8, 1. & Habak. 2, 2.) the Priests take it down and reserved it among their registers: and so by Gods providence these bokes were preserved as a monument to the Church for ever. As touching his persone and time, he was of the Kings Stocke: for Amos, his father was brother to Azariah King of Judah, as the best writers agree, and prophesied more than 64 yeres from the time of Vxxxiah vnto the reigne of Manasseh, whose father in lawe he was (as the Elrewes write) and of whom he was put to death. And in reading of the Prophetes this one thing among other is to be observed, that they speak of things to come as though they were now past, because of the certain thereof, and that they colde not but come to passe, because God had ordained them in his secret counsel, and so revealed them to his Prophetes.

Gods loue & correction. ISAIAH. Repentance. 287/1/1224

CHAP. I.

a Iffalh reproach the Iewes of their regrettable and probables, that neither for beftities nor purfhmes folde amend. 1. He ftoufeth why their fairfties are refold, and where a God ferve fetance standeth. 2. He prophe- teeth of the deffers ftus of Ieruffae a, 3. And of the reffetation thereof

a To 1:1, a re- stention, pro- pfection, which is one of the two
 means, which by God do, falfst him like to be the one to olde in
 ftus. Now that A there- fore the Pro- pletes were eftled S. 2. a
 5:10 p.9 b Iffafh was elictly sent to Iudfh and Ieruffh subt not
 only for in this bake are prophecies to during o- ther nation
 alfo c Cilled alfo Azaijah 2 King 1:1 of their kings refd 2 King
 from 1:1 p.14 veto Chap 11, a id 2 Chro from Chap 25. veto
 Chap 13 d Becuefe of wet, obftance one mft, fole, he effich to y
 demme crea- tures, which were me e prompt, to o- ber God
 nor- de, as Dea 2:2 cfte ufe, as his gr. a mer- ce, to effe. 3
 Ieruffe, for re- mefine as he elffe them a- bout, all our nation to
 be his people & child of Dea 20:15 f The moft e bute and ofi
 bute to mo- re ackow, d tute doctu to, and their mafters, then
 my people do toward we, of whome that have recrued be, his
 with- out fhyanfou g That were not only wie ked, as were their
 fathers, but verely corrupt, and by their cui example in- fefted
 others h That is, him y ftouffeth Iffafh

a vifion of Iffafh, the fonne of Amfz, which he fawe b
 concerning Iudfh and Ieruffalem: in the daies of v Vzzielh,
 Iotham, Ahaz & Heze- kiab Kings of Iudah.

Heare, d a heuenf, and hearken, de earth: fer the Lord hache
 find, I haue nourifhed and broght v a childem, but they haue
 ie- be, led againft me.

The f oxe knoweth his ownft, and the af- fe his mafters cryb,
 but Iffael hache not knowen, my peop e nathe not vnderftand.

Ah, finful nacion, a people ladin with in- quitie: a fede of the wcked, corrupt chil- dré, the haue forfaken th. Lord the haue proufced the h holy one of Iffael to anger they are gone back, wade.

Witererote fhulde ye be i fmitten ante more: for ye fall away more and more the whole h had is ficke, and the whole heart is heaute.

From the i fole of the foote vnto the head, there a nothing whole therein, but wounds, & fwelling, and foes ful of corruption, that haue not be wrapped, nor bot-nd e v, not mulled with oye.

Your land is wafte your cities are burnt with fyie ftrangers deuoiré your land in your pi. fince, and it is defolate like the o- utthiowe e of ftrangers.

And the daughters of a Zifon fhall teman- ne like a cotage in a vim: yaide, like a lod- ge in a garden of cucumbers, & like a be- fiegged citte.

Except the Lord of hoftes r had ieferued vnto vs, euen a fmale iemnt: we fhulde haue bene as Sodom, & fhulde haue be- ne like vnto Gomorah.

Hear the worde of the Lord, d r prin- ces of Sodom heuken vnto the Law of our God, d people of Gomorah.

What haue I to do with the multitude of your facifices, faith the Lord? I am ful of the burnt offiings of iams, & of the fat of fed beaftes: and I f defie not the blood of

a What mulleth it to flike to unend you by punishment, feing the more I correct you, the more ye a, beill b By among the effeft parts of the know, he fignifeth, that there are no pñons of the whole bofne of the Iewes fre from his rodde I Enzrie pyfte of the bofne, affeel the kft at the ft e- feft was plagued m Their plague were fe gruenfes that they were manu- ble, and ye they wolle not repent a Meaning, of them, that dwell ferue of, which, becuefe they loke for no a demerge of hat, which remaineth, deftere all before them o Thy is, Ieruffalem. b Becuefe that he wil mer hute a Church to call vpor his Name g That is, all deftroied t Te that for your vices deftured all to be deftroied as they of Iodfem, fane that God of his merce referted - little rouben, Icm 1:23 f Abhagh God commanded the a facifices for a time, as ides and euteries of their faith yet becuefe the people had not ftith nor repentance, God doterfich them, Pfal 50:14 1er 6:20, amot 5:21 muk 6:7.

bullockes, nor of lambes, nor of goates.

12 Whē ye come to appeare before me, who required this of your hāds to tread in my courtes?

13 Bring no mo oblacifons, in vaine: incé- fe is an abominacion vnto me. I can not fuff: r, our newe moones, nor

fabbaths, nor folemne daies (it is iniquitæ) nor folemne
affimblies.

14 My fouie hateth your n newe moones & your appointed
feasts: they are a burden vnto me I am weary to beare them.

15 And whē you shal stretch out yo: ir hāds, I wil hide mine
eyes fīom you: and thogh ye make manie prayers, I wil not
heare: for your hands are ful o of blood.

16 i Wash you, make you cleane: take away the euli of your
workes fīom before mine eyes, ceafe to do euli.

17 Learne to a do wel feke iudgement, ie- lieue th: oppreffed:
iudge the fatherles & defend the widowe.

18 Coice now, & let vs eafō together, faith the Lord, thogh
your finnes were as crim- fin, they shalbe made a white as
fīnowe: thogh they were red like skarles, they shal be a' woll.

19 If ye a confent and obey, ye shal eat the good things of the
land.

20 But if ye ifefife and be rebelliou, ye shalbe deuoued with the
fworde: for the m. uth of the Lord hache spcken it.

21 How is the d farthful citte become an hal fet it was ful of
iudgement, & iustite Iodged therein, but now a the: are tourthe-
rer.

22 Thy f filuer is become droffe. thy wine is mixt with water.

23 Thy princes are rebellious and companions of a theues:
euerie one louch gifts, & followeth after rewards, they iudge
not the fatherles, nether doeth the widowes cause come before
them.

25 Therefore faith the Lord God of hostes, the mightie one
of Iffael, Ah, I wil eaft me of mine aduersaries, and auenge me
of mine enemies.

25 Then I wil tuine mine hand vpon thee, and buine out thy
diofte, til it be pure, & take away all thy tyne.

26 1 And I wil restore thy iudges as at the firfh, and thy
coffeifes as at the beg: on g.

his o: me mere, fulute and diffe fetance d That is Ieruffem,
which had promafed fidelitie vnto me; as a wife to her houf
byol e Gm. to cone- loafors and ex oreion, which he fignified
before by Iood, ver: it

f Whuffeone was pure in thee before, is now corrupt, thogh
thou hane in ours wid fheme g That is, they an interne the waft:
& the exoreion, it not only do not puneth them, but we them
filues fhake h When God wil fheme him felf mere fol to his
Church, he calleth him felf. The holie one of Iffael but when he
haffle to do with his enemies, he is called Mughate, as agunft
whome no power is able to teffit i I wil efhe vng, ance of mine

aduerfaries the Iewes, and fo fuffic my defire by purfhning
them Which thine yee he doeth with vgrief becuefe of his
cment

k Left the farthful among them fhulde be no-cerve with this
threatening, he fiddeth this confolacion I It is only the work of
God to purfhe the heart of man, which thug he doeth becuefe
of his promfh made conce- ring the falmerion of his Church

1 Without faith & repent- ence 2 You facrifi- ces offred in the n
w mo- ne a teaftus b cond: uen herch, hi po- criers, which
thinks to plea fe God with ceremonies, & they them let- u, are
made of faith and merce

3 In the wee that where me he gna, to e- nerce, dece, cnullin &
ex- oreion, which is more by blood, there God wil fhew his
nagr, and not accept it on, thogh they fem ne- wer fo holie, as
Chap 50:3 f By this one wa'd w aftng, he manuch y pirrual ex-
loving the lives to re- put & amend their fons

4 This kind of re-creung, by the fe-om- ne, while, the fcriptures
v. se in manie places fignift the hypocri- tes, who pru- temo
moft holmes & re- ligion in wor- ds, but when their charate
klame me ard that he there fhald uppar, cut decture y then haue
i e- ther fwith nor religion

a To knowe if I do acenfe you without cute

b Left him: vs shulde pretend us a rigour on God; more, he only wil, th the to be pure in heart, & he wil tergoa, all their finnes, were that ne- wer to manie orgre it

c He theweth that whaftue- ner aduerfitie n an indu:ith, it oght to be attributed to

Azai.

The zeale of the godly.

Haiáh. Gods terrible judgements 572/1224

m By sultice is meant Gods faithful pro- mes, & is the cause of y de- linearance of his Church n The wicked shalino bepar- takers of Gods promises, Pial- 9,10 o That is the trees & plea- Kant places, where ye com- mit idolatris, which was forbidden, Deut 10,11 p The false god, wherein ye put your cõthdence, shal be confessed as eafely, as a grace of towe, afterwarde shalt thou be called a citie of righteousnes, & a faithful citie.

17 Zión shalbe redeemed in judgement, and they that returite in her, in m uustice.

18 And the b destruction of the trangref- fours and of the sinners shalbe together: and then that forsake the Lord, shalbe con- sumed.

19 For thei shal be cōfounded for the ookes, which ye haue defired, and ye shalbe afha- med of the gardens, that ye haue chofen.

20 For ye shalbe as an oke, whose leafe fa- deth: & as a garden that hathe no water.

21 And the strong shalbe as p towe, and the maker thereof, as a sparke: and they shal bothe burne together, & none shal quen- che them.

CHAP. II.

1 The Church, shalbe registered by Christ, and the Gentiles called. 6 The punishment of the rebellious & obituate.

2 The word that I faiáh the sonne of A- mós fawe vpon Iudáh and Ierufa- lem.

3 "It a shalbe in the last daies, that the moü- taine of the houfe of the Lord shalbe pre- pared in the top of the moütaines, & b shal be exalted aboue the hilles, & all nacions shal c flowe vnto it.

4 And manie people shal go, & fay, Come, and let vs go vp to d the mountaine of the Lord, to the houfe of the God of Iaakób, & he wil teache vs his wates, and we wil wal- ke in his paths: for the c Law shal go for the of Zión, and the worde of the Lord from f Ierufalém,

5 And e he shal iudge among the natiós, & b rebuke manie people: thei shal c breake their fwordes alfo into mattocks, & their speares into fithes, nacion shal not lift vp a fworde againft nacion, nether shal they learn: b to fight anie more.

6 O houfe of Iaakób, come ye, and let vs l walke in the light of the Lord.

7 Surely thou m haft forskin thy people, the houfe of Iaakób, becaufe thei are b ful of the East maners, and are forcerers as the Philistims, e and abunde with strange children.

8 Their land alfo was ful of p siluer and golde, and there was none end of their treafures: and their land was ful of horfés, and their charets were infinite.

9 Their land alfo was ful of idoles: they worshipped the worke of their owne háds, which their owne fingers haue mide.

Mich. 4,5. a The ocre and ordinance of God, con- ching the re- flatement of the Church, & is chiefly ment of the time of Christ. b In an confét place to be fe- ne and difcen- ned c When the kingdome of Christ shalbe enlarged by y preaching of the doctrine there alfo is declared the zeale of the children of God, when they are cal- led d Alluding to mouse Zión, where the sy- fible Church then was a Morning, the whole doftri- ne of Githach f This was ac- complished, who the Gof- pel was firft presched in Ierufalém, and from throne went

through all y worfde g The Lord, & as Christ, shal haue all
pow- er gours him th That they may acknow- ledge their

sinnes, & come to him. 1 He sheweth the fone of the peace,
which the Gof- pel shalbe bring to wit, that men shalbe do
good one to another, where as be- fore they were enemies. 2
He speaketh not againft the vie of weapons and lawful warre,
but sheweth how the hearts of the godlie shalbe afflicted one
toward another which peace and love doeth begone and growe
in this life, fore shal be perfted, when we are upped with our
head Christ letus. 3 Being the Gentiles walke fo reade, make
you hafe and shewe them the way to worship God. 4 The
Prophet bring the shale hope, that the fewer wolde comers,
complaineth to God, as though he had vtterly forsaken them
for their fones. 5 b Ful of the comopnion that reigned chiefly
in the East persa- to They altogether gne them fithes to the
factions of other nacion. 6 The Prophet firft condemned their
fupertition and idolatris, next their concessives, and thirdly,
their vane trust in wotidlet manons.

9 And a man bowed him felf, and a man b hübled him felf:
therefore c spare the not.

10 Enter into the rocke, & hide thee in the dust from before the
feare of the Lord, and from the glorie of his maieftie.

11 The hie loke of man shalbe humbled, and the loftines of
men shalbe abafed, & y Lord onely shalbe exalted in f that

day.

12 For the day of the Lord of hofte is vp- on all the proude
and hautie, and vpon all that is exalted: and it shalbe made
lowe.

13 Euen vpon all the cedres of Lebanon, that are hie and
exalted, and vpon all the okes of Baftan,

14 And vpon all the high t mountaines, & vpon all the hilles
that are lifted vp,

15 And vpon euerie hie towere, and vpon e- uerie ftrong wall,
&

16 And vpon a all the fhippes of Taihih, and vpon all pleafant
pictures.

17 And the hautines of men shalbe broght lowe, and the
loftines of men shalbe aba- fed, and the Lord shal onely be
exalted in that day.

18 And the idoles wil he vtterly deftroie.

19 Then they shal go b into the holes of the rockes, and into
the causes of the earth, from before the feare of the Lord, &
from the glorie of his maieftie, when he shal a- rife to deftroie
the earth.

20 At that day shal man caft away his siluer idoles, and his golden idoles (which they had made them fillues to woi ship them) 21 to the mowles and to the backes,

22 To go into the holes of the rockes, and into the toppes of the tagged rockes from before the feare of the Lord, and from the glorie of his maieftie, when he shal rife to deftroy the earth.

23 Ceife you from the man whose f breath is in his noftrelles, for wherein is he to be eftemed?

CHAP. III.

1 For the fone of the people God wil take away the wife men, and gne them footh princes 14 The coustoufnes of the gouernovrs 16 The pride of the women.

1 F Oi lo, the Lord God of hoftes wil take away from Ierufalém and from Iudáh the flay a and the ftrengh: enem all the flay of bread, and all the flay of wa- ter,

2 The ftrong man, and the man of warre, b the iudge an l the Prophet, the prudent and the aged,

3 The captaine offittie, and the honorable, and the counfelei, and the cunning aiti- cer, and c the eloquent man.

4 And I wil appoint d children to be their princes, and babes shal rule ouet them.

5 The people: shalbe e oppreffed one of an- other, & euerie one by his neighbour the childré shal prefume againft the anciét, & the vile againft the honorable.

q He noteth the nature of the idolatris, which are nu- ner fitted in their imperfiti- tions

7 Thus y Pro- pher ipake, befg t ifamed with the zea- lie of Gods glo rie, & thn tho might hure them w Gods judgment

f Meaning, af- fone as God shal begin to execute his judgements. By high trees & mountaines are ment them y are proude, and lintin, a id thorhu them folks a mofe ftrong in this worde

8 H. obfoeth their vane cô- fidence, which they had in ftrong holdes, & in their re che marchan- dife, & broght in vane plea- faris, where- with mds mo- dits became of Cinnati.

Mofebh 10, 8 luk 23,30. reuel 6,30. & 9,6.

e They shal caft them into mode vil, and filtrate places, when this per- cenie y they are not able to helpe them. y Caft of your vane coubdé- ce of man, whose life is fo tratie, that if his nofe he flopped, he is dead, & coub- der that you have to do with God.

Chap III. W & canft thul toufted: thur abundance & pro-perin, he sheweth that thei shalbe be ta on th the b The ofporal

gouvernour & the mounfre

c By thul, he mion h that God wolde ra- ke away not- ru th eg
that wrs away y firms in, and wherein they had vee or- cifion
to vite them, elines

d Not oily in age, but in wit, maners knowledge, & ftringe.

e For lache of good regund and ardor.

6 When

The pride of women.

Isaiah. The vineyards.

2873/1224[{"box_2d": [134, 75, 211, 946], "label": "text",
"caption": "f H. Sheweth\nthat this pl\ngue thalib: fo\nhorch,
that\nch rane to the\nsimure ma or\nnet men, & by\nnn ture are
am-\nbutious, none\nshil e hou de\nnable or vllig\nto be thal
g\nnn an our\ng. F are thal\nf o t r e a n\nth to t o f w a\nre b m
t, l, the\nto take fuch a\ndige, one t h\ng e vpon him\n& v h u
God\n& I examine\ntheir deuts,\nnw m v up thl\nnne a f t an im-\n\npul, or fice, he\nthl h de the\nnmure of their\nnimpuls in\ntues
futehead\n& he ve thl\nnare girdie al-\nf ore & God\nnw i d d d
y o\nm f m u d s of\ntheb trouble\n& be c u l t the\nnw i d d d
people\nnw r t, more d\n& d t to thl\nnprimes, the o\nny c o n d d
e r t s\nnof God, he\nthe o n t h y he\nnw o l d e g u e t r e\nf i c t
e p r e c t s,\nh y h o n t e n t\nf t a l d e h u, no\nl e l y, u e\nr

is f t a l e , h e \n m o t f e s t o a r e \n o f h i s w r t h , \n b e c u l t e r t
t s \n f t a l d e h u f o l e s \n & a f f u m i n e \n I M . v i n g a l t a
t \n t h e r u l e s v a d \n g o u t n e r t h d \n o c l r o y d h i
s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &
n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t e \n m f h i t i c
t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p
e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h d \n o c l r o y d h
i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &
n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t e \n m f h i t i c
t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p
e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h d \n o c l r o y d h
i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h

d\no clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\nn i l e m e n t e r h\ny p e o p l e, be-\nc ult
o f y a r-\nr o g v e r e t h d\no clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m e n t e r h\ny p
e o p l e, be-\nc ult o f y a r-\nr o g v e r e t h d\no clroyd h
i s\nChurch & not\npre,ron d it,\naccur da g to\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m
e n t e r h\ny p e o p l e, be-\nc ult o f y a r-\nr o g v e r e t h
d\no clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\nn i l e m e n t e r h\ny p e o p l e, be-\nc ult
o f y a r-\nr o g v e r e t h d\no clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m e n t e r h\ny p

e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t

s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\n c u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m
e n t e r h\ny p e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\nnpr e , r o n d i t ,\n\na c c u r d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\n c u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t

e\m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &
n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t e \n m f h i t i c
t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p
e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h d \n o c l r o y d h
i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &

not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\nny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\npr e, r o n d i t, \naccur d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p e o p l e, b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\nny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\npr e, r o n d i t, \naccur d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p e o p l e, b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\nny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h

d\no clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\nn i l e m e n t e r h\ny p e o p l e, be-\nc ult
o f y a r-\nr o g v e r e t h d\no clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m e n t e r h\ny p
e o p l e, be-\nc ult o f y a r-\nr o g v e r e t h d\no clroyd h
i s\nChurch & not\npre,ron d it,\naccur da g to\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m
e n t e r h\ny p e o p l e, be-\nc ult o f y a r-\nr o g v e r e t h
d\no clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\nn i l e m e n t e r h\ny p e o p l e, be-\nc ult
o f y a r-\nr o g v e r e t h d\no clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m e n t e r h\ny p

e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t

s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\n c u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\np r e , r o n d i t ,\n n a c c u r d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\np r e , r o n d i t ,\n n a c c u r d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m
e n t e r h\ny p e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\np r e , r o n d i t ,\n n a c c u r d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\n c u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\np r e , r o n d i t ,\n n a c c u r d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\np r e , r o n d i t ,\n n a c c u r d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\np r e , r o n d i t ,\n n a c c u r d a g t o\ntheir d u t

e\m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &
n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t e \n m f h i t i c
t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p
e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h d \n o c l r o y d h
i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &

not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\ny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\ny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\npr e, r o n d i t, \naccur d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\na g a i n s t\nthem\nn i l e m e n t e r h\ny p e o p l e, b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\ny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\ny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\npr e, r o n d i t, \naccur d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\na g a i n s t\nthem\nn i l e m e n t e r h\ny p e o p l e, b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\ny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\ny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h

d\no clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nmfhitictenficteprect
s\nagainst\nthem\nnilementerh\nny people, be-\ncult
ofyar-\nro gverethd\nno clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nmfhitict
enficteprect s\nagainst\nthem\nnilementerh\nny p
eople, be-\ncult ofyar-\nro gverethd\nno clroydh
i\nChurch & not\npre,ron d it,\naccur da g to\ntheir dut
e\nmfhitictenficteprect s\nagainst\nthem\nnilem
enterh\nny people, be-\ncult ofyar-\nro gvereth
d\nno clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nmfhitictenficteprect
s\nagainst\nthem\nnilementerh\nny people, be-\ncult
ofyar-\nro gverethd\nno clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nmfhitict
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e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
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e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
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e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t

s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m
e n t e r h\ny p e o p l e , b e-\nc u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\nnpr e , r o n d i t ,\n\na c c u r d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\nnpr e , r o n d i t ,\n\na c c u r d a g t o\ntheir d u t

e\ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n

Oppression of the poore.

Isaiah. The worldly wife.

thereof, & it shall be eaten vp: I wil breake the wall thereof, &
it shall be trode downe:

6 And I wil lay it wafte it fhall not be cut, nor digged, but
briers, & thornes fhall growe vp. I wil alfo commande the
cloudes that they raine no raine vpon it.

h Indgement 7 and righteous- nes are true frutes of the feare of
God, and therefore in the cruel vp preffors, there is no religion.
Of them that are oppressed. h To wit, for the poore to dwell in
I have heard the cōplafure and crye of poore in Which cō-
teneth about of portals fo e enere acre fhallde but yelde one pht-
tol

o Which con- teneth an hi- death portali. o An Ephah con-
teneth ten portals, & is in drye throes as meche as both is in
lacours p That fpare no peme nor delpeant to followe their
lufter

q Which are neuer weary of their roofing and exceftine
pleafures but vie all meanes to provoke to the fame

r They re- garde not the proudene care of God oner them, nor
for what end he hafhe created them.

f That is, fhall certainly go; for fo the fto- phures vie to fynake,
as though the thig which fhall co me to pafte, were done al-
ready

t Becaufe thal wolde not o- bey the worde of God u Meaning,
g grant fhall Iw allowe vp them that fhall dye for hungre and

thrif, and ye for all this great deffint-
dion it fhall neuer be fa-
etate

g God com-
forreth g poo-
re lumbr. of his Church, &

had bene ftrangers in other cofurers,
promfing that they fhall dwell
in thofe places agyins, whereof this
had bene deprimid by the fat,
and cruel epiance. v Which vie
all alluoremens, occafions,
and excufes to harden their
conference in ftine. z He ft:
weth what are the wordes of
the wizgel, when they are
menared with Gods iudgements,
1 Pet 1,4 a Which are not
afhame of ftine, nor care for
hooefter, but are grown to a
deffperate impicute.

¶ Surely the vineyards of the Lord
of hoftes is the houfe of Ifrael,
and the men of Iudah are his
pleafant plant, and he looked
for iudgemēt: but beholde
oppreffio: for righteousnes, but
beholde a crying. 8 Wo vnto
thé that toyne houfe to houfe,
and lay field to field, til there
be no place, that ye may be
placed by your felues in the
middles of the earth.

9 Thus in mine eares, faith the
Lord of hoftes. Surely manie
houfes fhall be defolate, euf
great, & fayre without inhabitat.

10 For ten acres of vines fhall
yelde one o-bath, & the fede
of an o-hómer fhall yelde an
o-ephah.

11 ¶ Wo vnto them, that p
rife vp early to followe drunkenes,
and to them that cō-
tinue vntil q night, til the wine
do infla-

me them.

12 And the harpe and viole, timbrel, and pi- pe, and wine are in their feaftes: but they regarde not the o worke of g Lord, nether confider the worke of his hands.

13 Therefore my people is gone into cap- tiuitie, becaufe they had o no knowledge, and the glorie thereof are men famshed, & the multitude thereof is dried vp with thift.

14 Therefore o hel hath enlarged it felf, and hath opened his mouth, without meafure, and their glorie, and their multi- tude, and their pompe, and he that reioy- ceth among them, fhall defcende vnto it.

15 And man fhall be brought downe, and man fhall be humbled, euf the eyes of the prou- de fhall be humbled.

16 And the Lord of hoftes fhall be exalted in iudgement, and the holie God fhall be fanchified in tultice.

17 Then fhall a the lambes fede after their maner, and the ftrangers fhall eat the de- folate places of the fat.

18 ¶ Wo vnto them, that drawe iniquitie w 7 cordes of vanitie, and finne, as with cart ropes:

19 Which fay, Let him make fpede let him haften his worke, that we may fe it: & let the coufel of the holie one of Ifrael drawe nere and come, that we may knowe it.

20 Wo vnto them that ſpeake good of euil, a and euil of good, which put darke- nes for light, and light for darkenes, that put bitter for fwete, and fwete fo: fowte.

21 Wo vnto them that are b wife in their owne eyes, and prudent in their owne fight.

22 Wo vnto them that are c mightie to drinke wine, and to them that are ſtrong to powre in ſtrong drinke

23 Which iuſtifie the wicked for a rewirde, and take away the righteouses of the ri- ghteous from him.

24 Therefore as g flame of fyre deuoureth the ſtubble, and as the chaffe is conſumed of the ſtame: fo their d zoote ſhalbe as rot- tennes, and their budde ſhal rife vp like duſt, becauſe they haue caſt of the Law of the Lord of hoſtes, and contemn. d the worde of the holie one of Ifrael.

25 Therefore is the wrath of the Lord kin- dled again: his people, & he hathe ſtret- ched out his e hand vpon them, and hathe ſintten them that g mountains did tié ble: and their karcaſes were torne in the middes of the ſtretes, & for all this his wrath was not turned away, but his hand was ſtretched out ſtil.

26 And he will lift vp a ſigne f vnto the na- tions a farre, and wil hife vnto them from the end of the earth: & beholde, they ſhal come haſtely with ſpede.

27 None shal e fame nor fall among them: none shal flumber
nor flepe, nether shal the girdle of his loynes be lofed, nor h the
latchet of his shoes be broken:

28 Whole arrowes shalbe sharpe, & all his bowes bent: his
horfe hoofes shalbe thought like flint, & his wheles like a
whirle wade.

29 His roaring shalbe like a lyon, and he shal roare like lyons
whelpes: they shal i roare, and lay holde of the pray: the shal
take it away, and none shal deluer it.

30 And in that day they shal roare vpon them, as the roaring of
the fea: & if k they loke vnto the earth, beholde darkenes, and
forow, and the light shalbe darkened in their l flkie.

CHAP. VI.

1 Ifaiah sheweth his vocation by the Wffion of the diu- ne
massfite. 2 He sheweth the obftrance of the people. 3 The
deftrulftion of the land. 4 The remnant re- ferued.

1 N the yere of the death of King Vz- ziah, a I fawe alfo the
Lord fitting vpo an b high throne, and lifted vp, and the lower
c partes thereof filled the temple.

2 The Scraphims d ftode vpon it: euerie one had fix wings:
with twaine he couered his e face, and with twaine he couered
his f fere, and with twaine he did a ftie.

3 And one cryed to another, and faid, b Ho-

b As a ridge ready to give sentence c Of his garment, or of his throne. d They were Angels to called becaufe they were of a fyrie colour, to figni o fie g toop harm in the lone of God, or were light as lyr, to excute his wil. e Signifing, that they were not able to enfure the brightness of Gods glorie f Wharby was declared that vnto was not able to fe the brightness of God in them. g Which thing deftieth the prompt obedience of the Angels to execute Gods comfondience h This oft's, percen signifeth, that the holy Angels can not fatisfie them felves in praifing God, to ftache vs that in all our lines we fhalde give our felves to the continual praife of God.

b Which are contemnners of all doctrine & a imination

c Which are neuer weary, but fhew their ft: ength, and he-gge in glori tonic and dr- kenner.

d Brohe they and their po- fteritis, fo that nothing fhall be lefe.

e He fheweth that God h'd fo fure puni- fhe: This peo- ple, that the diomee creatu- tes, if they had bene fo pla- gned, wolde haue bene no- re femble, and therefore his plagues muft continue, til they begin to fele them

f He wil make g Babylorida to come agrifh the at his bee he, and to fight vnder his fi- derd

g They ſhalbe prompt, and in ſtie to execute Gods vengra- c.

h The enemies ſhal have none impediment: i Wharby is
declared the crueltie of the enemies k The Iewes ſhal fede no
fucour

l In the land of Iudah.

a God ſheweth not him ſell to ma in his ma- teſtis, but ac-
cording as n is capacitie is able to cſuper- bend him that is by
visible ſignes, as John Rypith ſawe the holie God to the forme
of a doom

Mans lippes polluted.

Isaiah. Chriſt promiſed. 28575/1224

His glorie death not one- ly appears in becauſe, but through all
y worlde, and therefore all circulars are beade to prac- t, him

6 Which thiſgs were, to con- flame the Pro- plets, that it was
not the voyce of man and by the innocence as fig- ured th. blue
one y thal- com. upon the lears

I He ſpeaketh this for two cauſes you, hecivic h. y was a
morrel creature, and that foreth d more node to yoths. God
men the An- gal, dad's nor and the other, becauſe y mo- re met
y m'n appeel eth to God, the more death he know his owns, &
corruption in Oj burnt offerings where the tyr. name were one

n This dech- reeth that man can not render tus obedien- ce to
God, til he have pur ged ve o When by is arevred that for the
maize of men God wil not imme- dially take a- way his wer-
de, but he wil cause it to be prached to their condemn-

nation, when hereby he exhorte the wiched mon- mer, that
through that tata at 18:10 the glorie, to the y. M. young, the for
the con- trusion of his pro- pleter, that the King of the fouze to
be earen but lean, and fenn

ly, holy, holy n y Lord of hoftes: the whole worde is ful of his
glorie.

And the linels of the fore chokes (^{1}) mo- ued at the voyce
of him that cryed, and the houfe was filled with fmoke.

Then I said, 'Wo is me: for I am vndone, because I am a man
of polluted lippes, and I dwell in the middes of a people of,
olluted lippes. for mine eyes have fene the King and Lord of
hoftes.

Then flewe one of the Seraphims vnto me with an hote cole in
his hand, which he had take from the w altas with the conge

7 And he touched my mouth, & said, Lo, this hathe touched
thy lippes, and thine iniquitie thalbe taken away, and thy a
finne thalbe purged.

Aiso I heard the voyce of the Lord, saying, Whome shal I fend and abo shal go for vs. Then I fayd, Here am I, fend me.

And he said, Go, and fay vnto this people, Ye shal heare in dede, but ye shal not vnderfland: ye shal plainly fe, & not peiceue.

10 Make the heart of this people fat, make their eares heaue, and shut their eyes, lest they see with their eyes, & heare with their eares, and vnderfland with their hearts, and conuett, and he heale them.

11 Then said, Lord, how long? And he answered, Until the cities be waited without inhabitant, and the houses without man, and the land be utterly defolate,

12 And the Lord haue remoued men farre away, and the e be a great defolation in the middes of the land.

13 But yet in it, hulle a tenth, and shal re- turne, and thalbe eaten vp as an elme or as an oke, which haue a substance in them, when they cast their leaues for the holte fede shalbe the substance thereof.

is they wil not learn thereby to obey his w tland be fand hereby he exhorte the middes to do their death, and answereth in the wicked monners, that through their own malice their heart is hardened, that tata at 18:10 com 11:8 p As he was moved

with the scale of Gode glorie, to was he touched with a
charrable all thion toward the people.

9 M. young, the tenth parte or as some writer, it was tenured to
Iftalh for the confirmation of his prophare, that ten Kings
thulde come before their capitulation were from Vcciah to
Zedekth. For the fewness they thal foue to be eaten vp yet they
thal after furish as a tre, which is where lofeth but lean, and
femeth to be dead, yet in former is fresh, and grene.

CHAP. VII.

1 Ierufalem befaged 4 Ifaiah comforteth the King. 14 Coryt is
promised

a.King 16.1

Dr. Syria a To w it, the freunde time for in the first barrel Ahaz
was overcome

b Manning, 9 things houles that is, If- each, bee uife 5 the 1 as
the greved, Gore at 19 a for feare

And in the dayes of Ahaz, the fonne of Iotham, the fonne of
Yzziah King of Iudah, Rezin the King of Aram came vp, and
Pekah the fonne of Remalah King of Ifrael, to Ierusalem to
fight against it, but be colde not overcome it.

And it was told the houte of Daud, saying, Aram is toynd with Ephraim: therefor his hart was moved, and the heart of his people, as the trees of the forest are mouted by the winde.

Then said the Lord vnto Ifaiah, Go

for the now to met: Ahaz (hou and a Shc- at -aishab thy fonne) at the end of the conduit of the vpp, poole, in the path of the fullers field,

4 And fay vnto him, Take bede, & be ftill: fear not, nether be faint hearted for the two tailles of thfe fmoking 'fy rbrande', for the furious wrath of Rezin and of A ram, and of Remaliahs fonne:

5 Because Aram hathe takin wicked coun- fel against thee, e Ephraim, & Romaliahs fonne, saying,

6 Let vs go vp against Iudah, & let vs wa- ke them vp, and make a b'ecle therein fo vs, and fet a King in the midds thereof, even the fonne of a Tabeal.

7 Thus said, the Lord God, It shal not ftan, nether shal it be.

8 For the head of Aram, Damafus, an the head of Damafus is Rezin and with in Eae & turefs or yere, Ephraim shal b. deftroed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs fonn. It ye b:leue not, surely ye shal not

be eftabit fhed.

10 And the Lord fpake againe vnto Ahaz, saying,

11 Afke 'a figne for thee of the Lord thy God: afke it, other in the depth or in the height above.

12 But Ahaz said, I wil not afke, nether wil I tempt the Lord.

13 The he said, Heare you now, o houfe of Daud, Is it a fmale thing for you to grue- ue men, that ye wil also gruee my God

14 Therefore the Lord a him feif wil give you a figne.

Beholde, the virgine shal con- ceue and beate a fonne, and the shal call his name 'Immanu-él.

15 a Butter and hone shal he eat, til he ha- ue knowledge to refuse the euil, & to chu- fe the good.

16 For a fore y childe shal haue knowled- ge to efchewe the euil, and to chufe the good, the land, that thou abho. reft, shalbe forfaken of bothe her Kings.

17 The Lord shal bring vpon thee, and vp- on thy people, and vpon thy fathers houfe (the daies that haue not come fro the daie that Ephraim departed from Iudah) e- uen the King of a Afthur.

18 And in that day shal the Lord hiffe for the flie that is at the vitermofte parte of the floods of Egypt, & for the bee which is

in the land of Afthur,

19 And the shal come and shal light all in the defolate valleis,
and in the holes of the rockes, and vpon all thornie places, and
be nourished as other men, snail y age of difretish o Not even
g Christ, but anac childe for before a childe can come to the
ytres of difretish, the aity of Sumaria and Syria shal be defroed
p Since the time that the twelve ten- bes rebilled voder
Robuam q In whome tnon I ed put thy truth r Mean ng, the
Egyptives for by reason the conntial is here and enoils, it is ful
of him, as Aflyrat is fal of bees. Aae 111.

e. That is to fay, The rift shal reuter w name Ifiah ga ne is
fonne, to fignife, that y reft of th. peo ple fholde re- turne out
of their cap, as- re f Which hone but a little fmo he wed fshl
quickely be quenched.

g Which was an Ifraelue & as femeth, em me to the hou fe of
David k Cnning from f foe & tw cneith ye re of y mgne of
Yrrah, at whir time A- met proph- cied that bldg, and now Ift-
ch conftmeth. ti it th. Irae lutes thulde be led into pry to f
captu ture, o thing came to p f f wit in twew, vren viter that I-
fián did this mefige

For the con- ferm time of this, thine that thine ercenis shalbe
defray of & ti as pre fouet.

k Not to befe. ne Gode worde wthore afigne to tept God: but to
refute a figne wil f God ofreth, t for y ede & folue of our
infirm- ne, as to rebel egwit him I Yoe thulhe yon haue to do d
men, whf ye contemne Gode melfen- gers but is is God,
against wi one y on bend y our fel- are

m Fora fouche as thou vit va worthy, f Lord for his own
premes fake w' gue a figne o thibe that Christ the fa- nour of
his Church & the eff & of all fig ms & miracles fhlhe renci-
led

Dr. Gohovchov, which name can agree to us or, but to him,
that is bohe God and man.

n Me in g, that Christ is not onely God, but men, at n, he-
carde he shal

The waters of Shiloáh.

Ifaiáh. To feke God onely.

f Signify, i no place th be the fih the t That is, that which a
from f fully do new and me ning, it is he worse as they bottle
great & finals. u He that be for, I'd a gre at number of cuttel,
that be conuened one hope & two slope. x If a number of men
that be to fain the tion a be the fain the fain the fain the fain
the fain the fain the fain the fain the fain the fain the fain the
fain the fain the fain the fain the fain the fain the fain the fain
the fain the fain the fain the fain the fain the fain the fain the

vpon all bullshie fplaces.

20 In that day fhal the Lord fhaue with a tafer that is hined,
even by them beyond the Riuer, by the King of Affl, it, the
head and the heere of the 'fete, and it fhal co- fume the beard.

21 And in the fame day fhal a ma n nourish a yong kove, and
two fhepe.

22 And for the a abundance of mike, that they fhal gue, he fhal
eat bytter. for but- ter and honie fhal cucre one eat, which is
left within the land.

23 And at the fame day euerie place, when em fhalbe a thou
fand vines, fhalbe at a thou- fand press of filuer; for fhalbe for
the bri- ers and for the thonics.

24 With airowes and with bowe fhal one come thether:
becaufe all the land fhalbe briers and thornes.

25 But on all the mountaines, which fhal- be digged with f
mattocke, there fhal not come thether: the feare of briers &
thor- nes: but they fhalbe for the finding out of bullockes and
for the treading of fhepe.

CHAP. VIII.

2 The capitulus of Ifrael & Iudab by the Affyrians. 4 The
infidelios of the Irons. 9 The deftraition of the Affyrians 14

Christ the fone of flambing to the maked. 19 The wrede of
God must be inquired at.

3 M Oreouer, y Lord said vnto me, Ta- ke thee a great role,
and write in it with a mans penne, Make fpede to the fpoyle:
hafe to the pray.

2 Then I teke vnto me a faithful wim. fles to recorde, Vriah the
Priest, and Zecha- riah the fonne of I. btrechiah.

3 After, I came vnto the d Prophetesse, w conceiued, and bare
a fonne. Then faid the Lord to me, Call his name, Mahé- fhalal
haft-baz.

4 For before the a childe fhal haue know- ledge to crye, My
father, and my mother, f he fhal take away the riches of
Damafeis and the fpoile of Samaria, before the Kig of Affhur.

5 And y Lord fpake yet againe vnto me, faying,

6 Becaufe this people hathe refufed the waters of a Shiloáh
that runne foftely, and reioyre with Rezin, and the fonne of Re-
maiah,

7 Now therefore beholde, the Lord bring- eth vp vpon the the
waters of a the Riuer mightie and great, even the King of Af-
fhur with all his glorie, and he fhal come vp vpon all their
riuers, and go ouet all their bankes,

8 And fhal broake into Iudáh, c fhal ouer- flowe and paffe through, c fhal come vp to the a necke, & the stretching out of his wings fhal fil the breadth of thy land, diftruthing their oane power, which was fualle, defred fuch power and riches at they fowe in fyria and Ifrael. b That is, the Afy fame, which devel beyond Euphrates. 1 It fhalbe ready to droume them

8' Imnánu-él.

9 Gather together on heapes, 6 ye people, and ye fhalbe broken in pieces, and heathé all ye of taire counteis: girdde your fel- ues, and you fhalbe broken in pieces girdde your f. luts, & y ou thilbe broken in pieces.

10 Take co.nfel together, y.t it fhalbe bioght to naught pronotnce a deere, yet fhal it not ftand. for God is with vs.

11 For y Lord fpake thus to me in takig m of mine hād, & taught me, y I fhalde not wal- ke in the way of this people, faying.

12 Say ye not, A confederace to all them, to whome this people faith a confeder- ace, nether feare you their feare, nor be a- frased of them.

13 y Sanctifie the Lord of hoftes, and let him be your feare, and let him be your dread,

14 And he fhalbe as a n Sanctuarie, but as a flöbling flone & as a rocke to fall vpon, to bothe the houfes of Ifiaél, c as a fhure & as anet to the inhabitants of Ierufaium.

15 And manie among them fhal flomble, and fhal fall and fhal be broken and fhalbe flared & fhalbe takin.

16 Binde vp the teftimonie: feale vp the Law among my disciples.

17 Therefore I wil wait vpó the Lord that hathe hid his face from the houfe of Iaa- kób, and I wil loke for him.

18 Beholde I, and the children whome the Lord hathe gue me, are as fignes & as wó ders in Ifiaél, by y Lord of hoftes, which dwelleth in mount Z óa.

19 And whe the fhal fay vnto you, Enqui- re at them that haue a fpirit of chumation, and at the fouth faiers, which whifper and muumur, a Shulde not a people enquire at their God from the a liuing to the dead

20 To the Lawe, and to the teftimonie, if they fpeake not according to this wordeus n becaufe there n no light in them.

21 The he that is afflicted & famished, fhal go to and fro in it & when he fhalbe hun- grie, he fhal euen freat him felf, b and cur- fe his King and his gods, & fhal loke vp- warde.

22 And whe he fhall loke to the earth, behol- de trouble, & d
darkenes, vexacion c an- guish, and be n diuen to darkenes.

23 This was a confolation in their troubles, knowing that not
vans them, but by the wil of the Lord a Anfwer the wicked
God's people foke fuccon outly at him. x That is, wil the
taught of the Prophet, who is the mouth of God, and foke he
had to be a fathion of fute? y foke remedie to the wode but wil
is declared. x This have no knowledge, but are blinde I. This is
an Iudáh, where the fhalde Ivehad refut, if the fathion of fute is
a fathion of fute grannify offended God b It whome afore that
you are fathion of fute is a fathion of fute thunke y heuen and
earth & all creatures are beat against the

k He fpeafeth this to M. fr. de, at Christ, a whome th. Iudáh
we a commoed, and w o wold, not luffer in Chor che to be de-
froud verely I do was, a f an, a f to the Church, and f. f's a, ans,
gynian, fyrans a e m f o con- regem, that f fhalde, nor fuf he
fathion of fute y of Iod d to w, fathion of fute vans

t. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.
f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.

2. Though all for the w-oye y e toat are no n, hope my worde
fure lea led in your beasts 1 Manning, the the wors a l- ling
to heare and obese the worse of God, whome y well to
Iudid as thigh that were monl, n and not wor- this to lute

ing colde come the gaste of er the gaste christening, proo-fing
to refine them to great glous in McGeth b Wneewith

CHAP. IX.

2 The vocation of the Gentiless, a prophecias of Christ. 14 The
deftraition of the ten tribes for their pride and contempt of
God.

1 Et a the darkenes fhal not be accor- ding to the affliction, b
that it had when at the firft he touched lightly the Ifrael was
punished, firft by Tighlch-pilefar, which was a light refect of
that which the fultred afterward by fhalma-niter, Ifraelites
same captnes.

a He confoc- terth the Chor che agane of er the gaste
christening, proo-fing to refine them to great glous in McGeth
b Wneewith

Of Christ's birth and office. Iaiáh. Wicked lawes. 286
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e Where as f Iaws & Gen- tiles e walk to- gern, by re- lon of
those twenty cities, which Sulo- moa game to Hiram d Which
were expence in Ba- byloi & pro- pher Ipsiketh of that thing,
which Shalde man to paffe threform ye- res after, so though it
were now done e Metun, the of the of that of the of the y The
upon- used, I line- face were the of our the of the of the of the

The macafe of his gouernement and peace shal haue none end
the shal sit vpo the throne of David, & vpon his kingdom, to
order it, and to stablish it with iudgement and with justice,
from hence forth, and for euer the zeale of the Lord of hostes
will performe this.

The Lord hath sent a worde into Iakob, and it hath cighted
vpon = Israel.

And all the people shal knowe, a Ephraim, and the inhabitant
of Samaria, that saue in y pride & presumptio of y heart,

The bricke are falle, but we will buy lde it with hewen stones:
the wilde figuices are cut down, but we will change the into
cedies.

Neuertheles the Lord will raife vp the aduersaries of Rezin
against him, & iotne his enemies together.

Aram before & the Philistims behind, and their shal deuouie
Israel with open mouth: yet for all this his wrath is not turned
awaie, but his hand is stretched out stil.

For the people turneth not vnto him that fmiteth the, nther do
the feke the Lord of hostes.

Therefore wil the Lord cut of from Israel head and taile,
bianch and rush in one daie.

The ancient and the honorable man, he is the head: & the prophet that teacheth lies, he is the taile.

We were in weeks, when the euerne merce me, but we will make our f, luee fo it oue, that we will neir eire for our tucum, nor f, are God's there-ner age. In the King of Sy, 30, who was in league with Israel, a Bang by it. Aeyrunt, after a loe death Arie, the ruch, Syrians were against Israel, which on the other side were affixed by the Philistim.

16 For the leaders of the people cause the to crie: and their that are led by them, are deuoured.

17 Therefore shal the Lord haue no plesfure in their yong men, nther wil h haue compaition of their fath:les an lot their widowes for euerie one is an hypocrite and wicked, and euerie mouth speaketh fol: yet for all this his wrath is not turned awaie, but his hand is stretched out stil.

18 For wicke luesi burneth as a fyt: it deuouieth y breers & the tho:nes & wil kindle in the thicke places of the for. st. and their shal mo:nte vp like the lifting vp of fmicke.

19 By the wrath of the Lord of hostes shal the land be darkened, and the people shalbe as y meat of the fyre. no n a shal s fpat his biother.

20 And he shal finatche at the right hand, & be hungrie: & he shal eat on the isft naid, and shal not be satisfied: euerie one

shal eat the flesh of his owne time.

21 Manaffeh, Eph. aim & Eph. aim Manaffeh, and their bothe
shalbe against I. eah: yet for all this his wrath is not turned
awaie, but his hand is stretched out stil.

CHAP. X.

Of wicked lawe makers God will punish its people by the
Afyrans and after deftrous them as The remnant of Israel shall
be famed

W O vnto them that decre wicked decrees, & write grievous
things,

To kepe backe the poore from iudg:met, and to take awaie the
iudgement of the poore of my people, that widowes that he
their praie, and that their mate foue the fath:les.

3 What wil ye do now in the daie of v. fation, & of deft: tition,
waten thil coue fr o faire to whome wil ye flet for le yee and
where wil ye leaue you glo. v

4 Without me euerre oue shal f: among them y are boide, &
their shal fall downe among the flume. yet for all this his wrath
is not turned awaie, but his hand is stretched out stil.

5 O Aflhür, the rodde of my wrath and y staffe in their hands is
mine indignatio

6 I wil fend him to a diff. mbling nation, and I wil gue him a chaige against the people of my wrath to take the spoile & to take the praie, and to treade them under fete like the myre in the ftrete.

7 But he thinketh not fo, nther doeth his heart efleme it fo: but he imag: neth to deftroie and to cut of not a fi we nations.

p Wickedme as a baf ow'e kudlina, twiy to Gole warr which conflavcti all his obiutate nacmiis

q Thegic eate w. to foue neous ver thei thil ne- stoy one ano- ce I freer gred- to fuc be in fatalis, to ther one bro ther thil en vp incher, as thug: he had decat us one fule

a Which wane and prouou:be a wick f sri to oppeffe thepoore men n'g t's the ...e m'gis n i's, h a ...e' of c't e' of ch'e', thale b. f & f. 9 p n i's, f'ou Afl. r To r'ef & c'ionent y the man be fate and the ye m'ie recu- nt then agave a Beouft, the hun fo'ale- me, fone thil go into cap- sitie and the tch f albe fame c Gne e'll en for the Afyr- ne o b's c't c'ionents of his v ag'ne f l'rt in the Afyr-ir's g's r'th il a'lewe, wi tch are but hypocris & ft th'fe and fuc th'se is f'cl'ne, f differer, of f

worke of God & of y wicked in our verse thug and 18 for God's center, to chistice them for their amendment, and the Afyrum pepof is to defroze them to oet: the them folues tous in refpeth of God's after, it is God's works, but in refpeth of their owne natives, it is the worke of the diatl

Aaa.iii.

Biaspheme of the enemy.

Isaiah. Prophecie of Christ.

g Seng that I have once me, alwel one citie as ano- ther, fo that none colde re- fi, shal Ierufa lum be able to escape mine hands?

h Whf he ha- the sufment- ly chafuied his people (for he beguoreth at his owne houfe) the wil he burne the roddes
Meaning, of Sanchezh.

k Here we fe that no crea- ture is able to do once thing, but as God ap- pouneth him, that they re- ce all but his indictment to do his works, though the in- terious be de- to ris, as ver 6
Meaning, that God is a light to comfort his people, & a fy- re to burn his enemies m That is, the Afsyrene n To wit, bodie and foula vter ly o When f hat- tel is loft and the fandered to him p This is the end of Gods plapans now- ne his, to bring th em to him and to for fake all trust to others q This finale number, & fo- med to he con- found, and yet according to Gods deger is famed, shalbe felfi, cant to fil all the worlde with righteous nce r God wil de- ftroy that lift as he hath de- termined, and afare fune a foule portil.

8 For he faith, Are not my princes all to- gether Kings?

Is not Cainó as s Carchemísh-Is not Ha- máth like Arpád Is not Samaria as Da- mafcus?

10 Like as mine hád hath he founde the king- domes of the idoles, feing their idoles were abouē Ierufalém, and abouē Samaria:

11 Shal not I, as I haue done to Samaria, & to the idoles thereof, fo do to Ierufalém and to the idoles thereof?

12 But when the Lord hath he accóplished h all his worke vpon mount Zión and Ie- rufalém, I wil vñit the frute of the prou- de heait of the King of Afshúr, and his glorious and proude lokes,

13 Because he faid, By the power of mine owne hand haue I done it, and by my wif- dome, becaufe I am wife: therefore I haue removed the borders of the people, and haue spoiled their treafines, and haue pul- led downe the inhabitants like a valiant man.

14 And mine hand hath he founde as a neft the riches of the people, and as one ga- thereth egges that are left, fo haue I ga- thered all the earth: and there was none to mouē the wing or to open the mouth, or to whifper.

15 Shal the k axe boaft it felf againft him y heweth therewith? or shal the fawe ex- alt it felf againft him that moueth it? as if the rod shulde lift vp it felf againft him that taketh it vp, or the ffaffe shulde exalt it felf, as it were no wood.

16 Therefore shal the Lord God of hoftes fend among his fat men, leanenes, and vn- der his glorie he shal kindle a burning, li- ke the burning of fyre.

17 And the light of Ifraél shalbe as a lyre, and the Holy one thereof as a flame, and it shal buine, and deuoure = his thiores and his bries in one day:

18 And shal confume the glorie of his fo- reft, & of his fruteful fields bothe foule = and fleth: and he shalbe as the "fainting of a ftanderd bearer.

19 And the reft of the trees of his foreft shalbe fewe, that a childe may tel them.

20 And at that day shal the remnant of Ifraél, and fuch as are escaped of the houfe of Iaakób, flaye no more vpon him that fmote them, but shal rftay vpon the Lord, the holy one of Ifraél in trueth.

21 The remnant shal returne, euen the rem- nant of Iaakób vnto the mightie God.

22 For thogh thy people, ó Ifraél, be as the fand of the fea, ye shal the remnant of the returne. The confumption v decreed shal ouerslowe withrighteousnes.

23 For the Lord God of hoftes shal make the confumption, euen "determined, in the middes of all the land.

24 Therefore thus faith the Lord God of hoftes, O my people, that dwelleft in Zi- ón, be not afraied of Afshúr: he shal fmite

thee with a rod, and shal lift vp his ffaffe againft thee after the maner of Egypt

25 But yet a very little time, and the wrath shalbe confumed, and mine angre in their deftruction.

26 And the Lord of hoftes shal raife vp a scourge for him, according to the plague of Midian in the rocke Oréb: and as his ffaffe was vpon the Sea, fo he wil lift it vp after the maner of Egypt.

27 And at that day shal his burdé be taken away from of thy shulder, & his yoke fró of thy necke: & the yoke shalbe destroyed becaufe of the anointing.

28 He is come? to Aidh: he is paffed in- to Migrón: at Michmáth shal he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Gebá: Ramáh is afraied: Gibeáh of Saúl is fled away.

30 Lift vp thy voice, ó daughter Gallim, cause Laíth to heare, ó poore Anathóth.

31 Madmenáh is remoued: the inhabitáts of Gebim haue gathered them felues toge- ther.

32 Yet there is a time y he wil flay at Nob: he shal lift vp his hand toward the mount of the daughter Zión, the hil of Ierufalem.

33 Beholde, the Lord God of hoftes shal cut of the bough with feare, and thee of highftature shalbe cut of, and the hie shal- be humbled.

34 And he shal cut away the thicke places of the foreft with yron, & Lebanon shal ha- ue a mightie fall.

CHAP. XI.

1 Christ borne of the roots of Iñá: a Hu Vertues and kingdome
6 The fruits of the Galpeis to The calling of the Gentiles.

2 Vt there shal come a rod forthe of f flocke of Iñá, & a grafe shal growe out of his rootes.

3 And the Spirit of the Lord shal reft vpon him: the Spirit of wifdome and vnderftan ding, the Spirit of counfel & ftrength, the Spirit of knowledge, and of the feare of the Lord,

4 And shal make him prudent in the feare of the Lord: for he shal not iudge after the fight of his eyes, nether reprove by the hearing of his cares.

5 But with righteousnes shal he iudge the poore, and with equitie shal he reprove for the meke of the earth: and he shal b fmite the earth with the rodde of his mouth, & with the breath of his lippes shal he flaye the wicked.

6 And iuftice shalbe the girdle of his loy- nes, & faithfulness
the girdle of his raines.

f As f Eg:7- ta is did pu- nith tura

1 Read Chap. 2 When the if raifota pithd through by f littig vp
of Moes rod, & the emmu weredrowed, Lod ta, it 2 Recutio of
f promes made to that hondo me, whereby Chrith kingde me
an, prif- gutid He defers- berh by what way the Afshy- ri2t
shulde co me againft le- ruafem to ch- firme f faith- ful, when
it shulde come to paffe, that as theerphugus was com., o shulde
this be delivered.

2 Fette & de- ftruction shal come vpon in, dah for the proces
and f people shal all he led awans captures.

a Becunfe the cypurine of Babylon was a figure of fpirit to 1
cupruntia vuler fume, he thewath that our true deli- nerance
muft comby Christ for as David come out of I- shal a mi with
our dignitie fo Christ shulde come of apo- re cupruntia hunfe
as out of a dead flocke, Chap 9,2 b All thefe p- petites can a-
gre to none but onely vnto Christ for it is he that con- chath the
heat ret of the faith ful and mortu- fath their con cupruntia &
to the wicked he is f fmoor of death & to them that shal perth:
fo y all y worde shal he fnumen y this rodde, & is his worde.

The knowledge of God.

Isaiah.

Of Babylon.

e Me because of their wic- ked affections are named by the
names of hearts, where- to the like of- fiction reg- ne but
Christ by his Spirit shall reforme them, & work in them such
mutual chis- ter, that they shall be like Jawors from ring &
louning one another, and call of all their cruel ef- fects, Chap
6:25. d It shall be in as great abun- dance as the writers in the
sea e for prophe- crith of the calling of the Genetics f That is,
his Church, & he also called his red, Psal 11:14 g For God he'd
delivered his people out of Egypt, and now goth it to deliver
the out of their enemies bles, as from a Par- riant, Perfi- ans,
Child- ans, & them of Anacchia, a- mong whom they were dif-
perf'd & this is chiefly wri of Christ, who collect his peo- ple,
being suf- perf'd through all f worlds b there he de- fectseth
the confine that shall be in his Church, and their vishore
against their enemies i Meaning, a corner of the sea, f enureth
into the land, and hath the forme of a ch- ghe f To wit Na- lus,
the great inner of E- gypt, which enureth into f sea with fud
streams Ch p XII a He sheweth how f Church shall praise God,
whf they are delivered from their cap tionate b Our saluació
handeth only in God, who gmeth us an afford confi- dence,
confi- ate & occa- sons to praise him for the same f God 11:3
psal 11:14 them in as great planta, as waters out of a founteme
that is fal "a Chree 10:2

6 The wolfe also shal dwell with the labe, and the leoparde shal lye with the kid, and the calfe, and the lyon, and the fat bcast together, and a little childe shal lead them.

7 And the kowe and the beare shal fece. their yong ones shal lie together: and the lyon shal eat thaw like the bullocke.

8 And the fuxking childe shal play vpon f hole of the afpe, & the waned childe shal put his hand vpon the cockatrice hole.

9 Then shal none shut not destroy in all the mountaine of mine holines: for the earth shalbe ful of the knowledge of the Lord, as d the waters that couet the sea.

10 And in that day f roote of Ithai, which shal stand vp for a signe vnto the e people, the nacio's shal foke vnto it, & his' rest shal be glorious.

11 And in the fame day shal the Lord ftrath out his hands againe the second time, to pcelisse the remnant of his people, (which shalbe left) of Afthor, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, & of Shm' ai, and of Hamath, and of the yles of the sea.

12 And he shal fet vp a signe to the nacions, and assemble the dispersed of Ifrael, and gather the scattered of Iudah from the fou'e corners of the worlds.

13 The hatred also of Ephraim shal departe, and the aduerfaries of Iudau shalbe cut of Ephraim shal not enute h Iudah, nether shal Iudah vexe Ephraim:

14 But they shal flee vpon the shoulders of the Philistims toward the West thw shal spoyle them of the East together: Edom & Moab shalbe the stretching out of their hands, & the children of Ammon in their obedience.

15 The Lord also shal utterly destroy the tongue of the Egyptians sea, & with his mightie winds shal lift vp his hand h ouer the ruier, and shal fmitte him in his feuen streams, and cause men to walke therem with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Afthor, like as it was vnto Ifrael in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the shal ful for the mercies of God.

1 And thou a shalt say in that day, O Lord, I wil praise thee: thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God: my f saluació: I wil trust, and wil not fear: for the Lord God is my strength and song: he also is become my saluacion.

3 Therefore with joy shal ye drawe waters out of the welles of saluacion.

4 And ye shal say in that day, Praise the the errors of God shall be in abandon, that ye may receive them in as great planta, as waters out of a founteme that is fal "a Chree 10:2.

Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the world.

6 Clye out, and fthoute, d o inhabitant of d Ye that are Zion for great is the holy one of Ifrael in the middes of thee.

CHAP. XIII.

The Medes and Persians shal destroy Babylon.

1 The burden of Babel, which Isaiah the fount of Amos did fe.

2 Lif. vp a staid ard vpon the hie mountaine: lift vp the voye vnto them: wagge the b had, that they may go into the gates of the nobles.

3 I haue comanded them, that I haue fan- ified, and I haue called the mightie to my wrath, & the that teioye in my d glorie.

4 The noyse of a multitude u in the mountaines, like a great people: a tumultuous voye of the kingdoms of the nacio's gathered together: the Lord of holtes nom- breth the hoste of the battel.

5 Thcy come from a farre countey, from the end of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howle f you, for the day of the Lord is at hand. it shal come as a destroyer from the Almightye.

7 Therefore shal all hands be weakened, & all mens hearts shal melt,

8 And thei shalbe afrayed: anguish & forow shal take them, and they shal haue peine, as a woman that traualeth: euerie one shalbe amafed at his neighbour, and their faces shalbe like s flames of fyie.

9 Beholde, the daye of the Lord cometh, cruel, with wrath and fierce angre to lay the land waft: and he shal destroy the sinners out of it.

10 For the b starres of heauen and the planets thereof shal not giue their light: the fune shalbe darkned in his going forther, and the moone shal not caute her light to shine.

11 And I wil vfinite the wickednes vpon the worlde, and their iniquite vpon the wicked, and I wil cause the arrogance of the b proudeto cease, and wil cast downe the pride of tyrants.

12 I wil make a man more precious then fine golde, eurn a man aboute the wedge of golde of Ophr.

13 Therefor. I wil shake the heauen, and the earth shal remoue out of her place in the wrath of the Lord of holtes, and in the day

to the whole worlds, heeuse they fo eformed them fshes be realon of their great empire. He noteth the principal vice, whereunto they were made to out, as we all this abandeto wish. He noteth the great fthughe fshalbe, fong the emme shal uether for golde, or fshes fpare a mans life, as well 17.

Bbb.1.

a That is, the great calami- ne, which was propheted to come on Ba- bel, as a mofo gerious but- de & that we- re not able to bear to thefe in Chapters following, he speaketh of pignies, herewith God wilde fente thefe ffringe nations, (who- me that know) to declare that God chafsed f lifetites as his children, & thefe other as his emmi- re & ffoit at if God fpare not thefe that are ignorant, f they muft not thohe strange, it he punifed them, & hute knowledge of his Law and kept it not b To wit, to f Mides & the Persians e The is pre- prized & appo- sated to exe- cute my ind- g-meres d Which w, l- ly go about f wolke,

who- reunto I ap- poue the, but how the wic- ked do this, read
Chap 10. e The armie of the Mides & the Persia against Babv-
lon f Ye Babylo- nuine g The Baby- lonian angre, & great
fhalbe fo much, that their faces shal burne as fyre h They the
are mercione, shal thunke f all the powers of heauen and earth
are a- gain them, E- rek 12,7 wel. 1,15 max:2.19 1 Hi compa-
neth Bhylan

Gods plagues.

Ifaiáh. The fall of the tyrant.

of his fierce angre.

in Mess'ig, the power of Ba- bylou with their lured foulders.

Pfai 137,9. O'This was not accomplished when Cyrus roke
Babylon, but after the death of Alex- andre y Great.

Gmef. 19,21. 107-12,40.

• Who r'sch to go from country to country to fi- al pañero for
these heaths, has there fhal the sade none p Which were other
wilde heaths, or four- les, or wicked sprits, where by Satan
deli- ded man, as by the fairies, goblins red fische like
fantasies

a He shewerth why God wil halt to destroy his enemies to wit,
hec me is he wil delure his Church b Meaning, y the Genuine
shalbe, toyed with the Char the and wor- ship God.

e Signifying y y laws should be superimers to the Gluiles, dy y
thei shul- de be brought under the fir- uice of Christ by the
pres- ching of the Apoilles, wher- chy all a- re brought to the
Sabastia of Christ, i Co end.

a That is, he 6 felfied all vi- olence and in curial to be cose.

And = it shalbe as a chafed doe, and as a shepe that no man
taketh vp. euerie man shal turne to his owne people, and fice
e- che one to his owne land.

15 Euerie one that is found, shalbe ftirken through: and
whosoeuer joy neth him felf, shal fall by the fworde.

16 * Their a children also shalbe broken in pieces before their
eies: their houfes shal- be fpoiled, and their wines rainfhed.

17 Beholde, I wil ftire vp the Medes agaist them, which shal
not regard fiuer, nor be defiuous of golde.

18 With bowes also shal they defiroie the children, & shal
haue no compaition vpo the frute of the wombe, and their eies
shal not fpare the children.

19 And Babél the gforie of kingdomes, the beautie and pride
of the Chaldeans, shalbe as the deftruction of God * in Sodóm

& Gomoráh.

20 It shal not be inhabited for euer, nether shal it be dwelled in from generacion to generacion: nether shal the a Arabian picche his tets there, nether shal the fhepherdes make their foldes there.

21 But P Ázim shal lodge there, and their houfes shalbe ful of Ohim: Oftriches shal dwell there, & the Satyra shal dance there.

22 And Iim shal crye in their palaces, and dragons in their pleafant palaces: and the time thereof is readte to come, & the dayes thereof shal not be prolonged.

CHAP. XIII.

1 The returns of the people from captruitie. 4 The dori-son of the King of Babylon. 11 The death of the King. 29 The deftruction of the Phalaflions.

For the Lord wil haue compaition of Iaakób, and wil yet chufé Ifraél, and caufe them to reft in their owne land: and the ftranger b shal toyne him felf vn- to them, and they shal claue to the houfe of Iaakób.

And the people shal receiue thé & bring them to their owne place, & the houfe of Ifraél shal poffeffe them in the land of the Lord, for ftruants & handmaids: & they shal take the

prisoners, whose captiues they were, & haue rule ouer their oppressors.

And in that day whé the Lord shal gi- ue thee reft from thy forow, and from thy feare, and from the fore bondage, wherein thou didelt ferue,

Then shale: thou take vp this prouerbe against the King of Babél, and fay, How hathe the oppressor ceafed and the golde thirstie Babél refted?

5 The Lord hathe broken the rodde of the wicked, and the fceptre of the rulers:

Which fmote the people in angre with a continual plague, ruled the nations in wrath: if anie were perfecuted, he did not let.

7 The whole worlde is at teft is quiet: they fing for 10ye.

8 Also the fyre trees reioyced of thee, o the cedres of Lebanon, faying. Since thou art laide downe, no hewer came vp aga- inst vs.

9 Hell beneth is moued for thee to f mete thee at thy comming, raifing vp the dead for thee, euer, all the princes of the earth, and hathe raifed from their thrones all the Kings of the nations.

10 All they shal crye, and fay vnto thee, Art thou become weake also as we art thou become like vnto vs?

11 Thy pompe is broght downe to the graue, o the founde of thy violes: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heaué, ô b Lu- cifer, fonne of the morning? cut dow- ne to the grounde, which didelt caft lortes vpon the nations?

13 Yet thou faidelt in thine heart, I wil af- cend into heauen, and exalt my throne aboue beide the ftaires of God: I wil fit also vpon the mount of the Congrega- cion in the fides of the North.

14 I wil afced aboue y height of the clou- des, o I wil be like the mofte high.

15 But thou shalt be broght downe to the graue, to the fides of the pit.

16 Thei that fe thee, shal bloke vpon thee o confider thee, faying. Is this the man that made the earth to tremble, o that did shake the kingdomes?

17 He made the worlde as a wilderness, and deftroied the cities thereof, opened not the houfe of his prisoners.

18 All the Kings of the nations, euen they all flepe in glorie, euerie one in his owne houfe.

19 But thou art = cast out of thy graue like an abominable
branche: the the raimét of thoß y are flaine, o thrust thorowe
with a fworde, which go downe to the ftones of the pit, as a
carkette troden vnder fete.

20 Thou shalt not be toyed w them in the graue, becaufe y haft
deftroied thine owne land, o flaine thy people: the fede of the
wicked shal not be renoumed for euer.

21 a Prepare a flaughter for his children, for the iniquitie of
their fathers: let them not rife vp nor poffeffe the land, nor fil
the face of the worlde with enemies.

22 For I wil rife vp against the (faith the Lord of hoftes) and
wil cut of from Ba- bél the name and the remnant and the
fonne, and the nephewe, faith the Lord:

23 And I wil make it a poffeffion to y hed- gehog, and pooles
of water, and I wil fwe- pe it with the befome of deftruction,
faith the Lord of hoftes.

24 The Lord of hoftes hathe fworne, fayig, Sure-

e Mess'ig, thee when tyrants reigne, there can be no reft nor
quisties, and also how doestable a thigryfane is, firing in men
fible c-wners h oc occasion to reoyce at their deftroth f As
thigh that feared left thou shal- deth trombe tle dead, as y
didelt the ly ung and here he dreadeth y prout le tyre me of the

wie heu, which kne-e not y all creaturis with their de- ftruction
that thei mue re- loyce

g In frid of thy coffy c- pers are coor ring. h Thou that thoghts
thy felt moft glori- one, and as it were, phted in y hcned for y
morning flai- re, that gni is bclors the fir- ne, as exiled in
citerro whome Nithshed-ore zur is compa- red

i Meaning, Iemfalim, wnereof the Temple was on th. North
fide, as fial all 2 whetchy he me tench that tyrdes fight a-
gainst God, when that per- focone his

Church, and wilde fit the lebes in his place k in marueling as
this.

l lo fer them at liberne no- ting his cru- aliue

m Thou waft not buryed in the fopulche of thy friher- thy
tyranna was fo ablour- red.

n He calfeth to the Medes and Parfions and all thofe that
shalde receiue God, reog- nace.

Or

Against Palestina.

Ifaiāh.

Of Moab.

At I have be one to do it by the Affyrians in Amherth, so will I
 consi- me, & deftroye them wholly, when I shall deliver you
 from Babylon p Proj I was q Read Co up that He willeth
 Phalstina not to rejoyce be- cutie y I was are diminished in
 their power for their flegh deafhe greater then our it was The
 Ifraels- tes, & were brought to most extreme mifere To wit, my
 people that is, to the I was, or Affyrians for they were be the
 North from Palest- na But they shall all rea- ry, and some
 together Which shall come to compa- re of the kite of it
 Church The fshil an- fwer, y Lord deeth de'tina his Church, &
 cial that is you then, filius aburame.

Surely like as I haue-purpofed, fo fhal it come to paffe, and as
 I haue confulted, it fhal fland:

That I wil breake to pieces Afshur in my land, and vpon my
 mountaines wil I treade him vnder fote: fo y his yoke fhal
 departe from r them, and his burden fhal be taken from of their
 fshuldre.

This is the counfel that is cfofulted vpo the whole worlde, and
 this is the had ftretched out ouer all the nacions,

Because the Lord of hoftes hathe deter- mined it, and who fhal
 difanul it 2 and his hand is ftretched out, and who fhal turne it
 away?

In the yere that King Ahaz dyed, was this burden.

Reioyce not, (thou whole Palestina) becauf: the rod of him that did beat thee, is broke: for out of the ferpents roote fhall come forthe a cockarife, and the frute thereof fhall be a fyre flying ferpent.

For the fihit borne of the poore fhall be fed, & the nede fhall lye downe in lafty: and I wil kil thy roote with famine, & it fhall flay thy remnant.

Howle, o gate, crye o citie: thou whole land of Palestina art diffolued, for there fhall come from the North a fmoke, and none fhall be alone, at his time appointed.

What fhall then one anfwer y y melfengers of the Gentiles? That the Lord hathe ftablifhed Zion, & the poore of his people fhall truft in it.

CHAP. XV.

A prophece against Moab.

a Real Chap 1 b The chief citie, whereby the whole co- urvey was mine c The Moab- sa fhall flee to their doles for fucior, but it fhall be to free d Which were cities of Moab e For as in the Well partes y people vfed to let their heers grove long, when they mounted, fo in the holt partes they cut it of. f The Prophet

fpeakeeth this in the perfume of the Moab- ta, or at one that felt the great indep- ment of God that fshide come vpon them g Meaning, that it was a citie that ever lived in pleafins, and never felt furowe. h He defaetheth the miserable defaipation, and fight of the Moabates.

The burden of Moab-Surely: A of Moab was deftroied & brought to filence in a night: surely Kir of Moab was deftroied, & brought to filence in a night.

He fhal go vp to the temple, and to Libon to the hie places to wepe: for Nebo and for Medeba fhal Moab howle: vpon all their heads fhalbe baldenes, and euerie beard fhauen.

In their ftretes fhal they be girded with fackecloft: on the toppes of their houfes, and in their ftretes euerie one fhal howle, and come downe with weping.

And Hefthôn fhal crye, & Elealéh: their voyce fhalbe heard vnto Iahaz: therefore y warriers of Moab fhal fhowte: the foule of euerie one fhal lament in him felf.

Mine heart fhal crye for Moab: his fugitues fhal flee vnto Zóar, s an heiffer of thre yere olde: for they fhal go vp w weping by the mounting vp of Luhith: and by the way of Horonáim they fhal raife vp a crye of deftruction.

that it was a citie that ever lived in pleafins, and never felt furowe. He defaetheth the miserable defaipation, and fight of

the Moabates.

For the waters of Nimrim shal be dried vp: therefore the graffe is withered, the herbes consumed, & there was no grene herbe.

Therefore what euerie man hathe left, & their substance shal they beare to y broke of the willowes.

For the crye went rounde aboute y borders of Moab: & the howling thereof vnto Eglaim, & the shrieking thereof vnto Beer Elim,

Because the waters of Dimón shalbe ful of blood: for I wil bring more vpon Dimón, euen lyons vpon him that escape of Moab, and to the remnant of the land.

CHAP. XVI.

The cause wherefore the Moabates are destroyed.

Send ye a lambe to the ruler of the worlde from the iocke of the wilderness, vnto the mountaine of the daughter Zion.

For it shalbe as a birde that blyeth, and a nest forsaken: the daughters of Moab shal be at the fowdes of Arnón.

Gather a counfel, execute iudgement: make thy fhadowe as the night in the midday: hide them that are chafed out: bewraye not him that is fled.

Let my banifled dwel with thee: Moab be thou their couert from the face of the deftroyer: for the extorcioner fhall end: the deftroyer fhall be confumed, & the op-pressour fhall cease out of the land.

And in mercie fhall the throne be prepared, and he fhall fit vpon it in ftedfa-fines, in the tabernacle of Daud, iudging, and fking iudgement, and haiting iultice.

We haue heard of the pride of Moab (he is verie poud) euen his pride, and his arrogancie, and his indignacion, but his flies fhall not be fo.

Therefore fhall Moab howle vnto Moab: euerie one fhall howle: for the fundacions of Kir-haréfeth fhall ye mourne, yet the fhall be itfriken.

For the vineyardes of Hefthôn are cut downe, & the vine of Sibmáh: the lord of the heathen haue broken the principal vines thereof. they are come vnto Iaazér: they wandred in the wildernes: her good lie branches ftretched out them felues, & went ouer the fea.

Therefore wil I wepe with the weping of Iaazér, & of y vine of Sibmáh, o Hefthôn: and Elealéh, I wil make thee drunke with

my teares, becaufe vpon thy fommer frutes, and vpon thy
harueft a fhowting is fallen.

To hide the filines, & these goods there

Of the that we fame I lo that by no meanes they fhelde efcape
the hand of God thus wil God punth y anemis of his Church

That is, after a facrifice whereby he derideth their long delay,
which wolde not rip, at whf the Lord cal- led the, fhew- ing
them that it is now to late, firing the veng, vice of God is rpo
the, b there is no remedies, but you muft the He fheweth what
Moab fhelde haue done, when if- recl their neighbour was to
affiition, to whome becan- fe they wolde gate no tha- dowe
nor ob- fort, they are now left to- forties.

The Affy- rians fhall op- preffe the If- raelites, but for a while
Meaning, Christ

Their urine confidence, & prunle brag- ges fhall de- ceue them,
as ler akz. For all your mourning, yet the citie fhall- be
defstroyed, euen vnto the fundacions

That is, the Affyrians, and other enemies, Meaning, y the
conurey of Moab was tow defstroyed and all the precious thiga
thereof were cured into the borders, yes, into other co- unreys,
and ouer the fee He fheweth that their pla- gue was fo

great, that it wolde hene mound ante man to lament with them
as Phil 1445 The enemies are come vpon thee, and fhon to for
soye, when they earn thy commodities from thee, as Ier 4b, 1.

Bbb. ii.

Of Damafcus & Ifraél.

Ifaiáh. After trouble ioye.

10 And gladnes is taken away, & ioye out of the plentiful field:
and in the vineyardses shalbe no singing nor shouting for ioye:
the treader shal not tread wine in the wine presses: I haue
caused the resoying to cease.

11 Wherefore, my bowels shal sounde like an harpe for Moab,
and mine inwarde partes for Ker-háreth.

12 And when it shal appeare that Moab shalbe wearie of his
hie places, then shal he come to his temple to pray, but he shal
not preuarde.

13 This is the worde that the Lord hathe spoken against Moab
since that time.

14 And now the Lord hathe spoken, saying, "In thre yeres, as
the yeres of a thy reling, and the glorie of Moab shalbe
contened in all the great multitude, & the remnat shalbe very
finale & fable.

CHAP. XVII.

A prophecies of the destruction of Damafcus and Ephraim. 7
Calamites mounts to repentance.

The burden of Damafcus. Beholde, Damafcus is taken away
from being a citre, for it shalbe a ruinous heape. The cities of
Aroér shalbe forsaken: they shalbe for flockes: for thei shal lye
there, and none shal make them afraid.

The munition also shal cease from Ephraim, & the kingdoms from Damafcus, and the remnant of Arám shalbe as the glorie of the children of Ifraél, faith the Lord of hostes.

And in that day the glorie of Iaakóh shalbe impoueriffed, and the fatnes of his flesh shal be made leane.

And it shalbe as when the harueft man gathereth the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of Repháim.

Yet a gathering of grapes shal be left in it, as the shaking of an olive tree, two or three beries are in the top of the vpmofte boughs, & four or five in the hye branches of the frute thereof, faith the Lord God of Ifraél.

At that day shal a man loke to his maker, and his eyes shal loke to the holie one of Ifraél.

And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

In that day shal the cities of their fregth be as the forsaking of boughs & braches, which they did forsake, because of the

I because God wolde haue his counte shale, he promifeth to roferne fome of that people, and to bring them to repentance. He sheweth that Gods covrefcions mer bring for the fome

frute, and cause his to curse from their fiancé, and to humble them fense to him. As the Canaanites left their cuten, whf God did place the Ifraelites there, fo the cities of Ifraél shal no more be able to defend their inhabitants, then bafffice, when God shal find the muncle to plague them.

childré of Ifraél, & there shalbe defolatió. 10 Because thou hast forgoren the God of thy faluacion, and hast not remembered the God of thy ftrengh, therefore shalt thou fet pleafant plants, and shalt graffe ftrange vine branches:

11 In the day shalt thou make thy plant to grove, and in the morning shalt thou make thy fede to florith: but the harueft shal be gone in the day of poffeefion, and there shalbe defperate forow.

12 Ah, the multitude of manie people, they shal make a founde like the noyfe of the fea: for the noyfe of the people shal make a founde like the noyfe of mightie waters.

13 The people shal make a founde like the noyfe of manie waters: but God shal prebuke them, and they shal flee farre of, and shalbe chafed as the chaffe of the mountaines before the winde, and as a rolling thing before the whirle winde.

14 And lo, in the euening there is trouble: but afore the morning it is gone. This is the porcion of them that fpoile vs, and the lot of them that robbe vs.

CHAP. XVIII.

Of the enemies of the Church. 7 And of the voca- tion of the Genetics.

1 O H, the land shadowing with wings, which is beyonde the riuers of Ethiopia,

2 Sending ambaffidours by the fea, eue in veffels of redes vpon the waters, faying, Go, ye fwift meffengers, to a nacion that is fcarred abroad, and fpoiled, vnto a terrible people from their beginning eue hitherto: a nacion by litle and litle, euen troden vnder fote, whose land the floods haue fpoiled.

3 All ye the inhabitants of the worlde and dwellers in the earth, shal fe when he feteth vp a figne in the mountaines, and whf he bloweth the trumpe, ye shal heare.

4 For fo the Lord faid vnto me, I wil e reft & beholde in my tabernacle, as the heat drying vp the raine, & as a cloude of dewe in the heat of harueft.

5 For afore the harueft when the floure is finifhed, & the frute is riping in the floure, then he shal cut downe the branches with hookes, and shal take away, & cut of the boughs:

6 They shal be left together vnto the foules of the mountaines, and to the beaftes of the earth: for the foule shal fommer vp it, and euerie beaft of the earth shal winter vpon it.

7 At that time shal a present be broghted, Den. 28, 29.

Meaning the Affyrians, as Chap 8, 7. When f Lord prepared to fight against f Ethiopians g I wil flay e while from pounfung f wicked h Which two fcauous are more profitable for the rigng of irmes: whereby he meaneth, he wil feue to fauour them. g gne th an abundance for a time, but he wil fiddely cut them of i Not only me shal comfne them, but the bruie beafts. k Meaning, that God wil pitie his Church, and rectue that litle remnant as an offing vnto him feif.

m Which are excell, us, and broght out of other com-eries. n As the Lord threatens h the wicked in his Law, Leuit afaf

n The Prop-phet famen- seth, confide- ring the horf ble plague f was prepared against Ifraél by f Affyriat, which were infinite in ob- her, and gather- red of many naeunt.

p He addeth this for f cfofo lation of the fawthful, which were in Ifraél. q He compa- reth f emmies f Affyrians to a tigeft, which fifeeth ouer night, and of the morning is gone.

a Ne meaneth that parte of Ethiopia, & li- eth toward f tea, & was fo ful of fhippes that the fales (which he co- pareth to wngs.) femed to shadow the fea

b Which in tholi, coifren were great in- fo moche as they made fhippes of the for invfems, c This may be taken f they fere other to comforre the Iewes, and to promote them helpe against their enemies, and fo f Lord did threaten to take away

their ftrength that f Iewes fholde not meft thereint or that they
did folicne f Egyptians, & promifed the arde to go a- garnt
litalh. d Fo wn, the Iewes, who be- ceute of Gods plagut made
all other na- esous afraid of the like, as God threaten

vnto

a For verie forow and ci- pafion. b They shal vie all means to
fcche helpe of their idoles & all in vanes for Chanoic their great
god shal not be able to bal- pe them. c He appoin- ted a
ceretior time to panith the emmies in. d Who wil ob- ferue
niftely f time, for the which he is hyrech & ferue no longer, but
wil euer long far it.

a Read Chap. 1 vi. b The chief ct us of Syria. c It was a col-
tery of Syria by the inner Aruba. d It femech f the Prophet
wolde chlert f Church in de- claring the de- fruith of the- fow
Kinga of Syria & If- raél, when as they had con- fared f ouer-
throne of In- dib. e The ten tri- ber gloried in their mulcim- de,
and allide with other na- cons therefo- re he faith f they shal be
broghe downe and the Syria alfa. f Meaning of f ten trihes, &
boafed them fines of their nobaltie, pipe stue, fregth &
multitude g As the abdi- dents of owne doeth not fea- re the
harueft men f shulde cut it downe no more shal f multitude of
Ifraél make f remnant to fhi- ke, whome God shal ap- pume to
de- fruye them h Which val- ley was plen- tiful & fertile.

I because God wolde haue his counte shale, he promifeth to roferne fome of that people, and to bring them to repentance. He sheweth that Gods covrefions mer bring for the fome frute, and cause his to curse from their fiance, and to humble them fense to him. As the Canaanites left their cuten, whf God did place the Ifraelites there, fo the cities of Ifraél shal no more be able to defend their inhabitants, then bafffice, when God shal find the muncle to plague them.

Destruction of Egypt.

Isaiah. The tongue of Canaan 1224

vinto the Lord of hostes, (a people that is scared abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation, by little and little even troden under fove, whose lad the rivers have spoiled) to the place of the Name of the Lord of hostes, even the mount Zion.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 2 Of their connection to the Lord.

a Read Chap 114.

b Because the Egyptian tru- shid in the de- fense of their country, in a multitude of their idoles, & in the vali- sones of their men, the Lord theweth that he will come over all their munitions in a fewty clouds, and that their idoles shall inf- ble at his com- ming, and that men hearts shall fain. c As he caused the Ammoni- tes, Monsters, and Idolmen to kill one ano- ther, who the came to de- froye the Church of God, 2 Chron no. 21 chap 49 26

d Meaning, their policies, and wisdom e He theweth the sea & Ni- lan their great river, whereby this thought the fishes must fo- ce, shalde not be able to de- fend them fob his anger, but that he wold fend the Assy- rians among the that shalde be pe them under as fobias

f For Nihis vi hate the sea by fowl firearms, as though they were to manu- riars

g The Ebreve words in mouth, where- by they move the spring, out of the h the water gulbeth as out of a mouth

h The Seripus res vis so de- ccribe the de- struction of a country by taking away of the com- mities thereof, as by vines,

flesh, fish, and fuchs other things, whereby counters are enriched. 1 Cal. le al aliv Tante, a famous cute vpon Nihis h He noteth the Barrovers of Pharaoh who persuaded the King that he was wise, and noble, and that his house was made unctur, and so he fastened him self, saying, I am wise. 1 Or

Memphis, others Alexandria, and now called the great Canaan
The principal yphold, as thereof are the chiefest cause of their
destruction,

1 He burden of Egypt. Beholde, the Lord a tideth vpon a swift
clouds, & shal come into Egypt, & y idoles of Egypt shal be
moued at his presence, & the heart of Egypt shal melt in the
middles of her.

2 And I wil set the Egyptians against the Egyptias, so euerie
one shal fight against his brother, and euerie one against his
neighbour, citie against citie, & kingdo- me against kingdome.

3 And the spirit of Egypt shal faile in the middes of her, and I
wil destroy their co- unf, and they shal feke at the idoles, & at
the forcerers, & at them that haue spirits of diuination, and at
the fouthfayers.

4 And I wil deliuer the Egyptians into the hand of cruel lords,
and a mightie King shal rule ouer them, saith the Lord God of
hostes.

5 Then the waters of the sea shal a faile, & the river shal be
dried vp, and wafted.

6 And the rivers shal go farre away: the rivers of defense
shalbe emptyed & dried vp: the redes & flagges shalbe cut
downe.

7 The graffe in the river, and at the head of the rivers, and all that groweth by the river, shal wither, & be driuen away, and be no more.

8 The fishers also shal b mourne, and all they that cast angle into the river, shal lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreover, they that worke in flax of diuers fortes, shalbe confounded, and they that weaue nettes.

10 For their nettes shalbe broken, and all they, y make ponds, shalbe heaue in heart. 11 Surely y princes of 1 Zoan are fooles: the counsel of the wise counsellors of Pharaoh is become foolish: how fay ye vnto Pharaoh, I am the fonne of the wise I am the fonne of the ancient Kings

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of 1 Noph are deceived, they haue deceived Egypt, even the m corners of the tribes thereof.

14 The Lord hath mingled among them the other things, whereby counters are enriched. 1 Cal. le al aliv Tante, a famous cute vpon Nihis h He noteth the Barrovers of Pharaoh who persuaded the King that he was wise, and noble, and that

his house was made unctur, and so he fastened him self,
saying, I am wise. 1 Or Memphis, others Alexandria, and now
called the great Cana m The principal yphold, as thereof are
the chiefest cause of their destruction,

the spirit of errorrs and they haue caused Egypt to erre in
euerie worke there of, as a dronken man erreth in his vomite.

15 Nether shal there be anie worke i Egypt, which the head
mate do, nor the taile, the branche nor the rush.

16 In that daie shal Egypt be like vnto wo- min: for it shalbe
afraide & feare becaufe of the mouning of the hand of the Lord
of hostes, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare vnto Egypt euerie one
y maketh menci- on of it, shalbe afraid thereat, becaufe of the
counsil of the Lord of hostes, which he hath determined vpon
it.

18 In that daie shal fiue cines in the land of Egypt a speake the
language of Canaan, and shal sweare by the Lord of hostes,
one shalbe called the citie of destruck, on

19 In that daie shal the altar of the Lord be in the middes of the
land of Egypt, and a piller by the border thereof vnto y Lord.

20 And it shalbe for a figne and for a wit- nes vnto the Lord of
hostes in the land of Egypt: for they shal crye vnto the Lord,

be- caufe of the oppressers, and he shal send them a Saviour
and a great man, and shal deliuer them.

21 And the Lord shalbe knowen of the E- gyptias, and the
Egyptians shal knowe the Lord in that daie, and do sacrifice &
ob- lation, & shal vowe vowes vnto the Lord, and performe
them.

22 So the Lord shal smite Egypt, he shal smite and heale it: for
he shal retorne vn- to the Lord, and he shalbe intreated of the
and shal heale them.

23 In that daie shal there be a path fro y E- gypt to Asshut, &
Asshut shal come into Egypt, & Egypt into Asshut, so the
Egypt- ians shal worship with Asshut.

24 In that daie shal Israel be the third with Egypt and Asshut,
even a blessing in the middes of the land.

25 For the Lord of hostes shal blessle it, say- ing, Blessed be
my people Egypt and As- hut, the worke of mine hands, and
Israel mine inheritance.

comprehendeth the spiritual fœnute under Christ. y By the two
nations, which were then chief enemies of the Church, he
sheweth that the Gentes, & the lewes shalde be sorned together
in one faith and religion, and shalde be all one folde under
Christ their shepherd

CHAP. XX.

2 The three yeres capturites of Egypt and Ethiopia defor- bed
by the three yeres going naked of Isaiah.

1 N the yete that 1 Tartan came to b Ass- hod, (whc Sargon
King of Asshut set him) and had foght against Ashdod, and
taken it.

2 At the same time spake the Lord by the hand of Isaiah the
fonne of Amot, saying, Go, and lose the 4 sackeloth from thy
loynes, and put of thy shoe from thy fots.

Iament the misfere that he save prepared, before the three
yeres, that he were naked and bare foeted.

Bbb.iii.

The fall of Babylon.

Ifaiáh.

Of Iudea.

And he did so, walking naked and bare-fore.

3 And the Lord said, Like as my servant Ifaiáh hathe walked
naked, & barefote thre yces, as a fignt & wondre vpon Egypt,
& Ethiopia. 4 So fial the King of Afshur take away the
captiuitie of Egypt, and the captiuitie of Ethiopia, bathe yong
men and olde men, naked and barefote, with their buttockes

vncoured, to the flame of Egypt. 5 And they fial fcaie, and be affirmed of Ethiopia their expectation, and of Egypt their glorie. 6 The fial y inhabit at of this style faye in that day, Beholde, fuche is our expectation, whether we fled for helpe to be delu-ured from the King of Afshur, and how fial we be deluured!

CHAP. XXI.

2 Of the deftruction of Babylon by the Persias and Medes. 11 The rume of Idumea. 12 And of Arabia.

a On the sea side between Judea, & Chaldea was a wilderner, whereby he meaneth Chaldea

b That in the rume of Babylon by the Medes, and Persians

c The Afyris and Chaldeas, which had destroyed other nations, fial be overcome of the Medes & Persians, and this he prophesied an hundreds yere before it came to pass, d By klam, he meaneth the Persians

a Because the fial fade no fucour, they fial moure no more, or, I have caused them to exfe moursig, who me Babylon had afflicted f That the Prophet speaketh in y perfume of the Babylonian g He prophe-cieth fdeach of Belhazar, as Ben 40, who in the middles of his pletu-ree was de-froyed

h Whiles they are casing, and drinking they fialbecomm-nded
to mune to their was-pon

To we, in a vision by the fpirte of prophecies. Menning charret
of men of warre, and others that carried the baggage I

Meaning. Durans which enterme Babylon. The watchman,
whome Ifaiáh set up, told him, who come toward Babylon, and
the Angel declared that it fialde be destroyed all that was done
in a vision. Ive g, k reas, 4, 5. Meaning, Babylon. "Sir fuser.

1 The burden of a the desert sea. As the whirlwindes in the
South vse to pass from the wildernes, so fial it b come from
the horrible land.

2 A grievous vision was shewed vnto me, The transfueffour
against a trisfureffour, and the destroyer against a destroyer.
Go vp d Elam, befige Media: I have caused all the mourning e
thereof to cease.

3 Therefore are my floynes filled w forow: forowes have taken
me as the forowes of a woman that traualleth: I was bowed
downe when I heard it, or I was amazed when I fawe it.

4 Mine heart failed: fearfulness troubled me: the night s of my
pleasures: hathe he turned into feare vnto me.

5 Prepare thou the table: watche in y watche towre: eat,
drinke: b arise, ye princes, anyone the shield.

6 For thus hathe the Lord said vnto me, Go, set a watchman, to tel what he feeth.

7 And he fawe a charet with two horfe-men: b a charet of an afse, or a charet of a camel: and he hea: kened or toke diligent hede.

8 And he cryed, A blyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euerie night:

9 And beholde, this mans charet cometh with two horfemen, And m he answered and said, b Babel is fallen: it is fallen, and all the images of her gods hathe he bro-ken vnto the grounde.

10 On my threshing, and the "corne of my To we, in a vision by the fpirte of prophecies." k Meaning charret of men of warre, and others that carried the baggage I Meaning. Durans which enterme Babylon. The watchman, whome Ifaiáh set up, told him, who come toward Babylon, and the Angel declared that it fialde be destroyed all that was done in a vision. Ive g, k reas, 4, 5. Meaning, Babylon. "Sir fuser.

floore. That which I have heard of the Lord of hostes, the God of Ifrael, have I shewed vnto you.

11 The burden of a Dumah. He calleth vn to me out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, & also the night.
If ye wil afke, enquire: returne or come.

13 The burde against Arabia In the for-eft of Arabia fial ye tary
all night, even in the wales of Dedanim.

14 O inhabitants of the land of Tema, brig forthe f water to
mete the thirtlie, and preuent him that fleeth with his bread.

15 For they flee from the drawen fwordes, even from the
drawen fworde, and from the bentbowe, and from the
grievousfnes of warre.

16 For thus hathe y Lord said vnto me, Yet a yere t according
to the yeres of an hyr-feling, & all the glorie of Kedar fial
fayle.

17 And the residue of the number of the ftrong archers of the
fonne, of Kedar fialbe fewe: for the Lord God of Ifrael hathe
fpoken it.

18, 19 x Which was the name of a people of Arabia and by the
horrible deftruction of all thefe o itions, he reacheth f fewes
that there is no place for refuge or to escape Gods wrath, but
only to remante in his Church, and to fine in his feare

o Which was a citre of the Ithmaelates & was to named of
Duman, Gen 26.14

p A mourn-ue of the Idumeana.

q He deftri-beth the vni-quicmes of y people of Du-man, who were nigh and say in feure, of their enemies, and enter an to and fro to enquire awes

r for feare, the Arabia is fial fice into the woods, and he appointech what w yrches fial take.

f Signifying y for feare they fial not tary to eat or drink e He oppointech them refo: for one yere only and then they fialde be de-frued

u Read Ch-p. by the horrible is no place has Church, and

CHAP. XXII.

1 He propheseth of the deftruction of Ierufalim by Nebuchaduct, &c. 12 A threatening against Shihua. 10 To whose office Elabim in preferred.

1 The burden of the valley of vision. What a aileth thee now that thou art wholly gone vp vnto the houfe toppes?

2 Thou that art ful of a nise, a citre ful of brute, a joyous citre: thy flaine men fial not be flaine d with fworde, nor dye in bat-tel.

3 All thy princes fial flee together from y bowe: thei fial be bound: all that fialbe founde in thee, fialbe bounde together, which haue fled from f farce.

4 Therefore said I, Turne away from me: I wil wepe t bitterly:
labour not to com-fort me for the deftruction of the daugh-ter
of my people.

5 For us a day of trouble, and of ruine, & of perplexitie by the
Lord God of hostes in the valley of vision, breaking downe the
citre: and a b crying vnto the moun-taines.

6 And Elam b bare the quiuer in a mans charet with horfemen,
and Kir vncoured the shield.

7 And thy chief valleis were ful of charets, & the horfemen set
them felues in aray

a Meaning, In-dea, & was co-prifed about with moon-taines,
and was called the val-ley of visions, becaus, of the
Prophecies, & were allwates there, whom a thee named Se ere

b He speaketh to Ierufalim, whose inhabi-tants were fled vn to
y houfe toppes for fea re of their con-utes.

c Which with wonte to be ful of people and toye. d But for
hun-gre

e And led into cepmante. f Which heoe fled from o-ther places
to Ierufalim for fuceour

g He sheweth what is the duette of the godhe, when Gods
plagues hang over the Church, and

specially of the minifters, let p.1. h That is, the fhowte of the enemies whome God had appointed to destroy the citre. i He puteth the m mande how God delivered them once from Sancherth, who brought the Persias & Cyrenias with him, that that might by returning to God any d that great g la gue which they fialde els fuffer by Nebuchad-netzar.

Feasting for fasting.

Ifaiáh.

Of Tyrus.

2001224

The secret place which armour was to wit, in the house of a friend, King is I Y. Forced the rumours pl ere, which we re: 1. of pea re: 2. of pea re: 3. of pea re: 4. of pea re: 5. of pea re: 6. of pea re: 7. of pea re: 8. of pea re: 9. of pea re: 10. of pea re: 11. of pea re: 12. of pea re: 13. of pea re: 14. of pea re: 15. of pea re: 16. of pea re: 17. of pea re: 18. of pea re: 19. of pea re: 20. of pea re: 21. of pea re: 22. of pea re: 23. of pea re: 24. of pea re: 25. of pea re: 26. of pea re: 27. of pea re: 28. of pea re: 29. of pea re: 30. of pea re: 31. of pea re: 32. of pea re: 33. of pea re: 34. of pea re: 35. of pea re: 36. of pea re: 37. of pea re: 38. of pea re: 39. of pea re: 40. of pea re: 41. of pea re: 42. of pea re: 43. of pea re: 44. of pea re: 45. of pea re: 46. of pea re: 47. of pea re: 48. of pea re: 49. of pea re: 50. of pea re: 51. of pea re: 52. of pea re: 53. of pea re: 54. of pea re: 55. of pea re:

56. of pea re: 57. of pea re: 58. of pea re: 59. of pea re: 60. of
pea re: 61. of pea re: 62. of pea re: 63. of pea re: 64. of pea re:
65. of pea re: 66. of pea re: 67. of pea re: 68. of pea re: 69. of
pea re: 70. of pea re: 71. of pea re: 72. of pea re: 73. of pea re:
74. of pea re: 75. of pea re: 76. of pea re: 77. of pea re: 78. of
pea re: 79. of pea re: 80. of pea re: 81. of pea re: 82. of pea re:
83. of pea re: 84. of pea re: 85. of pea re: 86. of pea re: 87. of
pea re: 88. of pea re: 89. of pea re: 90. of pea re: 91. of pea re:
92. of pea re: 93. of pea re: 94. of pea re: 95. of pea re: 96. of
pea re: 97. of pea re: 98. of pea re: 99. of pea re: 100.

against the gate.

And he disconered the *cowering of Iudáh: & thou didest like
in that day to the armour of the house of the forest.

And ye haue fene¹ the breaches of the citie of Daud: for thei
were manie, and ye gathered the waters of the lower poole.

And ye nombred the houses² of Ierufalém, and the houses haue
ye broken down to fortifie the walls.

And haue alfo made a ditch betwene the two walles, for the
waters of the olde poole, and haue not loked vnto the maker
thereof, nether had respect vnto him that formed it of olde.

And in that day did † Lord God of hostes call vnto weping &
mounning, & to baldnes and girding with sackcloth.

And beholde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, eating and drinking: for to morowe we shal dye.

And it was declared in the eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, til ye dye, faith the Lord God of hostes.

Thus faith the Lord God of hostes. Go, get thee to that *treasurer, to Shehná, the steward of the house, & say,

What hast thou to do here³ and whome hast thou *here: that thou shuldest here hewe thee out a sepulchre, as he † heweth out his sepulchre in an hie place, or that graueth an habitation (for him self in a rocke)

Beholde, the Lord wil carye thee awaye with a great capituitie, and wil surely co-uer thee.

He wil surely rolle & turne thee like a ball in a large country: there shalt thou dye, and there the charers of thy glorie shalbe the *shame of thy lords house.

And I wil dryue thee from thy statio, & out of thy dwelling wil he destroy thee. And in that day wil I *call my seruant Eliakim the sonne of Hilkiáh,

And with thy garments wil I cloche him, and with thy girdle wil I strengthen him: thy power alfo wil I commit unto his had,

and he shalbe a father of the inhabitants of Ierufalém, and of the house of Iudáh.

And the *keye of the house of Daud wil I laie vpon his shoulder: so be shal open & no man shal shut: and he shal shut, and no man shal open.

And I wil fasten him as a *naile in a sure place, and he shalbe for the throne of glorie to his fathers house.

And thei shal hang vpon him all the arte me vneo, at length it wil time to the shame of those Pri est, by whom they are preferred. * To be steward against, out of the wroth office he had be it put by the craft of Shehos. * I wil commit unto him the full charge & government of the kings house. * I wil o-ful, him & confirm him in his office of this please rea. Ezra 3:9.

glorie of his fathers house, even of the nephewes and posteritie: all shale vessels, from the vessels of the cuppes, euen to all the instruments of musike.

In that daie, faith the Lord of hostes, shal the *naile, that is fastened in the sure place, departe & shal be broken, and fall, and the burden, that was vpon it, shalbe cut of, for the Lord hathe spoken it.

CHAP. XXIII.

A prophecie against Tyrus 17 A promisi that is shal be restored.

The burden of Tyrus. Howle, ye shuppes of *Tarshish*: *for it is destroyed, so † there is none house: none shal come from the land of Chittim*: it is *cueiled vnto them.

Be shil, ye that dwell in the yles: the marchants of Zidón, & such as paffe ouer the sea, haue *replenished thee.

The s fede of Nilus growing by the abundance of waters, & the haruest of the river was her revenues, and she was a marte of the nations.

Be ashamed, thou Zidón: for the *sea hathe spoken, even the strength of the sea, saying, I haue not traualled, nor brought for the children, nether nourished yong me nor brought vp virgins.*

When the fame commeth to the Egyptians, they shalbe *forie, concerning the rumor of Tyrus.

Go you ouer to *Tarshish: howle, ye that dwell in the yles.

Is not this that your glorious chie? her antiquitie is of ancient daies: her owne fete shal lead her a farre of to be a sojourner.

Who hathe decreed this against Tyrus (that *cowmeth men*) whose marchats are princes whose chapmen are the nobles of the world?

The Lord of hostes hathe decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

Paffe through thy land like a flood to † daughter of Tarshish: there is no more strength.

He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hath: giuen a commandement concerning the place of marchadise, to destroye the power thereof.

And he said, Thou shalt no more reioyce when † art oppressed *o virgin* daughter of Zidón: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

Beholde the land of the Chaldeans: this was no people: s Aishie founded it by the inhabitants of the wilderness: thei set vp the towres thereof, they raised the palaces

Bbb.iii.

a Messg 11 a bothe shale & giveeth s shal come of She- him, shal i ma omise & glorie by this faith foi offier. * He meaneth Sh. here, who in mans redeg- ment shalde miser arm, th len.

a Read Chap. 11. V. of Calcen † come the ther for marchandise c Tyrus is de froud by N. bun, ducair d By C. mian that were all the vlls and converses W. ward from Pa lethm e All of kno- we of this de- frodtion f Ham, hame- test me & en-

richd rene g Messing, the come of h- gypt. whc: was fed by †
overflowing of Niles h That is, Ty- rus, which was the chief
port of the sea i I haue no people left in me, and am as a barne
wroth that aner had childe k Recuse the se two con- trist were
son- ned in league together I Tyrus wil- leth other marchants to
go to Calcen and to come no more there- m Who maketh her
marchdise like princes.

o Thy strength wil no morele in thee there- tore &c. to o- ther
converse for income o For Tyrus was ouer you ched nor affre-
ted before p Recuse Ty rus was buye by them of El din q Th.
Chalde- ans which dwelt in ren- tes in the wil- dernes, were
gathered by † Astrans one came.

A carte for tinnies.

Ifaiah. The godly lament.

The people of Chaldea destroyed the Affyrians whereby the
Prophet made, that is the Chaldea were able to overcome the
Affyrians, & were so great a nation, much more than the so
one amount of Chaldea & Affyria be able to overcome Tyrus
(that is, Tyrus, by whom ye are enriched) Tyrus shall be
destroyed to yeres, which he called the rogue of one King, or a
misage to Shal vis, all craft and fath, time to entice men ague
to her

thereof & he & brought it to mine.

Howle ye shippes of Tarthi, for your strength is destroyed.

And in that daie shal Tyrus be forgott & feuentie yeres,
(according to the yeres of one King) at the end of feuetic yeres
shal Tyrus & ling as an harlot.

Take an harpe, & go about the citie: (thou harlot that haft bene
forgotten) & make fwere melodie, sing mo fongs that thou
maiell be remembered.

And at the end of feuentie yeres shal the Lord visite Tyrus, &
the shal returne to her wages, and shal commit fornication with
all the kingdomes of the earth, that are in the worlde.

Yet her occupying and her wages shal be & holie vnto Lord: it
shal not be laied vp nor kept in love, but her marchandise shal
be for the that dwell before the Lord, to eat sufficiently, and to
haue durable clothing.

by all means to roemer her first credit, as an harlot when she is
long forgotten, &c keth by all means to entertain her loures.

Though she haue bene chafied of the Lord, yet she shal returne
to her oide wicked prais: it, & for gaue shal gue her fell to all
men: laits like an harlot He sheweth that God yet by the
preaching of the Gospel wil all Tyrus to repentance, & curse
her heart from marice and filthie gaue van on the true
worshiping of God and liberalize toward his faunts.

CHAP. XXIII.

A prophesia of the curse of God for the firmes of the people.

13 A remnant reserved, shal praise the Lord.

This prophesia is as a chafied of that, which has been threatened to the Jewes & other nations from the 15 Chap. & therefore by earth he meaneth these lands, which were before named. Because this was a name of a goate, it was also applied to the, which were not of Aaron famine, & to Ignifath also a man of dignate, as I am 1, 12 and 20, 25 I chron. 26, 27 and by these words the Prophet Ignifath an horrible confession, where there shalbe neither relight, order nor police, Haida. 4-5. Thus in, re-dreth for her time for the time of I peo ple, whom I earth deceived of their manners, be- emie they de-

B Eholde, the Lord maketh the & earth empire, & he maketh it waft: he turneth it vplide downe, & fcattereth abroad the inhabitants thereof.

And there shalbe like people, like Priest, and like feruant, like mafter, like matde, like maftrefe, like byer, like feller, like lender, like borrower, like giuer, like taker to vfurie.

The earth shalbe cleane emptied, and ve- terly spoyled: for the Lord hathe spoken this worde.

The earth lamenteth and fadeth away: the worlde is febled & decayed: the prou- de people of the earth are weakened.

The earth & also deceiueth, because of the inhabitans thereof for the träfgreffed the lawes: they changed the ordinances, and brake the euerlafting couenant.

Therefore hathe the & curse deuoured the earth, and the inhabitants thereof are de- folate. Wherefore the inhabitants of the land are burned vp, and fewe me are left.

The wine faileth, & vine hathe no might: all that were of merly heart, do mourne.

The mirth of taberes ceafethethe noise of them that reoyce, endeth: the ioye of the harpe ceafeth.

They shal not drinke wine with mirth: d Wrien in the Law, as Leut. 26, 14 dem. 28, 15, than the Prophecies vfed to applie particularly the moneces, and promises which are general in the Law. e With him and drenghe, or else, that they were continued with the fyre of Gods wrath.

strong drinke shalbe bitter to them that drinke it.

10 The citie of vanitie is broken downe: euerie houfe is shut vp, that no man may come in.

11 There is a crying for wine in the fientes: all ioye is darkened: the s mirth of the worlde is gone away.

12 In the citie is left defolacion, & the gate is fmitten with defruccion.

13 Surely thus shal it be in the middes of the earth, among the people, & as the sha- king of an oliue tre, and as the grapes when the vintage is ended.

14 They shal lift vp their voyce: thei shal fhoute for the magnificence of the Lord: they shal reoyce from the fea.

15 Wherefore praise ye Lord in the val- leis, euf the Name of the Lord God of If- raél, in the yles of the fea.

16 From the vtremoth parte of the earth we haue heard praises, euen glorie to the I lufte, & I faid, My leanenes, my leane- nes, wo is me: the tranfgresors haue offen- ded: yea, the tranfgresors haue grieuoufly offended.

17 Feare, and the pit, and the fhare are vpon thee, & inhabitant of the earth.

18 And he that fteeth from the noise of the feare, shal fall into the pit: & he that com- meth vp out of the pit, shalbe taken in the fhare for the windows from on high are open, and the fundacions of the earth do fhake.

19 The earth is vterly broken downe: the earth is cleane diffolued: the earth is mo- 7ued exceedingly.

20 The earth shal rele to & fro, like a dron- ken man, and shalbe remoued like a tent, and the iniquitie thereof shalbe heauie vp- on it: fo that it shal fall, and rife no more.

21 And in that day shal the Lord & visite & hofte aboue that is on hie, euen the Kings of the worlde that are vpon the earth.

22 And thei shalbe gathered together, as the prisoners in the pit: and thei, shalbe shut vp in the prison, & after manie daies shal thei be & visited.

23 Then the moone shalbe abafhed, & the funne ashamed, when the Lord of hoftes shal reigne in mount Zion and in Ierufa- lem: and glorie shalbe before his ancient men.

ed. p When God shal reftore his Church, the glorie thereof and his ministers (which are called his ancient men) that the moone shal be darke in compaction thereof.

CHAP. XXV.

A thanksgiving to God in that that he fherweth him felf judge of the worlde, by punishing the wicked & man- tering the godlie.

O Lord, thou art my God: I wil exal- te thee, I wil praise thy Name: for thou haft done wonderful things, according

f which as is was without reder, fo now fhald it be brought to de- folacion and confusion and this was not only ment of terrifdom, but of all other wicked cures. g Because that and not vfe Gods boeefm aright, their pleaures thul de faile, and th y fall to mourning

h He comfor- teth the faith- fial, declaring that in this great
defola- cion the Lord wil affi mble his Church, & shal praise
his name, as Chap 10, 12.

i From & re- moft confice of the worlde, where I Gof- pel shil
be preached, as verf 16

k Meaning, to God, who wil publish his Gospel through all I
worlde

I I am confu- med with ex- re, confdering the affiutio of the
Church, both by fore enemies & de- meltical Some read, my
fe- cret, my fecret that is, it was reterfied to I Prophet, that the
good fhal- de be pferned & the wicked defroyed.

m Meaning, I Gods wrath, and vengeur- ce fhalde be wier &
vufte them fo that thei fhalde not efcope no mo- re then thei
did it Noehe flood.

o There is no power to high or mightie, but God wil visite ham
& his rodde.

o Not with his rodde, as verf 14, but shalbe efoor.

shal fo shine fume and the to enemies.

10

Death fhalbe deftroyed.

Ifaiáh. The refurrection.

b Not only of vexation, but also of these other is this, & how
 how come a- nemis e Thie is a place where as all vagab- des
 may line without dan- ger, and a it were, we are, as in a palce,
 d The a right and profit, & be- wer a of to not know of, a, that
 by my correction is or & glori- be thee e The rage of the wfe,
 d is statious, til God with the force the, not f H. among, y as it,
 be, it is o vail by the rain, of the God bring one, the ev- ge of
 the 1st f. d g As a cloude in idow th to y I, the of the lmer, fo
 ftul God always y tray; eug or y wiche ag, it the god is n To,
 it, in Zion, w, en- ly n, wea, th his C are, & ftulde vnder Christ
 be af- stembled o the Iowes and the Gentils, and to, and, for-
 bad vler the figure of a co- stely him, it, as M. 1:22 is, in, the
 ignorance and blifence, a be- reby we are hope house to Christ
 k He will care away 'll oera fions of forow & 'll his with perfire
 inye. Rinel 7:17 & 21:6 lly Moib are more all the manner of
 his Church m There were two cutes of this name one in tudib,
 1 Chron 2:46, and an- other in the land of Moib, here 48:1
 which fem, to have been a plenil place of come Chap 10:31.

to the counfels of olde, with a stable tru- eth.

2 For thou haft made of a b citie an heap, of a strong citie, a
 ruine: ewn the palace of frangers of a citie, it shal neuer be
 buyit.

3 The iefore ſhal the a mightie people giue glorie vnto thee: the citie of the ſtrong naciens ſhal feare thee.

4 For thou haſt bene a ſtrength vnto the poore, euen a ſtrength to the nedie in his trouble, a refuge againſt the temp. ſt, a ſhadowe againſt the heate: for the hift of the mightie is like a ſtorme ag, aſt the will.

5 Thou ſhalt bring downe the noſſe of the ſtrangers, 1 as the heat in a drye place: he wil bring downe the ſing of the mightie, as the heat in the ſhadowe of a cloude.

6 And in this b mountaine ſhal the Lord of hoſtes mal o vmo all people a feaſt of fat things, euen a feaſt of fined wines, of fat things ful of marows, of wines fined & pu- rified.

7 And he wil deſtrove in this mountaine the couring that couerc ſhall people, & the vaile that is ſpred vpon all naciens.

8 He wil deſtrove death for euer: and the Lord God wil b wipe away the teares ſi ſt all faces, and the rehuke of his people wil he take away out of all the earth: for the Lord he the ſpoken it.

9 And in that day ſtul in a ſay, Lo, this ou God, we haue waſted for him, and he wil ſa ie vs. This is the Lord, we haue waſ- ted for him: we wil it: oyce and be ito, ful in his ſalus: om.

10 For in this mountaine: ſhal the hand of the Lord reſt, and 1 Moib ſhalbe threſhed vnder him, euen as ſtrawe is threſhed in

Madmenáh.

11 And he ſhal ſtretch out his hand in the middes of the (as he that ſwimeneth, ſtret- cheth them out to ſwimme) and with the ſtrength of his hands ſhal he bring downe their pride.

12 The deſefe alſo of the heighe of thy wallis ſhal he bring downe and lay lowe, & caſt them to the grunde, euen vnto the duſt.

m There were two cutes of this name one in tudib, 1 Chron 2:46, and an- other in the land of Moib, here 48:1 which ſem, to haue bene a plenil place of come Chap 10:31.

CHAP. XXVI.

A ſong of the ſaſtiffed, whereon is declared, as what con- fiſteth the ſaluacion of the Church, and whereon they agite to truſt.

a This ſong was made to comfort the ſaſtiffed, when their capten- ne ſhulde co- me, aſſuring them liſo of their d-luarence, for the which they ſhulde ſing this ſong b Gods pro- neſtion and defence ſhulde ſaſſecure for us. c He aſſureth the godle to ſource after the captenne to ſerſſeſion.

1 N that day ſhal a this ſong be ſung in the land of Judáh, We haue a ſtrong citie: b ſaluacion ſhal God ſet for wallis & bulwarks.

2 Opé ye the gates that the righteous na- tion, for the which
they fhulde fing this long b Gods pro- neftion and defence
fhulde faffecure for us. c He affureth the godle to source after
the captenne to ferffefion.

c10, which kepeth the trueth, may entre in.

3 By an affured purpofe wilt thou pieferue pefite peace,
becaufe thei trusted in thee.

4 Truft in the Lord for euer for in y Lord God uftrength for
euer more.

5 For he wil bring downe them that dwell on his. e the his citie
he wil abafe...uen vn- to the grunde wil he caft it downe and
bring it vnto duft.

6 The fote fhall treade it downe, euen the fefe of the 1 poore,
and the fteps of the nedie.

7 The way of the iufte u righteousnes: thou wilt make equal the
righteous path of the iuft.

8 Alfo we, o Lord, haue waited for thee in the way of thy e
judgements the defire of our foule u to thy Name, & to the
remem- brance of thee.

9 With my foule hue I deftred thee in the night, and with my
fpirit within me wil I life thee in the morning: for feing thy jud-

gements are in the earth, the inhabitants of the woride shal
leaine b righteousnes.

10 Let mercie be shewed to the wicked, yet he wil not learne:
righteousnes: in y Iad of vprightnes wil he: no wickedly, and
wil not beholde the mareft e of the Lord.

11 O Lord, the wil not beholde thine his hand but thei shal fe it,
and be confounded with the zeale of the people, & the fyre of
thine Ien: me, shal decoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou alfo haft
wrought all our worice, for vs.

13 O Lord our God, other lords beside thee haue ruled vs, b d
we wil remember thee onely, & thy Name.

14 The dead shal not lue, neither shal the dead airfe, becaufe
thou haft vifired and scattered them, & destroyed all their me-
moise.

15 Thou haft encreased y nacion, o Lord: thou haft encreased
the nacion: thou are made glorious: thou haft enlarged all the
coaftes of the earth.

16 Lord, in trouble haue thei v vifired thee, they powred out a
prayer when thy cha- ftening was vpon them.

17 Like as a woman with childe, that draw- eth nete to the
traual, is in forow, & cry- eth in her peines, fo haue we bene in

thy s fight, o Lord.

18 We haue conceived, we hue borne in peine, as though we
fhulde haue broght for the winde. there was no helpe in y
earth, nether did the inhabitants of the woride fall.

19 Y Thy dead men shal liue: euen with my bodie shal thei rife.
Awake, & fing, ye that dwell in duft for thy a dewe was the
dewe

d Thou haft deftred fe, &c thy purple c2 not at chig- ged.

e There is no power to lie, that can lie God, when as wil
defince hie

f God wil fet the j mote af- fift, d our y power of the wicked gh
chine ch- ri nely and tly idus, ftus wher, with y hun affiated vs

h Mewing y by ftunio is me ftul i vna to Icau. God the wiched
thigh God in, we thm enient fignia of my grace fhulde neuer
the better

k Thou go en- we & te'ig- e on ag, of thy j, plc l Th, ly it & vg,
fec, whe- re with it is doed deftue thou are we, m the b thy-
Ius, acornich his not go- tered acorn- ding to thy words

a Mewing y it, repucid, con in th l it, shal hue tac bestrung of
cu, it ding death

o I wit, the compu c of y rutil, by the e long of t e th, inl, s p
Thre in the cut' in thy thy roude were mootd to pray v un shee
try de- ner, nec

q To wit, in attice for towe r Our fore was and none, and rather
did we w with, we f, t, t, we loved f e l The wicked and men
with- out religion were not def- troyed

t He comle- neth the foth- ful in their af- fhulde ftun- ing them:
the tou in dech they fhall nine tle, and that they fhulde motie
erratio- ly rife to glo- ric the contra- ne fhulde co- me to the
wa- ted, as verif.

n At herber dead in winter, florith eg: um by the raine in the
fpring time fo then y lie in the duft, fhall rife vp to soy a when
thei fele y dewe of Gods grace,

Ccc. 1.

Forfaking of idolatrie.

Ifaiáh.

The peoples dulnes.

He exhor-10 rish the funk- ful to be pe- cece in their
affiliations, and to waive upon Gods works. The earth shal
vomit & cast out the in- nocate blood, which is hath dronite,
that is may crye for vengeance a- gainst the wit- hed.

Chap XXVII a. At the time appointed. b. That is, by his
mightie power and by his words. He prophetuch here of the
def- trusion of Se- cia and his kingdoms un- der the name of
Luitathán, Afshár and B- gyp

c. Meaning, of the bad wine, which this vi- neyarde, that is f
Church. Shalde bring for the as mo- de agreeable to the Lord f.
Therefore he will destroy f kingdoms of Satán, because he
lounch his church for browne mer- the-take, he'd not be angry
f in her wi- shath that he may power his anger upon f wicked
infide- leas, he has enough by brunt & thor- nes

He merne- feah, that life- nd will not co- ner by gentle- wn,
except shal make the to fele his rod de, & fo brig the vno him.
f Thoah f af- fluk & dem- ish my pro- ple for a time, yet shal
the rote spring a game & bring forthe in gro- at abundance. g
He shaweth that God pa- nsherth his in merce, & his enmure in
in- fore

h That is, thou wile not def- erate the sum of the Church chigh
f bran- ches thereof fame to perish by the sharpe winde of
affiliation. ful reconciliation to God, all the monument thereof
destroyed. h Notwithstanding his forever that he will shew

them after, yet Jeruálém shalbe destroyed, and graffe for a total
shal grove in it. f God shal not take node of mightie enemies:
for the verse women shal do it, so their great flame.

of herbes, & the earth shal cast out f dead. Come, my people: e
entre thou into thy chambers, and shutte thy dores after their
hide thy self for a very little while, vntl the indignacion paffe
ouer.

For lo, the Lord cometh out of his pla- ce, to visite the iniquitie
of the inhabitiâts of the earth vpon them: and the earth shal
dislofe her y blood, and shal no more hide hur slayne.

CHAP. XXVII.

A prophesie against the kingdoms of Satán, a And of the eryl
of the Church for their deliverance.

IN that a day the Lord with his fore & great and mightie b
fworde shal visite Luitathán, that piercing serpent, euen Li-
uiathán, that croked serpent, & he shal slay the dragon that is
in the sea.

In that day sing of the vineyarde c of red wine.

I the Lord do kepe it: I wil watter it e- uery moment: left ante
affaile it, I wil kepe it night and day.

4 Angre d is not in me: who wolde fet the briers and the
thornes aganst me in battel? I wolde go through them, I wolde
burne them together.

Or wil he e fele my strength, that he may make peace with me,
be at one with me? Here after, Iaakób shal take rote: Ifi aél
shal florifh and growe, and the worlde shal be filled with frute.

7 Hathe he fmitten thim as he fmote thofe that fmote him or is
he slayne according to the slaughter of them that were slayne
by him?

8 In h measure in the branches thereof wilt thou cotend wit,
when he bloweth with his rough winde in the day of the East
winde. By this therefore shal f iniquitie of Iaakób be purged,
and this is all the f frute, the taking away of his finne: when he
shal make all the stones of the altars, as chalke stones, broken
in pieces, that the groues and images may not stand vp.

10 Yet the k deforsed cute fhalbe desolate, the habitacion
fhalbe forsaken, and left like a wilderness. There shal the calfe
fede, and there shal he lie, & consume the bran- ches thereof.

11 When the boughs of it are drye, they fhalbe broken: the
women come, and fet them on fyre. for it is a people of none
vnderstanding; therefore he that made them, shal not haue
compaition of them, and he that formed them, shal haue no
mercie on them.

13 And in that day shal the Lord thresh fro

He shaweth that there is no true repentance, nor God, all the
hears be purged from all idolatrie, and the monument thereof
destroyed. h Notwithstanding his forever that he wil shew
them after, yet Jeruálém shalbe destroyed, and graffe for a total
shal grove in it. f God shal not take node of mightie enemies:
for the verse women shal do it, so their great flame.

the chanel of the = Riuer vnto the riuer of Egypt, and ye fhalbe
gathered, one by one, o children of Ifraél.

In that day also shal the great trumpe be h blowen, and they
shal come, which perished in the land of Afshár: and they that
were chafed into the land of Egypt, and they shal worship the
Lord in the holy mount at Jeruálém.

CHAP. XXVIII.

Against the pride & dronkeness of Ifraél The vntom- ardnés of
them that fhalde learns the words of God. aa God doeth all
things in time and place.

WO to the c crowne of pride, the dronkards of Ephráim: for
his glorious beautie fhalbe a fading floure, w is vpon the head
of the b valley of them that be fat, are ouercome with wine.

3 Beholde, the Lord hathe a mightie and c strong hofte, like a
tempeft of haile, a whirlwinde that ouerthroweth, like a tem-

peft of mightie waters f ouerslowe, which throwe to the
grounde mightely.

3 They fhall be troden vnder fote, euen the crowne and the pride
of the dronkards of Ephraim.

4 For his glorious beautie fhall be a fading floure, which is vpon
the head of the val- lei of them that be fat, and as d h hattie
fru- te afore fomme, which, whi he that loketh vpon it, feeth
it, while it is in his hand, he catch it.

5 In that day shal the Lord of hostes be for a crowne of glorie,
and for a diademe of beautie vnto the residue of his people:

6 And for a spirit of iudgement to him that fizeth in iudgement,
& for strength vnto the that turne away the battell to the gate.

7 But a thei haue erred becaufe of wine, & are out of the way
by strong drinke: the Priest & the Prophet haue erred by strong
drinke: they are fwallowed vp with wine: they haue gone
astray through strong drinke: thei faile in confusion: thei stumple
in iudgement.

8 For all their tables are full of filthy vomit- ing: no place is
cleane.

9 h Whome shal he teache knowledge and whome shal he
make to vnderstand the things that he hearseth them that are
wei- ned from the mulke and drawn from the breafts.

10 For precept must be vpon precept, pre- cept vpon precept,
line vnto line, line vnto line, there a little o there a little.

11 For with a stammering k tongue & with a strange language
shal he speake vnto this people.

12 Vnto whome h he faid, = This is the teft: a giue reft to him
that is wearte, and this is the reftefting, but thei wolde not
heare.

in a strange language. I That rache Prophet, whome God m
This is the doctrine, whereupon ye oght to day & reft that are
wearte and haue node of reft, what is the true reft.

m He shal def roy all from Euphrates to Nidus: for fo- me fed
toward Egypt, shilking to haue sica- ped n In the time of
Cyrus, by whome they fhalde he de- loesed but shes was chief
ly accopulshed vndes Christ.

Chap XXVIII a Meaning, the prinde king- dome of the
Ifraelites, & were dronken with worldly prosperine b Because
the Ifraelites for the most parte deuel in plan- tual vollem, he
meaneth here by f val- ley of them, f had abundate of
worldelin prosperine, & were, as it we- re, crowned therewith,
as with garliada. c He femeth to mume the Affritans, by
whome f ten tothes were carried away. d Which is not of long
co tunance, but is fine ripe, & feth raum

e Signifying, f the fathful, w put not their truth in an worldly
prof peruse, but ma de God chour glorie, fhalbe profound f He
wil giue comfel in the gouernour, & strength to the ceptance,
to driue the em- mies in 'at their own gates.

g Meaning, the hypocrisies, & were among them, & wte all
tognt at corrupt in life & doctrine, w te here men by
dronkeness & vomiting. h For there was hope that was able to
vnderstand one good doctrine: but were foe- lith, & as w- mute
as young babes

i They must have one chig oft some cold. k Let one tro- che
what he eve, yet they shal no more vnderstand him, the it be
fpehe fhalde fend.

a Shewe to them

Therefore

A couenant with death.

Ifaiáh. Blinde Prophetes. 292 89/1224

Because they will not recu- ter the words of God, I am it is
fixed, it connects of their own, and lies, if after their hearts be
so hard- led, that they care not for it, to before C. p. 6,7 p.

They thought they had this- to avoid death, nudge- ment, and it
at they could of- cepe the, I all when perished 9. Though the
Prophetes ob- served their shelves, & van- tered, of fail- shade,

& in-quire, yet the wicked thought in them, I am to be a to be
a to be a to be a to be a to be a to be a to be a to be a to
be a to be a to be a to be a to be a to be a to be a to be a
to be a to be a to be a to be a to be a to be a to be a

Therefore shall the words of the Lord be vnto them precept
vpon precept, precept vpon precept, line vnto line, line vnto
line, there a little there a little, that they may go, and fill
backward, and be broken and be finared and be taken.

Wherefore, he ate the words of the Lord, ye scornful men y
rule this people, which is at Scrufalem.

Because ye have said, We have made a c covenant with death,
& & hell are we at agreement: though a scourge runne ouer, &
paise through, it shall not come at vs: for we have made a
fathode our refuge, and vndit vanitie are we hid,

Therefore thus saith the Lord God, Beholde, I will lay in Zion
a stone, a try ed stone, a precious corner stone, a sure
fundacion. He that beleuceth, I shall not make heste.

Judgement also will I laye to the rule, & eighteousnes to the
belace, and the a haile shall swepe away the vine confidence,
and the waters shall ouerslowe the secret place.

And your covenant with death shall be disannulled, & your agreement with hell shall not stand: when a scourge shall

runne ouer and paise through, then shall ye be troude downe by it.

When it paiseth ouer, it shall take you away for it shall paise through euerie morning in the day, and in the night, and there shall be oneity ye are to make ye to vnderstand the hearing.

For the bed is threict that it can not suffise, and the couering narowe that one can not wrap him self.

For the Lord shall stand as in mount a Perazim: he shall be wrath as in the valley of Gibeon, & he may do his worke, his strange worke, and bring to paise his acte, his strange acte.

Now therefore be no mockers, lest your bonds increas: for I have heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

Hearken ye, and heare my voyce: hearke ye, and heare my speache.

Doeth the plow man plow all the day, to sowe doeth he opé, and breake the clottes of his giouade.

When he hathe made it a plaine, wil he not then sowe the fitches, and sowe cummin, and cast in wheat by measure, & the appointed barley and rye in their place.

For his God doeth instruct him to have discrecion, and doeth teache him.

For fitches shall not be threshed with a threshing instrument,
nether shall a cart

time, and some at another, some after one forte and some after
another, so that his chosen side is beaten, and tryed, but not
broken, as are the wicked.

whole be turned about vpon the cummin: but the fitches are
beaten out with a staffe, and cummin with a rod.

Bread come when it is threshed, he doeth not alway thresh it,
nether doeth the whole of his cast shall make anyse, nether
will he breake it with the tethe thereof.

This also cometh from the Lord of hostes, which is wonderful
in counsel, excellent in works.

CHAP. XXIX.

A prophetes against Jerusalem. 1) The vengeance of God on
them that follows the traditions of men.

A H a altar, altar of the citre toar David dwelt in a adde yere
vnto yere. b let them kill lambes.

but I will bring the altar into distress, and there shall be
heaviness & scrow, and it shall be vnto me like an altar.

And I will besege thee as a circle, & fight against thee, on a mount, & will cast vp ramparts against thee.

So shall thou be humbled, & shall speak out of the ground, and thy speache shall be out of the dust. thy voyce also shall be out of the ground like him that hathe a spirit of disunation, and thy talking shall whisper out of the dust.

Moreover, the multitude of thy strangers shall be like smale dust, and the multitude of strong men shall be as chaffe that paiseeth away, and it shall be in a moment, eann suddenly.

Thou shalt be visited of Lord of hostes with thundre, and shaking, and a great noyse, a whirlwind, and a tempest, and a slaine of a deuouring fyte.

And the multitude of all the nations & fight against the altar, shall be as a dreame avision by night: euen all they that make the warre against it, and strong holds against it, and laye sege vnto it.

And it shall be like as an hégie man dreameth, and beholde, he eateeth and when he awaketh, his foule is emptie: or like as a thirstie to an dreameth, and lo, he is drinking, and when he awaketh, beholde, he is faine, and his foule longeth: so shall the multitude of all nations be that fight against mount Zion.

Stay your selues, and wonder: they are blinde, & make ye blinde: they are drunken, but not with want: they stagger, but

not by strong drinke.

For the Lord hathe couered you with a spirit of slumber, and
hathe shot vp your eyes: the Prophetes, and your chief Secrs,
hathe be couered.

And the vision of them all is become vnto you, as the wordes
of a booke that is sealed vp, which they deliver to one that can
read saying, Read this, I pray thee. Then shall he say, I can
not: for it is sealed.

[illegible]

Cec. 11.

*A wonderous worke of God. Ifaiáh. In
quietnesis ftrengh590/1224*

Because this are hypocrites & not fwerce in heart, as Mat 15:8. I thus, their religion was learned by me doctrine, & not by my worke in Meaning, if where as God is not worshiped according to his worke, both might be, and mimi-fore are but fooles, & with-out vnderftan-ding. This is fpo-hon of the, in heart defi-fed God, w or, de & mocked at the admon-tions, but one-

wardly bare a good face. For all your craft, that the Lord, you can not be able to escape mine hands on more the claye, th it is in the potters hands, that the power to deliver it is. That there can be a chage of all things and Carmel, that is a plen-aile place in respect of that is that the chow, may be taken, as a forek, as Chap 12:16, & thus he spea-hath to com-fore the faith of They that were about to find a fume of the Prophetes wordes, and wolde not a hide admon-tions, but wol-de mangle the end bring the into danger.

e Signifying, except God-gue vnderfta-ding, & know-ledge, man can not but fill er-re, and quintu-te against him.

12 And the boke is giuen vnto him that can not read, faying, Read this, I pray thee. And he shal fay, I can not read.

13 Therefore the Lord faid, Because this people 1 come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far fro me, and their 1 feare toward me was taught by the precept of men.

14 Therefore beholde, I wil againe do a maruelous worke in this people, even a maruelous worke, and a wonde: for the wiidome of their wiemen shal m perish, and the vnderftanding of their prudene men shalbe hid.

15 Wo vnto them that a feke depe to hide their counself from the Lord: for their workes are in darknes, and they fay, Who feeth v and who knoweth v?

16 Your turning of deuses shal it not be cfe-med o as the potters claye: for shal y worke fay of him that made it, He made me not: for the thing formed, fay of him that facioned it, He had none vnderftanding?

17 Is it not yet but a little while, and Leba-nón shalbe p turned into Carmel & Car-mel shalbe counted as a for: ft

18 And in that day shal the deafe heare the wordes of the boke, & the eyes of the blind shal fe out of obscuritie, and out of dar-kenes.

19 The meke in the Lord shal receiue ioye againe, and the poore men shal reioyce in the holie one of Ifraél.

20 For the cruel man shal ceafe, and the fcorneful shalbe confumed: and all that hafted to iniquitie, shalbe cut of:

21 Which made a man to finne in y n wor-de, & toke him in a fhare: which repoued them in the gate, and made the suite to fall without caufe.

22 Therefore thus faith the Lord vnto the houfe of Iakób, even he that redemed A-brahám, Iakób shal not now be confounded, neither now shal his face be pale.

23 But when he feeth his children, the wor-ke of mine hâds, in the middes of him, they shal fanctifie my Name, and fanctifie the hol e one of Iakób, & shal feare the God of Ifraél.

24 Then they that erred in fpirit, shal ha-ue vnderftanding, and they that murmured, shal lea: ne doctrine.

CHAP. XXX.

He reproueth the Lewis which in their aduerftie Vifid their owne counfals, and fight helpe of the Egyptians to Deftifi g the Prophetes 15 Therefore be fo: veith what diftruthun, shal i one vpon them, 16 But of-freth mercie to the repentare.

a Who clerr-1 rte to their g- men, take o: t me for their protectour, & contrare to my com- ce to cloke their do

WO to the 4 rebellious children, faith the Lord, that take counf, but not of me, and b couer with a co-

commandement, feke helpe at ffrangtes b They feke flut-

ueing, but not by my fpirit, that they may lay finne vpon finne:

2 Which walke forthe to go downe into Egypt (& haue not afked at my mouth) to ftrenghen them felues with the ftrengh of Pha. aóh, and truft in the fhadowe of Egypt.

3 But the ftrengh of Pharaóh shalbe your fhame, & the truft in y fhadowe of Egypt your confufion.

4 For his c princes were at Zó an, and his ambaffodours came vnto Hanés.

5 They shalbe all ashamed of the people y can not profite them, nor helpe nor do the good, but shalbe a fhame and alfo a re-proche.

6 The 4 burden of the beaftes of the South, in a land of trouble and anguish, from whence shal come the yong and olde lyon, the viper and fyie flying ferpent a-gaunft them that shal beare their riches vpd the fhoulders of the coltes, and their trea-futes vpon the bounches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vn.o her, Their ftrength d to fit ftill.

8 Now go, write it before them in a ta ble, & note it in a boke that it may be for the h laft day foreuer and euer:

9 That it is a rebellious people, lying chil-dren, & children that wolde not 1 heare the Law of the Lord.

10 Which fay vnto the Seers, Se not: and to the Prophetes, Prophecie not vnto vs right things but fpeake flattcring things vnto vs: prophecie k erious.

11 Deputre out of the way: go afide out of the path. caufe the holie one of Ifraél to ceafe from vs.

12 Therefore thus faith the holie one of If-raél, Because you haue caft of this wor-de, and truft in violence, and wickednes,

and flay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breache that
fallet, w a fwelling in an hie wail, whofe breaking cometh fud-
denly in a moment.

14 And the breaking thereof is like y brea-king of a potters pot,
which is broke with-out pitie, and in the breaking thereof is
not funde m a fheard to take fyre out of the heith, or to take
water out of the pit.

15 For thus faid the a Lord God, th. holie one of Ifraél, In reft
and quietnes shal ye be faued: in quietnes and in confidence
shalbe your ftrengh, but ye wolde not.

16 For ye haue faid, No, but we wil flie away vpon horfes.
Therefore shal ye flee. We wil ride vpon the fwiftelt. Therefore
shal your perfecuters be fwifter.

17 A thoufand as one fnal flee at the rebuke of one:

c The chief of Ifraél v on in to Egypt or on-bats, to hhe-helpe,
and a-bode at thefe-ruies.

d That is, a heavy feure-ice or prophe-cie againft the beaft, that
ex-ried thio. 11 a furie into F-grye, by the wild-rues, & was
bout: fch fudáh figu-tying that it y beateo sholde not be fprecd,
the men fml-de be punfhed mule more grieouffy

e Fowitio le rualem

f And one to com: to & fro to feke helpe g that is, this
prophecie.

h That it may be a wines, againft them for all pottle-rice

i He sheweth what was the ceafe of their diftruthion, & bring
in thio all misfere to thil to wit, be-caiue they wolde not he-
are, the worde of God, but de-lited to be flat erred, and led to
erron.

k Ibreaton is not by y worde of God, neither be form, orion,
nor take vnto vs in the name of the Lord, as Ier 11,11

l Meaning, in their fumber-nes againft God, and the aduor-
sible of his Prophetes,

m Signifying, that the diftruthion of the wicked shalbe without
reco-uterie

n Of crimes by his Prophetes he put you in remembrance of
this, y yun sholde only depfd on him. o We wil truft to efceae
by our hoof, s

To waite for the Lord.

Ifaiáh. Vaine truft in man.

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p Whereas all the trees are cut down fa- ne two or three to
make ma- fhes.

q He commf- deth the great mercies of God who with pa-
cifice wafteth to call fomees to repentance. r Not unclly in
punfhing, but in vfhg moderation in the fame, as kre to, 24,
and 20, 21.

Or, a ftruthur. f God fhall di- reft all thy wayes, and ap- poit
thee how to go other be- ther or the- ther.

t Ye fhall caft away your iso- les, which you have made of
golde, & filuer with all that belongs vn- to them, as a mode
filthy thing and pof- luted.

u Shewing that there can be no true repentance except both in
heart and dede we ftowe our felues enemies to dofterlie.

x By thefe di- nerfe maners of fpeache be- fhewed, y the leftice
of the Church fhall- he fo great, y moor is able fubficiently to
exprefe it.

y When the Church fhall- be reftored, y gloris thereof fhall paffe
fend- times y bright nes of y funne; for by the fun- ne and
moone, which are two excellent crea- tures, he fhe- wed what
fhallbe the glo- rie of the coil dren of God in the kingdoms of
Christ.

z This threat- ing is againft the Affyrians, the chief en- mits of
the people of God a To drive thee to nothig; and thus God con-
funeth the wicked by y manne, where- by he ele- feth his.

h Ye ſhal refol- ce at the de- droction of your enemies, as they that king for fuyē of the ſolemne feaſt, which he ges in the out- ning.

of one: at the rebuke of ſiue ſhal ye flee, til ye be left as a ſhippe maſt vpon the top of a mountaine, and as a beaken vpó anhill.

18 Yet therefore wil y Lord waite, that he may haue t mercy vpon you, and therefo- re wil he be exalted, that he may haue có- paſſion vpon you: for the Lord u the God of e iudgement. Bleſſed are all they that waite for him.

19 Surely a people ſhal dwell in Zió n, or in Ierufalém: thou ſhalt wepe no more: he wil certainly haue mercie vpó thee at y voy- ce of thy crye: whē he heareth thee, he wil anſwer thee.

20 And when the Lord hathe giue you the bread of aduerſitie, and the water of affli- ctió, thy raine ſhalbe no more kept backe, but thine eyes ſhalſe thy 'raine.

21 And thine eares ſhal heare a worde be- hinde thee, ſaying, This is the way, 'wal- ke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhal 'pollute the couering of the images of ſiluer, and the riche ornament of thine images of golde, or caſt the away as a menſtruous cloth, and thou ſhalt fay vnto it, a Get thee hence.

23 Then ſhal he giue raine vnto thy fede, when thou ſhalt fowe the grofide, & bread of the increafe of the earth, and it ſhalbe fat and as oyle: in that day ſhal thy cartel be fed in large paſtures.

24 The oxen alſo and the yong affes, that til the grounds, ſhal eat cleane prouendre, which is winowed with the ſhoouel and with the fanne.

25 And vpon euerie hie a mountaine, and vpon euerie hie hil ſhal there be riuers or ſtreames of waters, in the day of the great ſlaughter, when the towers ſhal fall.

26 Moreouer, the light of the moone ſhalbe as the light of the y funne, and the light of the funne ſhal be ſeuē folde, and like the light of ſeuē dayes in the day that the Lord ſhal binde vp the breache of his people, & heale the ſtroke of their wofide.

27 Beholde, a the Name of the Lord com- meth from farre, his face is burning, and the burden thereof u heauie: his lippe are ful of indignacion, and his tongue u as a deuouring fyre.

28 And his ſpirit u as a riuer y ouerſtoweth vp to y necke: it diuideth afondre, to fan- ne the nations with the fanne of a vanitie, and there ſhalbe a bridle to cauſe them to erre in the chawes of the people.

29 But there ſhalbe a ſong vnto you as in the b night, whē a ſolemne feaſt is kept: & gladnes of heart, as he that cometh

with a pipe to go vnto the mount of the Lord, to the mightie one of Ifraél.

30 And the Lord ſhal caufe his glorious

voyce to be heard, & ſhal declare the ligh- ting downe of his arme with the angre of his countenance, and flame of a dououring fyre, with ſcattering & tempeſt, and hai- le ſtones.

31 For with the voyce of the Lord ſhal Af- ſhúr be deſtroyed, which ſmote with the c rodde.

32 And in euerie place that the ſtaffe ſhal paſſe, it ſhal d cleane faſt, which the Lord ſhal lay vpon him with e tabrets and harpes: and with battels, or lifting vp of hands ſhal he fight e againſt it.

33 Fors Tóphet is prepared of olde: it is e- ué prepared for the b King: he hathe ma- de it i depe and large: the burning the- roof is fyre & muche wood: the breth of the Lord, like a riuér of brimſtone, doeth kindle it.

CHAP. XXXI.

1 He curſah them that forſake God, and loke for the hel- pe of men.

2 WO vnto them that a go downe in- to Egypt for helpe, and ſtay vpon horſes, and truſt in charcettes, becauſe they are

manie, and in horfemen, becaufe they lie very ftrong: but: thei
loke not vnto the holie one of Ifraél, not b foke vnto the Lord.

3 But he yet is e wifelt: therefore he wil bring euil, and not
turne backe his worde, but he wil arife againft the houfe of the
wicked, and againft the helpe of them that worke vanitie.

4 Now the Egyptians are men, & not God, and their horfes
fleth and not fpirit: and when the Lord fhall ftreche out his
hand, the e helper fhall fall, and he that is holpé fhall fall, and
thei fhall altogethcr faile.

5 For thus hathe the Lord fpoken vnto me, As the lion or lions
whelpc roareth vpon his praie, againft whom: if a multitude of
fhepherds be called, he wil not be afrai- de at their voice,
nether wil humble him felf at their noife: fo fhall the Lord of
ho- ftes come e downe to fight for mount Zi- ón, and for the
hill thereof.

6 As birdes that ftie, fo fhall the Lord of hoftes defend
Ierufalém: by defending and deliuering, by pafing through &
ptefer- uing it.

7 O ye children of Ifraél, turne againe, in afmuchc as ye are f
funken depe in rebel- lion.

8 For in that day euerie man fhall ecaft out his idoles of filuer,
and his idoles of gol- de, which your hands haue made you,
rué a finne.

9 The ſhal Affhúr fall by h the fworde, not of man, nether ſhal the fworde of man Ccc. iii.

places, at Deut. 12, 11. 1021. 21, 17. f He tuneheth their this might earnestly fele their grievous ſtones and ſo truely che as now: that are almoſt dra word and paſt recouerie. tes your repentance ſhalbe known, as Chap. 2, 18. h When your repentance appeared.

e Gods plague d It ſhal ac- trey.

e With loye & aſſurance of y vilterie.

f Againſt Re- bell: meaning y Affyrians and B. By theftions.

g Here it is ta kin for hel, where the wie- ked are tomen ted, read 2. King. 25, 20.

h So that their r ſtate or depe can not exſpe the wicked. i By theſe fig- -temnſpeeches he deſtareth y condition of y wicked after this life.

a There were two ſpecial caules, why y Ifraelines ſhall de not loyne amitie with y Egyptianſt, beſtue the Lord had com- manded them uenes to reme- be theftion. Deut 17, 26 & 27. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95,

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e And howveh their eraftie enterprifte & wil bring all to naugh.
d Meaning, ho- the fteft confcience fhath the fteft repears,

forfalme the deftareth y the fteft reappears, forfalme the deftareth
y the fteft reappears, forfalme the deftareth y the fteft reappears,
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y the fteft reappears, forfalme the deftareth y the fteft reappears,
forfalme the deftareth y the fteft reappears, forfa

Of good magistrates.

Ifaiáh. The spoiler spoiled.

1 This was ac- cord, I had four the 2 of Sander, his ar- min 3 as
dis- counted, and h. f.d to his cath 1:1 Min- out for inc- cour 2
To def-aye his enc-ants.

deuoure him, and he shal fe fio the fwor- de, and his yong men
shal faint.

And he shal go for feare to his 1 towr, & his princes shal be
afaide of the standart, faith the Lord, whose 2 fyre is in Zion,

and his foinace in ferufalem.

CHAP. XXXII.

The conditions of good rulers and officers described by the generement of Mesghiah, now won the figure of Christ.

a This pro- prize is of Hes, his who was 1 bgn of Ch 14, & the refle e at aph clify to be acted to h b by a gemer and aithic in mfe as yergt prn, in an buths in poli- cu & teigid 4 when, in a are wome d trending, for lives of wi- ter

d He prom- seth to give the true light, wh it is the pure doctrine of God's wor- d, & underli- 4 g, and 2a he of the trey, contrarie to f thre, goings a- gainst f wic- ked, Chig 6,9, & 29 to r Vice Shal no more be cal- led verine, are yrtine edured by poort, and reces.

f He pro- preach or in he claims to 4 come, that the wil not spire the women & children, and therefore wil- Loh them to tak, hede and provide y Manning, y the will thon shalde cont- me long, and when one yere were put, yet they shalde lake for new pligors

h God wil ta- ke from you f meant and oc asious, which made you to continue him, to wit, abou- 2-1 es of worldly gonde By the tea- yet 1 wit, when y pleuful hal- des, whorey- men are

non- refled, as chal- then with the state of the mothers for
foreve, & lea- ment thal lae- he malke 40, and 1 made

h That is, when the Church shal be restored thus the
Prophecies after they have demised God, judgements against
the wicked, ye so comfort the god He, led they shalde faint.

B Eholde, a King shal reigne in iustice, & the princes shal rule
b in judgement.

And that man shalbe as an hiding place from the winde, and as
a refuge for the te- peft, as 1 uers of water in a diye place, and
as the shadowe of a great rocke in a wea- rie land.

The eyes of the feing shal not be shut, and the eares of them
that heare, shal hearken.

And the heart of the foolish shal under- stand knowledge, and
the tongue of the shuttes shalbe 1 eady to speake distinctly.

A 2 nigarde shal no more be called libe- ral, not the churle
riche.

But the nigarde wil speake of nigardnes, and his heart wil
worke iniquitas, and do wickedly, and speake falsely against
the Lord, to make empire the hungrie foule, and to cause the
drinke of the thurfte to fale.

For the weapons of the churle are wic- ked: he diurfeth wicked
counfels, to vndo the poore with lying wordes, and to spea- ke

against the poore in judgement.

But the liberal man wil diurfe of liberal things, and he wil continue his liberalitie.

Rife vp, ye wome that are at ease: heare my voyce, ye 2 careles daughters: hearke to my wordes.

Ye wome, that are careles, shalbe in fea- re 2 aboua a yere in dayes: 3 for the vinra- ge shal faile, & the gathering shal come no more.

Ye women, that are at ease, be aftonied: feare, o ye careles wome put of the clothes: make bare, and girde facde clohe vpon the loynes.

Men shal lament for the 1 teates, even for the pleasant fields, & for the fruteful vine.

Vpon the land of my people shal growe thoinés & briers: yea, vpon all the hou- fes of ioye in the citie of reuoycing,

Becaufe the palace shalbe forfaken, and the 'noyfe of y citie shalbe left: the towr, & fortieffe shal be dennes for euer, & the delite of wilde ailles, and a pafure for flockes,

Vniti1 the 3 Spirit be powred vpon vs the Church shal be restored thus the Prophecies after they have demised God, judgements against the wicked, ye so comfort the god He, led they shalde faint.

from aboue, and the wilderness become a 1 The field fruteful
field, & the 1 pleuteous field be which is now counted as a
foreft, fourful, shalbe but as a baron foreth a com- parties of f
it shalbe then, as Chep 10,17, which shalbe fultified in Christ
time: for then they that were be- fore as the ba- ren wilderness,
being regna- ral, shalbe fru- ti, and they was had from
becoming of godlins shal bring fortie frutes in fith abualate, y
their form e life shalfeire

16 And iudgement shal dwell in the defect, & iustice shal
remaine in the fruteful field.

17 And the worke of iustice shalbe peace, euen the worke of
iustice & quennes, and affurance for euer.

18 And my people shal dwell in the taber- racle of peace and
in sure dwellings, & in safe resting places.

19 Whe it haileth, it shal fall on the foreft and the mitie shalbe
fet in the lowe place.

20 Bleffed are ye a that fowe vpon all wa- ters, and a drue
theiber the fete of the oxc and the affe.

but as a wilderness, where no feares were in They shal one
void: to boyle d, it in his places for mare of the comne for God
wil defend it and time as ye the thornes from hutting of their
commodities in that is, vpon f e ground & wil wntred, which
bringeth forth in abundance o in pieces which before were

coured with w ties, and now made dry 'or you vte o The fields
shal be to rances, that they shal feni out their cerul to car ye
the firft crop, e, which abundance in the figns of Gods taouet
and lone towards them

CHAP. XXXIII.

The deftrullion of them, by whom God hathe puns- shal his
Church.

1 W O to thee that a spoileft, and waft not spoiled: and doeft
wickedly, and they did not wickedly against thee; whe thou
shalt b ceafe to spoile, thou shalt be spoyled. when thou shalt
make an end of doing wickedly, a they shal do wicked- ly
against thee.

2 O Lord, haue meicie vpon vs, we haue waited for thee be
thou, whit's waft a their arme in the morning, our helpe aflo in
ti- me of trouble.

3 At the noife of the tumult, the 4 people fled, at thine 5
exalting the nations were fcartered.

4 And your spoile shal be gathered like the gathering of b
caterpillers, and the shal go against him like the leaping of
graf- hoppers.

5 The Lord is exalted: for he dwelleth on his: he hathe filled
Zion with judgement and iustice.

6 And there shalbe fiabilitie of b thy times, strength, faluacion, wisdom & knowled- ge: for y feare of the Lord shalbe his trea- fute.

7 Beholde, 1 their meflengers shal crye without, and the 2 ambassadours of peace shal wepe bitterly.

8 The 2 paths are waft: the waifaring man ceafch: he hathe broken the coue- rant: he hathe contemned the cities: he re- garded noman.

9 The earth mourneth and fainteth: I, eba- non is a fhamed, and hewen down: 10 Sha-

h Te that as caterpillers deftrued with your nombre f whole world, shal have no strength to refift your enemies the Chaldea v, but f the gathered on an 1 eaye and deftrued a Manning the Mides & Perkins against the Chaldeus. k . but is in the dries of Hezekiah. 1 Ions from Sonderth. m Whome that of ferufalem fne to miress of peace. n Thefe are the wodes of the ambassadours, when they retorne from aenehe- rah o Which was a pleutful country, meaning that Sonderth wol- de deftruy all.

a Me oag the on more or the Church, as we to f Chaldea, ve Afoyrans by chufy of Sneelcris, but not only. b Whe thre 'pponid ti- me shil come that God shal take way thy pover f that which f on belt wrongful- ly gours, shal- be given to o- ther, as Amos yes

c The Chal- dows shal do like to the Af- fyrtion, as the Af-
yrans did to fted and the Mides, &c Perkins shal do it: fome
to the Chaldea. dHe declareth hereby what is the chal re fuge
of the faithful when troubles come to pray & like helpe of
God. e Which hel- pedft our fa- thern fo foon as the 1 called
vpon tice

f That is, the Afyrans fed before the ar- min of f Chal- dea, or f
Chal- dea afar feare of the Mides and Perkins g When thou, b
Lord, doeft felf up thunfer ne to youfth if it emmuiz.

16n

Who shal dwell on hie.

Isaiah.

Of Edom.

p To helpe & deliner my Church

q This is spo- ble against the enemies, who thought all a their
own but he shrews & that is our pri- se shal be in vance, that
fyre, & they had killed for either, shald, chame them this
vigilance shal be ingreat that all y worl de shal take thereof

f Which do not believe the wodes of the Prophet & the
aburance of their delunc- tion

s Meaning that God with a lure detract to all them that lure according to his weds. 2 That shal se Mizhiah delivered to his enemies & referred to honour & glories. 3 That in the no more than to as they were by Sanch, rib, but go where is pleased the y before y this liberate comment, y shalt thinks y thou art in great danger for y enemy shall so sharply affall thee, y not shalt cry, Where is the clarke that writ thy names of the y are extorted neither, Where is thereemer neither shalt crye for him y valueth yreche bonies, but God will deliver you from this liare

Let's the chief of this maleciner of Na-loah, & not deliver the great firemen & riuers, whereby y enemies may bring in shipper & destroy vs as He derideeth y Atypians & enemies of the Church, derailing their detestable is that that perish by shippersee b He consue-reeth y Church, & shawth y that shall be entriton & al, be neth's both of bodies & toule.

Chap. XXXIII a He prophecryth of y defraction of y

rón is like a wilderness, and Bañán is shaken and Carmél.

10 Now wil I arise, saith the Lord: now wil I be exalted, now wil I lift vp my self. 11 y Ye shal conceue chaffe, & bring forth the stubble: the fyre of your breth shal deuoure you.

12 And the people shalbe as the burning of lime: & as the thornes cut vp, shal they be burnt in the fyre.

13 Heate, ye that are r farre of, what I haue dons, & ye that are nete, knowe my power. 14 The sinners in Zión are afraid: a farre is come vpon the hypocrites: who among vs shal dwell with the deuourig fyre: who among vs shal dwell with the euerlasting burnings?

15 He that walketh in justice, and speaketh righteous thigs, refusing gaine of oppres- sion, shaking his hands from taking of gif- tes, stopping his eares from hearing of blood, and shutting his eyes from sting euil.

16 He shal dwell on thye: his defence shall be the munitions of rocker: bread shalbe gi- uen him, & his waters shal be sure.

17 Thine eyes shal se the King in his glo- rie: they shal beholde the land farre of. 18 Thine heart shal meditate feare, Where is the scribe: where is the receauct: where is he that counted the toves?

19 Thou shalt not se a fierce people, a peo- ple of a darke speache, that thou canst not perceue, & of a stammering tongue that thou canst not vnder stand.

20 Loke vpon Zión the citie of our solem- ne feastes: thine eyes shal se Ierusalém a quiet habitacion, a Tabernacle that can not be remoued: & the flakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.

21 For surely there the mightie Lord wilbe vnto vs, as a place of floods & brode ri- uers, whereby shal passe no shippe with o- res, nether shal great ship passe thereby. 22 For the Lord is our judge, the Lord is our law gluer, the Lord is our King, he wil saue vs.

23 Thy cordes are loosed. they colde not wel strengthen their mast, nether colde the spread the saile: the shal the p'ray be deuided for a great spoyle: yea, the lame shal take aware the pray.

24 And none inhabitant shal say, I am sic- ke: the people that dwell therein, shal haue their iniquite forgiven.

CHAP. XXXIII.

1 He sheweth that God paupheeth the wicked for the lo- ue that he beareth reward his Church.

Come nite, ye nations and heare, and hearken, ye people. let the earth hea- re and all that is therein, the worlds and all that proceedeth thereof.

Chap. XXXIII a He prophe- crith of y def- raction of y

Tennies, and other natis which were enemies to the Church.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hathe deditroed the deluc- ted

them to the slaughter.

3 And their slaine shalbe cast out, and their stincke shal come vp out of their bo- dies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen shal be dif- solued, and the heuens shal be solden li- ke a boke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the fights.

5 For my swords shalbe dronken in the heauen beholde, it shal come downe vpon Edom, euen vpon the people of my cur- se to judgement.

6 The swords of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambes and the goats, with the fat of the kidneys of the rams: for the Lord hathe a sacrifice in Bozráb, and a great slaughter in the land of E- dóm.

7 And the vnicornes shal come downe with them and the heifers with the bulls, and their land shal be dronke with blood, and their dust made fat with fames.

8 For it is the day of the Lords vengeance, and the yere of recompèce for the judg- ment of Zión.

9 And the riuers thereof shalbe turned in to pitch, & the dust thereof into brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal go vp euermore, it shal be desolate from generation to generation: none shal pass through it for cure.

11 But the pelicane & the hedgehog shal possesse it, and the great owle, & the raiè shal dwell in it, & he shal stretch out vpon it the line of vanitie, and the stones of emptines.

12 The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

13 And it shal bring for the thornes in y palaces thereof, nettles & thistles in y strong holdes thereof, and it shalbe an habitacion for dragons and a court for oftich's.

14 There shal mete also Zain and lim, and the Satyre shal crye to his so'owe, and the shriche owle shal rest there, & shal finde for her self a quiet dwelling.

15 There shal the owle make her nest, and lay, and hatche, and pather the vnder her shadowe: there shal y vultures also be gathered, euerre one with her make.

16 Seke in the boke of the Lord & read: none of these shal saile, none shal ware her make for his mouth hathe comardeed,

& his voice Spirit hath gathered them.

Cec.iiii.

b God hathe determined as his counsel & the goes & a tence
for their asthutious c He sp. beh this in rispe of man in lye-
ment, who in great feare & horrible trou- bles chudleth that he
men & curth gurn- shoth

d I bane deter- mined in my re- cret counsel & in the hustis to
distry the til my swords he weary men shedig blood e Th i bed
as opmsh at holt me hustis that come of the Patriot- ke Ithak,
but in ed. th were carried of God & re- me's vne his Church, as
y I and a mo- t I. at a bove of y eg & ol- de poate & ri- che of
amen- mer.

g In a femur citie & the ob fume a a a cistice borne to sisher h
the mightie & riche shal be as well de- strived as i is mictment.
i h. aludeth to y defnunt of Soubm and Go noth. Gen 19:24.

k Rea Chap. 1.2. and Ze- phan 1.1.

I in vain shal anl. or y go anl. a boyle de a tigrine m leaouig,
chut o the or e r e r nor p r e r, nor patte, ob mone wale

n Rev Chap 1.2. o Sign 1.2. y 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1.
1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1.

q To the con- set a 1.2.2 r 1.2.2.2.2 no of e of y Lord.

*The grace vnder the Gospel. Ifaiáh. The
craft of the wicked. 594/1224*

f He hath gi-
ne the beaifes
and foules Idu
men for an in-
heritance.

And he hafe caft the 'lot for them, and his: had hafe druided it
vnto them by li- net the fhal poffefe it for euer: from gene
racion to generacion fhal thei dwell in it.

CHAP. XXXV.

1 The great love of them that before in Christ, 2 The ir- of the
which preache the Gospel. 4 The fruits that fol- lews thereof.

1 The defert and the wildernes fhal re- joyce: and the wafe
grounde fhalbe glad and florifh as the rofe.

2 It fhal florifh abun lahtly & fhal great- ly reioyce affo and
joy: the glorie of Le- banon fhalbe giuen vnto it: the beautie of
Carnefi, and of Sharon, they fhal fe the glorie of the Lord, the
excelle- cie of our God.

3 Strengthen the weake hands, & comfort the fable knees.

4 Say vnto them that are feareful, Be you ftrog, feare not:
beholde, your God com- meth with vengeance: even God with
a recompence, he wil come and faue you.

5 The fhal the eyes of the blinde be ligh- tened, and the eares
of the deafe be ope- ned.

6 Then fhal the lame man leape as an hart, & the dome mans
tongue fhal fing: for in the wilderness fhal waters breake out,
& truers in the defert.

7 And the drye grounde fhal be as a poole, and the thistle (as
springs of water in the habitation of dragos: where thei lay)
fhal be a place for redes and rufhes.

8 And there fhalbe a path and a way, and the way fhalbe called
holy: the polluted fhal not paffe by it: for he fhalbe with them,
and wafe in the way, and the fooles fhal not err.

9 There fhalbe, no lyon, nor noifome bea- ftes fhal afend by it,
nether fhal they be founde there, that the redeemed may wafe.

10 Therefore the redeemed of the Lord fhal returne and come
to Zion with prai- fe: and euerlafting joy fhal be vpon their
heads: the fhal detaine joy and gladness, & firowe and
mourning fhal ftee away.

11 The bringing for the of Egypt. 12 At he threatened to be
deftered hereby, Chap. 10.6. 13 Whom the Lord fhaldelhi- uer

from the captimite of Babylon.

CHAP. XXXVI.

1 Sanherib fandeh Rabfhakih to befige Ierufalem. 15 His blasphemies against God.

Now in the fourteenth yere of King Hezekiah, Sanherib Kig of Afshur came vp against all the ftrong cities of Iudáh, and toke them.

2 And the King of Afshur fent Rabfhakéh fro Lachifh toward Ierufalem vnto Kig Hezekiah, with a great hofte, and he fto de by the conduite of the vpper poole in the path of the fullers field.

b When he had abolished fupreficion, & idolatrie, & yet God wode exercels his Church to try: their faith and science.

3 Then came forthe vnto him Eliakim the fonne of Hilkiah the fteward of the hou- fe, and Shebná the chancellor, and Ioah the fonne of Afaph the recorder.

4 And Rabfhakéh faid vnto them, Tel you Hezekiah, I pray you, Thus faith the great King, the King of Afshur, What confidence is this, wherein thou truffeft

5 I fine, Surely I have eloquence, but coun- fel and ftrength are for the warre: on who- me then doeft thou truff, that thou rebel-

left against me?

6 Lo, thou truffteft in this broken ftaffe of rede on Egypt,
whereupon if a man leane, it wil go into his hand, and perce it:
fo is Pharaoh King of Egypt, vnto all that truff in him.

7 But if thou fay to me, We truff in the Lord our God. Is not
that he, whofe hie places and whofe altars Hezekiah toke
downe, and faid to Iudáh and to Ierufa- lem, Ye fhall woifhup
before this altar?

8 Now therefore giue hoftages to my lord the King of Afshur,
& I wil giue thee two thousand horfes, if thou be able on thy
parte to fet riders vpon them.

9 For how canft thou defpife anie captai- ne of the leaft of my
lords feruants: and put thy truff on Egypt for charets and for
horfemen?

10 And am I now come vp without y Lord to this land to
deftroy it: The Lord faid vnto me, Go vp against this land &
de- ftroy it.

11 Then faid Eliakim, and Shebná and Io- áh vnto Rabfhakéh,
b Speake, I pray thee, to thy feruants in the Aramites language,
(for we vnderftand it) and talke not with vs in the Iewes
tongue, in the audience of the people that are on the wall.

12 Then faid Rabfhakéh, Hafe my mafter fent me to thy mafter, & to thee to fpeake thefe wordes, and not to the men that fit on the wall that they may eat their owne dounge, and drinke their owne piffe with you?

13 So Rabfhakéh fto de, & cryed with a lou- de voyce in the Jewes language, and faid, Heare the wordes of the great King, of y King of Afshur.

14 Thus faith the King, Let not Hezekiah deceive you: for he fhall not be able to de- liuer you.

15 Nether let Hezekiah make you to truf in the Lord, faying, The Lord wil furely deliuer va: this citie fhall not be gi- uen ouer into the hand of the King of Afshur.

16 Harken not to Hezekiah: for thus faith the King of Afshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figre, and drinke euerie

c For he was now restored to his office, as Ifaiáh had prophesied, Chap. 21.10.

d This declares that there were few good he to be foun- de in the Kige houfe, whf he was driven to fend that wicked man in fa- che a weighne matter

e Sanherib chief captaine. f He fpeakeh this in the per fone of Hezekiah, follofy charging him: that he put his truf in his wre

and eloquence, where as his outlie confide- ce was in the Lord

g Saam labo- red to pal the gualte King from one vaine confidence to another now, from truf in y Egyptia, who fe power was weake & wold deceive them: to yelde him felf to y Afsy- rants and fo not to hope for any helpe of God

fhe, never have b He repro- cheth to ffeze hiah his fmale power, which is not able to refift out of Sanherib:

fault captaines: Thurthe wit- ked to deerme vs. wil pretend the Name of y Lord but we muft trye the fprunt, whe- ther that be of God or no b The: were afraid, left by his wordes he fmalde have ftered the peo- ple against the King, and aflo pretended to grove to fume appointment with him. *Ble the water of their fter.*

1 The fbrewa word fignifeth blefing whe- rohy this wic- ked captaine wolde haue p- fended y peo- ple, that their modation fhall be better vnder Sanhe- rih then vnder Hezekiah:

a This haborie is rehearled, he vuse it is as a feale & modu- mation of the deftone afora, hote for the shreaming & poole to wa, that God wole feffer his Church to be affired, but at length wode fend delincenate restored religion, yet God wode exercels his Church to try: their faith and science.

Now in the fourteenth yere of King Hezekiah, Sanherib Kig of Afshur came vp against all the ftrong cities of Iudáh, and toke

them.

2 And the King of Afshur fent Rabfhakéh fro Lachifh toward Ierufalem vnto Kig Hezekiah, with a great hofte, and he fto de by the conduite of the vpper poole in the path of the fullers field.

b When he had abolished fupreficion, & idolatrie, & yet God wode exercels his Church to try: their faith and science.

The godly lament.

Ifaiáh. Hezekiahs praier. 2595/1224

man the water of his owne well,

27 Ti¹ I come and bring you to a land like your owne land, enen a land of wheat and wine, a land of bread and vineyards,

28 Leif Hezekiah disctue you, frying, The Lord wil deliuer vs. Hathane anie of y gods of the naciós deliuered his land out of the hand of the King of Afshúr²

29 Where is the god of ^a Hamáth, and of Arpád³ Where is the god of Sepharúám² or how haue they deliuered Samaria out of mine hand⁴

30 Who is the among all the gods of these lands, that hath deliuered their country out of mine hand, that the Lord shulde deliuer Ierufalém out of mine hand⁵

31 Then they ^a kept filence, and answered him not a worde: for the King's commandment was faying, Answer: im not.

32 Then came Eliakím the fonne of Hil-kiáh the steward of the house, and Shebná the chancellor, and Ioáh the fonne of Afaph the recorder, vnto Hezekiáh with rét cloths, and tolde him the wordes of Rab-shakéh.

CHAP. XXXVII.

Hezekiáh afketh crucifal of Ifaiáh, who promifeth him the Vellerie to The blasphemie of Sancherib: is Hezekiáhs prayer.

33 The armae of Sancherib is fayne of the Angel, 34 And he him self of his owne fones.

A Nd^whé the King Hezekiáh heard it, he a rent his clothes, and put on fackecloeth & came into the House of the Lord.

2 And he fent Eliakím the steward of the house, and Shebná the chancellor, with the Elders of the Priests, clothed in fackeclo-the vnto Ifaiáh the Prophet, the fonne of Amóz.

3 And they faid vnto him, Thus faith Hezekiáh, Thus day is a day of tribulation & of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forthe.

4 If fo be the Lord thy God hath heard the wordes of Rabshakéh, whome the King of Afshúr his master hath eint to raile on y liuing God, & to reproche him with wordes which y

Lord thy God hath heard, then eift thou vp ily prater for the remnant that are left.

5 So the feruants of the King Hezekiah came to Ifaiáh.

6 And Ifaiáh faid vnto them, Thus fay vnto your master, Thus faith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the fe uants of the King of Afshúr haue blasphemé me.

7 Beholde. I wil fend a b'afst vpon him, & he fhall he are a nofe, and retu ne to his owne land, and I wil cause him to fall by

m 71st 14 of Antoches in Syria, of eir tion two o- ther cries al- fo were ab- reb y we fe how curry to wne hae his paullar idole and now the wrecd make God an idole, besant, they do not sader- field that God mitces them his courage & punibeth es- tive for finne nN, etch it is die not lutwe by enuents fig- nes y that a'd det: his blet phence for in: I had now rect their clo- thes, but they b'ne it was in name to v's lig reasoning with this infi- nel, whote ra g: the shulde have to much more prono- red.

Chap

XXXVII.

2 King 15.1. a to fign of graf and re- pentance

b To haue clo- bert of him by the worde of God, that his faith might be confirmen and fo his prayer he more ear- neft teaching hereby that in all dager the- fe two are the ouelie remed- er, to feve vnto God and his munifiers

c We are in as great for me as a woman y trist oileth of child, and can not be deliuer- red

d That is, wil declare by ef- fect that he hath he ord is for when God differeth to punish, is fa meth to, the deft, that he knoweth nor y fone, or hea- reth not the cruise

e Declaring, y the munifiers office deeth not ordly fild is ob'ore eg

by the worde, but alfe in praying for the people f Of the Egyptians and E-sharpans: the fhall coue and fight against him.

the fwerde in his owne land.

8 So Raofhakéh returned, and founde the King of Afshúr fighting against a Libnah: for he had heard that he was departed fró Lachifh.

9 He heard alfo men fay of Tirhakáh, King of Ethiopia, Beholde, he is come out to right against thee: and when he heard it, he fent oler meffengers to Hezekiáh, faying,

10 Thus fhall ye fpeake to Hezekiáh King of Iudáh, faying, Let not thy God b deceue thee, in whome thou tristeth, faying,

Ierufalém fhall not be given into the hand of the King of Afshúr.

11 Beholde, thou hast heard what y Kings of Afshúr haue done to all lands in deftroying them, & fhalt thou be deliuered?

12 Haue the gods of the naciós deliuered them, which my fathers haue deftroyed as Gozán, and b Harán, and Rézeph, and the children of Eden, which were at Te-laffar?

13 Where is the King of Hamáth, and the King of Arpád, and the King of the citre of Sepharúám, Hína and Iuáh?

14 So Hezekiáh received the letter of the hand of the meffengers and red it, and he went vp into the House of the Lord, and Hezekiáh fpred it before the Lord.

15 And Hezekiáh prated vnto the Lord, faying,

16 O Lord of hostes, God of Ifaiél, which d'weldest betwene the Cherubim, thou art very God a one out: al the kigdome, of the earth: thou naft made the heaute & the earth.

17 Encline mine esre, ó Lord, and hear: open thine eyes, ó Lord, and fe, and he are all the wordes of Sancherib, who hath e fent to blaspheme the liuing God.

18 Trueth it is, ó Lord, that the Kings of Afshúr haue deftroyed all lands, & m their country,

19 And haue caft their gods in the fyre: for they were no gods,
but the worde of mans hands, enen wood or fione: therefore
they deftroied them.

20 Now therefore, ó Lord our God, faue thou vs out of his
hand, that e all the kingdomes of the earth may knowe, that
thou onely art the Lord.

21 Then Ifaiáh the fonne of Amóz fent vnto Hezekiáh, faying,
Thus faith y Lord God of Ifraél, Because thou hast prayed vnto
me, concerning Sancherib King of Afshúr,

22 This is the worde that the Lord hath f spoken against him,
O v virgine, daughter of Zón, he hath deplised thee, c laugh-ed
thee to fcorne: ó daughter of Ierufalém, he hath e fluken his
head at thee.

23 Whome haft thou tailed on & blasphemed and against
whome haft thou exalted

Did.

g Which wre a citre tow trd Egy pushwhig thereby en haue
fland y force of his e- nemies.

h Thus God wolde houe him to vtter a mo'le horrible
blasphemie before his def tristion: it to call the anoe of all
trueth, a deciuer one gather here- by, y Shebnáh had defioted
vnto Sanche- ib y anwer y Ifaiáh rent to the King 1 Which

was a citre of the Medes 2 Called alfo Charre a rene to
Melopota- ma, whence Abraham ca- me alter his fathers death.

I He grofde-h his prater on God's promes, who gnaied to b. a.
c. em from because the Ch. rubis

m Mesnug, of the ten tribes

He neelterth for w'ne cam- si he prated, y they might be
deliuered, to win y God might be glo- riited thereby through
all y worde Whome God had charter to his tell, as a chafe virg-
ne, and oue, whome, had eare to pre at to her from y nuts of y
r, is a fever wolde, a re- ner his daugh- set.

Tyrants are bridled.

Ifaiáh. Hezekiahs fickenes.

Declaring hereby that they that are enemies to Gods Church,
fight against him, whose quar-t his Church only maintenance He
bo-meth of his police, in that that he can find men- ces to
nourish his arms and of his power, in that that his arms is so
gre at, that it is a ble to drye vp whole enters, and to defray the
waters, & the lower had closed in v signifying God made not
his Church to defray it, but to preserve it, & therefore he faith
that he formed it of old, and in his eternal co- neal, which is
not he chis- ged "She, my foots to head He sheweth that the
fleet and power of made forethig cities & Jureth but a moode
in respect of the Church, & shal remate for euer, because God
is & man reloure thereof Meaning, his counsels & co- terprises
Because Sa- neherth Shew- ed him self, as a demering fish &
furious beach, he vfech theft domin- des, to ten the how he wil
take him and guide him Thou shalt loose thy la- bour God
goeth figure after twig forethio- me go before the thing, as
figure & Mo- fea wrogle in Egypt, which were for the
confirmation of their faith: so I foote go after & things as &
fierches, they were committed to make thre dates after their
depar- re & these la- ter are to kept the benefits of God in my
re-

thy voyce, & lifted vp thine eyes on hie- nen against the v holy
one of Ifriél.

By thy feruants half thou railed on the Lord, and said, By the
multitude of my chaets I am come vp to the top of the

mountains to the sides of Lebanon, and wil cut downe the hie cedres thereof, and the faire fyre trees thereof, and I wil go vp to the heights of his toppe & to the fo- reft of his fruteful places.

I haue digged & dronke the waters, & with the plant of my fete haue I dried all the ruers closed in.

Haft thou not heard how I haue of olde time made it, & and haue formed it long ago & shulde I now bring it, that it shulde be defroyed, and layed on ruinous hea- pes, as cities defended?

Whofe inhabitants" haue smale power, & are afraid & confounded: thei are like the graffe of the field and grene herbe, or graffe on the house toppes, or corne blaf- ted & afore it be grown.

But I knowe thy dwelling, & thy going out, and thy comming in, and thy furte a- gainst me.

Because thou rageft against me, and thy tumult is come vp vnto mine eares, there- fore wil I put mine & hoke in thy nofteth; and my bridle in thy lippes, and wil bring thee backe againe the fame way & cam:ft.

And this shalbe a & figne vnto thee, o H. xekiah, Thou shalt eat this yere fuche as groweth of it self. and the & f:cond yere,

fuche things as grow without fowig: and in the third yere, fow ye and reape, & plant vineyardes, & eat the frute thereof.

And the remnant: that is escaped of the house of Iudáh, shal againe take roote downward and beare frute vpward.

For our of Ierufalém shal go a remnant, & thei that escape out of mount Zion: the zeale of the Lord of hoftes shal do this.

Therefore thus faith the Lord, concer- ning & King of Afshúr, He shal not enter into this citte, nor fhoote an arrowe the- re, nor come before it with shield, nor caft a mount against it.

By the fame way that he came, he shal returne, and not come into this citte, faith the Lord.

For I wil defend this citte to faue it, for mine owne fake, & for my feruát b Dauids fake.

Then the Angel of the Lord wene out, and fmote in the campe of Afshúr an hundreth, foure feore, and fiue thoufand: fo when they arofe early in the morning, beholde, thei were all dead corpfes.

neweth: ance of the which forte this here is. a He promiseth that for two yere the grounds of it self shulde fede them a They whaue God had de- finned one of the hands of the Affyrants, shal prosper, and thus properly be- longeth to the Church b For my promes fake made to Daud

a. King 29, 31. a. chro. 23, 25. 26b. 1, 22. acdef 41, 24. 1.
mnc. 7, 41. a. mnc. 8, 19.

So Saneh-rib King of Afshúr departed, and w:nt away and
retuned and dwelt at Nincuéh.

And as he was in the temple worshiping of N. fióch his god,
Adramélech & Sna- rézet his fonnes flewe him w the fworde,
and they escaped into the land of A. aiát: and d Efai-hádon his
fonne reigned in his stead. CHAP. XXXVIII.

Hezekiah is fike a He is restored to health by the Lord, and is
with fifteen yeres after. to He gueeth thanks for his benefit

About that time was Hezekiah fike vnto the death, and the
Prophet I. faiáh fonne of Amóz came vnto him, and faid vnto
him, Thus faith the Lord, Put thine house in an ordre, for thou
shalt dye, and not lue.

Thun Hezekiah b turned his face to the wall, and praised to the
Lord,

And faid, I befeche thee, Lord, remember now how I haue
walked before thee in tru- eth, & with a per: fite heart, and
haue done that which is good in thy fight: & Heze- kiah wept
fore.

Then came the worde of the Lord to Ifaiáh, fying,

Go, & fay vnto Hezekiah, Thus faith the Lord God of Dauid thy father, I haue heard thy praier, & fen- thy teares: behol- de, I wil adde vnto thy daies fifteen yeres.

And I wil deliuer thee out of the hand of the King of Afshúr, and this citte: for I wil defend this citte.

And this figne shalt thou haue of the Lord, that & Lord wil do this thing, that he hathe spoken,

B B:holde, I wil bring againe & shadowe of the degrees (whereby it is gone downe in & dial of Aház by the sunne) ten degrees backward: fo the fune retuned by te de- grees, by the w degrees it was gone downe.

The writing of Hezekiah King of Iu- dáh, when he had bene fike, and was reco- uered of his fickenes.

Ifaiáh in & cutting of of my daies, I shal go to & gates of the graue: I am deprived of the residue of my yeres.

If I faid, b I shal not fe the Lord, even the Lord in the land of the luing: I shal fe man no more amóg the inhabitants of the worlde.

Mine habitacion is departed, and is re- moued from me, like a shepherds tent: I haue cut of like a weauer my life: he wil cut me of from the height: from day b to night, thou wilt make an end of me.

I f:kened to the morning; but he brake He ufe this fong of his
lamentation & thanksfyming to all monument of his owne
infirmite & thikkful heart for Gods benefit, as b:- and did,
Pfal g As what time it was reble me, abut I shulde dye b I shal
no more praise the Lord here in his Temple among the faithful
thus God fuf- fresh his dearest children to want his confidation
for a time. b his gree af- tern and my the more uppare whf thei
fele thir owne weak: not a By my fime I haue provoked God to
take my life from me k Thei turn me day, or fierely! Ours right
I floghe & I shulde lue til morning, but my pa:gs in the night
per:land, d:ni, th. connoe te he sheweth th. hor:out, that the
faithful haue when they apprehend Gods judgement against
their fime.

c Which was the chiefest ex- tic of the Af- fyrrins for America.
d Who was also called Said map-'us in who e di- es ten y:res
after Sanche- rihs d:wh, the Chaldone w: were me & Af-
yrrans by Me roda't: their king

Chap XXXVIII 2 King 20,2. a chro 21,20. a Sone after that the
Affy- rans were flayne fo that God wil hone the exercise of his
chifard continual, that thei may here- ne only to de- pend vph
God & afure to & heanem

b For his he- art was tou- ched w feure of Gods sud- gement,
fong he had appoin ted him to dye, fo quiche- ly after his de
linerance fro fo great cala- mute, an one vnworthie to remame
in & eftate, & also forefying the greze change, & shulde come

in the Church, forafmake as he lefe on fon- ne to reigne af ter
him for as yet Manafich w:vt:me: but- ne & when he reigned,
wa fe what a tyrant he was

cife dorth not only promis to prolong his life, but to gi- ne his:
2,8 & quire as from the Affyrans, who might have remed their
arms to remenge their former dt:comfiture. d For Heze- kiáh
had af- ked for & con- finances of his faith a figne, as verf as
and a King 20,8 wh reanne he was moved by & singular mo
cion of Gods Spirit

e Keao 2 Kig ne, to of poherine, as a t t t t t t t t t t t t t t t t t t
t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t

Hezekiahs fong.

Ifaiáh. All flefh is graffe. 2907/1224

all my bones, like a lion: from daie to night wilt thou make an
end of me. Like a crane w a fwallow, fo did I a chatter: I did
mourne as a doue. mine eies were lift vp on his. o Lord, a it
hathe oppressed me, comfort me. What fhall I faie? for he
hathe faid it to me, and he hathe done it: I fhall walke p
weakely all my yeres in the bitternes of my foule. O Lord, a to
them that ouerliue them, & to all that are in them, the life of
my spítit f sibe knowen, that thou causedft me to f sibe and
haft giuen life to me. Beholde, f r rchicitie I had bitter grief,
but it was thy plafair: to deliver my foule from the pit of
corruption: for thou halt caft all my finnes behinde thy backe.

For a the graue ca not coffeffe thee: death can not praise thee: that that go downe into the pit, can not hope for thy trueth. But the luing, the luing, he fhall conf. f sibe thee, as I do this day: the fathar to the children fhall declare thy trueth. The Lord was ready to faue me: therefore we wil fing my fong, all the dayes of r our life in the Houfe of the Lord. The faid Ifaiáh, Take a lumpe of drye figges and a laie it vpon the boile, and he fhall recouer. Alfo Hezekiah had faid, What is the figne, that I fhall go vp into the Houfe of the Lord? A T a the fime time, a Merodách Baladán, the f cne of Baladán, King of Babél, fent b letters, & a prefent to Hezekiah: for he had heard that he had bene ficke, and was recouered. And Hezekiah was c glad of them, and shewed them the houfe of the treafures, the filuer, and the golde, and the spices, & the precious ointment, and all the houfe of his armour, and all that was found in his treafures: there was nothing in his houfe, nor in all his kingdome that Hezekiah shewed them not. The came Ifaiáh the Prophet vnto King Hezekiah, and faid vnto him, What faid thefe men and from whence came they to thee? And Hezekiah faid, They are come from a farre countrey vnto me, fiom Babél.

CHAP. XXXIX.

Hezekiah u reprovred, because he shewed his treafures vnto the ambafadeurs of Babylon.

a King. 20, 22. a I his was f sife King of Babylyh which ouercure the Affyrians in f sith yere of his reigne. b Periely mound with f greatnes of f marale, periely because he shewed him self enome to his enemies, but chusly, becaife he wolde none with the whome God fanoured, and haul, their helpe, if occasion ferued Read a King 20, 22, & 1-chr. 20, 25.

A T a the fime time, a Merodách Baladán, the f cne of Baladán, King of Babél, fent b letters, & a prefont to Hezekiah: for he had heard that he had bene ficke, and was recouered. And Hezekiah was c glad of them, and shewed them the houfe of the treafures, the filuer, and the golde, and the spices, & the precious ointment, and all the houfe of his armour, and all that was found in his treafures: there was nothing in his houfe, nor in all his kingdome that Hezekiah shewed them not.

The came Ifaiáh the Prophet vnto King Hezekiah, and faid vnto him, What faid thefe men and from whence came they to thee? And Hezekiah faid, They are come from a farre countrey vnto me, fiom Babél.

4 The faid he, What haue d they fene in thine houfe? And Hezekiah anfweied, All that is in mine houfe haue they fene: there is nothing among my treafures, that I haue not shewed them. 5 And Ifaiáh faid to Hezekiah, Heare the worde of the Lord of hoftes, 6 Beholde, the dayes come that all that is in thine houfe, and which thy fathers haue laid vp in flore vntil

this day, fhalbe c caryed to Babél, nothing fhalbe left, faith the Lord. 7 And of thy fannes, that fhal procede out of thee, c which thou fhal beget, fhal they take away, and they fhalbe c eunuches in the palace of the King of E ibél. 8 Then faid H. zikiáh to Ifaiáh, The worde of the Lord is good, which thou haft fpoken: and he faid, Yet let thcte be peace, and trueth in my dayes.

CHAP. XI.

2 Remission of fones by Christ 3 The cunning of John Baptif
12 The Prophet reproues the idolaters and them that truft not in the Lord.

1 Comfort ye, comfort ye my people, wil your God fay.

2 Speake comfortably to Ierufalém, & crye vnto her, that her b warrefare is accomplished, that her iniquitie is pardoned: for she hathe receuied of the Lords hand c double for all her finnes.

3 A d voyce cryeth in the e wilderness, f Prepare ye the way of the Lord: make ffright in the defect a path for our God.

4 Euerie valleie fhalbe exalted, and euerie e mountaine and hill fhalbe made lowe: & the croked fhalbe ffright, and the rough places plaine.

5 And f gloric of the Lord fhalbe reueiled, and all b flefh fhalfe
it together: for the mouth of the Lord hathe fpoken it.

6 A i voyce faid, Crye. And he faid, What fhall I crye? All flefh
u graffe, and all the k grace thereof u as f floure of the field.

7 The graffe with: reth, the floure fadeth, because the 1 Spirit
of the Lord bloweeth vpon it: furely the people u graffe.

8 The graffe with: reth, f floure fadeth; but the m worde of our
God fhall ftand for euer.

9 O Zión, that bringeft good tidings, get thee vp into the hie a
mountaine: o Ierufalém, that bringeft good tidings, lift vp thy
voyce with ffrength. lift it vp, be not afraide: fay vnto the cities
of Iudáh, Beholde a your God.

10 Beholde, the Lord God wil come with acciphihad, whf John
f Baptif brought tidings of Iefes Christs, whf was the true
deliverer of his Church f sibe fione and fatain, Mat foneur may
let or haidre this deliverance, fhalbe renound fhalbe fo great,
that it fhall be known through all the worde of God, which
fpoke to the Prophets Ifaiáh k Meaning, all imms wifdome and
immoral powers, John 1:10 i pet 1:10 l The Spirit of God fhall
deliverer the vanitie in all that feme to haue and excellence of
them femen. m Though cofdering f fualtie of imms vanitie
manne of f feires fhall be perish & fomer be partakres of this
deliverance, yet Gods promise fhall be fulfilled, & they that
renuined, fhall be felle f fiene thereof o To pahl th this benefice

through all the worde o He sheweth at one worde one
perfiction of all imms felicitie, which is to haue Gods prefrence
Ddd. 11.

He affreh him of the paf tunifers to make him vudr- and the
cruft of the wicled, which he be- fore being e- necome with
their flatter, and blinded with ambiction colde not fe.

c By the grae- bunises of the punishment is declared how
greatly God deterfeth am- bition & vai- or gloue. 1 That is,
offi- cers and far- uant.

g Read 2. King 20, 29.

a This is a ch folacion for the Church, affuring them that they
fhal- be neuer deft- rute of Pro- phites, where- by he ethor-
teth the true muniter of God that the were, & tho- fe also that
fhalde come after him, to comfort the poore affi- fred, and to
af- fure them of these feliar- fice hoths of body and fo- le

b The time of her affi- bure. c Meaning, of ficefe, as chap. 61,
f fhal cor- rethum, or don ble grace, whe re as the de- ferued
double von, famen d fo wice, f Propheres e That is, in
Babylon, and other places where they were kept in capenitie,
and mislete

f Meaning, Cy rut and Darius which fhalde deliver Gods
people out of capenitie, and make them a ready way to
Ierufalém & this was fully

c Meaning, who 1:1 g What- This maracle 1 The voyce imms
wifdome 1 The vol- of them femen. 1 The Spittit of God fhall
def- where they were kept in capenitie, and mislete

God not to be figured.

Isaiah.

Gods election.

p His power in the influence without helps of one or two, and
shall have all mea- sure to him felt to bring his will to pass.

q He shall shew his care & favour over them that are weaker,
and tender r Declaring y as God only hathe all pow er to oust
he vile y fame for y defence, and maintenance of his Church f
He sheweth Gods infinite wifidious for y fame end and
purpose

e He speaketh all this to the intent y they shalde neither feare
man nor put their truth in anic, four only in God u Hereby he
armeth them against y ido- latrle, where- with they shall de be
tempted in Italy. 2 He sheweth the rage of the idolators using
that the po- re that have not to suffice their own ne- cessist,
wil- defraude them falses to ferue their idoles y Have ye not
the words of God, & plane- ly conducteth idolatris. 3 C's you
not frame by y vi- fible creatures whome God hathe made to
ferue your vie, that you should not ferue them nor worship
them. 4 So that his power appea- reth in curtis place wherefe-

curt we turn out eyes 5 Who hashe fet in order y infinit
number of the flares 6 He rebuketh the Ipsen, be- carlie then
did not rest on the prevalence of God, but though y he had
feria- hen them in their trouble,

power, and r his arme shal rule for him: beholde, his wages u
with him, & his wor- ke before him.

11 He shal fede his flocke like a shepherd: he shal gather the
lambes with his arme, & carie them in his bosome, and shal
guide them with yong.

12 Who hathe measured the waters in his fist and counted
heaven with the spanne, and comprehended the dust of the
earth in a measure and weighed the mountains in a weight, and
the hills in a balance.

13 Who hathe instructed the Spirit of the Lord or was his
coulsour or taught him?

14 Of whom to take he counsel, and who in- structed him and
taught him in the way of judgement or taught him knowledge,
& shewed vnto him y way of vnderstading?

15 Beholde, the nations are as a droppe of a bucket, and are
counted as the dust of the balance: beholde, he taketh away the
yles as a little dust.

16 And Lebanon u not sufficient for fyre, nor the beastes thereof sufficient for a burnt offspring.

17 All nations before him are as nothing, and they are counted to him, less the then no- thing, and vanitie.

18 To whom then wil ye liken God or what similitude wil ye set vp vnto him?

19 The workman melteth an image, or the goldsmith be aeth it out in golce, or y goldsmith made of silver plates.

20 Doeth not a the poore chuse out a tre that wil not rote, for an oblation he sketch also vnto him a cunning workman, to prepare an image, that shal not be moued.

21 Knowe ye not lags haue ye not heard y it hathe it not bene tolde you from the be- ginning haue ye not vnderstad it by the fundacion of the earth?

22 He sitteth vpon the circle of the earth, & the inhabitates thereof are as grasshoppers, h: stretcherh out the heaues, as a curtaine, & spreadeth the out, as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the judges of the earth, as vanitie,

24 As thogh they were not plated, as thogh they were not sower, as thogh their flocke toke no roote in the earth: for he

did eue blow vpon them, and they withered, and the whistle winde wil take them away as stubble.

25 To whom now wil ye liken me, that I shulde be like him, faith the holte one?

26 Lift vp your eyes on hte, and beholde, who hathe created these things, and bring- eth out their armies by number, and calleth them all by names by the greatnes of his power and mightie strength nothing falleth.

27 Why faieft thou, o laakob, and speaketh o Israel, My waye is hid from the Lord,

and my judgement is passed out of my God.

28 Knoweth thou not or hast thou not heard, that the everlasting God, the Lord hathe created the ends of the earth he nether fainteth, nor is weary there no searching of his vnderstanding.

29 That he giueeth strength vnto him that fainteth, & vnto him that hathe no strength, he encreafeth power.

30 'Euen the yong men shal faint, and be wearie, and the yong men shal stumble and fall.

31 But they that waire vpon the Lord, shal renue their strength: they shal lift vp the wings as the egle: they shal runne, & not be wearie, & they shal walke and not faint.

CHAP. XII.

2 Gods merve in chusing to people 4 Their idolatris. 27
'Delusurance promised to Zion

1 K Epe a silence betote me, o ylands, & let the people b renue
their strength: let them come nere, and let them speake: let vs
come together into judgement.

2 Who raised vp justice from the East, or called him to his fore
and gaue the na- cians before him, and subdued the Kings he
gaue them as dust to his swords, or as scared stubble vnto his
bowe.

3 He pursued them, and passed safely by the way that he had
not gone with his fore.

4 Who hathe wrought and done it he that calleth the
generations from the begin- ning. I the Lord am the first, and
with the last I am the same.

5 The yles sawe it, & did feare or the ends of the earth were
abashed, drewe nere, and e came.

6 Euerie man helped his neighbour and said to his brother, be
strong.

7 So the workman comforted the founder or he that smote y
the hammer, him that smote by course, sayig, It is ready for the

soderring, & he fastened it with nailles that it shulde not be moued.

8 But thou, Israel, art my seruant, or thou Iacob, whome I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chief thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I wil streng- then thee, and helpe thee, and wil susteine thee with the right hand of my justice.

11 Beholde, all they y prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, & they that struc with thee, shal perish.

12 Thou shalt feke the and shalt not finde shew my self faithful and inde. 1 Because they shalbe

d And there fore all power is in his aid to sclater when his time co- meth

e Smewing y man made par- sumely abide, & nor custom- ly feke out the couls of Gods delay in our afflictions

f Irey y trust in their own versus, and do not acknow- ledge that all cometh of God.

a God, asthogh he pleaded his cause & all na cub, requireth
silence, that he may be heard in his right

b That it, ga- ther all their power & sup- ported

c Who called Abraham who was the pater- ne of Gods in- fice
in delunc- ing his Chur- chey from the idolatris of y Chaldevus
to go to and fro at his chman- dement, & pla- ces him in the
land of Ca- niam

d Who hathe created man & maintained his succession

e Thogh the worlds set vp neuer so manu gods, yet they
stometh no- thing of my glions. for I am all out, vach- grable,
& ha- ue euer bene, and shalbe for ener

f Confidering mine excellent workers among my people

g They affirm- bled them sel- ues, and compl- ed against me to
mainstine thereidolatris. h He noteth y obligator of y idolators
to mainstine their superfictions.

i And there- fore ogheeth not to pollute thy lull with the
superfitris of the Gelsies. k That is, by the force of my prouons
in y perionance whereof I wil destroyed.

them:

God prouideth for his.

Isaiah. Christ's humilitie.

[illegible]

[illegible]

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to the Kingdom of Canaan That is, the one that shall be the one of the other of the

The Lords silence.

Ifaiáh. Gods love toward his. 600/1224

He sheweth the end, of Lord, and his power in the unistrustib of his Church

I wil haue to execute my vnguancich I haue to long fuf, rred, as women that defteth to be delivered whe the is, in tra- tail I that is, my poote people, which are in prepleazine & ears.

To wit, If- raél, & shalde haue mohe light because of my Law The Priest to whome my worde is re- mitted, which shalde not o- nely heare it him self, but cause others to heare it As I Priest & Prophecies that shalde be lights to o- thers. Because thel wil not ac- knowledge this becaffe of the Lord, who is ready to de- fine them, he suffreeth them to be spoiled of their enc- mies through their owne fea to and incre- dalme There shal- be none to focour them, at to wil the eneme to re- fore that, & be hathe spoiled. Meaning, Gods wrath.

doeth inhabite: let the inhabitants of the rockes sing: let them fhoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & declare his praife in the ylandes.

13 The Lord fhal go forthe as a 'gyan: the fhal ftirre vp his courage like a ma of war- re: he fhal fhoute and crye, & fhal preuai- le againft his enemies.

14 I haue a long time holden my peace: I haue bene fhil & reframed my felf: owe wil I crye like a 'trauailing woman: I wil defhoye and deuoure at once.

15 I wil make waft mountaines, and hilles, and drye vp all their herbes, and I wil ma- ke the floods ylandes, and I wil drye vp the pooles.

16 And I wil bring the blinde by a way, that they knew not, & leade them by paths that they haue not known: I wil make dark:nes light before them, and croked things ftreight. Thefe things wil I do vn- to them, and not for fake them.

17 They fhalbe turned backe: they fhalbe greatly affamed, that truft in graue im- ages, and fay to the molten images, Ye are our gods.

18 Heare, ye deafe: and ye blinde, regarde, that ye may fe.

19 Who is blinde but my 'feruant' or de- afe as my 'meffenger, that I fent 'who is blinde as the 'peisite, and blinde as the Lords feruant'.

20 Seig manuethings, but thou kepeft them not opening the eares, but he heareth not

21 The Lord is willing for his righteous- nes sake that he may magnifie the Law, & exalt it.

22 But this people is 'robbed and spoiled, and fhalbe all fnaired in dongeons, & they fhalbe hid in prifon houfes: thei fhalbe for a pray, and none fhal deluer: a spoile, and none fhal fay, 'Reftore.

23 Who amde you fhal hearken to 'this, & take hede, and heare for 'afterwardes'

24 Who gaue Iaakób for a spoile, and If- raél to the robbers: Did not the Lord, be- cause we haue finned againft him for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 Therefore he bathe powred vpon him his fierce wrath, and the ftrengh of batel: and it fet him on fyre round about, and he knewe not, and it burned him vp, yet he co- fidered not.

CHAP. XLIII.

The Lord comforteth his people. He promifath delina- rance to the fewes. There is no God but one gone.

After these threatening he promifath delinsurance to his Church, becaffe he bathe regenerate them, adopted them.

formed thee, o Ifiaél, Feare not: for I ha- ue redemed thee: I haue called thee by thy name, thou ait mine.

2 When thou paffeft through the waters, I wil be with thee, & through the floods, that thei do not ouerslowe thee. When thou walkeft through the verie fyre, thou fhalt not be burnt, nether fhall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Ifiaél, thy Saviour: I gaue 'E- gypt for thy ranfome, Ethiopia, and Seba for thee.

4 Because thou waft precious in my fight, & thou waft honorable, and I loued thee, therefore wil I giue 'man for thee, & peo- ple for thy fake.

5 Feare not, for I am with thee: I wil bring thy fede from the 'Eaft, and gather thee from the Weft.

6 I wil fare to the North, Giue: and to the South, Kepe not backe: bring my fonne from farre, and my daughters from the en- des of the earth.

7 Euerie one fhallbe called by my Name: for I created him for my glorie, formed him and made him.

8 I wil bring forth the blinde people, and thei fhall haue eyes, and the deafe, & they fhall haue eares.

9 Let all the nacions be gathered 'toge- ther, and let the people be affembled: who among them can declare this and fhewe vs former things: let them bring forthe their 'witneffes, if thei mate be 1u- ftified: but let them 'heare, and faie, It is trueft.

10 You are my witneffes, faith the Lord, and my 'feruant, whome I haue chofen: therefore ye fhall knowe and beleue me & ye fhall vnde: ftand that I am: before me there was no God formed, nether fhall there be after me.

11 I, enen I, am the Lord, & befide me there is no Saviour.

12 I haue declared, and I haue faued, and I haue fhewed, when there was no ftrange god among you: therefore you are my witneffes, faith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deluer out of mine had: I wil do it, and who fhall let it

14 Thus faith the Lord your redemer, the holy one of Ifiaél, For your fake I haue fent to Babél, and 't broght it downe: they aie all fugitives and the Chaldeans crye in 'the thippes.

15 I am the Lord your holy one, the creator of Ifiaél, your King.

ful 'By Darius and Cyrne 'Thei fhall crye when thes wolde efcepe by water, feing if the courts of fuphrases is turned another way by if enemies.

When thou feeft dangers and conjura- ties on all fi- des,
remember this ben, fet and the love of thy God, and it fhall co-
courage thee By water & fyre, he men- meth all blinde of
troubles and perils I turned fa- nuherths pow- erag unft the- fe
comorers and made the to fuffer that affathib which thou
fhalde haue don't, and fo were at the pay- ment of thy ranfome,
Cha- 17:0. I wil not feare anor men rather then thou fhalde
fprifth: for God more ethrmeth out of her faith- ful, then all the
wicked in the worlde He prophe- cieth of their delincrance
from the cap- riour of Ba- fylion, and fo of the calling of the
vomer- ful Church, al- faiding to that which is writ- ten Deut
10:5. Meaning, that he colde not be remind ful of them, recept
he not do neglect his owne Name & glorie Signifying, that no
power can refill him in doing this mcramples works, nor all
their idoles are able to do the lair, as Chap 41:22 To prove that
the things, which are spoken of them, are true Shewing, that
the mal- ce of the wic- hed hindereth them, to the knowledge
of the truth be- cause thei wil not heare when God speaketh by
his worde The Pro- pheres and peo- ple to whome I haue gmen
my Law Meaning, specially Christ and by him, vil if faith

Part part_601_1200

Gods elect people.

Isaiah. The first & last.

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

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

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

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

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

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

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

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

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

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

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

20 The wilde beafts ſhal honour me, the dragons and the
oſtriches, becauſe I gaue water in the deſert & floods in the
wilder- nes to giue drinke to my people, eſien to mine cleft.

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

22 And thou haſt not called vpo me, o Ia- akob, but thou haſt
weariſt me, o Iſrael.

23 Thou haſt not bioght me the ſhepe of thy burnt-offings,
nether haſt thou hono- led me with thy ſacrifices. I haue not
cau- led thee to ſerue with an offering, not wea- riſt thee with
incenſe.

24 Thou boghteſt me no ſwete ſauour w monie, nether haſt
thou made me drunke with the fatte of thy ſacrifices, but thou
haſt made me to ſerue with thy finnes, & wearieſt me with
thine iniquities.

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

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

27 Thy firſt father haſte finned, and thy teachers haue
tranſgreſſed againſt me.

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

CHAP. XLVIII.

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

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

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

3 For I wil powre water vpon the thirftie,

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

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

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

6 Thus faith the Lord the King of Ifrael & his redeme, the Lord
of hoffes, I am y firft, and I am the laft, and without me is there

no God.

7 And who is like me, that shal's call, and shal declare it, and fer it in order before me, since I appointed the ancient people and what is at hand, and what things are to come: let them showe vnto them.

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

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

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

11 Beholde, all that are of the a felowship thereof, shalbe cofounded: for the worke- men them selues are men: let them all be gathered together, and stand vp, ye thei shal feare, and be confounded toge- ther.

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

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

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

15 And man burneth thereof: for he wil

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

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

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

f I am fomans I'c my felf, that is, mer- ful to vyn my Church,
and mode able to walt one it, in chap 4.12 & 4.12 4.17 & 4.17
p And 4.17 them in ftill defcer the Church

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

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

k M:ning, their ido- ler

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

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

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

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

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

Ddd.iii.

Against idolatræ.

Ifaiáh.

God only is the Lord.

1224

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

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

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

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

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

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

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

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

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

18 The haue not knowen, nor vnderstand: y for God hathe shut their eyes that thei can not fe, and their hearts, that thei cannot vn derstand.

19 And none "considereth in his heart, ne- ther u there knowledge nor vnderstandig to saie, I haue burnt halfe of it, eue in the fyre, & haue baked bread also vpon y coles thereof: I haue rosted flesh, and eaten it, & shal I make the residue thereof an abo- minacion: shal I bowe to the stocke of a tre.

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

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

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

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

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

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

make their knowledge foolishnes.

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

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

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

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

CHAP. XIV.

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

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

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

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

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

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

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

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

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

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

11 Wo vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

12 Thus saith the Lord, the holy one of Israel, and his maker, Asse me n of things to come concerning my sonnes, and concerning the works of mine hands: commande you me.

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

a To assure y I, were to, their deliverance a gainn y great remitione: but they shalbe a- hide, he nameth y perloner and y noter

b Because Cyrus shalde: we rete y ounce of a deliverer, God called hi his anointed for a time, but after another fort, the he called Daud

c To guide hi in y deliverance of my people

d I wil take away all noyments and letters

e Not that Cyrus did knowe God to worship his right, but he had a certain particular knowledge, a perloner may haue, of his power, & to what compelled to deliver Gods people

f Not for a thing, that is in thee, or for thy worthines. g I haue given thee strength, power & authorize

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

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

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

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

the

Against idolaters.

Isaiah. God beareth his. 2900/3/1224

o That is the Bar. 2

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

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

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

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

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

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

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

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

14 Thus faith the Lord, The labour of E- gypt, and the marchandise of Ethiopia, & of the Sabeans, men of stature shal come vinto thee, and the shalbe thine: the shal followe thee, and shal go in chaines: they shal fall downe before thee, and make sup- plication vnto thee, lying, Surely God is in thee, and there is none other God be- ficies.

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XLVI.

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

1 Bel is bowed downe: a Nebo is fallen: a Theb were their idoles were vpon the beaftes, the chief ido- land vpon the cartel: they which did beare, the you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. and blue, also you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XLVII.

The destruction of Babylon and the cause wherefore.

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

2 Take the mille stones, &c grinde meale.

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

Ecc. 1.

Vaine sciences.

Isaiah.

God tryeth his.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XLVIII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

b Meaning, the fourname and flocke

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

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

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

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

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

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

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

n God toyneth the faluacion of haueeth his

do

Christ is appointed.

Isaiah. Gods great loue. 3005/1224

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XLIX.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ecc.ii.

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

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

Kings & Quenes.

Ifaiáh. Ministers encouraged. 606/1224

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

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

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

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

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

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

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

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

CHAP. I.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. II.

To trust in God alone by Abraham example 7 Yes to feare men.
17 The great affliction of Jerusalem, & her deliuerance.

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

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

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

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

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

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

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

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

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

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

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

c As pifeful as Paradiso, Genes 2, 3.

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

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

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

For

Not to feare man.

Isaiah. Peace published.

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He puteth the word of the the word of the word of the word of
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the word of the word of the word of the word of the word of
the word of

[illegible]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. III.

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

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

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

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

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

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

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

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

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

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

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

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

Ecc. iii.

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

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

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

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

1 Are only to for the free

Christ & his office.

Isaiah. The Church increased.

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

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

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

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

CHAP. LIII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. LIII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. That is, in all that believe in him

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

2102

Grace offred frely.

Ifaiáh. Gods waies & mans. 30 09/1224

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. LV.

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

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

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

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

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

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

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

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

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

is verie readie to forgiue.

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

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

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

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

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

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

CHAP. LVI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ex. 11.

Blinde watchemen.

Ifaiáh. No reft to the wicked.

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

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

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

CHAP. LVIII.

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

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

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

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

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

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

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

8 Behinde the 9 dores alfo and poftes haft thou fet vp thy
remembrance: for thou haft difcouered thy felf to another then
me, and wenteft vp and dideft 10 enlarge thy bed, & make a

covenant betwene thee and them, and louedft their bed in euerie place

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

c He thera-reeth the wicked hypo-erites, who vnder the preten ce of & name of Gods peo-ple derided Gods worde & his prom-fes: houbing o-perly: that this were & childre of Abraham, but becaufe they were not faithful & obe duns at Abra-him was, he edfeth the be-fards, & the childre of foe areres, & for-fake God and fedre wicked mentes for fac-eure.

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

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

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

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

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

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

e Meaning, euerie place was pol-

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

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

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

where thou faweft it.

9 Thou wentest 10 the Kings with oyle, & didst increase 11
hine ointments & fend thy meftengers farre of, and didst
humble thy feife vnto hel.

10 Thou weariedst thy self in thy manifold tournes, yet faidst
thou not, 1 There is no hope: thou 2 hast founde life by thine
had, therefore thou wast not grieved.

11 And whome didst thou reuerence or feare, feign thou hast
2 lied vnto me, and hast not remembered me, nether fet thy minde
thereon? is it not because I holde my pea-ce, and that of long 3
time? therefore thou fearest not me.

12 I will declare thy 4 righteousness & thy workes, and thou
shalt not profite thee.

13 When thou cryest, let them that thou hast gathered together
deliuer thee: but & winde shall take the all away: vanity shall
pulle them awake: but he that trusteth in me, shall inherit the land,
and shall possesse mine holie Mountaine.

14 1 And he shall say, Cast vp, cast vp: prepare the waie: take
vp the stumbling blockes out of the waie of my people.

15 For thus saith he, that is his and excellent, he that inhabiteth
& endureth, whose Name is the Holie one, I dwell in his
& holie place: with him also that is of a contrite and humble
spirit to renew the spirit- it of the humble, and to give life to them
that are of a contrite heart.

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

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

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

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

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

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

CHAP. LVIII.

2 The office of Gods ministers. 3 The works of the hypocrites.

4 The fief of the faithful. 5 Of the true Sabbath.

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

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

k Thou dideft feke the fauour of & Asyrians by giftes and pient, to helpe thee again & Egyptians: & when they fel-led, & fough-eth to & baby-lonians & mo-re and mo-re dideft termans thy felf. 1 Although & faweft all thy labours to be in vane, yet welded & ne- uence hounled ge thy faure & klaue of. m He derideth their unprofeable diligice & thoght to haue made all fore, & yet were de ceined.

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

p That is, thy daughters, idolatries & impietate: which & wicked call Gods firnute: that he deri-deth their ob-finance.

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

r God shal fay to Barum and Cyrus.

f I wil not vse my power a-gaint fraile man 2 hefe life is hue a blaft. t That is, for & vices & fantasies of & people, & is mine here by coue touifne.

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

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

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

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

Chap. LVIII. a The Lord thus speaketh to & Prophet, willing him to vfe all diligen ce & fauerren to rebule the hypocrites.

Of the true fast.

Ifaiáh. The iufte is a pray. 303

[illegible]

f That you leute of all your exto. fi- ous.

g For in him over feet thy self as in a glute b That is, the
prosperous e- flate, where- with God wil bless thee. 1 The
teftmo- nie of thy goodnes thal appeare befo- re God & me.

k Whereby is me all maner of imune. 1 That is, haue emaya'so
on their miferies. m Thine ad- uerfite thalbe turned meo
prosperite.

a Signifying of the lewes shulde come fuch, as should buylde
 againe y runes of te- rualem & lu- nes but thief. ly this is ment
 of the fprimi- al terafalem: whole buyl- ders were the Apostles.
 o If thou re- frame thy self from thy wie- ked workes.

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

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

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

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

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

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

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

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

10 If thou powre out thy foule to the hungry, & refresh the
troubled foule: then fhall thy light fpring out in the darkenes,

and thy darkenes fhallbe as the none day.

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

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

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

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

of the Lord hathe fpoken it.

CHAP. LIX.

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

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

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

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

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

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

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

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

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

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

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

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

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

13 In trespacing & lying against the Lord, and we haue departed away fro our God, & haue fpoken of crueltie and rebellion, concerning and vttering out of the heart falfe matters.

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

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

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

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

d Whatfouet cometh from fief, is poyion and bringeth death

e Thei are pro- fiable to no purpofe.

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

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

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

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

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

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

n The wicked wil defroye him.

The Spirit & the worde.

Isaiah. The Churchs glorie.

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

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

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

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

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

Chap IX 2 The time of thy profanities and tell us where is speaking of. Why you be called her to go down, Chap 47a, b Signifying, all men are in darkness till God gave the light of his Spirit, and that this light shunth to move but to choose that are in his Church c Meaning, & India shall be as the morning

there & the Gables shall receive light of her d An infinite
number from all comers, as Chap 49, 50, e For you, as & hear,
to draw on for to row e

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

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

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

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

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

9 So shall they fear the Name of the Lord from the West, and
his glorie from the rising of the fume: for the enemies shall

come like a flood; & the Spirit of the Lord shall chafe him away.

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

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

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

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

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

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

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

thy daughters shall be nourished at thy fide.

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

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

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

house of my glorie.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

a The children of the Church, and

Christ, & his Church.

Isaiah. Watchmens duetie. 304

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

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

CHAP. LXI.

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

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

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

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

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

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

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

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

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

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

possesse the مشاهدہ everlasting ioye shall be vnto them.

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

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

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

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

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

CHAP. LXII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. LXIII.

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

Fii.ii.

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

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

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

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

b Prophet, pa- flors, and most flors

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

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

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

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

Deluerance of the Church. Ifaiáh.

Mans iuftice.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP LIII.

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

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

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

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

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

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

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

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

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

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

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

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

Thy great affecit which thou bareft towards vs

Meanig f o y whole hodie of the Church

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

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

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

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

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

Thou wile maupute vph vs

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

W

The Gentiles called.

Ifaiáh. New heauens.

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

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

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

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

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

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

i Their punishment shal- ment haue end

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

I shalde burhe possted cogs ther: and this declarenh how

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

we all are the worke of thine hands.

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

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

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

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

CHAP. LXV.

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

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

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

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

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

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

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

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

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

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

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

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

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

13 Therefore wil I r number you to the ſworde, and all you ſhal bowe downe to y ſlaughter, becauſe I called, and ye did not anſwer: I n ſpake, & ye heard not, but did euil in my ſight and did chuſe that thing which I woldernot.

15 Therefore thus faith the Lord God, Be- holde, my ſeruants ſhal e eat, & ye ſhal be hungrie: beholde, my ſeruants ſhal drinke, and ye ſhal be thirſtle: beholde, my ſeruá- tes ſhal refoyce, and ye ſhalbe afhamed.

14 Beholde, my ſeruants ſhal ſing for ioye of heart, and ye ſhal crye for forowe of heart, & ſhal howle for vexation of minde.

15 And ye ſhal leaue your name as a curſſe vnto my choſen: for the Lord God ſhal ſlaie you and call his ſeruants by e another name.

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

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

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

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

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

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

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

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

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

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

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

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

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

Fff.iii.

Workes without faith.

Isaiah. The Church restored.

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

CHAP. L XVI.

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

1 "Hus faith the Lord," The heauen is my throne, and the eat
that my footefole: where n y houfe that ye wil buyde vnto me

& where is that place of my ref? For all thefe things hathe mine had made, & all thefe things haue bene, faith the Lord: & to him wil I loke, euen to him, that is poore, and of a contrite fpirit and trembleth at my wordes.

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

4 Therefore wil I chufe out their delufiós, & I wil bring their feare vpon the, becaufe I called, & none wolde anfwere: I fpake and they wolde not heare: but they did eul in my fight, & chofe y things w I wolde not.

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

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

8 Who hathe heard fuch a thing who hathe fene fuche things! fhall the earth be brought forth in one day? or fhall a nation be

borne at once? for afloue as Zion trauailed, the broght forthe
her children.

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

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

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

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

extend in peace over her like a flood & the glorie of y
Gentiles, like a flowing stream- me: then shall ye sucke, ye shall
be borne upon her fides, and be joyful upon her knees.

13 As one whom his mother comforteth, so will I comforte
you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your heart shall rejoice, and your
bones shall flourish like an herbe: and the hand of the Lord shall
be known among his servants, and his indignation against
his enemies.

15 For behold, y Lord will come with fyre, & his chariots like
a whirlwinde, that he may recompence his anger with wrath, &
his indignation with the flame of fyre.

16 For the Lord will ludge with fyre, and with his sword all flesh,
& the flame of y Lord shall burne.

17 They that fanctifie the felues, & purifie them felues in the
gardens behinde one tree in y middes eating fwines flesh, &
such abomination, even the mouse, shall be consumed
together, saith the Lord.

18 For I will visit their workes, and their imaginations, so it
shall come that I will gather all nations, and tongues, and they
shall come, and see my glorie.

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

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

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

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

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

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

ham as you are g. Whereby he meaneth y no neeff, as means shal want whf God shal call y Gentiles to y knowledge of the

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

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

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

p Ye shal haue newe firength and newe be- nuce

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

y Meaning, the hipocrites

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

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

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

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

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

b Signifying the Parthiana. c Iralte

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

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

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

All 7.48.

a My mareth is to great y it

filleti boehe head & earth, &

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

IEREMIAH.

THE ARGUMENT.

The Prophet Ieremiah borne in the citie of Anathoth in the country of Beniamin, was the sonne of Hilkiah, whome some thanks to be he that found out the boke of the Lawe, and gave it to Iosiah. The Prophet had excellent gifts of God, and most evident revelations of prophecies, so that by the commandement of the Lord he began very young to prophecies, that is, in the thirteenth yere of Iosiah, and continued eighene yere under the said King, and the moneths under Iehoiak, and under Iehoiakim eleven yere, and the moneths under Iehoiakin, and under Zedekiah eleven yere; unto the time that they were caryed away into Babylon. So that the time amounted to about forty yere, besides the time that he prophesied after the capnuine. In this boke he declareth with teares, and lamentation the destruction of Ierusalem, and the capnuine of the people, for their idolatrie, courtoufnes, subtitue, crueltie, excelsse, rebellion, and contempt of Gods worde, and for the consolation of the Church, reuileth the ueste time of their deliuerance. And here chiefly are to be considered thre things. First the rebellion of the wicked, which wace more subberne and obstinate, when the Prophecies do admonish them most plainly of their destruction. Next how the Prophecies and ministers of God ought not to be discouraged in

their vocatio, though they be persecuted by rigorously
handeled of the wicked for Gods cause. And thirdely, though
God shewe his uste iudgement against the wicked, yet wil he
ever shewe him self a preseruer of his Church, and when all
meanes some to mans iudgement to be abolished, the wil he
declare him self victorious in preserving his.

CHAP. I.

2 In what time Ieremiah prophesied. 6 He acknowledged his
imperfection, and is strengthened of the Lord. 11 The Lord
sheweth him the destruction of Ierusalem. 17 He commanded
him to preache his worde without feare.

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

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

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

of Iosiah the sonne of Amon King of Iudah in the thirteenth yere of his reign:

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

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

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

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

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

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

was also called Marzaniah, and at this time the Iewes were carried away into Babylon by Nebuchadnezzar. g The Scripture wisch that manor of speache to declare, that God has he appointed his ministers to their offices before they were

born, as Isa. 49, 1 gal. 1, 35. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Eshy Ionians, Maubites, and other nations. i Considering the great iudgements of God, which according to his threatenings thulde come vpon the worde, he was moord with a cercuse compulsion on the one side to patie them that shulde thus perish, & on the other side by y infirmence of salt nature knowing how hard a thing is was to enterprise toche a charge, as Isa. 6, 11. and 1, 1, & 4, 1.

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

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

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

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

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

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

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

16 And I wil declare vnto them my r iudge ments touching all the wickedness of them that haue forsaken me, and haue burnt in- cerise vnto other gods, and worshiped the workes of their owne hands.

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

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

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

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

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

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

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

CHAP. II.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15 The a lyon, roared vpon him & yelled, and they haue make his land waftethis cities are barnt without an inhabitant.

16 Also the children of i Nopn and Tahapanes haue a broken thine head.

17 Haft not thou procured this vnto thy felt, because thou haft forsake in the Lord thy God, when he b led thee by the way?

18 And what haft thou now to do in the way of c Egypt to
drinke the water of Nilus? or what makett thou in the way of
Afshur? to drinke the water of the d Riuers?

19 Thine owne wickednes shal e correct thee, and thy turnings
backe shal reproue thee: knowe therefore and beholde, that it
is an euil thing, and bitter, that thou haft forsaken the Lord thy
God, and that my feare is not in thee, faith the Lord God of
hoftes.

20 For of olde time I haue broke thy yoke, & burft thy bods,
and thou faideft, f I wil no more thafrageffe, but like an harlot
thou runneth about vpon all hie hilles, and vnder all grene
trees.

21 Yet I had plated thee, a noble vine, whofe " plants were all
natural: how then art thou turned vnto me into the plants of a
strange vine?

22 Thogh thou waft thee with a nitre, & take thee muche fope,
yet thine iniquitie is marked before me, faith the Lord God.

23 How canft thou fay, I am not polluted, nether haue I h
followed Baalim? beholde thy wayes in the valley, and knowe,
what thou haft done: thou art like a fwift dromedarie, that
runneth by his wayes.

24 And as a wilde k afte, vfed to the wildernes, that fnoffeth
vp the winde by occafio at her pleafure: who ca turne her

backe all thei that feke her, wil not weary them felues, but wil
finde her in her l moneth.

though to defende thee, which is to drinke of the puddels, and
to ferue the fountaine, read Ifa 11,1. d To wit, Euphrates. e
Meaning, that the wicked are in foothble till the punishment
for their finne waken them, at verfe. 16, Ifa 1,9. f When I
defloured thee out of Egypt, frie. 17,18. 10th. 1,2. 16. 17. 18.
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991. 992. 993. 994. 995. 996. 997. 998. 999.

a According to that grace, and launer, w I fnewed thee from
the begining, when I did first chuse thee to be my people, and
ma ried thee to my self, Ezek. 16,1.

b When I had delivered thee out of Egypt. c Cheson a-bone all
other to ferue the Lord onely, & the firft offred to the Lord of
allocher nation d Whasfouer did chaleng this people, or els did
annoy them, was pu-nified.

c That is, fal-lam to mofte vife idolatrin. f Ahogether given to
vanitie, and are be-come blinde and infasible as the idoles, that
they fee-

w. Where for lacke of all things mereffe-rie for life, ye colde
lohe for nothing corre-hours but pre-fent death. h By your ido-
latrin, & wie-ked maners.

Pfak. 98, 98, and 96.5.1. That taught not the people so feke
after God.

k As the ferri-ber, & fholde haue expon-ded the Law on the people.

l Meaning, the princes and an niffers. fign-fying that all efters were

corresp. m true worship of God to ferue idoles: for by Baal, which was the chief idole of the Mishnes, are ment all idoles.

n Signifying, that he wolde not as he

might, freght way condemne them, but theweth them by eudent examples their great ingratitude, that they might be affamed, and reprice. o Meaning, the Goetiana & Italians. p Vnto Arabia.

1 defenced citie, and an r yron pilier & walles of braffe against the whole lad, against the Kings of Judah, & against the princes thereof, against the Priests thereof and against the people of the land.

2 For they shal fight against thee, but thei shal not preuaille against thee: for I am v thee to deluuer thee, faith the Lord.

3 What iniquitie not the people so feke after God.

4 As the ferri-ber, & fholde haue expon-ded the Law on the people. l Meaning, the princes and an niffers. fign-fying that all efters were

1 M Orouet, the worde of the Lord came vnto me, saying,

2 Go, and cry in the eares of Ierufalem, saying, Thus faith the Lord, I remember thee, with the a kindenes of thy youth and y loue of thy marriage, when thou wenteft after me in the wild: nes b in a land that was not fowen.

3 Ifraél was as a thing c halowed vnto the Lord, & his firft frutes: all they d that eat it, shal offend, euil shal come vpon them, faith the Lord.

4 Heare ye the worde of the Lord, & houfe of Jaakob, and all the families of the houfe of Ifraél.

5 Thus faith the Lord, What iniquitie haue your fathers founde in me, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?

6 For they faid not, Where is y Lord that broght vs vp out of the land of Egypt that led vs through y wildernes, through a defert, and wafte fand, through a drye land, and a by the shadowe of death, by a land that no man paffed through, and where no man dwelt.

7 And I broght you into a plentiful country, to eat the frute thereof, and the commodities of the fame: but when ye entred, ye defiled h my land, and made mine heritage an abominacion.

8 The Priests faid not, i Where is the Lord, and they that fholde minifter the b Law, knewe me not: y pafteurs also offended

against me, and the prophetes prophected in m Baal, and went after things that did not profite.

9 Heare ye the worde of the Lord, & houfe of Jaakob, and all the families of the houfe of Ifraél.

10 Thus faith the Lord, What iniquitie haue your fathers founde in me, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?

11 M Orouet, the worde of the Lord came vnto me, saying, 12 Go, and cry in the eares of Ierufalem, saying, Thus faith the Lord, I remember thee, with the a kindenes of thy youth and y loue of thy marriage, when thou wenteft after me in the wild: nes b in a land that was not fowen. 13 Ifraél was as a thing c halowed vnto the Lord, & his firft frutes: all they d that eat it, shal offend, euil shal come vpon them, faith the Lord.

which yet are no gods? but my people haue chaged their vglorie, for that which doeth not i profite.

12 O ye f heaueut, be aptonied at this be afrayed and vterry cofounded, faith the Lord.

13 For my people haue comitted two euils: they haue forsake me t the fountaine of liung warers, to digge the pitres, euen broken pitres, that can nolde no water.

14 Is Ifraél a sferuant, or is he borne in the houfe why then is he spoiled?

15 The a lyon, roared vpon him & yelled, and they haue made his land waftethis cities are barnt without an inhabitant.

16 Also the children of i Nopn and Tahapanes haue a broken thine head.

17 Haft not thou procured this vnto thy felt, because thou haft forsaken the Lord thy God, when he b led thee by the way?

18 And what haft thou now to do in the way of c Egypt to drinke the water of Nilus? or what makett thou in the way of Afshur? to drinke the water of the d Riuers?

19 Thine owne wickednes shal e correct thee, and thy turnings backe shal reprove thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou haft forsaken the Lord thy God, and that my feare is not in thee, faith the Lord God of hofes.

20 For of olde time I haue broke thy yoke, & burft thy bods, and thou faideft, f I wil no more thafgreffe, but like an harlot thou runneth about vpon all hie hilles, and vnder all grene trees.

21 Yet I had plated thee, a noble vine, whofe " plants were all natural: how then art thou turned vnto me into the plants of a

strange vine?

22 Thogh thou waft thee with a nitre, & take thee muche fope,
yet thine iniquitie is marked before me, faith the Lord God.

23 How canst thou say, I am not polluted, nether haue I h
followed Baalim? beholde thy wayes in the valley, and knowe,
what thou hast done: thou art like a swift dromedarie, that
runneth by his wayes.

24 And as a wilde k affe, vfed to the wildernes, that snoffeth
vp the winde by occasio at her pleasure: who can turne her
backe all thei that feke her, wil not weary them felues, but wil
finde her in her l moneth.

though to defende thee, which is to drinke of the puddels, and
to ferue the fountaine, read Ifa 11,1. d To wit, Euphrates. e
Meaning, that the wicked are infasible till the punishment for
their finne waken them, at verfe. 16, 17, 18, 19. f When I
defloured thee out of Egypt, frie. 17, 18, 19, 20, 21, 22, 23, 24,
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995, 996, 997, 998, 999, 1000

25 Kepe

Idoles innumerable.

Jeremiah. God is merciful. 307

m Hereby he wavereth them that thei fbul- de not go into
strange coun- tries to feke helper for thei fbulde but fpd their
labour, & hur them fel- ues, which is here ment by the bare
fore and thrift, 17a. 57,10.

n As a thefe wil not ac- honeledge his fame, til he be taken
with the ded, & reany to by pimi- fhed, fo they wil not confef-
ft their idola- trie, til the pla goes due to y fame light vp- on
them.

o Meaning, y Idolsters fpoy le God of his honour: fo cho- re as
he hathe taught to call him the fialer of all fiefs, they arrethote
this title to their idoles.

p Thou thog- red that thy gods of bloe- kes and firmes colde
haue hel pt thee, becau- fe they were many in nom- ker &
pfeas

in curry y'ace: hur now let vs fe whether e- ther the multi- tole,
or their pfeate can deliver thee from my pla-

gue, Chap 11, 11 q As thogh I did you inhi- ric in ponsifig you,
tying that your fautes a- re fo cuid, no:

r That is, you have killed your Prophe- tes, that exhor ted you
to re- pentance, as Zechariah, f- faiah, &c.

f Haue I not given them a- bundance of all things?

t But wil cruft in one owne power & poli- cie.

w With Stran- gers.

x The Pro- phetes and the

faithful are fayne in curry corner of your country. y For the Affiri- ans had taken away the ten tribes out of Israel, and destroyed Iuda, even un- to terufalomised the Egyptians flees Iudah, and vested the lewes in fondry forces. a In signe of lamentation, as 1 Sam. 13, 19.

CHAP. III.

God calleth his people unto repentance. 20 He promisfeh the reftituciou of his Church. 21 He reproueth Iudah & Israel, comparing them to a woman difobedient to her hoofband.

o According as it is writed, Deut. 2, 4, 4.

25 Kepe thou thy fete from m barenes, and thy throte from thirft: but thou faidft def- peratly, No, for I haue loued ftrangers, & them wil I followe.

26 As the o thefe is afhamed, when he is founde, fo is the houfe of Israel afhamed, they, their Kings, their princes and their Priests, and their Prophetes,

27 Saying to a tre, Thou art my o father, & to a ftone, Thou haft begotten me: for they haue turned their backe vnto me,

and not their face: but in y time of their trou- ble they wil fay,
Arife, and helpe vs.

28 But where are thy gods, that thou haft made thee: let them
arife, if thei can helpe thee in the time of thy trouble: for
accor- ding y to the number of thy cities, are thy gods, o Iudah.

29 Wherefore wil y ye pleade with me: ye all haue rebelled
againft me, faieth the Lord.

30 Ihaue fmitten your children in vaine, they receiued no
correction: your owne fwerde hathe deuoured your Prophetes
like a deftroying lyon.

31 O generacion, take hede to the worde of the Lord: haue I
bene as a wildernes vnto Israel: or a land of darkenes?
Wherefore faith my people then, We are lords, we wil come no
more vnto the e?

32 Can a maide forget her ornament, or a bride her attire? yet
my people haue for- gotten me, daies without number.

33 Why doeft thou prepare thy way, to ofe- ke amitie: euen
therefore wil I teache thee, that thy waies are wickednes.

34 Alfo in thy owings is founde the blood of the foules of the
poote innocents: I ha- ue not founde it in holes, but vpon all
the- fe places.

35 Yet thou faift, Because I am gittles, fu- rely his wrath fhall
turne fro me: beholde, I wil entre with thee into iudgement, be-
cause thou faieft, I haue not finned.

36 Why runneft thou about fo muche to change thy waies? for
thou fhalt be con- founded of Egypt, y as thou are confoun-
ded of Afthur.

37 For thou fhalt go forthe from thence, & thine hands vpon
thine head, becaufe the Lord hathe reiected thy confidence,
and thou fhalt not prosper thereby.

1 They fay, If a ma put away his wife, and the go from him,
and become an- other mans, fhall he returne againe vnto

ier? tnal not this land be polluted? but y b If he take haft plaied
the harlot with manie louers: y yet turne againe to me, faith the
Lord. c That is, with idoles, & with them, who-

2 Lift vp thine eies vnto the high places, & beholde, where
thou haft not plaied the harlot: thou haft fit waiting for them in
the waies, as the Arabian in the wildernes: & y haft polluted
the land with thy whore- domes, and with thy malice.

3 Therefore the fhowres haue bene reftrai- ned, and the f latter
raine came not, and thou haddeft a t whores forheade: thou
woldeft not be afhamed.

4 Did, ft thou not ftill crye vnto me, Thou art my father, or the guide of my youth?

5 Wil he kepe his angye for cuer? wil he re- ferue it to the end? thou haft thou fpoken, but thou dof ft euil, euen more and more.

6 The Lord faid alfo vnto me, in the daies of Iudah the King, Haft thou fene what this rebel? Israel hathe doneff: the hathe gone vp vpon curry high mountaine, and vnder curry grenette, & there plaied the harlot.

7 And I faid, when the had done all this, Turne thou vnto me: but the returned not, as her rebellious fifter Iudah fawe.

8 When I fawe, how that by all occafions rebellious Israel had plaied the harlot, I call her away, and gaue her a byl of deuorcement: yet her rebellious fifter Iudah was not afrayed, but the went alfo, & plai- ed the harlot.

9 So that for the lighines of her whore- dome the hathe euen defiled the land: for the hathe committed fornicacio with ftonnes and flockes.

10 Neuertheles for all this, her rebellious fifter Iudah hathe not returned vnto me with her whole heart, but fainedly, faith the Lord.

11 And the Lord faid vnto me, The rebelli- ous Israel hathe o
iufthed her felf more then the rebellious Iudah.

12 Go and crye thefe wordes towarde o the North and faie,
Thou difobedient Israel, returne, faith the Lord, or I wil not let
my wrath fall vpon you: for I am merciful, faith the Lord, & I
wil not alway kepe mi- ne angie.

13 But knowe thine iniquitie: for thou haft rebelled againft the
Lord thy God & haft f eated thy waies to the strange gods
vn- der euerie grene tre, but ye wolde not o- beye my voyce,
faith the Lord.

14 O ye difobedient childiré, turne againe, faith the Lord, for I
am your Lord, and I wil take you one of a citie, and two of a
tribe and wil bring you to Zion,

15 And I wil giue you pafloours according

mercit, if they wil repent. p There was no way, which thou
dideft not liante to fekte after the idoles, and to trot a
pilgrimage.

Ggg. i.

Confession of finnes.

Jeremiah.

True repentance.

q Thus is to be viden: And of the comming of Church, for then they shal not febe the Lord by ceremonies, &c all figures shal cease. q Meaning the Church, wha- re the Lord will be prefe to the wed- des and, Mat. 2.1.2. Where they are now in capitul: a The Ebreve worde fig- niseth a fried or compaish, & here may be taken for a houfbaid, as it is vied also Hosrah. 1.1. q Signifying, God, whome they had for- them, w a brig the men vf he, who mulde les; did cap- tine and make them to crya and Iamen. x Thus is spo- hen in the per fone of Israel to the shame of Judah, which fared so long to cur- ne vno God. y For their a- dolatrie Gods vengeance ha- the light vpon shal & cheers. a They miftie not the fakers, or fay y they wolde follow their fathers, her condemne their wicked doings and de fire forgumes of the fame. 1. Ezra 9:7 as pfal 10:6, 11a. 6.4.6.

to mine heart, which shal fede you with knowledge and vnderstanding.

16 Moreover, when ye be increased & multiplied in the land, in those daies, faith the Lord, the shal fay no more, The 4 Arke of the covenant of the Lord: for it shal come no more to minde, nether shal they reméber it, nether shal they visit it, for that shalbe no more done.

17 At that time they shal call Ierufalem, The throne of the Lord, & all the naci- ons shalbe gathered vnto it, euen to y Na- me of the Lord in Ierufalem: and thence forthe they shal followe no more the har- denes of their wicked heart.

18 In those daies the houfe of Judah shal walke with the houfe of Israel, & the shal come together out of y land of y North, into the land, that I haue giuen for an in- heritance vnto your fathers.

19 But I faid, How did I take thee for chil- dren & giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and faid, Thou shalt call me, fey- ing, My father, and shalt not turne fro me?

20 But as a woman rebelled against her thoufbaid: so haue ye rebelled against me, o houfe of Israel, faith the Lord.

21 A voyce was heard vpon the high pla- ces, weping and supplicacions of the chil- dré of Israel: for the haue peruerted their way, o forgotten the Lord their God.

22 O ye disobedient children, returne and I wil heale your rebellions. 2 Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour, from our youth their shepe & their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame couereeth vs
1 for we haue finned against the Lord our God, we and our fa-
thers from our youth: euen vnto this day, & haue not obeyed
the voyce of the Lord our God.

CHAP. III.

Chap. III. a That is, who ly, & without hypocrisie. Iod 2.12,
not dissembling to curse & forue God as they do which fer- ne
him by hal- ner, 2.1Hof. 7. 16

by I can shalt deteth the na- me of idoles, Pfal 16.4. & shalt
with re-

nerence for care by the lyufig God, when thine othe may
aduance Gods glo- ne, & peoite others, & here, by furcating he
meaneth the true religion of God.

True repentance. 4 He exhorteth to the circumcision of the
heart. 5 The deffruition of Judah is prophesied, for the malice
of their hearts. 1.7 The Prophet lambeth it.

1 O Israel, if thou returne, 2 returne vnto me, faith the Lord: &
if thou put away thine abominaciós out of my fight, then shalt
thou not remoue.

2 And thou shalt b sweare, The Lord liueeth in crueth, in
iudgement, and in righteousnes, and the naciens shalbe blessed
in him, and shal glorie in him.

3 For thus faith the Lord to the men of Iudáh, and to Ierufalem,

4 Breake vp: your fallow ground, & sowe not among the
thornes: be circumcised to the Lord, and take away the
forekinnes of your hearts, ye men of Iudáh, and in- habitants
of Ierufalem, lest my wrath co- me forthe like fyre, and burne,
that none can quench it, because of the wickednes of your
inuentions.

5 4 Declare in Iudáh, and shewe forthe in Ierufalem, and fay,
Blowe the trumpet in the land: crye, and gather together, &
fay. Aisemble your selues, and let vs go into strong cities.

6 Set vp the standart in Zion: a prepare to flee, o stay not: for I
wil bring a plague from the North, and a great destruction.

7 The f lyon is come vp from his denne, and the destroyer of
the Gentiles is de- parted, o gone forthe of his place to lay thy
land waste, and thy cities shalbe de- troyed without an
inhabitant.

8 Wherefore girde you with fackeloth: lament, and howle, for
the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, faith the Lord, the heart of the King shal
perish, and the heart of the princes and the Priests shalbe
aston- shed, and the s Prophetes shal wonder.

10 Then faid I, Ah, Lord God, surely thou haft h deceived this people & Ierufalem, saying, Ye shal haue peace, and the sworde perceth vnto the heart.

11 At that time shal it be faid to this peo- ple and to Ierufalem, A drye 1 winde in the hie places of the wilderness cometh toward the daughter of my people, but nether h to fan, nor to clense.

12 A mightie winde shal come vnto me fro those places, and now wil I also giue senten- ce vpon them.

13 Beholde, he shal come vp as the 1 cloudes, and his charets shalbe as a tempeft: his hor- fes are lighter then eglés. = Wo vnto vs for we are destroyed.

14 O Ierufalem, wash thine heart from wickednes, that thou maieft be faued: how long shal thy wicked thoughts remaine within thee?

15 For a voyce declareth from a Dan, and publisheth affliction fro moite Ephraim.

16 Make ye mentiō of the heathé, and pub- lish in Ierufalem, Beholde, the skouet come from a farre country, and crye out against the cities of Iudáh.

17 They haue compaffed her about as the watchmen of the s field, because it hathe prouoked me to wrath, faith the Lord.

18 Thy wares & thine inuentions haue pro-

c He willetth them so plucke vp the impati- t and wicked affliction and worldwide respectes out of their heart, that the true side of Gods words may be sown thereto, Hof. 10, 12. and this is the true circumci- sió of y heart, Deut. 10, 16. rom. 2, 29. col. 2, 11.

d He warneth them of the great dangers y shal come vpon them by the Caldeans, except they repent, and cur- ne to y Lord. e He speaketh this to admo- nish them of y great danger when carry mi shal prepa ne to have him self, but it shal be to late. 2. King 2.6. f Mennig Ne- huchadnezzar King of Baby- 6:1 King 2.4. g That is, the false prophetes which fill prophesed peace and securities. h By the false prophetes, & promised pea- ce and tran- quillitie: and that thou hast punished their rebellions hu- b: that he can sing them to hearken vnto lies which wolde not be- leue chytracth 2. King 2.2. each. 2.4. 2. theft 2.15.

1 The North winde where- by he meaneth 2 Nebuchadne- zzar

k But to carry away bonhe come and chuffe.

l Meaning, y Nebuchad- nezzar shul- de come as fuddery, as a clouds shal it carryed with y winde.

m Thus is spo- ken in the per- sons of all the people who in their affliction shulde crye thus.

n Which was a cisse in the vimob bor- der of Israel Northward
toward Babylon. o Which was in the midway, between Dan
and Ierufalem. p Which kepe the fruies so firmly, that nothing
can come in nor out: so shulde the Babylonans compaffe
Iudáh.

cured

Wife to do euil.

Jeremiah Gods plagues. 308

9 He sheweth that the true munities are lately touched with the
cala- mates of the Church, so that all the parts of their bodies
fele the grief of their heart, albeit with taste to Gods gloria the
pronounce his judgements a- gainst the pro- ple. Meaning the
cities, which were as easily saft down as a true. Their wisbo-
me and poli- ces tends to their own de- struction, and pallet
them from God. By these ma- ner of spea- ches he shew- eth
the hor- rible dethro- ction that shul de come upon the land,
and also condemn- neche the obli- matte of the people, who
re- pent not at the feare of these terrible cy- dings, using that
of invisible crea- tures are mo- ced therewith, as if the order of
nature shul, de be chiged. Isa. 13, to and 24.25. eae.12, 7.
10.6.2.31. & 1.15.

a But for his mature sake he will refer to him selfe a re- fidue
to be his Church, and to praise him in earth. (Isa. 2.9. x

Neither thy ceremonies) nor riche gyf-tes shal deli-ner thee.

7 At the Pro- phes were moved to pite the dethroach of their po- ple, so they de- clared it to the people to mo- ce them to re- portance, Isa. 24.4. chap. 9.

cured thee these things, such is thy wic- kednes: therefore it shal be bitter, therefo- re it shal perce vnto thine heart.

My bely, my bely, I am pemed, euen at the very heart: mine heart is troubled within me: I can not be ityl: for my soule hathe heard the sounde of the trumpet, & the alarme of the battel.

D: Struction vpon destruction is cryed, for the whole land is wasted: suddenly a- re my r tentes destroyed, and my curteines in a moment.

How long shal I se the standart, & hea- re the sounde of the trumpet?

For my people is foolish, thei haue not known me: thei are foolish children, & ha- ue none vnderstanding: thei are wise to do euil, but to do wel thei haue no know- ledge.

I haue loked vpon the earth, and lo, it was without forme and r vosde: and to the heauens, and thei had no light.

I beheld the moutaines: & lo, they trem bled and all the hilles shooke.

I beheld, and lo, there was no man, and all the birdes of the heauen were depar- ted.

I beheld, and lo, the fruteful place was a wildernes, and all their cities thereof were broke downe at the presence of the Lord, and by his fierce wrath.

For thus hathe y Lord said, The whole land shal be desolate: yet wil I n not make a ful end.

Therefore shal the earth mourne, and the heauens aboue shal be darkened, be- cause I haue pronounced it: I haue thoght it, and wil not repent, nether wil I turne backe from it.

The whole citie shal stee, for the noise of the horsmen and bowe me: thei shal go into thickets, and clime vp vpon the rockes: euerie citie shal be forsaken, and not a man dwell therein.

And when thou shalt be destroyed, what wilt thou do? Thogh thou r clothes thy self with skarlet, thogh thou decket thee with ornamets of golde, thogh thou pain- test thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers wil abhorre thee & seke thy life.

For I haue heard a noise as of a wo- man travailing, or as one laboring of her first childe, ouen the voice of the daughter Zion that sigheth and stretcheth out her hands: y wo is me now: for my soule fain- teth because of the murthers.

CHAP. V.

1 In Iudáh no righteous man found nether among the peo- ple
nor the rulers. 15 Wherefore Iudáh is deformed of the
Caldeans.

2 R Vnne to & fro by the stretes of Ieru- salém, and beholde
now, & knowe, &

inquire in the open places thereof, if ye can finde a man, or if
there be any that ex- ecuteth iudgement, and seketh the trueh,
and I wil spare it.

2 For thogh thei say, The b Lord liueh, yet do thei sweare
falsely.

3 O Lord, are not thine eies vpon y trueh? thou hast 4 stricken
them, but thei haue not forowed: thou hast cosumed them, but
thei haue refused to receive correction: thei haue made their
faces harder then a sto- ne, and haue refused to returne.

4 Therefore I said, Surely thei are poore, they are foolish, for
thei knowe not the way of the Lord, nor y iudgement of their
God. 5 I wil get me vnto the great men, and wil speake vnto
them: for thei haue known y way of the Lord, and the
iudgement of their God: but these haue altogether bro- ken the
yoke, and burst the bondes.

6 Wherefore a lion out of the forest shal shay them, and a wolfe of the wilderness shal destroye them: a leoparde shal watche over their cities: euerie one that goeth out thence, shal be torne i pieces, because their trespasses are many, and their rebellions a- re encreased.

7 How shulde I spare thee for this: thy chil dren haue forsake me, & s sworne by them y are no gods: thogh I fed them to y ful, yet thei committed adulterie, and allem- bled them selues by companies in the har lottes houses.

8 They rose vp in y morning life fed horses: for euerie man ne yed after his neighbours wise.

9 Shal Inot visit for these things, saith the Lord: Shal not my soule be auenged on such a nation, as this?

10 h Clime vp vpon their walles, and destroy them, but make not a ful end: take away their batilmets, for thei are not the Lords.

11 For the house of Israel, and the house of Iudáh haue grievously trespaced against me, saith the Lord.

12 Thei haue h denied the Lord, & said, It is not he, nether shal y plague come vpon vs, nether shal we se sworde nor famine.

13 And the Prophetes shal be as i winde, and the worde is m not in them: thus shal it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because ye speake such wor- des, beholde, I wil put my wordes n into thy mouth, like a fyre, and this people shal be as wodde, and it shal deuoure them.

15 Lo, I wil bring a nation vpon you o from far, oboufe of Israel, saith the Lord, which is a mightie nacion, & an ancient nacion, a nacion whose language: y knowest not, ne- ther vnderstandest what thei say.

16 Whose quiuer is as an r open sepulchre: thei are all very strong.

a That is, the citie. b Thogh they pretend reli- gion and boli- nes, yet all is but hypocrisie for vnder this kind of swea- ting is contrei- ned the true religion. c Doest not y laue upright- nes and such- ful dealing d Thou hast of times pu- nished them, but all is in rayon. Isa. 6.15 e He speaketh this with no proche of the, which shulde gouene and teache others, & yet are fur- ther out of y way then the simple people. f Meaning, No buchadnezzar and his arms.

g He sheweth that to sweare by any thing men by God, it to forsake him.

Ex. 22, 23.

h He cōmen- det: the ha- hyloman and enemts to de- stroye them. i Read Chap. 4.27.

h Because thei guue no excite to the wordes of his Prophe- tes, as Isa. 28.15 I Their wor- des shal be of none else, but vaine.

m Thei are not sout of y Lord, & there- fend that o thei theatres or vs, shal so- me vph them. n Meaning le- remiáh. o To win, the Babylonias & Caldeans.

p Who shal kil many with them arrow to.

Ggg. ii.

Godsbenefites & plagues. Ieremiah Vncircumcised eares.

17 And thei shal eat thine harueft and thy bread: thei shal denour thy fonnnes & thy daughters: thei shal eat vp thy shepe and thy bullocks: thei shal eat thy vines & thy figtrees: thei shal deftroie with y fworde thy fenfed cities, wherein y dideft trust.

18 Neuertheles at thofe daies, faith the Lord, I wil not make a ful end of you.

9 Here y Lord declareth his unspeakable fanour toward his Church, at Chap. 4.17. Chap. 4.10. y Meaning the Prophet Ieremiah.

2. The widow hear. Ifa. 4.9. mat. 12.6. all. 12.40. rem. 11.8.
Ioh. 26.10.

f If there be anie Ray, that we receive not gods blestings in
abundance, we muft confi- der that it is for our owne
iniquities. Ila. D.1.

Ifa. 5.23. Eg. Gar. 7.10. 1 Thei fele not the plague of God for it
miltening, that there cofide be nothing but diforder whe- re y
minifters were wicked perfones & cor rope. 2. The hear rule.

Chap. VI. a He fpeaketh to the chiefly become thei fhall take
he- de by y exam- ple of their brethren, y o- ther hafte of their
crifes, w were now ex- tied away pri- fonnes. b Which was a
civic in indifh fir miles from Bethlehem. 2. Chm. 11.6. c Read
Mehe. 1.4.

19 And when ye fhall faie, Wherefore doeth y Lord our God do
theſe things vnto vs: then fhalt 'thou anfwer them, Like as ye
haue forfaken me and ferued ſtrange gods in your land, fo fhall
ye ſerue ſtrangers in a land that is not yours.

20 Declare this in the houſe of Iakob & publiſh it in Iudah,
faying,

21 Heare now this, o foolish people, and "without vnder
ſtanding, which haue eyes and ſe not, which haue eares & heare
not.

22 Feare ye not me, faith the Lord or wil ye not be afraid at my
prefence, which haue placed the lande for the bondes of the sea
by the perpetual deere that it can not paffe it, and though the
waues thereof rage, yet can thei not preuaille, though thei
roare, yet can thei not paffe ouer it?

23 But this people hathe an vnfaithful and rebellious heart:
thei are departed & gone.

24 For they fay not in their heart, Let vs now feare the Lord
our God, that giueeth raine bothe early & late in due season: he
referueeth vnto vs the appointed wokes of the haruest.

25 Yet your iniquities haue turned awaie these things, and your
finnes haue hindred good things from you.

26 For among my people are founde wicked perfonnes, that laie
waite as he that setteth snares: thei haue made a pit to catche
me.

27 As a cage is ful of birdes, so are their houses ful of deceit:
thereby thei are become great and waxen riche.

28 Thei are waxen fat & shining: thei do ouer paffe the dedes
of y wicked: thei execute no iudgement, no not the iudgement
of the fatherles: yet thei prosper, though thei execute no
iudgement for the poore.

29 Shal I not vifite for thefe things, faith the Lord or fhall not
my foule be auenged on fuche a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The a Prophetes Prophecie lies, and the Prifetes' receiue
gifes in their hâdes, and my people delife therein. What wil ye
then do in the end thereof?

CHAP. VI.

1 The cunning of the Affefrians and Caldeans. 16 He exhorteth
the Iefars to repentance.

O Ye children of a Beniamfin, prepare to fite out of the
infiddes of Ierufalem and blow the trumpet in a Tekoâ: fet vp a
ftandart vpon c Beth-haccérent: for

a plague appeareth out of the North and great deftruction.

2 I haue compared the daughter of Zión to a beautiful and
deintie woman.

3 The paftors with their flockes a fhall come vnto her: thei fhall
pitch their tents round about by her, & euerie one fhall fede in
his place.

4 Prepare warre againft her: arife, and let vs go vp toward the
South: wo vnto vs: for the day declineth, and the fhadowes of
the euening are ftretched out.

5 Arife, and let vs go vp by night, and defstroy her palaces.

6 For thus hathe the Lord of hostes laid, Hewe downe wood,
and caft a mount againft Ierufalem: this citie muft be vifited: all
oppreffion is in the middes of it.

7 As y fountaine cafteth out her waters, fo fhe cafteth out her
malice: c crueltie and fpoile is continually heard in her before
me with forow and ftrokers.

8 Be thou instructed, a b Ierufalem, left my foule departe from
thee, left I make thee defolate as a land, that none inhabiteth.

9 Thus faith the Lord of hostes, Thei fhall gather as a vine, the
refidue of Ifraél: turne: backe thine hand as the grape gatherer
into the baskets.

10 Vnto whome fhall I fpeake, & admonifh that thei may heare:
beholde, their eares are vncircumcifed, and thei can not
hearken: beholde, the worde of y Lord is vnto them as a
reproche: thei haue no deli-te in it.

11 Therefore I am ful of the wrath of the Lord: I am wearie
with holding it: i I wil powre it out vpon the a childre in y
ftrete, & likewife vp o y affemble of the yong men: for the houf
band fhall euen be taken with the wife, & the aged with him
that is ful of daies.

12 And their houses with their lands, and wives also shall be turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For fro the craft of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, thei all deale falsely.

14 Thei haue healed also the hurt of the daughter of my people with swete wordes, saying, a Peace, peace, when there is no peace.

15 Were thei ashamed when they had committed abominacion? nay, thei were not ashamed, no nether coulde they haue anie shame: therefore thei shall fall among the "filaine: when I shall visit them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the waies and beholde, and asse for the a olde waie, which is the good waye & walke therein,

d Thane beron ted her ghely & gingo her a- bundance of all things a The shall be so destroyed, y y shepe may be fed in her. f He speaketh this in y perfa ne of y Babylo nians, & complaineth that the time fallteth them before thei haue brought their nuptialles to passe.

g He sheweth y cause why it shall be destroyed & how it cometh of them solens. h He warneth the to smid by his

corredible, & to come to him by repon- tence.

i He exhorteth y Babyloufs to be diligent to fureth: out all & to I am none. k Thei delife to he are vry- ne chigs & to fhue vp their eares to true dofrine.

l As the Lord had giuen him his worde to be as a frye of his indignatifi to burne y wie hed. Chap. 4.14. fo he kideleth is now whil he feeth y all re- medies are galt. m None fhall- be fpared.

n When y pro- ple began to feare Gods indgements, y faith Prophets fuforted them by Easterings, fhowning God wolde: iend peace and not warre. "No, thro thee fall" n Wherein the patriarfes and Prophets wel- hed, directed by y worde of God, fignifying y there is no true way, but that y God prefcieth.

The rebellious Iewes.

Ieremiáh Hypocrisie.

p Prophetes & shulde warne you of the dan gere that were at hand. q God taketh all y worlde to wines and the infenible creatures of y ingrazitude of the Iewes.

p Read 15a.1.12. & Amos.5.12.

f From Baby- lee by Dan, & was Northfro Ieruialem.

c For feate of the enemies, he speaketh shit to the perfume of the Iewes.

n Meaning, Ieremiáh, whom God had appointed to run out the godlie from y wicked as a founder doeth y pure moral from y droffe. x All the pat- ne & labour y hashe bene tu- le with them, is lost.

and ye shal finde rest for your foules: but thei faid, We wil not walke therein.

17 Also I set r watehemen ouer you, which faid, Take hede to y found of the trumpet: but thei faid, We wil not take hede.

18 Heare therefore, ye s Gentiles, and thou Congregation knowe, what is among them.

19 Heare, o earth, beholde, I wil cause a pla- gue to come vpon this people; euen the frute of their owne imaginacions:

becau- se thei haue not taken hede vnto my wor- des, nor to my Law, but cast it of.

20 To what purpose bringest thou me r in- cense from Sheld, and fwete calamus fro a farre country? Your burnt oftrings a- re not pleasant, nor your sacrifices fwete vnto me.

21 Therefore thus faith the Lord, Behol- de, I wil lay stumbling blockes before this people, and the fathers and the fones to- gether shal fall vpon them: the neighbour and his friend shal perish.

22 Thus faith the Lord, Beholde, a people cometh from the North country, and a great nation shal arise from the sides of the earth.

23 With bowe and shield shal they be wea- poned: thei are cruel and wil haue no com- passion: their voyer roareth like the sea, and they ride vpon horses, wel appointed, like men of warre against thee, o daughter Zion.

24 We haue heard their fame, o our hands waxe f fable: forowe is come vpon vs, as the forowe of a woman in trauail.

25 Go not forthe into the field, nor walke by the way: for the fworde of the enemie o feate is on euerie fide.

26 O daughter of my people, gird thee with sackcloth, and wallowe thy self in the a- fhes: make lamentation, and bitter

mour- ning as for thine onely fonne: for the de- stroier shal suddenly come vpon vs.

27 I haue set u thee for a defence o for- treffe among my people, that thou maiest knowe and trye their waies.

28 Thei are all rebellious traitors, walking craftely: they are brasse, & yron, thei all are destroyers.

29 The bellowes are burnt: the leade is cosumed in the fyre: the founder melteth in vaine: for the wicked are not taken away.

30 Thei shal call them reprobate siluer, be- cause the Lord hashe reiected them.

CHAP. VII.

2 Ieremiáh is commanded to sforwe vnto the people the worde of God, which truffeth in the outward for- uice of the Temple.

13 The evils that shal come to the Iewes for the defting of their Prophetes. 21 Sa- crifices doeth not the Lord chiefly require of the Iewes, but that they shulde obeye his worde.

1 The wordes that came to Ieremiáh from the Lord, saying,

2 Stand in the gate of the Lords House & crye this worde there, and saie, Heare the worde of the Lord, all ye of Iudáh that en- tre in at these gates to worship the Lord.

3 Thus faith the Lord of hostes, the God of Israel, a Améd your waies & your wor- kes, and I wil let you dwell in this place.

4 Truft not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend o redresse your waies and your works: if you execute iudgement berwene a man and his neighbour,

6 And oppresse not the stranger, the father- les and the wildowe & shed no innocent blood in this place, nether walke after o- ther gods to your destruction,

7 Then wil I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Beholde, you truffe in lying wordes, that can not profite.

9 Wil you steale, murder, and commit adul- terie and sweare falsely and burnt incense vnto Baial, & walke after other gods who- me ye knowe not?

10 And come and stand before me in this House, whereupon my Name is called, & saie, We are deliuered, thogh we haue done all these abominations?

11 Is this House become a déne of theuen, whereupon my Name is called before your eies: beholde, euen I see it, faith the Lord.

12 But go ye now vnto my place which was in Shilo, where I set my Name at the beginning, and beholde, what I did to it for the wickednes of my people Israel.

13 Therefore now becaufe ye haue done all these works, faith the Lord, (& I rose vp earely and spake vnto you: but when I spake, ye wolde not heare me, nether whe I called, wolde ye answer)

14 Therefore wil I do vnto this House, whereupon my Name is called, wherein al so ye truft, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I wil cast it you out of my sight, as I haue cast out all your brethren, euen the whole sede of Ephraim.

16 Therefore thou shalt not praie for this people, nether list vp crie or praier for the nether intreat me, for I wil not heare thee.

17 Seest thou not what thei do in the cistes of Iudáh and in the fetes of Ieruialem?

18 The children gather wood, and the fathers kindle y fyre, and the women knede the dough to make cakes to the Quene

the y God had determind th him self to punish their wickednes, he sheweth that y prayer of the godlie can nothing ausile them, whiles they reunion in their obituate against God, & wil not vse y meanes y he vseh to call the to repentance,

Chap. 11.14 & 14.11. This is, thei sacrifice to y fonne, mo- ne
& flarres, which thei called the Quene of heaven, Chap.

44.17.2 King. 25.5.

Ggg. 111.

Chap. 26.13.

a Belene not y fals Prophe- tes & say that for y Typles sake, &
the sa- crifices there, y Lord wil pro seum you, & fo nourish
you in your stone, & vaine chiddere b God sheweth on what
obdi- sion he made his promors to this Temple: y they shulde
be an holle peo- ple vnto him, as he wolde be a faithful God to
them.

c As shews hid in holes, and densee thinke the selues fa- re, se
whe you are in my Ye- ple: you thin- ke to be cone- red & y
holi- nen thereof, & that I can not se your wie- kednes, Mat.
21.13.

d Becaufe thei depended fo moche on the Temple, o was for
his gours, that he wolde he profene, and defend them where y
Arke was: he sen- dech them to Gods: iudge- ments against
Shilo, where y Arke had re- mained about 100 yeres, and after
was takle, the Priest Saine, & y peo- ple miserably
officientred. 1. Sam 4.11. Cha. 26.6.

e That is, I ne- uer crafed to warne you, as Ile 65.2 pro- ner.
1.21.

f He sheweth what is y one- lie remedie to redresse our fames:
to suf- ferfied to find vs into y way, & to obey his calling, Isa.
66.4.

g I wil send you into capi- tuate as I haue done Ephraim, that
is, the ten tribes.

h To allure the y God had determined th him self to punish
their wickednes, he sheweth that y prayer of the godlie can
nothing ausile them, whiles they reunion in their obituate
against God, & wil not vse y meanes y he vseh to call the to
repentance, Chap. 11.14 & 14.11. This is, thei sacrifice to y
fonne, mo- ne & flarres, which thei called the Quene of
heaven, Chap. 44.17.2 King. 25.5.

Trueth is perfí hed.

Ieremiáh, Couetoufnes in all.

of heauen & to-powre out drinke offrings vnto other gods, that
thei-maie prouoke me vnto angre.

19 Do thei prouoke me to angre, faith the Lord, and not them
felues to the confu- fi-on of their owne faces?

20 Therefore thus faith the Lord God, Be- holde, mine angre
and my wrath fhalbe powred vponthis place, vpon man & vp-
on beaft, and vpon the tre of the field and vpon the frute of the
grounde, and it fhal burne and not be quenched.

21 Thus faith the Lord of hostes, the God of Ifraél, Put your burnt offrings vnto your facrifices, and eat the fleth.

22 For 3 I fpake not vnto your fathers, nor commanded them, when I broght them out of the land of Egypt, c&erning burnt offrings and facrifices.

23 But this thing commanded I them, fay- ing, Obey my voice, & I wil be your God, and ye fhall be my people: and walke ye in all the waies which I haue commanded you, that it maie be wel vnto you.

24 But thei wolde not obey, nor incline their eare, but went after the counfels and the flubbernes of their wicked heart, & went backwarde and not forwarde.

25 Since the daie that your fathers came vp out of the Land of Egypt, vnto this day, I haue euen fent vnto you all my feruants the Prophetes, 2-3 rifying vp early euerie daie, and fending them.

26 Yet wolde thei not heare me nor incline their eare, but hardened their necke and did worfe then their fathers.

27 Therefore fhalt y fpeake all thefe wordes vnto the, but thei wil not heare thee: thou fhalt also crye vnto the, but thei wil not anfwere thee.

28 But thou fhalt faie vnto them, This is a nation y heareth not the voice of y Lord their God, nor receiueth difcipline: trueth is perifhed, and is cleane gone out of their mouth.

29 Cut of thine 4 heere, o Ierufalém, & caft it awaie, and take vp a complaint on the hie places: for the Lord hathe reiected & forfaken the generation of his wrath.

30 For the children of Iudáh haue done e- uil in my fight, faith the Lord: thei haue fet their abominations in the Houfe, where- upon my Name is called, to pollute it.

31 And thei haue buyle the hie place of 1Tó pheth, which is in the vallei of Ben-Hin- nóm to burne their fennes & their daugh- ters in the fyre, which I 4 commanded the not, nether came it in mine heart.

32 Therefore beholde, y daies come, faith the Lord, that it fhall no more be called Tópheth, nor the vallei of Ben-Hinnóm, but the valley of flaughter: for thei fhall burye in Tópheth til there be no place.

33 And the carkeifes of this people fhallbe meat for the foules of the heauen & for the beaftes of the earth, and none fhall fray them awaie.

34 4 The I wil caufe to ceafe from the cici- 6.4 26,13. es of Iudáh and from the ffretes of Ieru- falém the voyce of mirth

and the voice of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land shalbe defolate.

CHAP. VIII.

1 The deffruiflim of the Iewes. 4 The Lord mouth the people to amendement. 10 He reprehendeth the lying delfrine & the couetoufnes of the Prophetes & Prielfa.

2 A That time, faith the Lord, thei shal bring out the bones of the Kings of Iudáh, and the bones of their princes, and the bones of the Priestes and the bones of the Prophetes, and the bones of the inhabitants of Ierufalém out of their 4 graues.

3 And thei shal fspread the before the funne & the moone, and all the hoste of 5 men, whome they haue loued, and whome thei haue ferued, & whome thei haue followed, & whome thei haue fought, and whome thei haue worshipped: thei shal not be gathered nor be buried, but shal be as dung vpon the earth.

3 And death shalbe desired 6 rather then life of all y residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, faith y Lord of hostes.

4 Thou shalt faie vnto them also, Thus faith the Lord, Shall thei 7 fall & not arise shal he turne awaie and not turne againe?

5 Wherefore is this people of Ierufalém tur ned backe by a
perpetual rebellion: thei ga ue the felues to deceit, 8 wolde not
returne

6 I hearkened and heard, bui none fpake a- right: no man
repented him of his wicked- nes, faying, What haue I done:
euerie 9 one turned to their race, as the horfe rufheth into the
battel.

7 Euen the florcke in the aire knoweth her appointed jimes, &
the turtle and the cra ne and the fwallowe obferue the time of
their coming, but my people knoweth not the 10 iudgement of
the Lord.

8 How do ye faie, We are wife, & the Lawe 9 of y Lord is with
vs Lo, certainly in vaine made he it, y pen of the feribes is in
vaine.

9 The 10 wife men are afhamed: thei are a- fraid and taken lo,
thei haue reiected the worde of the Lord, and what wifidome is
in them?

10 Therefore wil I giue their wiues vnto others, 11 their fields
to the that fhall por- felle the: 12 for euerie one from the leaft
eue vnto the greatest is giuen to couetoufnes 13 from the
Prophet eue vnto the Prielf, euerie one dealeth falsely.

14 For thei haue healed y hurt of y daughter

15 The enemle for g adines of gaine fhall ri- fe your gra- ues,
and faye you before chofe idoles, which in your life you wor-
fhipped, 16 fe if they can hab- ye you.

17 Recenfes of the affliions that thei fhall faie through Gods
inige- ments.

18 Is foure no hope, that thei wil returne?

19 They are full of hypocri fit, and euerie one followeth his
owne fan- tafe without any confideta- ction.

20 He receueth them in that y they are more ignorant of Gods
inige- ments then thefe brides a- re of their ap- pointed fac-
fines to difcen- ne the colde, and heat, an life. 21.

22 The Lawe doeth out pro- fice you, nether ned is to foute
bone wriem for oght that you haue leas- ned by it.

23 They that fene wife, may be afhamed of their ignifran- ce:
for all wif- fume fildheth in Gods woe- de.

24 Ifa. 10,12. chap. 5,30. of 6,12.

25 Shewing that it was not his chief purpofe and used that thei
fhallde of- fer facrifices: but that thei fhalld regarda, wherefore
thei were or- dined: to wit, to be joyued to the worde as feales
and confirmations of remifalio of fine in Chriifi: for without
y worde thei we re vaine & vn- proficable.

1 Which was about forerene hundreth ye- res. mikad varf. 13

2 Whereby he fheweth that the pafours oghe not to lease their
floc hey in their o y fitucie: for y Lord wil vfe the means of his
ftrunne to make the wicked more fomis and to proue his. 3 In
fige of morning, as fub. 1, to, mich. 7,16

p Againt, who- me he had nofe occasion to power out his
wrath.

4 Of Topheth read 2, King 21 10.

5 But common ded the contes fie, as Le 18,21 & 20,3 den. 18,
10.

Vaine confidence.

Jeremiah.

Of deceit.

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h Read Chap. 6.14 He speaketh in the perfume of the people,
who when the enorme cometh, will runne a- bour to hide them
feless, & a skim-wild- ge that is in Gods hand. k That is cha-
the bright vs into extreme affliction, and thus they shall not
attribute this plague to fortune, but to Gods in it ind- gement,
Chap. p.15 & 21.15. Chap. 24.15. I Read Chap. 4.15. m God
three- truth, to send y Babylonians among them, who shall vi-

terly debruye them in suche force at 0; no meanes they shall escape n Read Chap. 4.19. o That the Lord speaketh, p The people wonder that they have so long time lo- ked for suc- cour in vain. q The Prophet speaketh this. r Meaning, y no mans nel- pe or memes cold fans the, for in Gilead was precious balme, Chap 46.11. or els deriding the vane confide- ce of the peo- ple who looked her helpe at their Priehs, who shulde have bene the philistions of their foules, & dwle at Gi- Lean, Hofe. 6.1.

a The Pro- phes sheweth the great co- pathib that he had toward this people, foring, that he colde more sufficiently la- ment the de- striction that he saw to bäg our them Which is a Special bore to discern the true patience from the hire- figs, read chap. 4.19 b He sheweth that this were more quietness, & greater safety for him to c well among the wilde beables then among this wicked people, faint that God has he renoyed him this charge. c Vinely ensued from God. d To belys, and felauder their neighbours.

of my people with fwete wordes, faying, b Peace, peace, when there is no peace.

12 Were thei ashamed whe they had comit ted abominatio nay, thei were not afha- med, nether colde they haue anie shame: therefore shal they fall among the slaine: when I shal visit them, they shalbe cast downe, saith the Lord.

13 I wil surely coisume them, saith y Lord: there shal be no grapes on the vine, nor figs on the figtre, and the leaf shal fade, & the things that I haue giuen them, shal departe from them.

14 Why do we stay? assemble your selues, & let vs entre into the strong cities, & let vs be quiet there: for the Lord our God hathe put vs to silence and giuen vs water with y gall to drinke, because we haue sin- ned against the Lord.

15 We loked for peace, but no good came, or for a time of health, & beholde troubles.

16 The neying of his horses was heard fro 1 Dan, the whole land trembled at the noi- fe of the neying of his ftr og hofes: for thei are come, and haue deuoured the iad with all that is in it, the citte, and thofe that owell therein.

17 For beholde, I wil = send serpents, & coc katrices among you, which wil not be char med, & they shal sting you, saith y Lord.

18 I wolde haue = co forted my self against forowe, but mine heart is heaute in me.

19 Beholde, the voyce of the crye of y dau- ghter of my people for scare of the of a far- re countrey, Is not y Lord in Zion: is not her King in her? Why a haue they prouo- ked me to angre

with their graue images, and with the vanities of a strange
god?

20 The hharueft is paft, the somer is ended and we are not
holpen.

21 I am y fore vexed for y hurt of y daugh- ter of my people: I
am heauy, & astonish- ment hathe takei me.

22 Is there no balme at Gilead? is there no Phisics there? Why
the is not y health of the daughter of my people recouered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24
In the knowledge of God ought we onely to reoyce. 25 The
Uncircumcision of the heart.

Oh, that mine head were sid of water and mine eyes a
fountaine of tea- res, that I might wepe day and night for the
slaine of the daughter of my people.

Oh, that I had in the wilderness a b cot- tage of way faring
men, that I might lea- ue my people, & go from them: for thei
be all adulterers & an assemblie of rebels,

And they bend their tongues like their bo- wes for lies: but
they haue no courage for the truech vpon y earth: for thei pro-

4.19 b He sheweth that this were more quietness, & greater safety for him to c well among the wilde beables then among this wicked people, faint that God has he renoyed him this charge. c Vinely ensued from God. d To belys, and felauder their neighbours.

cede from euil to worfe, and they haue not knowen me, saith the Lord.

4 Let euerie one take hede of his neigh- bour, & trust you not in anie brother: for euerie brother wil vse deceit, and euerie friend wil deale deceitfully,

5 And euerie one wil deceiue his friend, & wil not speake the truech: for they haue taught their tongues to speake lies, and ta- ke great paines to do wickedly.

6 Thine habitation is in the middes of de- ceiuer: it becaufe of their deceit they refu- fe to knowe me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Beholde, I wil = melt them, & trye the: for what shulde I els do for the daughter of my people?

Their tongue was an arrowe shot out, & speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeeth waite for him.

9 Shal I not visit the for these things, saith the Lord or shal not my foule be aduen- ged on suche a nation as this?

10 Vpon the mountaines wil I take vp a weping and a lamentacion, and vpon the fatre places of the wilderness a mourning, becaufe they are burnt vp: so that none ca passe through them, nether can men heare the voyce of the flocke: bothe the foule of y aire, & the beaft are fled away & gone.

11 And I wil make Itrusalem an heape, & a den of dragons, & I wil make the cities of Iudah waite, without an inhabitant.

12 Who is wise, to vnderstand this, and to whome y mouth of the Lord hathe spoke, eue he shal declare it. Why doeth y land perish, & is burnt vp like a wilderness, that none passeth through?

13 And the Lord saith, Becaufe they haue forfaken my Law, which I set before them, & haue not obeied my voice, nether wal- ked there after,

14 But haue walked after the stubbornes of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I wil fede this people with wormewodde, and giue them waters of gall = to drinke:

16 I wil scatre them also among the heathe, whome nether they nor their fathers haue knowen, and I wil send a sworde after the, til I haue consumed them.

17 Thus saith the Lord of hostes, Take he- de, & call for the mourning women, y thei may come, & send for skilful wome that thei may come,

18 And let the make haste, & let the take vp a lamentation for vs, y our eyes may cast out teares & our eye liddes gush out of water.

19 For a lamentable noyfe is heard out of Zion, How are we destroyed, and

e Meaning, y all were corrupt and none colde ende an honeth man.

f They haue so practised deceit y thei cannot forfe- ke it.

g They had father forfake God, then lea- ue their wic- ked trade. h With the syre of affli- dion.

1 shal. 21.1. & 120.4.

1 Signifying that all y pla- ces abode Itr- usalem shul- de be debruy- ed.

k Meaning, y they are all without sense, and vnderth- ding, and that God has he ta- ken his sp- est from them.

I He sheweth that the childe can not excuse them fathers by
their fatherly: for both the fathers, & child if they be wicked,
shall perish. m Read Chap. 8.14

n Sting you all not lament your own sinnes, call for those
foolish women, who- me of a superficiality you have to
lament for the dead, y they by their famed teares may provoke
you to some sorrow.

Ggg.iii.

Of true love.

Jeremiah. What idoles are.

9 At thigh that were wea- rie of vs. be- cause of our conquities,
Leo. sh, sh, sh, se, se. p He derideth the Superstuth of the
women, which made an area of moor ning, & taught to wrye
with faine? teares. q Signifying, that there is no means to
deliver? wic- led fro Gods indigondeth; but who thei thro- ke
to be mohe fore, and mohe fave of, then are they foreth taken.

y Porafionche as none of fo- ne him fell by his owne la- brer
or anie worldlie mea- net, he Sheweth ? it is in vaine to put our
trust therein, but ? we trust in the Lord, & resuy- ce in him,
who onely can de- line? vs. Cor. 2,31. 2 cor. to, 17.

f These three pointes are necessaria to know a aright: his
mercia wherein com- fisteth our fal- nation: his ind gement, &
he executed co-

stimally against the wicked, and his justice, whereby he
defended, and main- to such the faithful. c Meaning, hoofie
Jews and Gentiles, as in the next verse he Sheweth the cause
read Chap. 4.4.

CHAP. X.

a The constellations of the flarres are not to be feared. The weakens of idoles, & of the power of God. 2:7 their pastors are become brute hoofes.

1 H Eare ye the worde of the Lord that he speaketh vnto you, & houfe of If- rael.

2 Thus faith the Lord, Learne not the way of the heathin, and be not afraide for the signes of heauen, though the heathen be afraide of fuche.

3 For the c cultomes of the people are vai- ne: for one cutteth a tre out of the foreth (which is the worke of the hads of the cas- penter) with the axe,

4 And another decteth it c with filuer, and with golde: they faftes it with nailes, and hammers, that & fall not.

5 The idoles hand vp as the palme tre, but speake not: they are borne because they ca not go: feare them not, for they can not do euil, nether can they do good.

a God fushid- deth his peo- ple to give cre dior feare the constellations & conundibs of flarres, and planers, which have not power of whd. felines, hot are gener- net by him, & their feare menses & m- theces are not knowf to us, and therefore there can be no certame indgement the-

reel. Dem. 31. p b Meaning not onely in the obferation of the
flarres, her their laws and ceremonies whereby they confirm
their idolatria, which is forbidden. Dem. 22.10. c The
Prophets: we that passively & simply to be forth the vile
abfordite of the idolaters, that used might harm to be assumed
of, whereunto their courage musty is mohe infaeth, read 1st
44.12.

vttely confounded for we haue forfaken the land, and our
dwellings o haue caft vs out.

20 Therefore heare the worde of y Lord, & ye wome, and let
your eares regarde the wordes of his mouth, and p teache your
daughters to mourne, and euerie one her neighbour to lament.

21 For death is come vp into our widowes, & is entred into our
palaces, to deftroie y children without, and the yong men in
the sftetes.

22 Speake, thus faith the Lord, The carkei- ses of men fhall lie,
euen as the dung vpon the field, & as the hadful after the
mower, and none fhall gather them.

23 Thus faith the Lord, Let not the wise man glorie in his
widome, nor the ftrong man glorie in his ftrength, nether the
ri- che man glorie in his riches.

24 But let him that glorieth, glorie in this, that he
vnderftandeth, and knoweth me: for I am the Lord, which f

Shewe mercie, iudgement, and righteousnes in the earth: for in thefe things I delite, faith the Lord.

25 Beholde, the dayes come, faith the Lord, that I wil vifie all them, which are c circum- cised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, & all the vtmoft corners of them that dwell in the wilderness: for all thefe nations are vncir- cumcised, & all the houle of Ifrael are vn- circumcised in the heart.

CHAP. X.

6 There is none like vnto thee, & Lord: d thou art great, and thy Name is great in power.

7 Who wolde not feare thee, & King of nations: for to thee apperteineh the demi- nians for amog all the wise men of the Ge- tiles, and in all their kingdomes there is none like thee.

8 But altogether thei dote, and are foo- lish: for the flocke is a doctrine of va- nitie.

9 Siluer plates are broght from Tarfhifh, and golde f from Vphaz, for the worke of the workeman, and the hands of the foun- der: the blewe fille, and the purple n their clothing: all thefe things are made by cun- ning men.

10 But the Lord in the God of trueth: he is the liuing God, and an euerlafting King: at his angre the earth fhall tremble, & the nations can not abide his wrath.

11 (Thus fhall you fay vnto them, The gods that haue not made the heauens and the earth, fhall perish from the earth, and from vnder thefe heauens)

12 He hath made the earth by his power, and eftablifhed the worlde by his wido- me, and hath ftretched out the heauen by his difcretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he caueth the cloudes to afcend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his trea- fures.

14 Euerie man is a beaft by his owne know- ledge: euerie foider is cofounded by the grauen image: for his melting is but fal- fehode, and there is no breth therein.

15 They are vanitie, & y worke of errours: in the time of their vifitation they fhall perish.

16 The portion of Iafkob is not like the: for he is the maker of all things, & Ifrael is the rod of his inheritance: the Lord of hoftes is his Name.

17 G Gather vp thy wares out of the lad, & thou that dwellest
in the ftrong place.

18 For thus faith the Lord, Beholde, at this time I wil throwe
as with a fling the inha- bitans of the land, and wil trouble
them, and they fhall finde it fo.

19 Wo is me for my destruction, & my grievous plague: but
I thought, Yet it is my forowe, and I wil beare it.

20 My tabernacle is destroyed, and all my

as all the rest of his writing is Ithowe. h The more that to do
one thing wel by his owne wisdom, and not as God intrudeth
him, the more doeth he proue him self to be a vile beast. i By
these wordes, Hor- kin and rod, he signifeth their inheritance:
meaning, that God should be all sufficient for them, and that
their felicitie confited in him alone, & therefo- re they ought to
renome, all other helyes, & fucenare as of idoles, &c Dem.
15.9. p. 18.5. k The Prophet wilfeth the Jews to prepare the
feluct to this captivtie, fhe wing that it was now at hand, that
they should sole the things, whereof he had tofole the. l It is my
asfte plague & therefore I wil take it patently: whereby he
reacheth the people how to behate the felues toward God. m
He Sheweth how Jerufal in fhallment.

4 He rea- cheth y peo- ple to hit vp their eyes to God, who ha-
the all power, and therefore ought onely to be feared: and

hererein he sheweth them not onely the euil that they oght to ofhew but the good, which they oght to follow Reuel 15.4.

e Recuse the people thought that to have images was a means to fir- ue God and to bring them to y knowledge of him, he sheweth that nothing more & fipheizeh. God, nor brig- eth men into greater errors & ignorat of God: & there- fore he calleth them the do- firine of vani- tie, y worke of errors, yet, it, & Iabeh 2.18. calleth them y teachers of He: contrare to that wicked opinion, y thei are the bakes of the laye people.

f Where as they founds y heft golde: Shewing, y thei thoghe nothig to deare for their idoles: some read de- phirat, 1 Kin. p. 28.

g This decla- reth that all, y hathe bene in this Chapter spoken of ido- les, was to ar- me the Jews whf they fhul de be in Cul- dea among y idolaters, and now & one fi- ence he inftru deeth the bo- the how to protest their owne religion against y ido- lators, & how to answer the to their fhamme which should caborne the co idolatrye, and therefore he writeth this sentence in the Caldean too- gue for a ne- monial, where

*To obey the covenant. Ieremiáh. Of
forfathers.*

coards are broken: my children are gone from me, & are not: there is none to spread out my tent any more, and to set up my courtlaines.

u The gener- ators and mu- niñan. o Read Chap. 4.15. p He speaketh this, because y Nebuchad- meaz purpo- sed to have made warm against puna- bres and Am- monites, but hearing of Ze- dechias re- bellih, he tur- ned his power to go against Jerusalem, E- rech. 21.21. the- refore y Pro- phes faith, y this was the Lords directi- on.

q Considering that God had caused vnto him the ceru- tude of their experiments,

Chap 7.16, he only prayeth, that he woldeth punish them with mercy, which Esaiah called, in measure, Chap 27.8. measuring his rodden by their anim- ity, 1. Cor 10.15. for here by judgment is ment not only the punishment, but also the merciful moderation of the same. 21 Chap 20.11. e For a sinu- che as God can not only be known and glorified by his mercy, that he vish toward his Church, but also by his notice in punishing his enemies, he prayeth that his glorie may fully appear to be in the one and the other, Phil. 79.6.

CHAP. XI.

g A curse of them that obey me the words of Gods co- uenant.
10 The people of Iudáh, following the step- per of their

fathers, worshippe strange gods. 17 The Lord forbiddeh Ieremiáh to praise for them.

1 The words that came to Ieremiáh fro the Lord, saying,

2 He are ye the words of this covenant, & spake vnto the men of Iudáh, and to the inhabitants of Ierufalém,

3 And say thou vnto them, Thus faith the Lord God of Israel, a Cursed be the man that obeieth not the words of this covenant,

4 Which I commanded vnto your fathers, when I broght them out of the land of E- gypt, from the yron fornace, saying, Obey my voyce, and do according to all these things, which I commande you: so that ye be my people, and I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered b I & said, So be it, o Lord.

6 Then the Lord said vnto me, Crye all these words in the cities of Iudáh, and in the streets of Ierufalém, saying, He are ye the words of this covenant, and do the.

7 For I haue protested vnto your fathers, when I broght them up out of the land of Egypt vnto this day, a rising earely & pro-

testing, saying, Obey my voyce.

8 Neuertheles they wold not obey, nor encline their ears: but euery one walked in the flubbernes of his wicked a heart: therefore I wil bring vpon them all the e wor- des of this covenant, which I commanded them to do, but thei did it not.

9 And the Lord said vnto me, A conspira- cie is found among the men of Iudáh, & among the inhabitants of Ierufalém.

10 They are turned backe to the iniquities of their forefathers, which refused to rea- re my words: and they went after other gods to ferue them: thus the house of Isra- él, and the house of Iudáh haue broken my covenant, which I made with their fathers.

11 Therefore thus faith the Lord, Beholde, I wil bring a plague vpon them, which they shal not be able to escape, and thogh they crye vnto me, a I wil not heare them.

12 Then shal the cities of Iudáh, and the inhabitants of Ierufalém go, and crye vn- to the gods vnto whome thei offer incense, but they shal not be able to helpe them in time of their trouble.

13 b For according to the number of thy cities were thy gods, o Iudáh, and according to the number of the streets of Ierufalém haue ye set up altars of confusion, even al- tars to burne incense vnto Báal.

14 Therefore thou shalt not pray i for this people, nether list up a crye, or prayer for them: for when thei crye vnto me in their trouble, I wil not he are them.

15 What shulde my b beloved tary in mine house, seing they haue committed abominacion with many b and the holy flesh i goeth away fro the: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A grene oliue tre, faire, and of goodlie frute: but with m noise and great tumult he hathe set fyre vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thec, hathe pronounced a plague against thee, (for the wickednes of the house of Israel, and of the house of Iudáh) which they haue done against them selues to proueke me to angre in offering incense vnto Báal.

18 And the Lord hathe taught me, and I knowe it, even then y shewedst me n their practises.

19 But I was like a lambe, or a bullocke, that is broght to the slaughter, and I knewe not y thei had deuised thus against me, saying, Let vs o destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But o Lord of hostes, that iudgeest righteously, and tryest the taines & the heart, let me se thy vengeance on them: for

vn- to thee haue I opened my cause.

d According to his own fe nise, and one as my words
appointed him. e Meaning, the number and curses contei- ne to
y Law, Leu. 26.14. deut. 26.15. f That is a ge- neral confect to
rebelle a gainst me.

g Because that wil not pray with his: faith & repentance, but
for the heart & grief, which they fe- le, Prou. 1.28.

b Read Chap. 1.28.

i Read Chap. 7.16. & 14.28.

b My people of Israel whome I haue he- therto so gre- ely
loved. i Meaning, that they offer not in the Temple to God, but
vpon the al- tars of Báal & the zeole, and so reinvited in their
wicked- nes. m Of the Ba- bylonians and Caldeans.

n Which we about prayly to inspire my death. o Let vs def-
troy y Prophet & his doctrine. Some reas, let vs corrupt his
ment with wood, me salg, poyfon. p Thus he spa- ke not for
ha- red, but being moved with the Spirit of God, to defi- reth
the adsel- cemes of Gods glorie and the centifying of his
words, w is by the de- strutio of his enemies.

Hhh.i.

u He called y kews to the consideration of Gods mer- ces, who
fre- ly chose the, make a cou- ntion of eternal felicitie with

them, & how he may perform it on his behalf, & how they merethewed them selves rebellious & ingrate toward him & brake it on their parts, & so are fubst to the curse of the Law, Deut. 27.26. b Thus he speaketh in y persons of the people, which graed to the covenant.

c Read Chap. 7.4.

The wicked prosper.

Ieremiáh. Euil neighbours.

9 To wit, be the the priests and the re the people: for this towne was the priests, & they deuele in it, re nd Chap 1st. 7 Not if they cable not abde to heave God named: (for here) that wolds shews them, selues most holy; but because they colds not abde to be sharply repro and therefore desired to be flustered, 1th. 10, 10, and to be mustered in their pleasures, Mich 2, 11, and not to heave rites of deend, Amos 7.12

Chap XII. The prophet afflicteth God to be inite in all his doing, although men be our able to give a reason of all his after

b This queth hat he bene alway a great correction to podies, to fe & wicked one fides of God in prosperitie, and his dere children in adnerfice, at Iob 24, 7 pfd 17.2. 7b, 2 Nabe 12.

They pro- feffed God to mon the, but d:me him in heart, which is here meant by the reines, 1fs 25, 21 mat 15, 8 4 The Ebree worde it. San- ftife them, meaning, that God wolde be faithful in & deftuition of the wicked, to whom: God for a while gi- neth prosperi- ne, that after- warde they shulde & more fell his heavy judgments whf they lacke their riches, & wer a figne of his mercie. Abofing God's biolitic & his promi- fea, they flai- tered the fol- ues as thog

And a wide euer be mereifol, and not vererly deftroy the therefore they hard- med them fihers in fione, till as length the beafes and infenfih le censures felt the peniffment of their fubberne rebellion again! God f Some thiske that God reproach Ieremiáh in that, that he wolde reafon with him, faying, that if he were not able to matche with men, that he were farre woble to difpute with God Oehers, by the foe, men, meone them of Anathfeh, & by f herfe men thon of Ierufalfen, which fholde trouble the Prophre worfe, then his owne contry men did. g God willeft the Prophre to denounce his judgments again! Ierufalfen, notwithstanding that they fhall bohe by threatings and flaureties labour to put him to filance. h Bone ramping and raging again! me and my Prophre.

The Lord therefore fpeaketh thus of the men of 9 Anathóth, (that feke thy life, & fay, 7 Prophecie not in the Name of the Lord, that thou dye not by our hands)

Thus therefore faith the Lord of hostes, Beholde, I wil vifit them: the yong men fhal dye by f fowrde: their fonnes & their daughter's fhal dye by famine,

And none of them fhal remaine: for I wil bring a plague vpo the men of Anathóth, euen the yere of their vifitacion.

CHAP. XII.

The 'Prophet marueleth at the prosperitie of the wicked, although he confife God to be righteous. 7 The Iewes are frefake of the Lord to He fpeaketh againft paffors and preachers, that fidure the people. 14 The Lord threatneth deftruffion unto the nasions, that troubled Iudah.

O Lord, if I difpute with thee, thou art a righteous: yet let me talke with thee of thy iudgments: wherefore doeth the waye of the wicked b prosper? why are all they in welth that rebelliously tranf-gr. ffe?

Thou haft planted them, and they haue taken roote: thei growe, and bring forthe frute: thou art nerg in their mouth, and farre from their c reines.

But thou, Lord, knoweft me: thou haft fene me, and tyed mine heart toward thee: pul them out hke fhepe for the flaughter, and 4 prepare them for the day of flaughter.

How long shal the land mourne, and the herbes of euery field
wither, for the wickednes of them that dwell therein? the beafts
are cofamed and the byrdes, becau-fethey faid, He wil not fe
our laft end.

If thou haft mine with the fotemen, and they haue wearied
thee, then how canft thou matche thy felf with horfes & if thou
thoghtest thy felf fafe in a peaccable lad, what wilt thou do in
the fwelling of Iordén?

For euen thy brethren, and the houfe of thy father, euen thei
haue delt vnfaithfully with thee, and they haue cryed out
altogether vpon thee: but beleue them not, thogh they fpeake
faire to thee.

7 I haue forfaken s mine houfe: I haue left mine heritage: I
haue giuen the derelie beloued of my foule into the hands of
her enemies.

Mine heritage is vnto me, as a b lyon in the foreft: it cryeth out
againft me, there-fore haue I hared it.

9 Shal mine heritage be vnto me, as a birde of diuerfe colours:
are not f birdes about her, faying, Come, affembfe all the
beafts of the field, come to eat her?

10 Many paffors haue deftroied my k vi-neyarde, and troden
my porcion vnder fo-te: of my pleafant porcion they haue
made a defolate wildernes.

11 They haue laid it wafte, and it, being wafte, mourneth vnto me: and the whole land lyeth wafte, becaufe no ma fetteth hi minde on 1 it.

12 The deftroyers are come vpon all the high places in the wildernes: for f fowrde of the Lord fhal deuoure from the ong end of the land, euen to the other end of the land: no flfsh fhal haue peace.

13 m They haue fowen wheat, and reaped thornes: they were ficke, and had no pro-fite: and they were afhamed of your frutes, becaufe of the fierce wrath of f Lord.

14 Thus faith the Lord againft all mine e-uil t neighbours, that touche the inherita-ce, which I haue caufed my people I frail to inherite, Beholde, I wil plucke them out of their land, and plucke out the houfe of Iudáh from among them.

15 And after that I haue plucked them out, I t wil retune, and haue compafion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they wil karne the v ways of my people, to fweare by my Nam: (The Lord liueh, as they taught my people to fweare by Báal) then fhal they be buylt in the middes of my people.

17 But if they wil not obey, then wil I vt-terly plucke vp, and deftroye that nacion, faith the Lord.

The true doctrine and maner to ferar God. f Read Chap 4.1. 7
They fhalbe of the nonther of the faithful, and haue a place in
my Church.

In fend of bearing my linere & wea ring onely my chloure,
they haue change and diuerfefa of galoors of their idoles &
faperfiniours, therfore their cognies, as thiebe as the foules of
the ayre, fhal do-me about the to deftroy them

k Me prophe-cieth of the deftruition of Ierufalfen by the
capaines of Nebichhad-nazde, who-me he calfeth paffors.

l Because vn man regediteth my worde, or the plague f haue
fent vp on the land m To wit, the Prophetes.

s They lanro-red the fiones of the people. o For in fend of
annedemfe

you, grewe worfe & oos-fe as God pls gues rehibed p ideasig,
the wicked one-mire of his Church & hlaf phoned his na me,
& whome he wolle pu-mish after that he barhe deli-uered his
peo-pie.

q After that I haue pus-fhal fifefales, I wil haue mercie vpon
them.

CHAP. XIII.

The deftruition of the Iewes is prffigured 11 Why Ifrall was
receiued to be the people of G d, and why they were ftrfaken
12 He exhorteth them to repentance.

1 Thus faith the Lord vnto me, Go, and bye thee a linen girdle,
and put it vpon thy loynes, and put it not in water.

2 So I boght the girdle according to the commandment of the
Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the feconde time,
faying,

4 Take the girdle that thou haft boght, which is vpon thy
loynes, and arife, go toward a Peráth, and hide it there in the
clefe of the rocke.

5 So I went, & hid it by Peráth, as the Lord had commanded
me.

6 And after many daies, the Lord faid vnto me, Arife, go
toward Peráth, and take the girdle from thence, which I
commanded

a becaufe thir-irner Peráth or Euphases was farre fife
Ierufalfen, it is cuifde, that this was a yi-fion, whereby was
fignified that the Iewes fholde pafe euer En phrases to be
capeats in En bylon & there the length of time fholde fe me

thle verde, although they were levued to the Lord before as a
girdle about a man.

thee

Repent betime.

Ieremiáh The blacke More. 312

thee to hide there.

7 Then wét I to Peráth, and digged, & to- ke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the worde of the Lord came vnto me, saying,

9 Thus faith the Lord, After this maner wil I deftroie the pride of Iudáh, & the great pride of Ierufalém.

10 This wicked people haue refused to hea re my worde, & walke after the flubbernes of their owne heart, and walke after other gods to ferue them, and to worfup them: therefore they fhalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleauch to the loines of a man, fo haue I tyed to me the whole houfe of Ifráel, and the whole houfe of Iudáh, faith the Lord, that thei might be my people: that they might haue a name and praife, and glorie, but thei wolde not heare!

12 Therefore thou fhalt faie vnto them this worde, Thus faith y Lord God of Ifráel, Euerie bottel fhalbe filled with wine, and

thei fhall faie vnto thee, Do we not knowe that euerie bottle
fhall be filled with wine?

13 Then fhalt thou faie vnto them, Thus faith the Lord,
Beholde, I wil fill all the inhabitants of this land, euen the
Kings that fit vpon the throne of Dauid, and the Priefts and the
Prophetes and all the inhabitants of Ierufalém with drunkénes.

14 And I wil daft them one againft another, euen the fathers
and the fonnes together, faith the Lord: I wil not fpare, I wil
not pitie nor haue compaffio, but deftroie them.

15 Heare and giue eare, be not proudes for the Lord hathe
fpoken it.

16 Giue glorie to y Lord your God before he bring d darkenes,
and or tuer your fete flumble in the darke mountains, and
whiles you loke for light, he turne it into the fladowe of death
and make it as darkenes.

17 But if ye wil not heare this, my foule fhall wepe in fecret for
your pride, & mine eye fhall wepe and drop downe teares,
because the Lords flocke is caried awaie captiue.

18 Saie vnto the King and to the Queen, Humble your felues,
fit downe, for the crowne of your glorie fhall come downe from
your heads.

19 The cities of the South fhalbe fhut vp, and no man fhal open them: all Iudáh fhal he caried awaie captuue: it fhalbe wholly caried awaie captuue.

20 Lift vp your eyes and heholde them y come from the North, where is y flocke y was giue thee, euen thy beautiful flocke.

21 What wilt thou faie, when he fhal vifit

thee? (for thou haft e taught the to be cap- taines or as chief ouer thee) fhal not forow take thee as a woman in trauail?

22 And if thou faie in thine heart, Where- fore come thefe things vpon me? For the multitude of thine iniquities are thy fkirts 'discovered or thy heles made bare.

23 Can the blacke More change his fkin or the leopard his fportes: then maie ye alfo do good, that are accustomed to do euil.

24 Therefore wil I fcarte the, as the flubble that is taken awaie with the South winde.

25 This is thy portion, and the parte of thy meafures from me, faith the Lord, because thou haft forgotten me and trufted in lies.

26 Therefore I haue alfo difcouered thy fkirts vpon thy face, m that thy fname may appeare.

27 I haue fene thine adulteries, & thy ney- ings, y filthines of thy whoredome on the hilles in o the fields, and thine abomina- tids. Wo vnto thee, o Ierufalém: wilt thou not be made cleane when fhall it once be?

CHAP. XIII.

1 Of the dearth that fhould come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaith- ful people are not heard. 12 Of prayer, falling, and of faife prophetes that fiduce the people.

1 The worde of the Lord that came vnto Ieremiáh, concerning the dearth.

2 Iudáh hath mourned, and the gates the- reof are defolate, they haue bene broght to heannes vnto the ground, and the crye of Ierufalém goeth vp,

3 And their nobles haue fent their inferi- ours to the water, who came to the welles, and founde no water: they returned with their veffels emptie: they were afhamed & confounded, and couered their heads.

4 For the ground was deftroyed, becaufe there was no raine in the earth: the plow- men were afhamed, and couered their heads.

5 Yea, the hinde also calued in the field, and forfoke it, becaufe there was no graffe.

6 And the wilde affes did ffid in the high places, and drewe in their winde like dra- gons: their eyes did faile, becaufe there was no graffe.

7 O Lord, thogh our iniquities teftifie a- gainft vs, deale with w according to thy Name: for our rebellions are manie, we finned againft thee.

8 O the hope of Iffrael, the fauiour the- reof in the time of trouble, why art thou as a fiftanger in the lād, as one that paffeth by to tarie for a night?

9 Why art thou as a man aftonied, and as a strong man that can not helpe? yet thou, o Lord, art in the middes of vs, and thy Name is called vpon vs: forfake vs not.

A By feking to feigers for helpe thou haft made the giftful to fight againft thee.

I Thy cloke of hypnere: foe fhall be pulled of and thy fname fene.

m As thine iniquities ha- ne fene mans- feth to all the worlde: fo fhall thy th me, & punishment. n He compa- reth idolat: re to horfe: in- fhamed after marea. o There is no place fo his nor lo, where as the markes and fignes of thine idolat: re appear not.

a Which came for face of raine, as ver 4. On, refute. b The worde fignifieth to be made blacke, and fo it here taken for ex-terme forone.

c To wit, with after in token of forowe. d Meaning, y brute heafs for drought were compel- led to forfice their yooqe, fo years to natu- te, fo go fike water, which they eolde not fude.

e Which are fo hote of na- ture, that thei can not be con led with drun- king of water, but fill gape for the arte to ref: fih them. f He fheweth the coely way to remedie Gods plagues, which is by vefamed con- teftion of our finnes, and re- stuming to him by repentice. g That taheft, no care for yea h As one thus bathe firtight to helpe, & yea is afraid to you co his hands

b Bortie one of you fhalbe filled with fpe- ritual drunké- nes, and be without all knowledge to foke how to helpe your feliers.

c It fhalbe as caife for me to deftroie y great, and y ftrongeth, as it is for a man to breake earthd bottels.

d That is, affli drib h fhorfe by the Baby- tonfali, ffa h, n e Meaning, for helpe and fop- port of the k- gyptans.

f You fhal fir- rely he led a- way captuue & L, according to mine affiftion coward you, fhal wepe, and lamfe for your flubbernes.

g For Irbora- chin, & his mo. ther rendred them fdues by
Ieremiáhs co- unfel to the King of Baby- lon, s King. 20:11.

h That is, of Iudáh o' lioth Southward frib Babylou.

i He affeth y King, where fua people is beacne.

Hhh.ii.

Falfe prophetes.

Ieremiáh. Praier rejected.

10 Thus faith the Lord vnto this people, Thus haue they delited
to wädre: they ha- ue not reframed their fete, therefore the
Lord hathe no delite in the: but he wil now remember their
iniquitie, and visit their finnes.

I Read Chap. 11 Then faid the Lord vnto me, 'Thou fhalt not
praye to do this people good.

12 Whé thei faît, I wil not heare their crye, and when they
offic: hume effring, and an oblation, I wil not accept them: but
I wil confume them by the fworde, and by the famine and by
the peftilence.

13 Then answered I, Ah Lord God, behol- de, the 'Prophetes
fay vnto them, Ye fhall not fe the fworde, nether fhall famine

co- me vpon you, but I wil giue you affured peace in this place.

14 Then the Lord faid vnto me, The Pro- phetes prophecie lies in my Name: 'I ha- ue not fent them, nether did I commande them, nether fpake I vnto them, but they prophecie vnto you a falfe vifion, and di- umation, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus faith the Lord, Concer- ning the Prophetes that prophecie in my Name, whome I haue not fent, yet they fay, Swords and famine fhall not be in this land, by fworde & famine fhall thofe Pro- phetes be confumed.

16 And the people to whome thefe Prophe- tes do prophecie, fhall be caft out in the ftie tes of Ierufalém, becaufe of the famine, & the fworde, & there fhall be none to burye them, bathe they, and their wues, and their fannes, & their daughters: for I wil powre their wickednes vpon them.

17 Therefore thou fhalt fay this worde vn- to them, Let mine eyes drop downe te- ares night and day without ceafing: for y virgine daughter of my people is deftroy- ed with a great deftruction, and with a fore grieuous plague.

18 For if I go into the field, beholde the flai- ne with the fworde: and if I entie into the citie, beholde the ftue are ficke for hunger alfo: moreover the Prophet alfo and the Priest go a wandering minto a land that they know not.

19 Haft thou vterly rejected 'Judáh, or hathe thy foule abhorred
Zión: Why haft thou fmitten vs, that we can not be healed: We
looked for peace, & there is no good, & for the time of ftralth,
& beholde trouble. 20 We acknowledge, ô Lord, our
wickednes & the iniquitie of our fathers: for we ha- ue finned
againft thee.

21 Do not abhorre vs: for thy Names fake caft not downe the
throne of thy glorie: remember and breake not thy couenant
with vs.

22 Are there anie among y vanities of the

Gentiles, that can giue raine or can the heaues giue fflowers: is
it not thou, ô Lord our God: therefore we wil waite vpo thees
for thou haft made all thefe things.

CHAP. XV.

1 The Lord wolde heare no prayer for the Ierues, 'But thou
atouch to deftroye them with foure plagues.

2 He faid the Lord vnto me, 'Thogh Mofes and Samuél ftode
before me, yet mine affectio colde not be toward this people:
caft them out of my fight, and let them departe.

3 And if they fay vnto thee, Whether fhall we departe then tel
them, Thus faith the Lord, 'Suche as are appointed to death,
vnto death: & fuche as are for the fworde, to the fworde, &

fuche as are for the fami- ne to the famine, and fuche as are for the captuutie, to the captuutie.

4 And I wil appointe ouer them foure kin- des, faith the Lord, the fworde to flay, and the doggs to teare in pieces, & the foules of the heauen, & the beaftes of the earth to deuoure, and to deftroye.

5 I wil 'fcarter them alfo in all kingdomes of the earth, 'because of Manaifeh the fone of Hezekiah King of Iudáh, for that which he did in Ierufalém.

6 Who fhall then haue pitie vpo thee, ô Ie- rufalém or who fhall be forie for thee or who fhall go to pray for thy peace?

7 Thou haft forfaken me, faith the Lord, & gone backward: therefore wil I ftretch out mine hand againft thee, and deftroye thee: for I am wearie with repenting.

8 And I wil fcarte the with the fanne in y gates of the earth: I haue wafted, & de- ftroyed my people, yet they wolde not re- turne from their wayes.

9 Their widdowes are increafed by me aboue the fand of the fea: I haue broght vpon the, & againft the 'affembly of the yong men a deftroyer at none day: I haue caufed him to fall vpon them, & the citie fuddenly, and 'fpedely.

10 She that hathe borne 'feuen, hathe bene made weake: her heart hathe failed: the fun ne hathe failed her, whiles it was day: the hathe bene confounded, & afhamed, and the refidue of them wil I deliuer vnto the fworde before their enemies, faith y Lord.

11 'Wo is me, my mother, that thou haft borne me, a contentious man, & a ma that ftriuet with y whole earth: I haue nether lent on vfurie, nor me haue lent vnto me on vfurie: yet euerie one doeth curffe me.

12 The Lord faid, 'Surely thy remuar fhall haue welth: furely I wil caufe thine ene- mie to increat thee in the time of trouble, and in the time of affliction.

Lord cofoeted me, & faid y my laft dayes fhall be quiet: & by y enema be maneth here, Nebuzardán the captaine of Nebechadnezzar, who gune Ieremiáh y choife ether to remante to his country, or to go whoher be wilder or by the emme be maneth the fewes, y fhall afterward knowe Ieremiáh fedeltie, and therefore I amou hum.

a Meaning, that if there were nine man living moved with fo g neat scale toward y people, as were there two, yet that he wolde not grant thief requ. &, for afe- muine as he had deetmu- ned the con- tratie, Ezek. 12.4. Zach. 21.9.

b The dogs, hirdes & bea- fies fhall be ce- more them, y were flanc. c The worde figuifeth to rid ne to & fro for feare, and

vo- quitters of co fciencie, as did Kath.

d Not that y people was pa- nished for the Kings fume onely,
but for twice owne finnes alfo, be- caufe they co- fented to his
wickednes, a- king, 22.9.

e That is, I wil not call backe my plagues, or fpare thee non
more.

f Meaning, the cities.

g Because I had flancethate houbande. Or, merker, No, fi are
fully. h She that had manie, loft all her children.

i She was de- ftroyed in the middle of her prophetie.

k Thefe are y Prophets wor- nes, coplainig of y obfintie of y
people, it that he was re- ferred to fo wiche a time whereal
alfo he theweth what is the obfition of Gods moni- feratio wit,
to haue all the woride againft the, floght that g iur none oc-
caftion

l Which is an occafion of of tention and hate d.

m in this per- plettie: the

22 Shal

God aissiteth his.

Jeremiah. Gods plagues. 313

n As for the people though they seemed strong as yron, you
tinkle the not be able to reft it hard yron of Baby- lon, but
should be led capti- nes

Or, raehe. He speaketh not that for de- fore of reuaged ce, but
winthig God wolde deliner his Church of the whome he know
to be hardened and accorrigible

y I recumed the d as great toye as he y is all unifhed ca- leth in
car g I had oathig ado with the wicked chtem ners of a y
worde, but la- mented buter- ly for thy plug was shewing wher
th, faith ful shulde do wh' thei fe to hem of Gods angre

And half not afinited me ac- cording to thy promen- wherst
appareth, y in the Santes of God is imper- fectio of faith, &
through im- pastive is ofc times v'halled as Chap 20,7 f If thou
for- get else car- nal confidera- tion, & faith- fully execute thy
charge That is, foke to wince the good from the bad

n To wit, as my mouth ha- the pronounced Chap 1, 18, & as
here follow ath ver 20 n C'for me out thy self to their wicked-
nes, but let them follow the godlie ex- ample

y I wil arme ther d an in- ulchle fregth & ebbancie, fo that all
the powers of the worde fhal nor overcome shoe

Chap XVI a Mexing, y the affliction shulde be fo horrible in
le- maflem, that wife, and chil- dred thulde but breefe his
facowe.

18 Shal the "yron breake the yron, and the braffe that commeth from the North?

19 Thy fubftance & thy treafures wil I gi- ue to be fpoiled without 'gaine, and that for all thy finnes euen in all thy borders.

14 And I wil make thee to go with thine enemies into a lad that thou knowst nor; for a fyre is kindled in mine angre, which fhall burne you.

15 O Lord, thou knowest, remembre me, & vifit me, and reuenge me of my perfic- uters: take me not awaie in the continuance of thine angre: knowe that for thy fake I have fufured rebuke.

16 Thy worlde were founde by me, and I did? eat them, and thy worde was vnto me the 10ye and reioycing of mine heart: for thy Name is called vpon me, o Lord God of hoftes.

17 I fate not in the affembly of the mock- ers, nether did I reioyce, but fate alone & becaufe of thy plague: for thou half filled me with indignation.

18 Why is mine heauyn es continual? & my plague defperate can not be healed? why art thou vnto me as a lyer, and as waters that faile.

19 Therefore thus faith the Lord, If thou returne, then wil I bring thee agame, thou fhalt ftand be foie me: and if thou take awaie the precious from the vile, thou fhalt be according to my worde: let them returne vnto thee, but returne not thou vnto them.

20 And I wil make thee vnto this people a strong brafn wall, and thei fhall fight against thee, but thei fhall not y preuafe against thee: for I am with thee to faue thee & to deluer thee, faith the Lord.

21 And I wil deluer thee out of the hand of the wicked, and I wil tedeme thee out of the hand of the tyrants.

CHAP. XVI.

2 The Lord forbidding Jeremiah to marie, fheweth him whas fhould be the afflictio vpon iudah. 13 The captiuitie of Babylon. 15 Their deliverance. 19 The calling of the Gentiles.

The worde of the Lord came also vnto me, faying,

Thou fhalt not take thee a wife, nor haue fonnes nor daughters in this place.

For thus faith the Lord concerning the fonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their fathers, that beget them in this land.

Thei fhall dye of deaths or difcates: thei fhall not be lamented, nether fhall thei be buried, but thei fhall be as dengue vpon the earth, and thei fhall be confumed by the fword, and by famine, and their carkeifes fhall be meat for the foules of the heauen, and for the beaftes of the earth.

5 For thus faith the Lord, b Entre not into the houfe of mourning, nether go to lamet, nor be moued for them: for I haue taken my peace fro this people, faith the Lord, euen mercie and compafion.

6 Bothe y great, & the female fhall dye in this land: thei fhall not be buried, nether fhall men lamet for them: nor cut them felues, not make them felues bald for them.

7 Thei fhall not fretche out the hands for them in the mourning to cofort them for the dead, nether fhall thei giue them the cup of confolation to drinke for their father or for their mother.

8 Thou fhalt not also go into the houfe of feafting to fit with the to eat & to drinke.

9 For thus faith the Lord of hoftes, the God of Ifrael, Beholde, I wil caufe to ceafe out of this place in your eyes, euen in your daies the voice of mirth, & the voice of gladnes, the voice of the bride grome and the voice of the bride.

10 And when thou fhalt fhewe this people all thefe wordes, & thei fhall fate vnto thee, Wherefore hath the Lord pronounced

all this great plague against vsor what is our iniquitief and what is our finne that we haue, omitted against y Lord our God?

11 Then fhalt thou fate vnto them, Becaufe your fathers haue forfaken me, faith the Lord, and haue walked after other gods, and haue ferued them, & worfhiped the, & haue forfake me, & haue not kept my Law.

12 ("And ye haue done worfe then your fa- thers: for beholde, you walke euerie one af- ter the flubbenes of his wicked heart, and wil not heare me)

13 Therefore wil I driue you out of this land into a land that ye knowe not, nether you, nor your fathers, and there fhall ye ferue other gods daie and night: for I wil fhewe you no grace.

14 "Beholde, therefore, faith the Lord, the dates come that it fhall no more be faid, The Lord lueth, which broght vp y children of Ifrael out of the land of Egypt,

15 But the Lord lueth, that broght vp the children of Ifrael from the land of the North, and from all the lands where he had fcattered them, and I wil bring them againe into their land that I gaue vnto them fathers.

16 Beholde, faith the Lord, I wil fend out many s fifhers, and thei fhall fifth them, and after, wil I fend out many hunters, & thei fhall hunt them from euerie mountaine and from euerie hill, and out of the caues of the lockes.

17 For mine eyes are vpon all their waies: thei are not hid from my face, nether is their iniquitie hid from mine eyes.

18 And fi ft I wil recompence their iniqui- tie and their finne double, becaufe they Hhh. in.

b Signifying that y afflictio shulde be fo great y one shulde not ha- ue leafate to comfort and ther.

c That is, fhal de not runs their clothes in figue of mourning.

d For in thefe great cartem- cies all coun- lation & com- fort fhalbe m vance

Chap 5,19

e Becaufe the wicked are al- waies rebel- ance and dif- fermble their wane finnes, & murmur agaist Gods mige- nees as theyh he had no infi caufe to pumith the, he thew, eth him what to answer. Chap. 7,25

Chap. 23,7

f Signifying y b. white of their deliveran ce out or Ba- bylon fhal- de be fo great, that it fholde abolish the re- membrance of their deliveran ce (to kg) pe but he fache here chiefly refped to the fremind deli- urance vnde Christ

g By y fifhers and murns a- re mece y Ba- bylon, and C. de la, who fholde ce- frye them in foe's fore that if they afe- ped the

oot, y other fholde take them.

Shal man make gods.

Jeremiah. The teacher of hearts.

b That is, their bones & daughters, & they offred to Molech. He wondereth at great mercy of God in this deliverance, & shal not only extend to the Jews, but also the Gentiles. Our fathers were most virile idolaters: therefore it cometh only of Gods merces, that he performeth his promise, & hashe not merely red out of the Lord, & therein there was no profite.

have defiled my land, and have filled mine inheritance with their filthie carios and their abominations.

19 O Lord, thou art my force, & my strength & my refuge in the day of affliction: the Gentiles shal come vnto thee fro the ends of the worlde, and shal say, Surely our fathers have inherited lies, & vanitie, wherein there was no profite.

20 Shal a man make gods vnto him self, & they are no gods?

21 Beholde, therefore I wil this once reache the: I wil shew the mine hid & my power, & thei shal know y my Name is the Lord,

power, & hashe not merely red out of. 1 They shal once a power, & merces for their deliverance, that thei may leave to

worship me.

CHAP. XVII.

1 The freewardness of the Jews. 2 Cursed be those that put their confidence in man. 3 Man's heart is wicked. 10 God is the searcher of the heart. 13 The living waters are forsaken. 11 The right keeping of the Sabbath commanded.

a The remedy of their curse of God can not pass, albeit for a time he defers the punishment for it shall he manifest to me & Angels. b In head of y^e Law of God, this have written idolatry & all abominations in their heart.

c Your times appear in all the altars that you have erected to idoles. d Some read, so that their children remember their altars that is follow their fathers wickedness. e Zion y^e was my mountaine, shall now be left as a waste field.

f Becomes thou wilt not give in l^led rest at such times, days, & years as I appointed, thou shalt here after be cast away, & it shall be for lack of laborers. g The Jews were given to workable policies, & thought to make themselves strong by the friendship of the Egyptians, His, the and strangers, & to the means season did not depend

on God, & therefore he denounceth Gods plagues against them, shewing that they preserve corruptible man to God,

which is immortal, Ha 2,15. chap. 4,6. b Read Psal. 1,5. 1
Beasteth the wicked have not some excuse to defend their
doings, he sheweth, that their own law & imaginations deceive
them, & bring the to these modern times, that God will
examine their dedes by the malice of their hearts, 1 Sam. 16, 7,
2. chro. 23, 9. psal. 7, 10. chap. 11, 20, & 20, 22. psal. 2, 25.

The sinne of Iudáh is a writen with a penne of yron, & with the
point of a diamóde, & graue vpó the table of their heart, &
vpon the hornes of your altars.

2 They remeber their altars as their children, with their groues
by the grene trees vpon the hie hilles.

3 O my mountaine in the field, I wil giue thy substance, & all
thy treasures to be spoiled, for the sinne of thy high places
through out all thy borders.

4 And thou shalt rest, and in thee shalbe arest fro thine heritage
that I gaue thee, & I wil cause thee to ferue thine enemies in
the lled, which thou knowest not: for ye have kindeled a fyre
in mine angre, which shal burne for euer.

5 Thus saith the Lord, 6 Cursed be the ma that trusteth in ma,
& maketh flesh his arme, & with draweth his heart fro y Lord.

6 For he shalbe like the heath in the wilderness, and shal not se
when ame good cometh, but shal inhabit the parched places in
the wilderness, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 For he shalbe as a tre that is planted by the water, which spreadeth out her rootes by the ruer, and shal not fele when the heat cometh, but her lea shalbe grene, and shal not care for the yere of drought, nether shal cease from yelding frute.

9 The heart is deceitful and wicked above all things, who can know it?

10 I the Lord searche the heart, & trye the reines, cuen to giue euerie man according to his wayes, and according to the frute of his workes.

11 & the partyche gathereth the yang, which she hathe not broght for the: so he that getteth riches, and not by right, shal leave them in the muldes of his dayes, and at his end shalbe a foole.

12 As a glorious throne exalted from the beginning, so the place of our Sádharie.

13 O Lord, the hope of Israel, all that forsake thee, shalbe confounded: thei that departe from thee, shalbe written in the earth, because they have forsake the Lord, the fountaine of living waters.

14 Heale me, o Lord, and I shalbe whole: a saue me, and I shal be saued: for thou art my praise.

15 Beholde, o they say vnto me, Where is the worde of the Lord: let it come now.

16 But y I haue not thrust in my self for a pastor after thee, nether haue I desired the daye of misfere, thou knowest: that which came out of my lippes, was right before thee.

17 Be not a terrible vnto me: thou art mine hope in the day of aduersite.

18 Let them be confounded, thasperfecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersite, & destroy them with double destruction.

19 Thus hathe the Lord said vnto me, Go and stand in the gate of the children of the people, whereby y Kings of Iudáh come in, and by the which they go out, and in all the gates of Ierusalém,

20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudáh, and all Iudáh, and all the inhabitants of Ierusalém, that entre in by these gates.

21 Thus saith the Lord, Take hede to your foules, and beare no burden in the Sabbath day, nor bring it in by the gates of

Ierusalém.

22 Nether carye for the burdés out of your houses in the Sabbath day: nether do ye ame worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, nether inclined their cares, but made their neckes stiffe & wolle not heare, nor receive correction.

24 Neuertheles if ye wil heare me, saith the Lord, & beare no burden through the gates of the citte in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the Kings and the princes entre in at the gates of this citte, and shal sit v vpon the throne of Daud, and shal ride vpon charets, and vpon horses, both thei and their princes, the men of Iudáh,

k As the partache by calling gathereth others, which forsake her, when they so that she is not their dam, so the concerns man is forsaken of his riches, because he cometh by them falsely. I shewing that y godlie right to glorie in nothing, but in God: who doeth exalt her, and hashe left a signe of his favour in his Temple.

m Their names shal not be registered in the boke of life. n He desheth God to prefer us: him that he fall not into imitation confidering the great cistempt of Gods worde, & she moustache that fall from God.

o The wicked say y my proprecise shal not come to pass:
because thou defereeth the time of thy reference. p I am
assured of my excelsity, and therefore knowe that y thing
which thou speaketh by me, shal come to pass, & that I
speakne not of any workdelinaffection.

q How favour y wicked desire rigorously with me, yee her me
finde chfore in thee. r Read Chap. 11,20.

r Where as thy doctrine may be, best endeared both of his &
lowe. t By naming the Sabbath day, he apprehendeth the thing,
that is thereby signified for if they transgressed in the core
monie, they must nides be culpable of y rest, read Exon. 8, and
by y breaking of this one commandment, he maketh them
transgressors of the whole Lawe, for as misfit as she fird and
second table are contained herein.

Chap. 22, 6.

and

The potters pot.

Ieremiah. Euil for good.

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and the inhabitants of Ierufalém: and this citie shal remaine for
euer.

26 And the shal come from the cities of Iudah, and from about Ierufalem, and from the land of Beniamin, and from the plaine, and from the mountains, and from South, which shal bring burnt offings, & sacrifices, and meat offings, and incense, & shal bring sacrifice of praise into the House of the Lord. 27 But if ye will not heare me to sanctifie y Sabbath date, and not to heare a burden nor to go through the gates of Ierufalem in y Sabbath date, then will I kindle a lyre in the gates thereof, and it shal de uoure the palaces of Ierufalem, and it shal not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the dipocers of his words. 12 The on Syrace of the Lewes against Ieremiah. 13 His prauer against his aduersaries. 1 The w. rde which came to Ieremiah from the Lord, saying, 2 Anfe, & go downe into the potters houfe, and th. ie shal I shwe thee my wordes. 3 Then I went downe to the potters houfe, and beholde, he wrought a worke on the wheles.

4 And the vessel that he made of a claie, was broken in the hand of the potter, so he returned, & made it another vessel, as se- nied good to the potter to make it.

5 Then the worde of the Lord came vnto me, saying,

6 O houfe of Israel, can not I do with you as this potter, saith the Lordsh. holde, as y claie is in the potters hand, so are you in mine hand, o houfe of Israel.

7 I wil speake sudedly against a nation or a against a kingdome to plucke it vp, & to roote it out and to de strote it.

8 But if this nation, against whom I haue pronounced, tuine fro their wickednes, I wil a repent of y plague that I thought to bring vpon them.

9 And I wil speake suddenly concerning a nacion, and concerning a kingdome to buylde it and to plant it.

10 But if it do euil in my sight and heare not my voice, I wil repet of the good that I thought to do for them.

11 Speake y now therefore vnto the men of Iudah, and to the inhabitats of Ierufalem, saying, Thus faith y Lord, Beholde, Epre-pare a plague for you, and purpof a thing against you: returne you therefore euerie one from his euil ware, and make your wales and your workes good.

12 But the said c. d. speratly, Surely we wil walke after our owne imaginacions & do euerie man asier the stubbernes of his wic-ked heart.

13 Therefore thus faith the Lord, Aske now among the heathen, who hath heard fuche things the virgine of Israel

hathe done ve rne filthily. 14 Wil a man forsake the fnowe of Liba-non, which cometh from y rocke of the field or shal the colde flowing waters, that come from another place, be forfaken? 15 Because my prople hathe forgottin me, a haue burnt incenf to vanitie, and their Prophetes haue caufed them to stumble in their wales from the ancient wales to walke in the paths and wale that is not tro-den, To make their land defolate a perpetual derifion, so that euerie one that pafeth thereby, shalbe aftonfhed and wagge his head, 17 I wil featre them with an Eaft winde before the cnemie: I wil shewe them the backe, and not the face in the day of their defluction. 18 Then faid they, Come, and let vs imagine fome deuife against Jeremiah: for th. Laws shal not perifh from the Priest, not counfelf from the wife, nor the worde from the Prophet: come, and let vs fmiue him with the tongue, and let vs not gue hede to any of his wordes. 19 Harken vnto me, o Lord, and heare the voye of them that contend with me. 20 Shal euil be recompenced for good; for they haue digged a pit for my foule: re-membre that I fto de before thee, to speake good for them, and to turne away thy wrath from them. 21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the fwoode, and let their wi-ues be robbed of their children, and be wid dowes: and let their houf bands be put to death, and let their yong men be flay-ne by the fwoode in the battel. 22 Let the crye be heard from their hou-fes, when thou shalt bring an hofte sud-denly vpon them: for they haue digged

a pit to take me, and hid snares for my fete. 23 Yet Lord thou knowest all their counself against me tendeth to death: forgue not their iniquitie, nether put out their finne from thy figh, but let them be ouerthro-wen before thee: deale thun with them in the time of thine angre.

CHAP. XIX.

He prophesieth the defruction of Ierufalem for the em-tempt and delijng of the worde of God.

1 Thus faid the Lord. Go, and bye an earthen bottel of a potter, and tofe of the ancients of the people, and of the ancients of the Priests, 2 And go for the vnto y vallei of Ben-him-Hhh. iii.

3 At no man y hatheth that, refuieth faith eid-nut waters which he be-the at home, to go and feke waters abroad to quench his thrift: so they oght not to fe-le for helps & fuctour at frd gers and leane God, which was prefent with them. 4 That is, the way of trunth, which God had taught by his Law, read chap 6,10. 5 I wil shewe mine angre & not my favour toward them.

6 This argu-ment y wicked haue euer vled against the feewners of God, the Church can not erret we are the Church, and therefore who feener spea-heth agnft vs, they oght to dye, king 21a 24, cha 7,4 & 20,5 mils 1,4 and thus the falie Church pr-frecueth y true Church, which fiddeth not moneward punpe, and in multirade, but is knowen by the greces of the holte

God-h Let vs felan-der how, and as eue him: for we shalte be-
loud

7 Seing the ob-finate malice of the aduer faries, which grewe
daely more & more, the Prophet being moued with Gods Spi-
ris, without any casual affa-ction prsueth for their de-fruition
be-cunfe he knew that it fholde tend to Gods glorie, & pro-ner
of his Church.

The blood of innocents.

Ieremiáh. A burning fyre.

For, gave of the foam.

a By Kings he- re and in other places are most counse- laurs &
gomer- rours of y pro- ple; which he called the An- canus, ver.
b Read of this phrasis, L. Sam. Eds.

a Whereby is declared that what so once is not coman- ded by
Gods word touching his fœnce, as against his words de Read
Chap 7, 11 & 2 king. 2, 10 sfa 10, 11.

Chap 12, 16. ♂ 45, 50. ♂ 50, 13.

Deut. 28, 53 Lipond. 4, 10

a This visible sign was an confirms them touching y af- fistic
of this plague, which y Lord there- ceived by his Prophet. f He

noteth the great rage of the idole- ters, which left no place for
fro their abo- monitions, in- formable as they polluted their
own houses there- with, as we re- get among the populæ de
Read Deut. 21, 2.

nóm, which is by the entrie of the 'Baft ga- te: & thou fhalt
preache there the wordes, that I fhall tel thee,

And fhalt fay, Heare ye the worde of the Lord, & Kings of
Iudáh, and inhabitáts of Ierufalém, Thus faith the Lord of ho-
ftes, y God of Ifraél, Beholde, I wil bring a plague vpon this
place, the which who- foeuer heareth, his eares fhall e tingle.

Because they haue for faken me, and pro- phaned this place,
and haue burnt incen- fe in it vnto other gods, whome nether
they, nor their fathers haue known, nor the Kings of Iudáh
(they haue filled this place alfo with the blood of innocents,

And they haue buyit the hie places of Báal, to burnt their
fonnes with fyre for burnt offrings vnto Báal, which I e com-
mâded not, nor fpake it, nether came it in- to my minde)

Therefore beholde, the dayes come, faith the Lord, that this
place fhall nomore be called d Tópheth, nor the vallei of Ben-
hinnóm, but the vallei of flaughter.

And I wil bring the counfel of Iudáh & Ierufalém to noght in
this place, and I wil caufe the to fall by the fworde before their
enemies, & by the hand of them that feke their liues: & their

carkeifes wil I gi- ue to be mear for the foules of y heauen, and to the beaftes of the field.

And I wil make this citie defolate & an hífsing, fo that euerie one y paffech there- by, fhall be aftonifhed & híffe becaufe of all the plagues thereof.

And I wil frde the with y fiefh of their fonnes and with the fiefh of their daugh- ters, and euerie one fhall eat the fiefh of his friend in the ficke and ftretimes, where- with their enemies that feke their liues, fhall holde them ftreir.

Then fhalt thou breake the bottle in the fight of the men that go with thee,

And fhalt faie vnto them, Thus faith the Lord of hoftes, Euen fo wil I breake this people & this citie, as one breaketh a e pot- ters veffel, that can not be made whole a- gaine, & thei fhall buryethem in Tópheth til there be no place to burye.

Thus wil I do vnto this place, faith the Lord, and to the inhabitants thereof, and I wil make this citie like Tópheth.

For the houfes of Ierufalém, and the houfes of the Kings of Iudáh fhall be defi- led as the place of Tópheth, becaufe of all the e houfes vpon whole s rofes then haue burnt incenfe vnto all the hoſte of hea- uen, and haue powred out drinke offrings vnto other gods.

Then came Ieremiáh from Tópheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues y I haue pronounced against it, because they haue hardened their neckes, and wolde not heare my wordes.

CHAP. XX.

a Ieremiáh is smitten and cast into prison for preaching of the worde of God. 3 He prophesieth the captiuitie of 'Babylon. 7. He complained that he is a making stake for the worde of God. 9 He is compelled by the spirit to preache the worde.

When Pashúr, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiáh prophesied these things,

Then Pashúr smote Ieremiáh the Prophet, and put him in the stocks that were in the high gate of Beniamín which was by the house of the Lord.

And on the morning, Pashúr brought Ieremiáh out of the stocks. Then said Ieremiáh vnto him, The Lord hath not called thy name Pashúr, but Magór-mischaib.

For thus faith the Lord, Beholde, I wil make thee to be a terrour to thy lift, & to all thy friends, and thei shal fall by the fworde of their enemies, & thine eyes shal beholde it, and I wil giue all Iudáh into the hand of the King of Babél, and he shal carie them captue into Babél, and shal flate them with the fworde.

Moreover I wil deliuer all the substance of this citie, and all the labours thereof & all the precious things thereof, and all y treafures of the Kings of Iudáh wil I giue into the hand of their enemies, which shal spoyle them, and take them aware and carie them to Babél.

And thou Pafhúr, & all that dwell in thi- ne houle, shal go into captuutte, and thou shalt come to Babél, and there thou shalt dye, and shalt be buryed there, thou & all thy e friends, to whome thou haft prophe- cied lies.

O Lord, thou haft deceiued me, and I am e deceiued: thou art stronger then I, and haft d preuailed: I am in derfion daiely: euerie one mocketh me.

For since I spake, I eryed out of wrong, and proclaimed e defolation: therefore the worde of the Lord was made a reproche vnto me, and in derfion daiely.

Then I faid, I wil not make mencion of him, nor speake any more in his Name. But his worde was in mine heart as a bur-

ning fyre fhut vp in my bones, and I was wearic with
forbearing, & I colde not flay.

For I had heard the railing of many, e feare on euerie fide.
Declare, laid thei, & we wil declare it: all my familiars
watched for

a Thus we fi that the thing which nether the King, nor the
princes nor the people duft entrapip- fe again y Pro- phet of
God, this prift as a churchment of Satan firft atfpited, read
Chap 31, 13 "Or, feare read alone.

b Which he- ne fuffred the felves to be a- buied by thy falfe
prophe- cie.

c Herein ap- peareth y in- pactencie, & oftencures o-
mercometh the ferments of God, whi thei fe not their la- bours
to pro- fite, and alfo fide their ow- ne weakner, read cha 15, 18.

d Thou difeft thruft me fuch to this worke again my wil a the
fhewath that he did his office in that he reproued y people of
their vices & threa- tened them & Gods inde- ments: but be-
cause he was decided and perfecured for this, he was
dificouraged & choght to haue cealed to pren che, fane that
God's Spirit did force him theatres: e Thus the e- nemics
confer- red together to know what they haft heard him fay y
they might accuse him thereof, read Ile. 20, 21.

mine

His impacience.

Ieremiáh. Life and death.

g Here he thought how his faith did firme against reuniton and fight to the Lord for strength.

Sam 16,9. 1 thro 25,9. psal 7,10. chap 11,20. & 17,10.

h How the children of God are more- come in this barrel of the flesh and the Spirit, and in- to what such meniences they fall till God raise them up agree, read Job 3,1, and chap 15,10. 1 Alluding to the deftrosith of Sodom and Gomorah, Ga. 19,25

k Messif, that the frute the- roof might ne- mer come to prufte.

a Not that the King was reu- ched with re- pendice of his Rimes and fo foght to God, in did Here- kiáh when he fene to Iñiáh, 2 King 19,1 iñ 17,2, but because the Prophet might pray vato God to take this prefene plague away, as Pha- rabb foght ew to Mofte, Ra- ed 9,28 b To wit, from your enemies to deftrove your fclere.

mine halting, feying, It may be that he is deceased: fo we fhal preuaile againft him, and we fhal execute our vengeance vpon him.

11 8 But the Lord is with me like a mightie gyant: therefore my perfecuters fha beo- uertthrown, and fhal not preuaile, &

fhal be greatly confoided: for they haue done vnwifely, and
their euerlafting fname fhal neuer be forgotten.

12 * Buc, ô Lord of hoftes, that tryeft the tighteous, & fceft the
reines & the heait, let me fe thy vengeance on them: for vnto
thee haue I opened my caufe.

13 Sing vnto the Lord, praife ye the Lord: for he hathe
deliuered the foule of the poore from the hand of the wicked.

14 9h Curfed be the day wherein I was bor- ne: & let not the
day wherein my mother bare me, be bleffed.

15 Cuised be the man, that fhrwed my fa- ther, faying, A man
childe is borne vnto thee, and comforted him.

16 And let that man be as the: cities, which the Lord hathe
ouer tuined and rip nted not: & let him heare the crye in the
mor- ning, and the fhowting at noone tide,

17 Because he hathe not flayne me, euen frô the wombe, or
that my mother might ha- ue bene my graue, or her wombe a
perpe- tual h conception.

18 How is it, that I came for the of the wom- be, to fe labour
and fotowe, that my daies fshulde be confumed with fname?

CHAP. XXI.

He prophucieth that Zedekiáh fhalbe taken, and the citie burned.

1 The worde which came vnto Ieremi- áh from the Lord, when King Zede- kiáh fene vnto him Paftúr, the fonne of Malchiáh, & Zephaniáh, the fonne of Ma- afe áh the Pracht, faying,

2 * Inquire, I pray thee of the Lord for vs (for Nebuchadnezzár King of Babél maketh warre againft vs) if fo be that the Lord wil deale with vs according to all his wonderous workes, that he may retur- ne vp from vs.

3 Then faid Ieremiáh, Thus fhall you fay to Zedekiáh,

4 Thus faith the Lord God of Ifraél, Be- holde, I wil h turne backe the weapons of warre that are in your hands, wherewith ye fight againft the King of Babél, and a- gainft the Caldeans, which befiege you without the walles, & I wil assemble them into the middles of this citie.

5 And I my felf wil fight againft you with an outfretched hand, and with a mightie arme, euen in angre and in wrath, and in great indignacion.

6 And I wil fmite the inhabitants of this citie, bothe man, and beaft: thei fhall dye of

a great peftilence.

7 And after this, faith the Lord, I wil deli- uer Zedekiáh the King of Iudáh, and his feruants, and the people, and fuche as are left in this citie, from the peftilence, from the fworde and from the famine into the hád of Nebuchad-nezzár King of Babél, and into the hand of their enemies, and into the hand of thofe that feke their li- ues, and he fhall fmite them with the edge of the fworde: he fhall nor fpare them, no- ther haue pitie nor compaftion.

8 ¶ And vnto this people thou fhalt fay, Thus faith the Lord, Beholde, I fet before you the: way of life, & the way of death. 9 *He that abideth in this citie, fhall dye by the fworde and by the famine, and by the peftilence: but he that goeth out, and fall- leth to the Caldeans, that befiege you, he fhall liue, and his life fhall be vnto him for a pray.

10 For I haue fet my face againft this citie, for euil and not for good, faith the Lord: it fhall be giuen into the hand of the King of Babél, and he fhall burne it with fyre.

11 ¶ And fay vnto the houfe of the King of Iudáh, Heare ye the worde of ¶ Lord. 12 O houfe of Dauid, thus faith the Lord, *Execute iudgement in the morning, and deliuer the opprffed out of the hand of the opprffor, left my wrath go out like fyre and burne, that none can quenche it, because of the wickednes of your workes.

13 Beholde, I come againft thee, & ô inhabi- tant of the valley,
& rocke of the plaine, faith the Lord, which fay, Who fhall
come downe againft vs? or who fhall enter into our
habitations?

14 But I wil vifite you according to ¶ frute of your workes,
faith the Lord, and I wil kindle a fyre h in the foreft thereof,
and it fhall deuoure rounde about it.

CHAP. XXII.

2 He exhorteth the King to iudgement and righteousness. 3 &
by Ierufalém is bright into captuette as I he death of Shallam
the fonne of Iofáh is prophesied.

1 Thus faid the Lord, Go downe to the houfe of the King of
Iudáh, and spea- ke there this thing,

2 And fay. Heare the worde of the Lord, ô King of Iudáh, that
fiteft vpon the thro- ne of Daudid, thou and thy feruants, and
thy people that enter in by thefe gates.

3 Thus faith the Lord, *Execute ye iudge- ment and a
righteousness, and deliuer the opprffed from the hand of the
opprffor, and weze not the ftranger, the fatherles, nor the
widdowe: do no violence, nor fhe- de innocent blood in this
place.

4 For if ye do this thing, then fhall the Kings fring vpon the throne of Daud enter in by the gates of this houfe, * and ride vpon charets, and vpon horfes, bothe he

c By yeldin g yone felues to Nebuchanecz xár d By refitting nim Chap 18,2.

e As a thing recovered fto extreme con- ger, Chap 12,2 & 19,18,& 46, 5

Chap 23,3. f Be difugen to do imitate.

g Meaning, Re- miálem, which was buylied parte on the hill and parte in ¶ valley, & was chpasfea about with mountaines.

h That is, in ¶ houfes therf, which fode as theshe as- trees in the forest.

Chap. 21,12. a This was his ordinaria me- ner of prea- ching before ¶ King, from Ió fiáh vnto Ze- dekiáh, which was about fourth y. res.

Chap 17, 25.

Ill.

A Kings prosperitie.

Ieremiah. Falte pastors.

b Shewing y there his none garater than he is, Ebr 6, 11, and
 that he will more cer- tently perfor- me his oche c He comor-
 rath Ierufalem to Gilead, & was beyond Iordah, and y beentue
 of In- dah to Leba- non. d The Bhrewe words figu- facts to
 Ianc- tle, beaith y Lord doeth dedicate to but viz & pur- pose
 fuch as he prepareth to ekeene his morke, Iio-1st chap 6,4. and
 th1. e Thy bayl- dings made of cedre trees. f As they that
 wonder as a thing which they chughe wode omer lume stone
 fo to paffe, Dem. 20,4. a long p,8. g Signifyng y they fhalde
 lofe their Kig for, Iehouachi wone forth to mere of che- chaed
 nezzz & yeded hi feif and was cary- nd mee Baby- lon,2 King
 14 to b Whome fo- me thunbe to he Iehouachi & y Iofah was
 his grand fa- berrhat as fe- ment, this was Ichoiakim, as verf
 18 l By b-fhes & correffion k Meaning, Io- dah, who was not
 given to ambation and superfiance, him was cheent unite
 medi- criffe and did quify delite in ferring forthe Gods glorie
 & to do tuffice to all l For eury one fhal him young to la ment
 for him self m Not hooo- rably among his fathers, but in care-
 one are call to a hole becan- fa their fainke fhalde not in- feft,
 read 2. King 24,9 to- fapher Aung 20,8 wrench that the one-
 me fawne him in the cure & commended him to be call before
 the wall

and his feruants and his people.

But if ye wil not heare these wordes, I b swear by my self,
 faith y Lord, that this House fhalbe waite.

For thus hathe the Lord spoken vpon the Kings house of Iudah, Thou are c Gilead vnto me, and the head of Lebanon yet fu- rely I wil make thee a wilderness or as ci- ties not inhabited,

And I wil d prepare destroyers against thee, eury one with his weapons, and then fhall cut downe thy chief e cedre trees, and caft them in the fyre.

f And many nations fhall paffe by this ci- tie, & the fhall fay eury man to his neigh- bour, Wherefore hathe y Lord done thus vnto this great citie?

Then fhall they answer, Because they ha- ue forfaken the covenant of y Lord their God, and worshiped other gods & fetued them.

10 ¶ Wepe not for the dead, & be not mo- ued for them, but wepe for him s that go- eth out: for he fhall returne no more, nor fe his native country.

11 For thus faith the Lord, As touching h Shallom the fonne of Iofiah King of Iu- dah, which reigned for Iofiah his father, which wft out of this place, he fhall not re- turne thether,

But he fhall dye in y place, whether they haue led him captiue, and fhall fe this land no more.

13 ¶ Wo vnto him y buyldeh his house by v nrighteoufnes, & his chambers without equitie: he vfeh his neighbour without wages and guech him not for his worke.

14 He faith, I wil buylde me a wide house and large chambers: fo he wil make him self large windowes, and filing with ceire and painte them with vermelon.

15 Shalt thou reigne, because thou clofeft thy self in cedre 2 did not thy b father eat and drinke and proffer, when he executed judgement and tuffice?

16 When he iudged the cause of y afflicted & the poore, he prospered: was not this be- cause he knewe me, faith the Lord?

17 But thine eies and thine heart are but o- nely for thy coueroufies, and for to fhed innocent blood, & for oppression, and for deftuction, even to do this.

18 Therefore thus faith the Lord against Iehouakim, the fonne of Iofiah Kig of Iu- dah, Thei fhal not lamet him, faying, Ah, my brother, or ah, fitter: nether fhal they mourne for him, faying, Ah, lord, or ah, his glorie.

19 He fhalbe buried as an affe = is buried, euf drawn and caft for the without the ga- tes of Ierufalem.

20 ¶ Go vp to a Lebanon, & crye: fhowte in before the walles roburyd. a To call to the Affyrians for halpe.

a Baftan & crye by the paffages: for all thy louers are destroyed.

21 I fpake vnto thee whe thou waft in prof- peritie: but thou faidft, I wil not heare: this hathe bene thy maner from thy youth that thou woldeft not obey my voyce.

22 The winde fhall fede all thy pastors, p & thy louers fhall go into captiuitie: and then fhalt thou be afhamed and confounded of all thy wickednes.

23 Thou thardwelleft in Lebanon, and ma- kept thy neft in the cedres, how beautiful fhalt thou be when forowes come vpon thee, as the fouow of a woman in trauati

24 As I liue, faith the Lord, thogh r Co- niah the fonne of Iehouakim King of Iu- dah, were the fignet of my right hand, ye: wolde I plucke thee thence.

25 And I wil giue thee into the hand of the that fike thy life, and into the hand of them, whose face thou feaefte, eue into the hand of Nebuchad nezzz King of Ba- bel, and into the hand of the Caldeans.

26 And I wil cause them to cary thee away, and thy mother that bare thee, into ano- ther country, where ye were not boune, & there fhall ye dye.

27 But to the land, whereunto they deftre to returne, they fhal not returne thether.

28 Is not this man Coniah as a defpifed and broken idole? or as a veffel, wherein is no pleafure? Wherefore are they caryed away, he and his fede, & caft out into a land that they knowe not?

29 O ceareth, earth, earth, heare the worde of the Lord.

30 Thus faith the Lord, Write this man deltirute of children, a man that fhal not proffer in his dayes: for there fhalbe no man of his fede that fhal proffer and fit vp0 the thione of Daud, or beare rule any more in Iudah.

CHAP. XXIII.

Against false Pastors. 1 A prophece of the great Pa- fore Iofah: broft.

2 W O or vnto the Pastors that de- fition and feater b the fhepe of my pastors, faith the Lord.

3 Therefore thus faith the Lord God of Iis ael vnto the Pastors that ffee my peo- ple, Ye haue featred my flocke and thruft them out, & haue not vifited the: beholde, I wil vifite you for the wickednes of your worke, faith the Lord.

3 And I wil gather the d renant of my fhe- pe out of all count:
yes, whether I had dri- uen them, and wil bring them againe to
their foldes, and they fhal growe and en- creafe.

4 And I wil fet vp fhepherdes ouer them, which fhal fede them:
and they fhal dread no more nor be aftaid, nether fhal any of
them be lacking, faith the Lord.

he fhauech how God wil gather his Church after this difperiuē.

a For this was the way out of Iudeh to Af- forta where- by is
mfe that all helpers fhalde faller for the Cal- deans hum
fubdurd ho- the them and the Egyptians. p Bothe thy
gouerounx & they y fhalde helpe thee, fhal venith a- wer as
wond q Thou that as bayle of y faure cedre trees of Leba- non.

r Who was called Iehou- chlin or Icen- niah, whome he callish
here Coniah in ef- trnge, who thoghe his kingdoms col de
nouer de- pare fch him, became he co- ne of y doe- be of
Daud, and therefore for y premer fike colde not be taken from
his house but he afnded fhalb premen, and therefore was infly
de prmed of the kingdoms f hi: fhauech that all poffe- rtive
fhalbe wroffice of that luffe pla- gne as thogh at were regs-
fired for per- petual mion- ce

t Not that he had no chil- drenfor after he began: fala chief in
the oppresses, Ma- 1,13) but that none fhalde reigne after him
as King.

Chap XXIII a Meaning, the premire, goater nours & false propheces, as Kae 14:1 b For the which I haue efpecial care and haue pre- pared good pastures for them c Whofe char ge is to fede the fhalde, but they eat the fruie thereof, Kae 14:1 d Thus the Prophees one vfe to muir the promiles with y chreat nays, Ioh the godic fhalde be to moche beaten downe, and therefore

Of othes.

Jeremiah. Chaffe & wheat. 316

e This prophe- ter is of the substitution of the Church in the time of 1e fortChrith, who is $\frac{1}{2}$ true bran- che, read 1fa. 21, 1 & 41, 8. chap 11, 15 du- ni 9, 24. *Deus 23, 28. chap. 33, 16.

f Read: Chap. 16, 11.

g Meaning, the false prophets which deceive people: whe- ren appeareth his great love toward his na- ch, read Chap 14, 15 "the paff'd over w imi'd. h They move head long to workroom, and like vane bal- pe "in my hypo- ents" i My Temple is full of their acolater and superstitions.

h They which shulde have prothed by my roddes against Samarra, are become worfe then they I Thigh to $\frac{1}{2}$ worlde they feme holy fe- thers, yet I de- toft them as I did thefe abu- manable cuser. m Read Chap. 8, 14 "the hypocrifie."

n Which that have invented of their ow- ne braine e Read Chap
6, 14, & 8, 11 p Thus that did derde Iere- mith eachugh the
worde of God were not reutilled vneo him, fo alio spake Zede-
hish to Mi- chah, i. King. 21, 14.

5 Beholde, The daies come, faith the Lord, that I wil raise vnto
David a right- teous 6 branche, & a King shal reigne, and
prosper, and shal execute iudgement, and iustice in the earth.

6 In his daies 7 Iudáh fhalbe faued, and If- raél fhal dwell
safely, and this is the name whereby thei fhal call him, 8 The
Lord our righteousnes.

7 Therefore beholde, the daies come, faith the Lord, that thei
fhal no more say, The 1 Lord liuech, which broght vp the
children of Ifi ad out of ½ land of Egypt,

8 But the Lord liuech, which broght vp and led the fede of the
houfe of Ifraél out of the North countrey & from all contreys
where I had scattered them, and thei fhal dwell in their owne
land.

9 Mine heart breaketh within me, becaufe of the 1 Prophetes,
all my bones shake: I am like a drunken man (& like a man
whome wine hathe "ouercome) for the prefence of the Lord
and for his holie wordes.

10 For the land is ful of adulterers, and be- caufe of othes ½
land mourmeth, the plea- fant places of the wildeines are dried

vp, and thein 6 courfe is euil, and their force is not right.

11 For borbe the Prophet and the Prifet 9 do wickedly: and their wickednes haue I founde in mine 1 Houfe, faith the Lord.

12 Wherefore their ware fhall be vnto them as flipperie waies in the darkenes: thei fhall be druuen forthe and fall therein: for I wil bring a plague vponthem, men the yere of their viftracion, faith the Lord.

13 And I haue fene foolishnes in the Prophetes of Samaria, $\frac{1}{2}$ prophecied in Baál and caufed my people Ifraél to erre.

14 I haue fene alfo in the Prophetes of Ieru falém 1 filthines: thei commit adulterie & walke in lies: thei ftrengthen alfo the háds of the wicked that none can i ecurne from his wickednes: thei are all vnto 1 me as So- dóm, and the inhabitants thereof as Go- moráh.

15 Therefore thus faith the Lord of hoftes concerning the Prophetes, Beholde, I wil fede them with m wormewood, and make them drinke the wates of gall: for from $\frac{1}{2}$ Prophetes of Ierufalém is wickednes gone forthe into all the land.

16 Thus faith the Lord of hoftes, Heare not the wordes of the Prophetes that pro- phecie vnto you, and reache you vanitie: thei fpeake the viffo of their owne a heart & not out of the mouth of the Lord.

17 Thei fane ftill vnto them that despise me, The Lord hath said,
Ye 2 shall haue peace: & thei fane vnto euerie one that walketh
after the stubbnes of his owne heart, No euill shall come vpon
you.

18 For 2 who hath stand in the counsell of

the Lord that he hath perceiued & heard 9 Bothe that his
worde Who hath marked his worde 10 God hath sent and
heard it? me, and that my worde shall be true.

19 Beholde, the tempest of the Lord goeth Chap. 14, 15. for
the in his wrath, & a violent whirlwin- 6 17, 21. shall fall
downe vpon the head of the 6 17, 21. wicked. G 17, 21.

20 The anger of the Lord shall not returne 1 He stoweth vntill he
haue executed, and till he haue 2 the difference performed the
thoughts of his heart: in the 3 the stowne the latter daies ye 4
shall vnderstand it plainly- 4 the true manner- ly. f Do not 2 fe your
faithless- de, howfomer you cloke it, and wherefore- 5 our you
com- mit it?

21 6 I haue not sent these Prophetes, faith 6 I haue a pro-
phecie reutilled vnto me, as 7 Do not 2 fe the Lord, yet thei
ranne: I haue not spoké 8 you peacein reutilled to them, and yet
thei prophesied. vnto me, as 8 Mumbrell 22, 6 "the 1st 11 to the
heart of the 9 the heart of the prophetes?" [{"box_2d": [516,
287, 883, 354], "label": "text", "caption": "22 But if thei had
stand in my counsell, and 9 He stoweth\nhad declared my

wordes to my people, 10 that I shal not se him, faith the Lord?
 11 He stoweth\that I shal not se him, faith the Lord? 12 Do not
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Baskets of figs.

Jeremiáh. The Profetes diligence.

34 And the Prophet, or the Priest, or the people that shal say,
 The burden of the Lord, I wil euen visit euerie fische one, &
 his houfe. 35 Thus shal ye fay euerie one to his neighbour, and
 euerie one to his brother, What hathe the Lord answered and
 what hathe the Lord spoken 36 And (\S) burden of the Lord
 shal ye mencion no more: for euerie mans (^d) worde shal be
 his burden: for ye haue peruerted the wordes of the liuing God,
 the Lord of hoftes our God. 37 Thus shalt thou fay to (\S)

Prophet, What hathe the Lord answered thee and what hathe the Lord spoken 38 And if you say, The burden of the Lord, Then thus faith the Lord, Because ye say this worde, The burden of the Lord, and I haue fent vnto you, saying, Ye shal not say, The burden of the Lord, 39 Therefore beholde I, euen I, wil vterly 'forget you, and I wil forake you, & the ci tie that I gaue you & your fathers, and cast you out of my presence, 40 And wil bring an euerlafting reproche vpo you, & a perpetual flame which shal neuer be fogotten.

CHAP. XXIII.

The vishon of the bafkets of figges Signifieth that parte of the people should be brought against from capti- uste. 1 And that Zedekia and the rest of the pe- ple should be carried away. The Lord thewed me, & beholde, two bafkets of figges were fet before y Teple of the Lord, after that Nebuchadnezzar Kig of Babel had carried away captiue Iecomiah y fonne of Iehorakim King of Iudah, and the princes of Iudah with the workemtn, and cunning men of Iru-falem, and had broght them to Babel. One bafket had verie good figgs, euen like the figges that are firft ripe: & the other bafket had verie noghtie figges which colde not be eaten, their were fo euil. Then said the Lord vnto me, What feeft thou, Ieremiah? And I said, Figges: the good figgs verie good, & the noghtie verie noghtie, which can not be eaten, their are fo euil. 4 Again the worde of the Lord came

vnto me, saying, 5 Thus faith the Lord, the God of Ifrael, Like thefe good figges, fo wil I knowe them that are carried away captiue of Iudah to be good, whome I haue fent out of this place, into the land of the Caldeans. For I wil fet mine eyes vpon them for good, and I wil bring them again to this land, and I wil buyde them, and not defroy them, and I wil plant them, and not roote them out,

And I wil giue them an heart to knowe me, that I am the Lord, and they shalbe my people, and I wil be their God: for they shal returne vnto me with their whole heart. *And as the noghtie figges which can not be eaten, they are fo euil (sutely thus faith the Lord) fo wil I giue Zedekiah the King of Iudah, and his princes, and the reifdue of Ierufalem, that remaine in this land, & them that dwell in the land of Egypt: I wil euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a proutbe, for a commune talke, and for a curfie, in all places, where I shal cast them. And I wil fend the fwerde, the famine, and the peftilence among them, til they be confumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

He prophesieth that this shalbe in capitulite fawentie yeres, 12 And that after the fawentie yeres the Babylonians foulda be defrayed. 14 The destruction of all nations is prophesied.

The worde that came to Ieremiáh, concerning all the people of Iudáh in the fourth yere of Iehorakim the fonne of Iofáh King of Iudáh that was in the first yere of Nebuchad-nezzár King of Babel:

The which Ieremiáh the Prophet spake vnto all the people of Iudáh, & to all the inhabitants of Ierufalém, saying, From the thirtieth yere of Iofáh the fonne of Ammón King of Iudáh, euen vnto a this daye (that is the thre and twentieth yere) the worde of the Lord hathe come vnto me, & I haue spoken vnto you c 11-fing early and speaking, but ye wolde not heare.

And the Lord hathe fent vnto you all his fatuants the Prophetes, rífing early and finding them, but ye wolde not heare, nor encline your eares to obeie.

Thei d said, Turne againe now euerie one from his euil ware, and from the wickednes of your inuencions, & ye shal dwell in the land that the Lord hathe giuen vnto you, and to your fathers for euer and euer. 6 And go not after other gods to fetue the & to worship them, and prouoke me not to angre with the workes of your hands, & I wil not punish you.

7 Neuertheles ye wolde not heare me, faith the Lord, but haue prouoked me to angre with the workes of your hands to your owne hunt.

8 Therefore thus faith the Lord of hoftes, Because ye haue not heard my wordes,

9 Beholde, I wil fend and take to me all the efami-

a That is, in y third yere accomplished, & in the beginning of the fourth: for though Nebuchad-nezzár began to reign in the end of the third yere of Iehorakim the king, after that yere is not here counted, because it was almost expired, Dan 1,6 b Which was the fife yere & the ninth month of Iehorakim reign: c That is, I haue spared on diligence or labour, Chap 7a 15

d He fheweth that the Prophetes wholly with one consent did labour to pul y people from those vices, & then reigned: co wit, fro idolateres, and the vane confiden ce of men, for vnder these two all other were construed a King 17, 15 cite 18 21 & 35,36, Iohah, 1,8

Or, say, you away.

Chap. 20, 21.

a The good figgs signified the that were gone into capti- uite, and fo saued their life, as chap 21, 8 and the noghty figgs them y remai- ned, which were ye fufaleft to the fwerde, fuaute and ye filience.

b Whereby he approach the yielding of Ie- comiah, & his company, he, caufe that o- beted the Pro- phet, who ex- horted them thereunto.

The cup of wrath.

Ieremiáh. The childrens rod. 3169/29/1224

The Calde-ans, & all their power So the wic- ked and Satan
him selfe are Gods feruants, because he ma kith them to ferue
him by confrence and ru:ereth that which that do of malice, to
his honour & glottie At the Phi- llisms, Ammo- ment, Egyptiés
and others Chap 10, p. Mr. deftay h Meaning, y bread and all
things that shulde ferue vato their fea- ftes, shulde be taken
away. This recei- ction was for the confirma- tion of his
prophecie, be- cause he colde the of y time, that the shuld
entre & remis- ne to capem- ize, 1 Chro 36, 21, eera 1, 1 chap
19, 10 da- m 9, 2 For fong the indgement began at his owne
houfs, the enemies muñ andes be punifed moe grienouf- ly,
Ezek 9, 6 1 per 4, 17 1 Thie 11, of the Babylo- ni- ans, as Chap
27, 7 Signifying the extreme af- fitions that God had ap-
pointed for e- nerte one, as Pfai 75, 8 kia, 51, 17 and this cup,
which the wicked drinke is more bittes the that which he gueth
to his children, for he meaf- ereth y one by merrie, and the
other by jubice For now it begioneth and shal fo cont- me if it
be ac complified o Read Iob 1, 2 Which we- re cities of the
Phillisms Edom is here taken for the whole coun- try and Vz
for a part the- reod At Grecia, Izale, and the refi of those
counter I here were people of Aiz- nia, which came

families of the North, faith the Lord, & Nebuchad-nezzar the
King of Babel my feruant, and wil bring them against this
land, and against the inhabitants thereof, & against all these

nations rounde about, and wil deftrove them, and make them an astonishment and an hissing, and a continual defolation.

Moreover I wil take from them the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voice of the bride, the noise of the mille-ftones, and the light of the candle.

And this whole land shal be defolate, and an astonishment, or these nations shal ferue the King of Babel feuentis yeres.

And when the feutntie yeres are accom- plished, I wil visite the King of Babel and that nacion, faith the Lord, for their iniquities, euen the land of the Caldeans, and wil make it a perpetual defolation,

And I wil bring vpon that land all my wordes which I haue pronounced against it, euen all y is written in this booke, which Ieremiáh hathe prophecied against all nations.

For many nacions, and great Kings shal euen ferue them felues of them : thus wil I recompéee them according to their dedes, and according to the workes of their owne hands.

For thus hathe the Lord God of Ifrael fpoken vnto me, Take the cup of wine of this mine indignacion at mine hand, and caufe all the nacions, to whome I fend thee, to drinke it.

And they shal drinke, and be moued & be madde, because of
the fworde, that I wil fend among them.

Then toke I the cuppe at y Loids hand, and made all people to
drinke, vnto who- me the Lord had fent me:

Euen Ietufalem, and the cities of Iudáh, and the Kings thereof,
and the princes thereof, to make them defolate, an afo-
nishment, an hissing, and a curfie, as ap- peareth this day:

Pharaóh alfe, King of Egypt, and his fer- uantes, and his
princes, and all his peo- ple:

And all fortes of people, and all the Kings of the land of Vz:
and all the Kings of the land of the Phillisms, & A- fukelón,
and Azzáh, & Ekrón, and y rem- nant of Afhdód:

Edóm, and Moáb, and the Ammoni- tes,

And all the Kings of Tyrus, and all the Kings of Zidón, & the
Kings of y Yles, that are beyonde the fea,

And Dedán, and Temá, & Buz, and all that dwell in the
vtermoft coiners,

of Dedán the fong of Abraham and Keturáh,

And all the Kings of Arabia, and all the Kings of Arabia, that
dwell in the defert, And all the Kings of Zimri, and all the
Kings of Elám, and all the Kings of the Medes.

And all y Kings of the North farre, and nere one to another,
and all the kingdomes of the worlde, which are vpon the earth,
& the King of Shefhách shal drinke af- ter them.

Therefore fay thou vnto them, Thus faith the Lord of hoftes,
the God of Ifra- él, Drinke and be drinke n, and fpewe and fall,
and rife no more, because of the fworde, which I wil find
among you.

But if the refufe to take y cup at thine hand to drinke, then rel
them, Thus faith y Lord of hoftes, ye shal certeinly drinke.

For lo, I b-ginne to plague the citre where my Name is called
vpon, & shulde you go fr? Ye shal not go quite: f I wil call for
a fworde vpon all the inhabitants of the earth, faith the Lord of
hoftes.

Therefore prophecie thou against them all these wordes, and
faie vnto them, The Lord shal roare from aboue, and thrust out
his voice from his holie habitacion: the shal roare vpon his
habitacion, & crye aloude, at thei that prfife the grapes against
all y inhabitants of the earth,

The founde shal come to the ends of the earth: for the Lord
hathe a controuefie w the natio, and wil entre into iudgement
with all fleft, he wil giue them that a- re wicked, to the fworde,
faith the Lord.

Thus faith the Lord of hostes, Behol- de, a plague shal go for the from nation to nation, and a great whirlewinde shalbe raised vp from the coaltes of the earth,

And y the flaine of the Lord shalbe at y date, from one end of the earth, euen vnto the other end of the earth, thei shal not be mourned, nether gathered nor buried, but shalbe as the dôgue vpon the ground.

Howle, ye fhepherds, and crye, and wal- lowe your felues in the afhes, ye principal of the flocke: for your dates of slaughter are accomplished, and of your difperfion, and ye shal fall like precious voffels.

And the flight shal faile from the fhep- herds, and the efcaping from the principal of the flocke.

A voice of the crye of the fhepherds, and an howling of the principal of the flocke shalbe heard: for the Lord hathe deftroyed their pasture.

And the "beft pastures are deftroyed be- cause of the wrath and indignation of the Lord.

He hathe forfaken his couert, as the lion: for thei land is waite, because of y wrath of the opprofor, and because of the wrath of his indignation.

For there were two con- trits so named the one called plenital,
and the other ba- ren, or de- fer. Or, Prife.

That is, of Babylon, as Chap 14, 46

That is, Ie- refudem, I ead verf 12

feel 9, 10 came 1, 2

Chap 30, 23

That which are fainc at y Lord's appoin- tement.

Ye that are chief rulers, & governors.

Which are mofe cefily broken It shal not help: them to fake to
flee.

His pracen- tie

Iii. iii.

The Prophet accursed.

Jeremiah. Innocent blood.

CHAP. XXVI.

2 Jeremiah mounts the people to repentance. He is taken of the false Prophets and Priestes and brought to judgement. 23
Vriiah the Prophet is killed of Iehoiakim, contrarie to the will of God.

1 N the beginning of the reign of Iehoiakim the sonne of Iosiah King of Iudah, came this worde from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the wordes y I commad thee to speake: kepe not a worde backe,

3 If so be they wil hearken, and turne euerie man from his euil way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

4 And y shalt say vnto the, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophetes, whome I sent vnto you, both rising vp early, and sending them, and wil not obeie them,

6 Then wil I make this House like a Shiloh, and wil make this citie a cursle to all the nacions of the earth.

7 So the Priestes, and the Prophetes, and all the people heard Jeremiah speaking these wordes in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, the Priestes, and the Prophetes, and all the people toke him, and said, Thou shalt dye the death.

9 Why hast thou prophecied in the Name of y Lord, saying, This House shalbe like Shiloh, & this citie shalbe defolate without an inhabitant & all the people were gathered against Jeremiah in the House of the Lord.

10 And when the princes of Iudah heard of these things, they came vp from y Kings house into the House of the Lord, & fate downe in the entree of the a newe gate of the Lords House.

11 Then spake the Priestes, and the Prophetes vnto the princes, & to all y people, saying, "This man is worthie to dye: for he hathe prophecied against this citie, an ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, & to all the people, saying, The Lord hathe a sent me to prophecie against

this House and against this citie all the things that ye haue heard.

13 Therefore now amad your waies & your workes, & heare the voice of y Lord your God, y the Lord may repent him of y plague, y he hathe pronounced against you.

14 As for me, beholde, I am in your hands: do with me as ye thinke good and 11ght.

15 But knowe ye for certeine, y if ye put me to death, ye shal surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a tueth y Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then said the princes and all the people vnto the Priests & to the Prophetes, This man is not worthie to dye: for he hathe spoken vnto vs in the Name of the Lord our God.

17 Then rose vp certeine of the Elders of the land, and spake to all the assemble of the people, saying,

18 Michah the Morashite a prophecied in y dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith y Lord of hostes, Zion shalbe plowed like a field, and Ieualalem shalbe an heape, & the mountaine of the House shalbe as the high places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death
did he not feare the Lord, and prayed before the Lord, and the
Lord repented him of the plague, that he had pronounced
against them: thus might we procure great euil against our
soules.

20 And there was also a man that prophecied in y Name of the
Lord, one Vriiah the sonne of Shemaiah, of Kirrath-jarem, who
prophecied against this citie, and against this land, according
to all the wordes of Jeremiah.

21 Now when Iehoiakim the King with all his men of power,
& all the princes heard his wordes, the King foght to slaie him.
But when Vriiah heard it, he was afraid and fled, and went into
Egypt.

22 The Iehoiakim the King sent men into Egypt, even
Elnathan the sonne of Achbór, and certeine with him into
Egypt.

23 And they for Vriiah out of Egypt, and brought him vnto
Iehoiakim the King, who slewe him with the sworde, and a
cast his dead bodie into the graues of the children of the
people.

24 But the hand of Ahikam the sonne of Shaphán was with
Jeremiah y thei shulde not giue him into the hand of the people
to put him to death.

CHAP. XXVII.

1 Jeremiah as the commandement of the Lord sondae bondes to the King of Iudah and to the other Kings that were here, whereby they are numfhed to be subsidies into Nebhedan, viz.
2 He marreeth the people & the Kings & rulers that they believe not false Prophetes.

1 N the beginning of the reign of a Iehoiakim y sonne of Iosiah King of Iudah them into a booke, did not altogether obfense the order of some afore, which shulde be afore, and contrarie with which the marke wel, in shal entede many douns, & make the reading marke more easy.

Michah 1,2, & 2,12.

1 That is, of the House of y Lord: to wit, Zion, and these examples the goulie alleged to deliver Jeremiah out of the Priests hands which sage the wold not haue bene fetthed, but by his death

2 So that the citie was not lethanyed, but by miracles was delivered out of the hands of Sunebarib. 1 Here is declared the force of tyrants, who can not abide to heave Gods worde declared, but persecute the minithes thereof, and yet in the end they pretzale nothing, but pro- unke Gods judgements fo me he y more. 2 As in the first Hezekiah example is to be

followed, in throtther Iehoiakim a sit in to be abhor red: for
Gods plague did light on him, and his house holde

3 Which de- clareth that nothing colde haue apprafed, their
furm, if God had not muted that no ble man to did valiantly in
his defence.

4 As touching the disposition of these prophecies, they that
gathered them, but did set it the reader marke more easy.

a That is, in that place of the Temple whereunto the people
refute out of all Iudah to factu- fice b To the in- rent that they
shulde pretend no ignorance, as Att 10, 27. a Read Chap 16, 2.

d Read Chap 7, 12 a So y when they wolde cursle any, they
shal say, God do to thee as to Ieualalim.

f Because of Gods princes to the Temple, Phil. 12, 14. y he
wolde for sure remains there, y hypo- arites might this Temple
colde never pe rish, and the before thought blaspheme to
speake against it. Mat 16, 41. att 6, 12, not of fdering y this
was mere of y Church, where God wil re- mance forerem. g So
called, he cursle it was repaired by Ieualalim, a Kings 12, 16.
"The judgement of death being- reh is dilemma. h He both the
cures of his doings place- ly, and also throarmeth them y they
shulde nothing marke, they they shulde put him to death, but
hea- pe greater ven geance vpon their heads.

The yoke of Babel.

Ieremiáh. False prophetes. 318

By fische signes & Pro- phetes vied some times to confirms their prophecies, w not a titan ding they col- de not on of them islues, but inafouche as they had a revelation for the lame, 15-20,2, and the before the fol to prophetes to get more crude did vi also fische vi fische fignes, but they had no revelation, & King 23,22.

c Read Chap. 25,9.

d Meaning, B. Milencradach, and his sonne Belkharar e they fhal bring him, and this kingdome an fubication, as Chap 25,14.

dáh came this worde vnto Ieremiáh from the Lord, saying,

Thus faith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,

And fend them to the King of Edóm, & to the King of Mááb, and to the King of the Ammonsters, and to the King of Ty- rus, and to the King of Zidón, by the háb of the meftengers which come to Ierufa- lem vnto Zedekiáh the King of Iudáh,

And commande them to fay vnto their mafters, Thus faith the Lord of hoftes the God of Ifraél, Thus fhal ye fay vnto your mafters,

I haue made the earth, the man, and the beaft that are vpó the groude, by my great power, & by my outftreched arme, & haue giuen it vnto whome it pleaſed me.

But now I haue giuen all theſe lands in- to the hád of Nebuchad-nezzár the King of Babél my efuant, and the beaftes of the field haue I alfo giué him to feruehim.

And all nations ſhal ferue him, and his fonne, and his fonnes fonne vntil the ve- rie time of his land come alfo: then manie nations and great Kings ſhal efurue them felues of him.

And the nation & kingdome which wil not ferue y fame Nebuchad-nezzár King of Babél, and that wil not put their necke vnder the yoke of the King of Babél, the fame nation wil I viſite, faith the Lord, with the fworde, and with the famine, and with the peſtilence, vntil I haue wholly gi- uen them into his hands.

Therefore heare not your Prophetes nor your fouthſateis, not your dreamers, nor your inchanters, nor your forceiers, which ſay vnto you thus, Ye ſhal not ferue the King of Babél.

For the prophecie a lie vnto you to cau ſe you to go farre from your land, and that I ſhulde caſt you out, and you ſhulde periſh.

But the nation that put their neckes vn- der the yoke of the King of Babél, & ferue him, thoſe wil I let remaine ſtil in their

owne land, faith the Lord, and their fhall occupie it and dwell therein.

¶ I fpake alfo to Zedekiáh King of Iu- dáh according to all thefe wordes, faying, Put your neckes vnder the yoke of the King of Babél, and ferue him and his people, that ye may liue.

Why wil ye dye, thou, & thy people by the fworde, by the famine, and by the pefti léce, as the Lord hathe fpoké againft y nation, that wil not ferue y King of Babél?

Therefore heare not the wordes of the Prophetes, that fpakevnto you, faying, Ye fhall not ferue the King of Babél: for they prophecie a lie vnto you.

For I haue not *fent the, faith the Lord, yet they prophecie a lie in my Name, that I might caft you out, and that ye might perifh, boube you, & the Prophetes that prophecie vnto you.

¶ Alfo I fpake to y Prieftes, & to all this people, faying, Thus faith the Lord, Heare not the wordes of your Prophetes that prophecie vnto you, faying, Beholde, the veffels of the Houfe of the Lord fhall now fhortely be * brought againe from Babél, for they prophecie a lie vnto you.

¶ Heare the not, but ferue the King of Babél, that ye may liue : wherefore fhulde this citie be defolate?

But if they be Prophetes, and if the wor- de of the Lord be with the, let them run treat the Lord of hoftes, that the veffels, which are left in the Houfe of the Lord, & in the houfe of the King of Iudáh, & at I: rufalém, go not to Babél.

For thus faith the Lord of hoftes, con- cerning the *pillers, and concerning the fea, and concerning the boftes, and concerning the refidue of the veffels that reman- ne in this citie,

Which Nebuchad-nezzár King of Ba- bél toke not, when he catyd * away capti- ue Iecomiáh the fonne of Iehorakim King of Iudáh from I: rufalém to Babél, with all the nobles of Iudáh and Ierufalém.

For thus faith the Lord of hoftes y God of Ifraél, cœcerning the veffels y remaine in the Houfe of the Lord, & in y houfe of the King of Iudáh, and at Ierufalém,

They fhalbe broght to Babél, and thete the i fhalbe vntil the day that I vifite b the, faith the Lord : then wil I bring them vp, and reftore them vnto this place.

CHAP. XXVIII.

The false prophecie of Hanamiáh 12 Ieremiáh repro- meth Hanamiáh, and prophesieth.

And that fame yeie in the beginning of the *reigne of Zedekiáh King of Iudáh in the b fourth yre, and in the fif- moneth

Hanamiáh the fonne of Azúr the Prophet, w was of Gibcón,
fpake to me in the Houfe of the Lord in the prefence of the
Priestres, and of all the people, and faid,

Thus fpeaketh the Lord of hoftes, the God of Ifraél, faying, I
haue broken the yoke of the King of Babél.

"Within two yeres fpace I wil bring into this place all the
veffels of the Lords Houfe, y Nebuchad-nezzár King of Ba-
bél toke away from this place, and caried them into Babél.

And I wil bring againe to this place Ie- comiáh the fonne of
Iehorakim King of Iudáh, with all the that were caryed away
capture of Iudáh, and wét into Babél, faith the Lord : for I wil
breake the yoke of the King of Babél.

Chap 14,13. & 23,24. & 23,8.

Chap. 24,3.

Which were taken wbé Ie- comiáh was fed capture in- to
Babél.

¶ For it was not only the Prophetes of- fice to flicue the worde
of God, but alfo to pray for the fishes of the people, Gen 10,7
Which thefe colde not do breanefe they had no ey, veffe wor-
detfor Godhad promoence y contrarie.

¶ King 25,13 ¶ King 24,12

¶ That is, for the fpace of feuen it yeres, til I haue can- fed the Medes and Perfids to overcome the Caldeans.

¶ When Ieremiáh began to b are thefe bondes and yokes ¶ After that the land had refled, at Len. 21,4 den 15,1 ¶ This was a citie in Benta- mio belonging to the fonnes of Aarón, Iush. 21,17. ¶ Sir one yere of doyes.

lii. liii.

Ambicion and rage.

Ieremiáh. To prophecie lyes.

d He was fo eftemed, though he was a falfe Prophet.

e That is, I walde with y fame for Goda hooour, & wel- the of my geo- ple, but he ha- the appointed the conneate.

f Meaning, that the Prophetes that did felter denounce wat- re or peace, were tryed e- ther true or falfe by the fucerefe of their pro- phecies. Affent God maketh to come to paffe sometime that which the falfe prophet fpeaketh, to arve the faith of his, Deut. 21:1.

g This de- fefte- reth the impu- dence of the wicked hire- lings, which have no zeale to the trueth, but are led to ambition to get the fumour of me, & there- fore can not abide any, that

might differ- din them, but both for the louo rages and
conneate to their own ch- fscience, paffe not what lies they
report, or how wichedly they do, fo y then may man- veine
their eft- matian. h That is, a hard, and cruel feruinde.

1 Signifying, that all fholde be him, as Dan. 2:18.

h Being this thing was cut- dent in the eyes of y pro- ple, and
yet they returned not to y Lord, it is manifest, that miracles can
not move to, neither the words it felf, except God toothe the
hears.

5 Then the Prophet Ieremiáh faid vnto the 4 Prophet Hananiáh
in the prefence of the Priifts, & in the prefence of all the people
that ftode in the Houfe of the Lord.

6 Euf the Prophet Ieremiáh faid, So be it: the c Lord fo do, the
Lord confirme thy wordes which thou haft prophecied to re-
ftore the veffels of the Lords Houfe, and all that is caried
captiue from Babél into this place.

7 But heare thou now this worde that I wil fpeake in thine
cares and in the cares of all the people.

8 The Prophetes that haue bene before me and before thee in
time paf, f prophecied againft manie countreis, and againft
great kingdomes, of warre, & of plagues, and of peftilence.

9 And the Prophet which prophecieth of peace, when the worde of the Prophet shal come to passe, then shal the Prophet be known that the Lord hathe truely ftned him.

10 Then Hananiáh the Prophet toke the yoke from the Prophet Ieremiáhs necke, and brake it.

11 And Hananiáh spake in the pefence of all the people, faying, Thus faith y Lord, Euen so wil I beake the yoke of Nebuchad-nezzár King of Babél, frô the necke of all nations within the space of two yerres: and the Prophet Ieremiáh went his way.

12 Then the worde of the Lord came vnto Ieremiáh the Prophet, (after that Hananiáh the Prophet had broken the yoke from the necke of the Prophet Ieremiáh) faying,

13 G., & tel Hananiáh, faying, Thus faith the Lord, Thou hast broken the yokes of wood: but thou shalt make for them yokes of yron.

14 For thus faith the Lord of hostes the God of Ifraél, I haue put a yoke of yron vpon y neck: of all these nationes, that they may serue Nebuchad-nezzár King of Babél: for they shal serue him, and I haue giuen him the beafts of the field also.

15 The said the Prophet Ieremiáh vnto the Prophet Hananiáh, Heare now Hananiáh, the Lord hathe not ftned thee, but thou makest this people to trust in a lye.

16 Therefore thus faith the Lord, Beholde, I wil caſt thee from of the earth: this yere thou ſhalt dye, becauſe thou haſt ſpoken rebelliously againſt the Lord.

17 So Hananiáh the Prophet b dyed the ſa- me yere in the ſeuenth moneth.

CHAP. XXIX.

Ieremiáh writeth vnto them that were in captiuitie in Babylon.

18 He prophesieth their returne after ſeuenthe yeres. 19 He prophesieth the deſtruiction of the King and of the people that remane to Ieruſa-

line. 20 He thſeuteeth the prophetes that ſeduce the people 21 The death of Semenah is prophesied.

Now theſe are y wordes of the boke that Ieremiáh the Prophet ſent frô Ieruſalém vnto a the reſidue of the Elders which were caryed away captiues, and to the Priſts, and to the Prophetes, and to all the people whome Nebuchad-nezzár had caryed away captiue from Ieruſalém to Babél.

2 (After that Ieconiah the King, and the b Quene, and the eunuches, the c princes of Iudáh, and of Ieruſalém, and the worke men, and cüning men were departed from Ieruſalém)

3 By the hand of Elaiſh the ſonne of Sha- phán and Gemariáh the ſonne of Hiikiáh (whome Zedekiáh King of Iudáh c ſent

vnto Babél to Nebuchad-nezzár King of Babél) laying,

4 Thus hath the Lord of hostes the God of Ifraél spoken vnto all that are caryed away captiues, whome I haue caused to be caryed away captiues from Ierusalém vnto Babél

5 Buylde you houfes to dwell in, and plant you gardens, and eat the frutes of them.

6 Take you wiues, and beget sonnes, and daughters, and take wiues for your sonnes, and giue your daughters to housbands, that they may beare sonnes & daughters, that ye may be increased there, and not diminished.

7 And seke the prosperitie of the citie, whether I haue caused you to be caryed away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 For thus saith the Lord of hostes the God of Ifraél, Let not your prophetes, & your soothseers that be among you, deceue you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, saith the Lord. 10 But thus saith the Lord, That after fewe the yeres be accomplished at Babél, I wil visit you, and performe my good promises toward you, and cause you to returne to this place.

11 For I knowe y thoughts, that I haue thought towardes you, faith the Lord, euen the thoughts of peace, and not of trouble, to gi- ue you an ehd, and your hope.

12 Then shal you crye vnto me, and ye shal go and pray vnto me, and I wil heare you, 13 And ye shal feke me and finde me, becau- fe ye shal feke me with all y your heart.

14 And I wil be founde of you, faith y Lord, and I wil turne away your captiuitie, and I wil gather you from all the nations and from all the places, whether I haue cast you, faith the Lord, and wil bring you

again

Or, Ieremiáh

a For some dyed in the way.

b Meaning, to eunuiia mo- ther (hap 20:2.

c To interest of some equal ob- ditions.

d To win, the Lord, who in worke that was.

e The Prophet speaketh not that for the of fection that he base to the ty- rant, but that they shalde pray for the commoneresh, and quietnes, y their trou- bles might not be increa- fed, and that they might be more pretence and infe grief waite for the time of their delinrence, which God had appoin- ted mozte

cer- teine: for eft not onely the If'selites, but all the worl- de,
yelh the insonfible crea- tures fhalde reloyee when thefe tyrants
fhalde be de- ftroyed, at Ifa- 14:4.

f When your opperftion fhalde great, & your effiltio caufe you
to repent your diffobedience, & alfo whe y feuenthe yeres of
your capti- uitie fhalde reguind, 2 Chr. 16, 21 ex2 1:1. (that 21
to. Jan 2:2.

Wicked counfel.

Ieremiáh. Flattering Prophets.319

g As Aháb, Ze dekiáh, and Shemaiáh.

h Whereby he unfureth them, & there fhall be no hope of re-
turning before the time ap- pointed & according to &
compaftion, Chap.14,1

k Read Chap. 26,6.

I Read Chap. 7,11 & 25,1 & 26,5.

m Beceue thei gone the peo- ple hope of ipedy recur- ning. n
Which was aculterie, and fallflying the words of God.

Or, defeffed

a Shemaiáh & falfe prophet flatterth Ze- phaniáh the cruel
Priſt, as thogh God had given him the ſpirit and zeale of Ieho-
laid to puniſh who occur tref pened again the words of God, of
the & he wolle haue made Ieremi- áh one, calling huie rauer &
a laſſe ephra

again vnto the place, whence I cauſed you to be caryed away
captiue.

15 ¶ Because ye haue ſaid, The Lord hathe raifed vs vp s
Prophetes in Babél,

16 Therefore thus faith the Lord of the King, that lieth vpon the throne of Dauid, & of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Even thus faith the Lord of hostes, Be-holde, I wil fend vpon them the sword, the famine, and the pestilence, & wil make them like vile figges, that can not be eaten, they are for no good.

18 And I wil persecute them with the sword, with the famine, & with the pestilence: & I wil make them a terror to all kingdoms of the earth, or a curse, and astonishment and a hissing, and a reproche among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, faith the Lord, which I sent vnto them by my seruants the Prophetes, rising vp early, & sending them, but they wolde not heare, faith the Lord.

20 ¶ Heare ye therefore the wordes of the Lord all ye of the captiuitie, whome I haue sent from Ierusalem to Babel.

21 Thus faith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, & of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Be-holde, I wil deliuer them into the hand of Nebuchadnezzar King of Babel & he shal slay them before your eyes.

22 And all they of the captiuitie of Iudáh, that are in Babél,
shal take vp this curfle againft them & fay, The Lord make thee
like Zedekiáh and like Aháb, whome the King of Babél burnt
m in the fyre,

23 Because they haue comitted a vilemie in Ifraél, and haue
committed adulterie with their neighbours wiues, and haue
fpoken lying wordes in my Name, which I haue not
commanded them, euen I knowe it, & teftifie it, faith the Lord.

24 ¶ Thou fhalt alfo fpeake to Shemaiah the Nehelamite,
faying,

25 Thus fpeaketh & Lord of hoftes, the God of Ifraél, faying,
Because thou haft fet let- ters in thy name vnto all the people,
that are at Ierufalém, & to Zephaniáh the fon- ne of Maafaiáh
the Prift, and to all the Prifts, faying,

26 The Lord hathe made thee Prift, for o Iehouadá th Prift, that
ye fhulde be of- ficers in the Houft of Lord, for euery má that
raueh & maketh him felf a Prophet, to put him in prifon and in
the ftoekes.

27 Now therefore why haft not thou repro- ued Ieremiáh of
Anathóth, which prophe- cieth vnto you?

28 For, for this caufe he fent vnto vs in Ba-

bél, faying, This captiuitie is long: buyld houfes to dwell in,
and plant gardens, and eat the frutes of them.

29 And Zephaniáh the Priſt red this let- tre in the eares of
Ieremiáh the Prophet.

30 Then came the worde of the Lord vnto Ieremiáh, faying,

31 Send to all the of the captiuitie, faying, Thus faith the Lord
of Shemaiáh the Ne- helamite, Because that Shemaiáh hathe
pro- phecied vnto you, & I fent him not, & he caufed you to
truſt in a lye,

32 Therefore thus faith the Lord, Beholde, I wil viſite
Shemaiáh the Nehelamite, and his fede: he ſhal not haue a man
r to dwell among this people, nether ſhal he behol- de the
good, that I wil do for my people, faith & Lord, because he
hathe ſpoken re- belliouſly againſt the Lord.

CHAP. XXX.

1 The returns of the people from Babylon. 16 He ma- naceth
the enemies, 18 And comforteth the Church.

2 The worde, that came to Ieremiáh frá the Lord, faying,

3 Thus ſpeaketh the Lord God of Iſraél, faying, Write thee all
the wordes, that I haue ſpoken vnto thee in a bole.

4 For lo, the daies come, faith the Lord, that I wil bring againe & captiuitie of my peo- ple Ifraél and Iudáh, faith the Lord: for I wil reftore them vnto the land, that I ga- ue to their fathers, & they ſhal poſſeſſe it.

5 Againe, theſe are the wodes y the Lord ſpake concerning Ifraél, and concerning Iudáh.

6 For thus faith the Lord, We haue heard a terrible voyce, of feare & not of peace. 6 Demande now & beholde, if man trauail with childe: wherefore do I beholde euery man with his hands on his loines as a wo- man in trauail, & all faces are turned into a palenes?

7 Alas, for this day is great: none hathe befe like it: it is euen the time of Iaakobs trou- ble, yet ſhal he be deliuered from it.

8 For in that day, faith the Lord of hoſtes, I wil breake his yoke from of thy necke, and breake thy bondes, and ſtrangers ſhal no more ſerue them felues of him.

9 But they ſhal ſerue the Lord their God, & a Daudid their King, whome I wil raiſe vp vnto them.

10 Therefore feare not, ó my ſeruát Iaakób, faith the Lord, nether be afraied, ó Ifraél: for lo, I wil deliuer thee from a faſtre coun- tray, and thy ſede from the land of their captiuitie, & Iaakób ſhal turne againe, & ſhalbe in ieſt and proſperitie & none ſhal make him afraid.

11 For I am with thee, faith the Lord, to fa- ue thee, thogh I
vterly deftroÿ all the na- cians where I haue ſcattered thee: yet
wil I not vterly deftroÿ thee, but I wil correct

Kkk.i.

p He fthis fede ſhalbe deftrut- ed, ſo this no- ne of the ſhal- de
fe the bece- fte of this de- liuerance.

a Because thei ſhulde be afu red and their poſperitie con nemed
in the hope of this deluerance promiſed.

b He ſheweth that before y this dehiuer- ce ſhal come, the
Caldeum ſhulde be ex- tremely afli- ded by their enemies, and
y they ſhulde be in ſtiche perplexitie & ſorow as a wo- man in
her tra- uail, as Ifa.15. 2.

c Meaning, y the time of their captiu- tie ſhulde be geticious

d When I ſhal viſite Ba- bylon.

e Of the King of Babylon f To wit, of Iaakób

g That is, Me- ſiah, & ſhal- de come of y ſtock of Da- uid,
according to the Fieſh and ſhulde be the true pa- ftus, as Keck.
14,25 who is ſet forth and his kingdoms that ſhulde be
enuiſafing in the perfone of Daud, Hof.

5/5.

Deliverance promised.

Jeremiah. Gods everlasting love.

b Real Chay 10,14.

i Meaning, thus no man is able to find one a manne in delinea-
them, but if it must be the worke of God k The Afay-rians &
Sary-rians whome thou didst enteresme with giltyes, who left
the in thine affliction.

l Herein is commended Gods great merce toward has, who
doeth not oekrove them for their finnes, but corrich and
chaltise them, til he haue purged & pardoned them, & so
burneth the rodde by the which he did punish them, 15a 15,1.

m Meaning, if the cune and the Temple shal be re-fored to
their fortune state, a the theweth have the people shal with
praise and this kefguing acknowledge this benefite. a
Meaning, Ze pabbabel, who was the figure of Christ, in
whome that was accompli-shied p Signifying, if Christ doeth
willingly fair-me him felt to the obedience of God his Father
q Left the wicked hypocrite shal be flat ter the felues with
these promises, the Prophethew-eth what shal-be their por-
tion r When this Mefiah and deliterer is fent.

n When this noble gouernour shal come: meaning Christ,
not a only Judah & Israel, nor the rest of a wor-de shalbe cal-

led.

thee by iudgement, and not b utterly cut thee of.

12 For thus faith the Lord, Thy bruising is incurable, and 1 thy wounde is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medecines, not hel- pe for thee.

14 All thy b louers haue forgotten thee: thei fek thee not: for I haue stiken thee with the wounde of an enemye, or with a sharpe chastisement for the multitude of thine iniquities, because thy finnes were increased.

15 Why cryest thou for thine affliction? thy forowe is incurable, for the multitude of thine iniquities: because thy finnes were increased, I haue done thee thigs vnto thee.

16 1 Therefore all they that deuoure thee, shal be deuoured, and all thine enemies e- urey one shal go into capnuitte: and they that spoyle thee, shalbe spoyled, & all thei that robbe thee, wil I gue to be robbed.

17 For I wil restore heith vnto thee, & I wil heale thee of thy woundes, faith the Lord, because they called thee, The cast away, saying, This is Zion, whome no man feketh after.

18 Thus faith the Lord, Beholde, I wil brig againe the capnuitte of Iakobs tentes, and haue compafeion on his

dwelling pla- ces: and the citee shalbe buylded vpon her owne
heape, m and the palace shal remai- ne after the maner thereof.

19 And out of them shal procede a than- kefguing, and the
voyce of them that are ioyous, and I wil multiplie them, and
thei shal not be fewe: I wil also glorifie them, and they shal
not be diminished.

20 Their childre also shalbe as afore time, and their
gregation shalbe eftablified before me: & I wil vifite all
that vexe the.

21 And their o noble ruler shalbe of them felues, and their
gouernour shal procede from the middes of them, and I wil
caufe him to drawe nere, and approche vnto me: for who is
this that directeth his p heart to come vnto me, faith the Lord?

22 And ye shalbe my people, and I wil be your God.

23 Beholde, a the tepeft of the Lord goeth for the with wrath:
the whirlwind e hang- eth ouer, shal light vpon the head of the
wicked.

24 The fierce wrath of the Lord shal not returne, vntil he haue
done, and vntil he haue performed the intents of his heart: in
the r latter daies ye shal vnde: stand it.

CHAP. XXXI.

He rehearseth Gods benefites after their returne from Rahylon,
25 And the Spiritual says of the faithful in the Church.

A T the a fame time, faith the Lord, wil I be the God of all the
families of Israel, and they shalbe my people.

2 Thus faith the Lord, The people which b escaped the fworde,
founde grace in the wilderness: the walked before Israel to
caufe him to reft.

3 The Lord ha the appeared vnto me d of olde, say they: e Yea,
I haue loued thee with an euerlasting love, therefore with
mercie I haue drawn thee.

4 Againe I wil buyldte thee, and thou shalt be buydeo, o
virgine Israel: thou shalt shal f be adorned with thy tymbrels,
and shalt go for the in the dace of the that be joyful.

5 Thou shalt yei plat vines vpon the mou- taines of e Samaria,
and th. planters that plant them, b shal make them commune.

6 For the daies shal come that the watche- men vpon the mofit
of Ephraim shal crye: Arife, and let vs go vp vnto b Zion to the
Lord our God.

7 For thus faith the Lord, Reioyce with giadnes for Iakob, and
fhoute for toye a- mong the chief of the Gentiles: publist
praise, an i say, O Lord, faue thy people, the remnant of Israel.

8 Beholde, I wil bring the from the North country, and gather them from the coa- ftes of the worlde, with the blinde & the lame among them, with the woman with childe, & her that is deliuered also: a great companie shal returne hethei.

9 They shal come m weping, and with mer- cie wil I bring them againe: I wil leade them by the ruers of m water in a straight way, wherein they shal not stumble: for I am a Father to Israel, and Ephraim is my first borne.

10 Heare the worde of the Lord, o ye Ge- tiles, and declare in the yles a farre of, & say, He y scattered Israel, wil gather him and wil kepe him, as a fhepherd doeth his flocke.

11 For the Lord ha the redemed Iakob, & ra fomed him from the hand p of him, that was ftronger then he.

12 Therefore they shal come, and reioyce in the light of Zion, and shal iunne to the boutifulnes of the Lord, euen for y wheat and for the wine, and for the oyle, and for the increase of fhepe, and bullockes: and their foule shalbe as a watered garden, and thei shal haue no more forow.

13 The shal the virgine reioyce in the r da- ce, and the yong men, & the olde men to- gether: for I wil turne thei mourning into toye, and wil comforte them, & gue them toye for their forowes.

14 And I wil replenish the foule of the Priests with f farnes,
and my people shalbe fatisfied with my goodnes, faith the
Lord.

the father p That is, from the Babylonans, and other enemies q
By these temporal benefites he mean: th the Spiritual graces,
which are in the Church, and whereof there shalde be ever
plenum, I a 15 21 p In the eropause of the faithful, which emr
praise God for his benefites. f Meaning the Spirit of wisdom,
knowledge and zeale.

15 Thus

b Which we- re deliuered fro the enul- tie of Pha- rabh

c To wit, God, d The people thus reason as thoe he were not
fo. benefi- cial to them now, as he had been of olde. e Thus the
Lord andve- reth that his love is not changeable

i Thou shalt haue shil occa- fil to reinycei which is met by
tabress and dancing, as their eufhone was after no- nhleethone,
Exod 15, 20. indg 5, 2 and chap. 11, 3.

g Because the Israelites, o were the ten tribes, never returned
to Samaria, tho- refore this must be furs- ually under- stand
vnder f kingdoms of Christ, which was f reftan- raction of the
true Israel.

h That is, shal use the frute theof, as Len. 19, 21 dan 20, 6 The
mini- thers of the worde

k They shal exhore all to the imbeucly of the Gospel, as 15a 2,
3.

l He theweth what shal be the concurne and love of all vnder
the Gospel, where none shalbe

refused for their infirmus est: it eury o- ne shal exhort one
another to imbeute it.

m That is, la- menting their finnes, which had not gown eare to
the Prophetess, & therefore it followeth f God recemed the to
mercie, Chap 10, 4 Some take it f they shalde were for toy. n
Where they founde no me- pedimess, her abundance of all
things.

o That is, my derly beleu- ted, as f first child is to

An vntamed calfe.

Jeremiah. Newe couenant. 320645/1224

To declare the greatness of Gods mer- cut is deliv- ring the
lewes he sheweth them that they were like to the Remami- res,
or Israel- lites that is, verely de- froyed, and caryed away in so
much that if Rahil the mother of Remamin col- de have risen
again to Soke for her child the Shalde ha- ne found no- ne
remaining a That is, the people that were led cap- tion a Which

was wanton and colde not be fubied to the yoke y He sheweth
how y faith- fulvie to pray: that is, defire God to turne them,
for as much as they can not turne of them fel- ues. In Signe of
repentance, & de- flution of m) fone a As though he wolde fay,
Mother by his iniquite he did what laye in him no ca- fte me of
b To wit, in pitying him for my pro- mes lake c Marke by what
way thou didst go into capti- uite, and thus Shalt turne a- gaine
by the fame d Because their deliver- rence from Ba bylon was
a figure of their deliverance from fone, he sheweth how the
Shalde be poured, to wit by Ielus Christ whome a wo- man
Shalde concen, he be- are in her wu- be Which is a strange
thing in earth, be- caufe he shul- de be borne of a virgine with
out man or, lie meaneth, that Ieruialon which was li- ke a bare
wo- man in her cap emite Shalde

be Ieruial at the, that is toyed in maring, and whome God
blefeth with children c Haining vnder hand this vlln of the
Meisah to come in who- me the two houses of Israel, and
Judah Shalde be toyed, I retoyced. f I wil malupin, and emri
the them with people and cattel.

Thus faith the Lord, A voice was heard on his, a mourning and
bitter weping. Rahil weping for her children, refused to be
comforted for her children, because they were not.

Thus faith the Lord, Refraine thy voice from weping, and thine
eyes from teares: for thy worke shalbe rewarded, faith y Lord,
and thei shal come againe from the land of the enemies:

And there is hope in thine end, faith the Lord, that thy children
shal come againe to their owne borders.

I haue heard Ephraim lamenting thun, Thouhaft corrected me,
and I was chafti- fed as an vntamed calfe: conuert thou me,
and I shalbe conuerted: for thou art y Lord my God.

Surely after that I conuerted, I repented: & after that I was
instructed, I fmote vp- on my thigh: I was ashamed, yea, euer
confounded, because I did beare the repro- che of my youth.

Is Ephraim my dere fonne or pleasant childe yet since I spake
vnto him, I fil- remembred him: therefore my bowelles are
troubled for him: I wil surely haue co- paffion vpon him, faith
the Lord.

Set thee vp fignes: make thee he apes: set thine heart rowade
the path and wase, that thou haft walked: trune againe, o vir-
gine of Israel: turne againe to these thy cities.

How long wilt thou go aftraie, o thou re bellious daughter: for
the Lord harhe cre- ated a newe thing in the earth: a woman
shal compaffe a man.

Thus faith the Lord of hoftes, the God of Israel, Y. t shal thei
fate this thing in the land of Judah, and in the cities there- of,
when I shal bring againe their captui- tie, The Lord bleffe thee,
o habitation of iuftice & holie mountaine.

And Iudah shal dwell in it, & all the ci- ties thereof together,
the houf bandmen and thei that go fothē with the flocke. For I
haue fatrat the weary foule, and I haue replenifled euerie
forowful foule.

Therefore I awaked and behelde, and my flepe was fwete vnto
me.

Beholde, the daies come, faith the Lord, that I wil fowe the
houfe of Israel, and the houfe of Iudah with the fede of man
and with the fede of beaft.

And like as I haue watched vpon them, to plucke vp and to
roote out, & to thro- we downe, and to deftroie, and to plague
them, fo wil I wathe ouer them, to buyide and to plant them,
faith the Lord.

In those dayes shal they fay no more, The fathers haue seaten a
fowre grape, & the childrens teeth are set on edge.

But euerie one shal dye for his owne ini- quitie: euerie man
that eaceth the fowre grape, his teeth shalbe set on edge.

Beholde, the daies come, faith y Lord, that I wil make a n
newe couenant with the houfe of Israel, and with the houfe of
Iudah,

Not according to the couenant that I made with their fathers,
when I toke them by the hand to bring them out of the land of

Egypt, the which my couenant they brake, although I was an
houf band vnto them, faith the Lord.

But this shalbe the couenant that I wil make with the houfe of
Israel, After thos- fe daies, faith the Lord, I wil put my Law in
their inwarde partes, & write it in their hearts, & wil be their
God, and thei shalbe my people.

And thei shal teache nomore euerie ma his neighbour and
euerie man his brother, faying, Knowe the Lord: for they shal
all knowe me from the leaft of them vnto the greatest of them,
faith the Lord: for I wil forgiue their iniquitie, and wil remem-
ber their finnes no more.

Thus faith the Lord, which giueth m the funne for a light to the
day, and the courfes of y moone and of the flarres for a light to
the night, which breaketh the fea, whe the waues thereof roare:
his Na- mes the Lord of hoftes.

If these ordinances departe out of my fight, faith the Lord, then
shal the fede of Israel cease from being a nation be- fore me,
for euer.

Thus faith the Lord, If the heauens can be measured, or the
fundacions of the earth be searched out beneth, then wil I cast
of all the fede of Israel, for all that they haue done, faith the
Lord.

Beholde, the dayes come, faith the Lord, that the citie shalbe buyit to the Lord fro the tower of Hananeel, vnto the gate of the corner.

And the line of the measure shal go for- the in his presence vpon the hil Gareb, & shal compaffe about to Godth.

And the whole valley of the dead bo- dies, and of the afthes, and all the fields vnto the broke of Kcitron, and vnto the corner of the horfegate towarde the Eaft. shalbe holie vnto the Lord, nether shal it be plucked vp nor deftroyed anie more for euer.

but gue light according to mine ordinance, fo long as thou worke, lafteth fo shal my Church never falie, nether shal anie thing hinder it: and as thre as I wil haue a people, fo certeine it is, that I wil leane them my worke for euer to goyerne them with a The one and the other is impossible to As it was performed. Nehemiah 1:1 By this deftriptio he sheweth that the citie Shalde be as ample, and beautiful as euer it was: but he alludeth to the fpriteal Ieruialam, whofe beaue shalde be incomparable

The wicked visit this pro- vorhe, when they did mur- more against Gods inde- ment pronof- end by the Prophecies, faying, The their fathers had conumi- ted the fone, and that the children were punifled, Exe. 18,1

Though the couenant of redemption made to the fa- thers, &
this which was gi- uen after, feme diners, yet thef are all one,
& grounded on Ielus Christ, fone that this is called newe
because of the manifestation of Christ, and the abundant
graces of the holie God gi- uen to his Church under the Gofsel.
1 And he were the occasion of their owne disorcement through
their infidelize, life. 10,1

Or, maffre. In the time of Christ my Law shal in fend of cables
of fone be wrnen in their hearers by me- ne holie Spi- rit. Ebr
8,8

I Vnder the kingdom of Christ there shalbe none blinded with
ignorance, but I wil gue the faith, & know- ledge of God for
remission of their fones, and daily in- cress the fa- melfo that it
shal not fone to come fo much by the preaching of my
minifters, as by the in- frition of mure holie Spi- rit, Ifa 54,41.
but the ful ac- complishing hereof is re- ferred to the kingdom
of Christ, when we shalbe toy- ned with our head

m If the fun- or, moone, and flarre can not

Kkk.ii.

Jeremiahs purchase.

Ieremiáh. His prayer.

CHAP. XXXII.

Ieremiáh is cast into prison because he prophesied that the citic should be take of the King of Babylon. 7 He sheweth, that the people should come against to their own possession. 8 The people of God are his servants, and be in their Lord.

a So that Ieremiáh had now prophesied for the thirteenth year of Iudáh unto the last year, said one of Zedekiáhs reigns, which was almost fourteen years.

Chap. 29, 16. 4. 20.

b Til I take Zedekiáh away by death for he shall not dye by the sword, as Chap 14.4. c Whereby was made that the people should return against out of expatriate and enloye their possessions & vineyards, as ver 15.8.4. Or, right to return to.

d Because he was next of & kinred, as Ruth 4.4. e Of the possess of the Le unies read Leu. 26.23

f Which mouneth to of our money, about ten shillings six pence, if this shekel were & commune shekel, read Gen. 31, 17; for the shekel of the Temple was of double value & 1/2 pieces of silver were halfe a shekel; for twentie made the shekel

g According to the custom the instrument or cundere was sealed up with & chrome tea-lated a equip thereof remeat and, which churned the same to effect, but was not for surhemeted

to the other, but was left open to before it any this should be called into down.

1 The word that came vnto Ieremiáh from the Lord, in the 4 tenth year of Zedekiáh King of Iudáh, which was the eighteenth year of Nebuchad-nezzár.

2 For then the King of Babels hoste besieged Ierusalém: and Ieremiáh the Prophet was shut up in the court of the prison, & was in the King of Iudáhs house.

3 For Zedekiáh King of Iudáh had shut him up, saying, Wherefore doest thou prophecie, & say, Thus faith the Lord, Beholde, I wil giue this citic into the hands of the King of Babel, and he shall take it?

4 And Zedekiáh the King of Iudáh shall not escape out of the hand of & Caldeans, but shall surely be deliuered into the hands of the King of Babel, and shall speake with him mouthe to mouthe, and his eyes shall beholde his face,

5 And he shall lead Zedekiáh to Babel, and there shall be be, vanil: I visit him, faith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiáh said, The word of the Lord came vnto me, saying,

7 Beholde, Hanameél, the sonne of Shallúm thine vncle, shall come vnto thee and saie, Bye vnto thee my field, that is in Anathóth: for the citic by kinred appeteri-nath vnto thee to bye it.

8 So Hanameél, mine vncles sonne, came to me in the court of the prison, according to the words of the Lord, and said vnto me, Bye my field, I praie thee, that is in Anathóth, which is in the country of Benjamin: for the right of the possession is thine, and the purchase belonging vnto thee: bye it for thee. Then I knewe that this was the words of the Lord.

9 And I bought the field of Hanameél, mine vncles sonne, that was in Anathóth and weighed him & silver, even seven shekels, and ten pieces of silver.

10 And I writ it in the boke and signed it, & toke witnesses, and weighed him the silver in the balances.

11 So I toke the boke of the possession, being sealed according to the Law, and custom, with the boke that was open,

12 And I gaue the boke of the possession vnto Barúch the sonne of Neriáh, the sonne of Maafetáh, in the sight of Hanameél mine vncles sonne, and in & presence of the witnesses, writen in the boke of the possession, before all the Iewes that fate in the court of the prison.

13 And I charged Barúch before them, saying,

14 Thus faith the Lord of hostes, the God of Israel, Take the writings, even this boke of the possession, both that is sealed, and this boke that is open, and put them in an earthen vessel, that thei maie continue a long time.

15 For the Lord of hostes, the God of Israel faith thus, Houses and fields, and vineyards shall be possessed against in this land.

16 ¶ Now when I had deliuered the boke of the possession vnto Barúch, the sonne of Neriáh, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heaué and the earth by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee.

18 *Thou shewest mercie vnto thousands, and recompenceft the iniquitie of the fathers into & bosome of their childré after them: & God the great and mightie, whose Name is the Lord of hostes,

19 Great in counsel, and mightie in works, (for thine eyes are opé vpon all the wates of the sonnes of men, to giue to euerre one according to his wates, and according to the frute of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this day, & in Israel, and among all men, and hast made

thee a Name, as appeareth this daie,

21 And hast brought thy people Israel out of the lad of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou didest sweare to their fathers to giue them, even a land, that sloweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedest them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the mounts, they are come into the citic to take it, and the citic is giuen into the hand of the Caldeans, that fight against it by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, & Lord God, Bye vnto thee the field for silver, and take witnesses: for the citic shall be giuen into the hand of the Caldeans.

26 ¶ The came the words of the Lord vnto Ieremiáh, saying,

27 Beholde, I am the Lord God of all m seeth is there anie thing to hard for me?

28 Therefore thus faith the Lord, Beholde, I wil giue this citie into the hand of the Caldeans, and into the hand of Nebuchadnezzár

b And so to hide them in the grounds, & they might be preserved as a token of their deliverance.

*Or, bid Exod 24, 9. deut. 5. 9.

1 Because the wicked are fished to the curs of God, he sheweth, & their possess, which by nature are under this malediction, shall be punished both for their own wickedness & that the iniquitie of their fathers, & in like a life in the, shall be also reneged on their head. 2 Meaning, & his miracles in delivering his people, shall never be forgotten.

1 The word signifieth unto thing that is cast up, as a mount or rampant, and as also vested for the guns of war, which were layed on an her place to shoot into a clot, before that gunner were in view. That is, of course creature who as they are his works, so doeth he gouerne and guide them as pleaseth him, whereby he sheweth & as he is the sister of this these capricious for their sinners, so wil be for his mercies be their redeemer to restore the against to his berths.

Idolaters zeale.

Jeremiah. Sinnes forgiuen. 321

u From the time, if I brought them out of Egypt, & made them my people, & called them my first home.

o Read Prop 2.11 iia 65.2 chap 7.13 and 19.7 & 25.3 & 26.4 & 29.09.

p That is, the altars, which were made to offer sacrifice upon to their idols. q Read Chap. 7.10 2 King 21.4 r Read 2 Kin-26.3. f Read Chap 30.16.

Deut. 30.3.

Chap. 30.22.

1 One confine and one rel. 2.10, as Ezek. 21.19, & 39.27.

u Read Chap. 30.32.

chad-nezzar, King of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fyre on this citie and burne it, with the houses, vpon whose rooses they haue offred incense vnto Baal, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israel, and the children of Iudah haue surely done euil before me from their youth: for the children of Israel haue surely prouoked me to angre with the workes of their hands, saith the Lord.

31 Therefore this citie hathe bene vnto me as a prouocation of mine angre, and of my wrath, from the daye, that they buylt it, euen vnto this daye, that I shulde remoue it out of my fight,

32 Because of all the euil of the children of Israel, and of the children of Iudah, which they haue done to prouoke me to angre, euen they, their Kings, their princes, their Priests, and their Prophetes, and the me of Iudah, and the inhabitats of Jerusalem.

33 And they haue turned vnto me the backe & not the face: thogh I taught them, vrsing vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they buylt the hye v places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes, and their daughters to pass through the fyre vnto Molech, & I commanded them not, nether came it into my minde, that they shulde do suche abomination, to cause Iudah to sinne.

36 And now therefore, thus hathe the Lord God of Israel spoken, concerning this citie, whereof ye say, it shalbe deliuered into the hand of the King of Babel by the swords, and by the famine, and by the pestilence,

37 Beholde, I wil gather the out of all countreis, wherein I haue scared them in mine angre, & in my wrath, and in great indignation, and I wil bring them againe vnto this place, and I wil cause them to dwell safely.

38 And they shall be my people, and I wil be their God.

39 And I wil giue the tone heart & one way y thei may feare me for euer for the welth of them, & of their children after them.

40 And I wil make an euerlasting couenat & the, that I wil neuer turne away fro the to do the good, but I wil put my feare in their hearts, y thei shall not departe fro me.

41 Yes, I wil deliue in the to do the good, & I wil plant them in this land assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Me shall bye fields for siluer, and make writings, and scale them, and take witnesses in the land of Benjamin, and round about Jerusalem, & in the cities of Iudah, and in the cities of

the mountains, and in the cities of the plaine, and in the cities of the South: for I wil cause their captuuitie to returne, saith the Lord.

x This is the declaration of that, which was spoken, ver 8.

CHAP. XXXIII.

1 The Prophet is munished of the Lord to pray for the deliverance of the people, which the Lord promised. a God for giveth sinner, for his own glorie. 11 Of the birth of Christ. 20 The kingdoms of Christ in the Church shall never be ended.

1 Moreover, the worde of the Lord came vnto Jeremiah, the seconde time (while he was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are deliuiued by the mountres, and by the swords,

5 Thei come to fight with the Caldeans, but it is to fill the selues with the dead bodies of men, whome I haue slaine in

mine angre and in my wrath: for I haue hid my face from this citie, because of all their wickedness.

6 Beholde, I wil giue it helth & amendment: for I wil cure them, and wil reueile vnto them the abundance of peace, and trueth.

7 And I wil cause the captuuitie of Iudah, and the captuuitie of Israel to returne, & wil buylde them as at the first.

8 And I wil cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardone all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a boy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and thei shall feare, & tremble for all the goodness, and for all the welth, that I shewe vnto this citie.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shalbe

a Which was in the Kings house at Jerusalem, as Chap 21.2 b To wit, of Jerusalem, who as he made it, so wil he preserve it, and Isa. 37.26.

c Read Chap. 31.24 d The lewes throne to ouer come the Caldeans, but they feke their own deatrustion.

e He sheweth Gods hauntris cause of all prosperitie, as his
angre is of all aduersitie. f In the midges of his thre armings
God re membeeth his and comforteth them.

g Declaring y there is no deliverance nor 109 e, but where as
we fele remissio of sinnes. h Whereby he sheweth that the
Church, wherein is remission of sinnes, in Gods honour &
gloire, to y whosoever is eneme to it, laboeth to dishonor God.

Kkk. iii.

Of Christ.

Jeremiah. Reformation begon.

Which was a song appointed for the Leuers to praise God by,
(Christ. 6,8 pial 10,1. 15a. 4b.4.

A Meaning, if all the courses of Judah shall be inhabited a
game.

I That is, I wil fende the Me- shah, which shal come of house
of Da- uid, of whom this prophecies is more, as tell be all the
Jew es, and that which is writ- ten Chap 11a in To wit, Christ
that shal call his Church.

a That is, Christ is our Lord God, our righteousness,
identification, & redemption, a Cor 1,10. a That is, Christ is
our Lord God, our righteousness, identification, & redemption,

a Cor 1,10. a That is, Christ is our Lord God, our
righteousness, identification, & redemption, a Cor 1,10.

a Meaning, the Caldeans and other infidels which thought God
had virer ly cast of Eu- dah and Israel or Benjamin, because he
did correct them for a time for their unende- ment.

defolate, without man, and without beast, even in the cities of
Judah, & in the streets of Jerusalem, that are desolate without
man, and without inhabitant, and without beast)

11 The voyce of ioye & the voyce of glad- nes, the voice of the
bridegrome, and the voyce of the bride, the voyce of them that
shal say, 'Praise the Lord of hostes, be- cause the Lord is good:
for his mercie en- dureth for euer, & of them that offer the sa-
crifice of praise in y House of the Lord, for I wil cause to
returne the captiuitie of the land, as at the first, saith the Lord.

13 Thus saith the Lord of hostes, Againe in this place, which is
desolate, without man, and without beast, and in all the
ciitiesthe- roof there shalbe dwelling for shepher- des to rest
their stokes.

In the cities of the 4 mountaines, in the cities in the plaine, and
in the cities of the South, and in the land of Beniamin, and
about Jerusalem, and in the cities of Judah shal the shepe passe
again, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I wil performe y good thing, which I haue promised vnto the house of Israel, and to the house of Judah.

15 In those daies and at that time, wil I cau- se 1 the brache of righteousness to growe vp vnto Daud, & he shal execute judge- ment, and righteousness in the land.

16 In those dayes shal Judah be saued, and Jerusalem shal dwell safely, & he that shal call & hees, is the Lord our 6 righteousness.

17 For thus saith the Lord, Daud shal ne- uer want a man to sit vpo the throne of the house of Israel.

18 Nether shal the Priests and Leuites wat a man before me to offer 6 burnt offrings, and to offer meat offrings, and to do sacri- fice continually.

19 And the worde of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the v day, and my covenant of the night, that there shulde not be day, and night in their season,

21 Then may my covenant be broken with Daud my seruant, that he shulde not ha- ue a sonneto reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As y armie of heauen can not be nobred, nether the sand of the sea measured: so wil I multiplie the sede of Daudid my seruant, and the Leuites, that minister vnto me.

23 Moreover, the worde of the Lord came to Jeremiah, saying,

24 Considerest thou not what s this people haue spoken, saying, The two families, which the Lord hathe chofen, he hathe euen cast them of? thus they haue despised

my people, that they shulde be no more a nacion before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I haue not appointed the ordre of heauen and earth,

26 Then wil I cast away the sede of Jaakob and Daudid my seruut, & not take of his se- de to be rulers ouer the sede of Abraham, Izhak, and Jaakob: for I wil cause their captuitie to returne, and haue compas- sion on them.

CHAP. XXXIII.

2 He threatenth that the cime, and the King Zedekiah shalbe ginen into the hands of the King of Babylon. 3 He rebuketh their cruelste bewarde their seruants.

The worde w came vnto Jeremiah fro the Lord (when Nebuchad-nez- zâr King of Babel, and all his hoste, & all the

kingdomes of the earth, that were vn- der the power of his hand, and all people foght against Jerusalem, and against all the cities thereof) saying,

Thus saith the Lord God of Israel, Go, and speake to Zedekiah King of Judah, & tell him, Thus saith the Lord, Behold, "I wil giue this citie into the hand of the King of Babel, and he shal burne it w fyre,

And thou shalt not escape out of his haid, but shalt surely be taken, and deliuered into his hand, and thine eres shal beholde the face of the King of Babel, and he shal speake with thee mouthe to mouthe, and thou shalt go to Babel.

Yet heare the worde of the Lord, o Zedekiah, King of Judah: thus saith the Lord of thee, Thou shalt not dye by y fworde,

The thou shalt dye in p peace: & according to the burning for thy fathers the former Kings which were before thee, so shal thei burne odours for thee, and thei shal lament thee, saying, Oh c lord: for I haue pronoun- ced the worde, saith the Lord.

6 Then Jeremiah y Prophet spake all the- se wordes vnto Zedekiah King of Judah in Jerusalem,

7 (When the King of Babels hoste foght a- gainst Jerusalem, and against all the cities of Judah, that were left, even against La- chih, & against Azekah: for these strong cities remained of the cities of Judah)

8 This is the worde that came vnto Ieremiah from the Lord,
after that the King Zedekiah had made a covenant with all y
people, which were at Jerusalem, 4 to pro- claime libertie vnto
them,

9 That euerie man shulde let his seruant go fie, & euerie man
his handmaide, which was an Ebrue or an Ebruesfe, & that
none shulde ferue him selue of them, to wit, of a lewe his
brother.

10 Now when all the princes, & all the peo- ple which had
agreed to y covenant, heard that euerie one shulde let his
seruat gofre,

a Who clem- ly of Jeremiah was called Ne- buchad-reazár and
of where Nebuchad-ona téé.

a Chr. 26, 1st chap. 29, 26. & 23, 3.

b Not of any violent death.

c The Jewes shal lamde for thee their lord & King.

d When one cigarette was at hand, and thei lewe them sel- ues
in danger, this wolde fame holy, & so began form- ance of
vefo- mation; but fo- ne after they vitered their hypocris- e
according to y Leue, Exod. 7:1 dent 12,10

&

Reformation repented.

Ieremiáh.

Rechabites.

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We returned.

The image is too blurry to recognize any text content.

D. 1, 2, 3

Meaning, in the Temple, to declare that it was a most to-lemn
& first covenant, made in the Name of J Lord.

g That is, I give the favorite libertie to de- troy you.

A touching this matter of follenme cou- nt which the Ancient
ved by paf- fing between the two parts of a beat, to fignite that
transfresor of the same cou- nt shulde be fo divided in prices,
read Ge in 1510.

17a fight a- gainf; Egypt tion, 20 Chap. 17.11.

and euerie one his handmaide, and that none shulde scrue them
selues of them any more, then obered and let them go.

11 But afterwards the "repented and cau- sed the feruants &
the handmaids, whome thei had let go fie to returne & helde
the in subiection as feruants and handmaides.

12 Therefore the words of the Lord came vnto Ieremiáh from the Lord, saying,

13 Thus faith y Lord God of Israel, I made a couenant with your fators, when I broght them out of the land of Egypt, out of the house of feruants, saying,

14 *At the terme of feuen yeres let ye go, e- ue, the ma his brother an Ebrewe which ha- the bene folde vnto thee: & when he hath feruud thee six yeres, thou shalt let him go fre from thee: but your fathers obered me not, nether inclined their eares.

15 And ye were now turned, and had done right in my fight in proclaiming libertie, euerie man to his neighbour, and ye had made a couenant before me in the House, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caufed euerie man his feruant, & euerie man his handmaide, whome ye had set at libertie at their pleasure, to re turne, and holde them in subiection to be vnto you as feruants and as handmaidens.

17 Therefore thus faith the Lord, Ye haue not obered me, in proclaiming fiedome euerie man to his brother, and euerie man to his neighbour: beholde, I proclaime a libertie for you, faith y Lord, to the fow de, to the pestilence, and to the famine, & I wil make you a terrour to all the kingdoms of the earth.

18 And I wil giue thofe men that haue broken my couenant, and haue not kept the words of the couenant, which thei had made before me, when thei h cut the calfe in twaine, and pafled betwene the partes thereof.

19 The princes of Iudáh, and the princes of Ierufalém, the Eunuches, and the Priestes, and all the people of the land, which paf-fed betwene the partes of the calfe,

20 I wil cuen giue them into the hand of their enemies, and into the hands of the that feke their life: and their dead bodies shalbe for meat vnto the foules of the hea uen, and to the beafes of the earth.

21 And Zedekiáh King of Iudáh, and his princes wil I giue into the hand of their enemies, and into the hand of the that feke their life, & into the hand of the King of Babels hofte, where gone vp from you.

22 Beholde, I wil comande, faith the Lord, and caufe them to returne to this citie, and thei shal fight against it, and take it, and burne it with fyreian. I wil make y cities of Iudáh defolate without an inhabitant.

CHAP. XXXV.

He propafch the obedience of the Rechabites, & there by confundeth the pride of the Leues.

1 The worde which came vnto Ieremiáh from the Lord, in the daies of Iehoakim the fonne of Iofiah King of Iudáh, saying,

2 Go vnto the houfe of the (^{b}) Rechabites, & speake vnto them, & bring them into the Houfe of y Lord into one of the chabers, and giue them wine to drinke.

3 Then toke I laazaniáh, the fonne of Ieremiáh the fonne of Habazzimáh, and his brethren, and all his fonnes, and the whole houfe of the Rechabites,

4 And I broght them into y Houfe of the Lord, into the chamber of the fonnes of Hanán, the fonne of Igdaliáh a man c of God, which was by the chamber of the princes, which was above the chamber of Maaferiáh the fonne of Shallám, the keper of the 'treafure.

5 And I set before the fonnes of the houfe of the Rechabites, portes fol of wine, and cuppes, and 'faid vnto them, Dunke wine. 6 But thei faid, We wil drinke no wine: for 'lonadáb the fonne of Recháb our father commanded vs, 'faying, ' Ye shal drinke no wine, nether you nor your fonnes for euer.

7 Nether shal ye buylde houfe, nor fowf fede, nor plant vineyarde, nor haue any, but all your daies ye shal dwell in tentes, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obered y voice of Ionadáb the fonne of Recháb our father, in all that he hathe charged vs, and we drinke no wine all our daies, nether we, our wiues, our fonnes, nor our daughters.

9 Nether buylde we houfes for vs to dwell in, nether haue we vineyarde, nor field, nor fede,

10 But we haue remained in têtes, and haue obered, & done according to t all that Io-nadáb our father commanded vs.

11 But when Nebuchad-nexzár King of Babél came vp into the land, we faid, Come, and let vs go to Ierufalém, from the hofte of the Caldeans, and from the hofte of Arám:fo we (^{b}) dwell at Ierufalém.

12 Then came the worde of the Lord vnto Ieremiáh, saying,

13 Thus faith the Lord of hoftes, the God of Ifraél, Go, and tel the men of Iudáh, and the inhabitant of Ierufalém, Wil ye not receive doctrine to obey my wordes, faith the Lord?

14 The comandement of Ionadáb the fonne of Recháb that he comanded his fonnes, that thei shulde drike no wine, is surely kept: for vnto this day thei drike none, but obey their fathers comandement:

Kik. iii.

a For the dif. position, and order of the prophecies, read, Chap 27.

b Thei came of Holáh, him, for father in law, who was no ifraelim, but after my, and with them to the feruate of God.

c That is, a Prophate.

or, dare,

d The Prophet faith not, The Lord faithshout for them thei ought to haue o beyed, but he tendeth to another end: y is, to declare their obedience to man, bring the lewes wolde not obey God him selfe. e Whome Iche the King of if rael inuoredior his zeale, a King inus

f teaching them hereby to fice all occafio of interperan- ce, ambition and anarice, and that thei might knowe that thei were strangers in y earth, and be ready to de- part at all oc- calion

g Which was now for the space of the hundreds yores from Iehle to Iehoakim h Which decla rith that thei were not fo bound to their vowe, that it colde not be broke for any occefsite: for where thei we reclmanded to dwell in tetes, thei dwell now at Ierufalém for feare of y warres

a Whome I ha- ue chofe to be my chided, facing thefe & were the chil- dren of so hea- then man obe- ed the com-

mandement of their father

Obedience to parents.

Ieremiáh. The roole is red.

If I have most diligently ex- ported & war- ried you broke by my false & my Prophets. Chap 13,15. ♣ 25,26.

notwithstanding I have spoken vnto you, rising early, and speaking, but ye wolde not obcie me.

I have sent also vnto you all my seruan- tes the Prophetes, rising vp early, and sen- ding them, saying, "Returne now euerie ma from his euil waie, and amende your wor- kes, and go not after other gods to setue them, & ye shal dwell in the land which I have giuen vnto you, and to your fathers, but ye wolde not incline your eare, nor o- beie me.

Surely the sonnes of Ionadáb the sonne of Recháb, have kept y comandement of their father, which he gaue them, but this people hathe not obeied me.

Therefore thus faith the Lord of hostes, y God of Israel, Beholde, I wil bring vp- on Iudáh, and vpon all the inhabitants of Ierufalém, all y euil that I have pronoun- ced against them, because I have spoken vnto them, but thei wolde not heare, and I have called vnto them, but thei wolde not answer.

And Ieremiáh said to the house of the Rechabites, Thus faith y Lord of hostes the God of Israel, because ye have obeied the commandement of Ionadáb your fa- ther, and kept all his precepts, and done ac- cording vnto all that he hathe coman- ded you,

Therefore thus faith the Lord of hostes, the God of Israel,
Ionadáb the sonne of Recháb shal = not want a man, to shad
be- fore me for euer.

CHAP. XXXVI.

1 Barúch writeth, as Ieremiáh enditeth, the boke of the curfess
against Iudáh and Israel. 2 He is sent vnto the boke vnto the
people and readeth it before them all. 3 He is called before the
rulers and readeth it before the also. 4 The King casteth it in
the fyre. 5 There is another written as the commandement of
the Lord.

a Read Chap. 1 pp.1.

b Which were twenty and three years, as Cha 21,7 com- ting
from the thirteenth years of Iosiah's ret- gea.

c As he did indite.

And in the fourth years of Iehoia- kim the sonne of Iosiah
King of Iudáh, came this worde vnto Ieremiáh from the Lord,
saying,

Take thee a roole or boke, and write there- in all the wordes
that I have spoken to thee against Israel, & against Iudáh, and
a- gainst all the nations, from the daie that I spake vnto thee,
enen b from the dates of Iosiah vnto this daie.

It maie be that the house of Iudáh wil heare of all the euil,
which I determi- ned to do vnto them that thei may returne
euerie man from his euil waie, that I maie forgiue their
iniquitie and their sinnes.

Then Ieremiáh called Barúch the sonne of Neriáh, and Barúch
wrote a y mouth of Ieremiáh all the wordes of the Lord, which
he had spoken vnto him, vpo a roo- le or boke.

And Ieremiáh commanded Barúch, saying,

I am shut vp, d can not go into y Hou- se of the Lord.

6 Therefore go thou, and read the roole wherein thou hast
written at my mouth the wordes of the Lord in the audience of
the people in the Lords House vpon the a fa- fling day: also
thou shalt read them in the hearing of all Iudáh, y come out of
their cities.

7 It may be that thei wil pray before the Lord, and euerie one
returne from his e- uil way, for the angre & the wrath, that the
Lord hathe declared against this peo- ple.

So Barúch the sonne of Neriáh did ac- cording vnto all, that
Ieremiáh y Prophet commanded him, reading in the boke the
wordes of the Lord in the Lords House.

9 And in the first 5 years of Iehoiakim the sonne of Iosiah
King of Iudáh, in the ninth moneth, they proclaimed a fast be-

fore the Lord to all the people in Ierufalem, and to all the people that came from the cities of Iudáh vnto Ierufalém.

10 Then red Barúch in the boke the wordes of Ieremiáh in the House of the Lord, in the chambre of Gemariáh the sonne of Shaphán the secretarie, in the hier court at the entrie of the newe gate of the Lords House, in the hearing of all the people.

11 When Michaiáh the sonne of Gemariáh, the sonne of Shaphán had heard out of the boke all the wordes of the Lord,

12 Then he went down to the Kings house into the Chancellours chamber, and lo, all y princes fare there, enen Elishamá the Chancellour, & Delaiáh the sonne of She-maiah, and Elnathán y sonne of Achbór, and Gemariáh the sonne of Shaphán, and Zedekiáh the sonne of Hananiáh, and all the princes.

13 Then Michaiáh declared vnto them all the wordes that he had heard whe Barúch red in the boke in the audience of the people.

14 Therefore all the princes sent Iehudí the sonne of Nethaniáh, the sonne of Shelemiáh, the sonne of Chushí, vnto Barúch, saying, Take in thine hand the roole, whe-rein thou hast red in the audience of the people, and come. So Barúch the sonne of Neriáh, toke the roole in his hand, and came vnto them.

15 And thei said vnto him, Sit downe now, and read it, that we may heare. So Barúch red it in their audience.

16 Now when thei had heard all the wor- des, they where a fraied boche one and other, and said vnto Barúch, We wil certifie the King of all these wordes.

17 And thei examined Barúch, saying, Tel vs now, how didest y write all these wor- des at his mouth.

d Meaning, in prish, through the malice of the Pricitas.

e Which was proclaimed for feare of the Babylonian, as their cullo- me was when that is red war re or any great plague of God He sheweth that fasting without praise and repentice m文
学性 na- thing, but is more hypocris- ble.

g The fast was then proclai- med, and Ba- rúch red this roole, which was a lute be- fore that Ieru- falém was first taken, and then Iehoiakim and Daniel, and his espanions were led away captures.

h Which is y fast gate of the Temple.

i The godhe were afraid, sing God so offend'd, & the wicked were accommodator y horror of the punishment.

13 Then

The Kings rage.

Ieremiáh. The Prophet taken. 6511224

b That y were godlie among the princes, gave this com- self,
by whose manner it is like that Iere- miáh was de- filtered: for
they knew the rage of y King and of y wri- had to be su- che
that they colde not else pe without di- ger of their li- ces.

I Which con- trined parts of Mounther & parts of Dece- ber.

m Shewing, y the wicked in dead of repea- ting, when that
bears Gods judgments, gave into fur- ther malice a- gainst him
and his words.

a Thus we se the continual care, that God bahe ever o- ner his
to pre- ferue room sin one rageat the wicked.

o Tho'th the wicked thibe to have aboli- shad the wor- de of
God, when they ha- ue burnt the boke thereof: yet this decla-
rech that God will not only raise it up a- gainst, but also
increase it in greater abun- dance to their condemnation, as
verif. 12. p These are le- hoiakim wor- de o Tho'th le- hoiachie
his shoe succeeded hi, yet becan- se he reigned but the mo-
neth, it was effirmed as no reigne r K ad Chap. 2aip.

18 Then Barúch answered them, He pronó- unced all these
words vnto me with his mouth, and I wrote them with yncke in

the boke.

19 Then said the princes vnto Barúch, Go, "hide thee, thou and Ieremiáh, and let no man knowe where ye be.

20 And thei wét in to the Kig to y court, but thei laied vp y roole in the chàbre of Elishamá the Chancellors & tolde y King all the words, that he might heare.

21 So the King sent Iehudi to fct y roole, & he toke it out of Elishamá the Chancellors chambre, and Iehudi red it in the audience of the King, and in the audience of all the princes, which stode beside the King.

22 Now the King fate in the winter house, in the ninth moneth, and there was a fyre burning before him.

23 And when Iehudi had red thre, or foure fides, he cut it with the penknif, and cast it into the fyre, that was on the berth vntil all the roole was consumed in the fyre, that was on the berth.

24 Yet thei were not afraid, nor rent in their garments, rather the King, nor any of his feruants, that heard all these words.

25 Neuertheles, Elnarkán, and Delaráh, and Gemariáh had befoght the King, that he wolde not burne the roole: but he wolde not heare them.

26 But the King commanded Ierahmeél the sonne of Hammélech, & Seraiáh the sonne of Azriél, & Shelemiáh the

sonne of Abdiél, to take Baruch the scribe, and Ie- remiáh the Prophet, but the Lord "hid them.

27 Then the words of the Lord came to Ieremiáh (after that the King had burnt the roole and the words w Barúch wrote at the mouth of Ieremiáh) saying,

28 Take thee againe "another roole and write in it all y former words that were in the first roole which Iehoiakim y King of Iudáh hath burnt,

29 And y shalt say to Iehoiakim Kig of Iu- dáh, Thus saith y Lord, Thou hast burnt this roole, saying, "Why hast thou written thei ein, sayig, that the King of Babél shal certainly come and destroye this land, and shal take thence both man and beast?"

30 Therefore thus saith the Lord of Ieho- iakim King of Iudáh, He shal haue "none to sit vpon the throne of Daud, and his "dead bodie shalbe cast out in the day to the heare, and in the night to the frost.

31 And I wil vifte him and his fede, and his feruates for their iniquitie, & I wil bring vpon them, and vpon the inhabitants of Ie- rufalém, & vpon the men of Iudáh all the euil that I haue pronounced against them: but they wolde not heare.

32 Then toke Ieremiáh another roole, and

gaue it Barúch the scribe y sonne of Ne- riáh, which wrote therein at the mouth of Ieremiáh all the words of the boke which Iehoiakim Kig of Iudáh had burnt in the fyre, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiáh succeeded Ieremiáh. He fendeth vnto Ieremiáh to pray for him. 12 Ieremiáh, going into the land of "Beniamin, a taken. 13 He a beaten and put in prison.

1 And Kig Zedekiáh the sonne of Io- siáh reigned for "Coniáh the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babél "made King in the land of Iudáh.

2 But nethet he, nor his feruants, nor the people of the land wolde obey the words of the Lord, which he spake by the "mini- fterie of the Prophet Ieremiáh.

3 And Zedekiáh the King "first Iehucál the sonne of Shelemiáh, and Zephaniáh the sonne of Maáciáh the Priest to the Prophet Ieremiáh, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiáh went in and out among the people: for they had not put him into the prison.

5 The Pharaohs hoste was "come out of E- gypt: and whe the Caldeans that besieged Ierufalém, heard tidings of them, thei

"de- parted from Ierufalém)

6 Then came the words of the Lord vnto the Prophet Ieremiáh, saying,

7 Thus saith the Lord God of Israel, Thus shal ye say to the King of Iudáh, y sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come for the to helpe you, shal returne to Egypt into their owne land.

8 And the Caldeans shal come againe, and fight against this citie, and take it & burne it with fyre.

9 Thus saith the Lord, "Deceiue not your selues, saying, The Caldeans shal surely departe from vs: for thei shal not departe.

10 For thogh ye had smiten the whole hoste of the Caldeans that fight against you, & there remained but wounded men among them, yet shulde euery man rise vp in his tent, and burne this citie with fyre.

11 When the hoste of the Caldeans was broken vp from Ierufalém, because of Pharaohs armie,

12 Then Ieremiáh went out of Ierufalém to go into the "land of Benjamin" se- parating him self thence from among the people.

13 And when he was in the g gate of Benia- min, there was a chief officer, whose name was Iriáh, the sonne of Shelemiáh,

the sonne of Hananiáh, and he toke Ieremiáh the Prophet,
saying, Thou "flect to the Caldeans.

2. King 24.

3. 2 chro. 26, 1st chap 12, 1. a Who was called Iehoiakim of
Ieremiáh b And called him Zedekiáh where as be- fure his
name was Ieremiáh 2 King 24:17. "the hand c Because he
was afraid of the Caldeans that came a- gainst him

d That is, were out of prison and at liber- tice.

e To helpe the law of. "the went up.

Or, life may your murder.

f As some chin he, to go to A- nachoth his owne town. g By y
which men went into the country of Benjamin.

Lll.i.

The Prophet beaten.

Ieremiáh. He is accused.

b Because it was a vile and firmer prison.

14 Then said Ieremiáh, That is false, I flee not to the Caldeans:
but he wold not he are him: so Iriáh toke Ieremiáh, and
brought him to the princes.

15 Wherefore the princes were angry with Ieremiáh, and smote him, and laid him in prison in the house of Iehonathán the scribe: for they had made that the b prison.

16 When Ieremiáh was entered into the dōgeon, and into the prisons, and had remained there a long time,

17 Then Zedekiáh the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any words from the Lord? And Ieremiáh said, Yes: for, said he, thou shalt be delivered into the hand of the King of Babel.

18 Moreover, Ieremiáh said vnto King Zedekiáh, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel shal not come against you, nor against this land?

20 Therefore he are now, I pray thee, d mv lord the King: let my prayer "be accented before thee, that thou cause me not to returne to the house of Iehonathán the scribe, lest I dye there.

21 Then Zedekiáh the King commanded, that they shulde put Ieremiáh in the court of the prison, and that they shulde giue him daiely a piece of bread out of the bakers strete vntil all the b bread in the citie were eaten vp. Thus Ieremiáh remained in the court of the prison.

CHAP. XXXVIII.

By the motion of the rulers Ieremiáh is put into a dōngem. 14. At the request of Ebed-mélech the King commandeth Ieremiáh to be brought for the of the dōngem. 17 Ieremiáh sheweth the King how he might escape death.

1 Then Shephatiáh the sonne of Mattán, and Gedaliáh the sonne of Pašhúur, and Iucál the sonne of Shelemiáh, & Pašhúur the sonne of Malchiáh, heard the wordes that Ieremiáh had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this citie, shal dye by the swords, by the famine and by the pestilence: but he that goeth for the to the Caldeans, shal liue: for he shal haue his life for b a pray, and shal liue.

3 Thus saith the Lord, This citie shal surely be giuen into the hand of the King of Babels armie, which shal take it.

4 Therefore the princes said vnto king, We beseche you, let this man be put to death: for thus he weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in

speaking suche wordes vnto them: for this man sketch not the wealth of this people, but the hurt.

5 Then Zedekiáh the King said, Beholde, he is in your hands, for the King can denie d you nothing.

6 Then toke they Ieremiáh, and cast him into the dongeon of Malchiáh the sonne of Hammélech, that was in the agt of the prison: and they let downe Ieremiáh with coards: and in the dongeon there was no water but myre: so Ieremiáh stacke fast in the myre.

7 Now when Ebed-mélech the "blacke More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiáh in the dongeon (then the King fate in the gate of Benjamin)

8 And Ebed-mélech wet out of the Kings house, and spake to the King, saying,

9 My lord the King, these men haue done euil in all y they haue done to Ieremiáh the Prophet, whome they haue cast into dongeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-mélech y blacke More, saying, Take frō hence thirtie men" with thee, and take Ieremiáh the Prophet out of the dongeon before he dye.

11 So Ebed-mélech toke the men with him and went to the house of the King vnder the treasurie, and toke there olde

rotten ragges, and olde worne cloutes, and let them downe by coardes into the dongeon to Ieremiáh.

12 And Ebed-mélech the blacke More said vnto Ieremiáh, Put now these olde rotten ragges and worne vnder thine arme holes, betwene the coardes. And Ieremiáh did so.

13 So they drewe vp Ieremiáh with coardes and toke him vp out of the dongeon, and Ieremiáh remained in the court of the prison.

14 Then Zedekiáh the King sent, and toke Ieremiáh the Prophet vnto him, into the third enrie that is in the House of the Lord, & the King said vnto Ieremiáh, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiáh said to Zedekiáh, If I declare it vnto thee, wilt not thou slaye m or and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiáh, saying, As the Lord liueth, that made vs these soules, I wil not slaie thee, not giue thee into the hands of those men that seke thy life.

17 Then said Ieremiáh vnto Zedekiáh, Thus saith the Lord God of hostes, y God of Israel, If thou wilt go for the vnto the

d Wherein he previously offended in that that not only he wold not heare the en- ch spoken by the Prophet, but also gave him

King

The Kings excuse.

And yelde my self rose them.

I Which decks noth that he more feared the reproche of men,
then & threatening of God.

When Ire- mih and his mother with others were en- ryed away,
the few one of the Kings house were left: & shalbe taken, faith
the Pro- pher, and tell King of Babel how Zedekiah has he
been fa- cued by his familiar frieds and falls Pro- pheres,
which have left him to the myre.

I Herein, ap- peareth the in- formity of the Prophet, who did
discombe to save his life albeit it was not to the de- mal of his
do- trate, or to & force of any.

a. King. 27.2. chap. 13.4.

King of Babels b princes, then thy foule shal liue, and this citie
shal not be burnt vp with fyre, and thou shalt liue, and thine
houfe.

18 But if thou wilt not go forth to y King of Babels princes,
then shal this citie be guen into the hand of the Caldeans, and
thei shal burne it with fyre, and thou shalt not escape out of
their hands.

19 And Zedekiah the King faid vnto Ierem-
miah, I am careful
for the Iewes that are fled vnto the Caldeans,
left thei deliuer
me into their hands, and thei moke me.

20 But Ieremiah faid, Thei shal not deli-
uer thee: hearken vnto
the voice of the Lord, I beseche thee,
which I fpeake vn-
to thee: so shal it be wel vnto thee,
and thy foule shal liue.

21. But if thou wilt refufe to go forthe,
this is the worde y the
Lord hathe shewed me.

22 And beholde, all the women that are b
left in the King of
Iudahs houfe, shalbe brought for the to y
King of Babels prin-
ces: and thofe women shal fay, Thy frien-
des haue perfuaded
thee, and haue preuai-
led againft thee: thy fete are fastened in
the myre, and thei are turned backe.

23 So thei shal bring out all thy wiues,
and thy children to the
Caldeans, and thou shalt not escape out
of their hands, but
shalt be taken by the hand of the King
of Babel: and this citie
shalt thou caufe to be burnt with fyre.

24 Then faid Zedekiah vnto Ieremiah,
Let no man knowe of
theſe wordes, and thou shalt not dye.

25 But if the princes vnderftand that I ha-
ue talked with thee,
and ther come vnto thee, and fay vnto
thee, Declare vnto vs
now, what thou haft faid vnto the King,
hide it not from vs;
and we wil not flay thee: also what the
King faid vnto thee,

26 Then shalt thou fay vnto them, I hum- bly I besoght the King that he wolde not caufe me to returne to Jehonathans houfe, to dye there.

27 The came all the princes vnto Ieremiah and asked him. And he tolde them accor- ding to all thefe wordes that y King had commanded: so thei left of speaking with him, for the matter was not perceived.

28 So Ieremiah abode ftil in y court of the prifon, vntil the day that Ierufalem was taken: and he was there, when Ierufalem was taken.

CHAP. XXXIX.

Nebuchad-nezzár besiegeth Ierufalem. 4 Zedek- iah fleing is taken of the Caldeans. 6 His fomes are flasne. 7 His eyes are thrust out. 11 Ieremiah is proud of fire. 12 Ebed-miloch is delouered from captitude.

I N the ninth yere of Zedekiah King of Iudáh in y tenth moneth, came Ne-

Ieremiah. His eyes put out. 324

buchad-nezzár King of Babel and all his hofte againft Ierufalem, and thei besie- ged it.

2 And in the eleventh yere of Zedekiah in the fourth moneth, the ninth daie of the moneth, the citie was broken a vp.

3 And all the princes of the King of Ba- bél came in, and fate in the middle gate, euen Neregál, Sharézer, Samgar-nébo, Sarfachim, Rab-faris, Neregál, Sharézer, Rab-mag with all the refidue of the prin- ces of the King of Babel.

4 And when Zedekiah the King of Iudáh fawe them, and all the men of warre, then thei fled, & wene out of the citie by night, through the Kings garden, & by the b ga- te betwene the two walles, and he went toward the wilderness.

5 But the Caldeans hofte purfued after them, and ouertoke Zedekiah in the de- fete of Ietichó: and when thei had taken him, thei broght him to Nebuchad-nez- zár King of Babel vnto Ribláh in the land of Hamáth, where he gaue iudgemét vpon him.

6 Then the King of Babel flewe the fomes of Zedekiah in Ribláh before his eyes: also the King of Babel flewe all the nobles of Iudáh.

7 Moreover he put out Zedekiahs eyes, and bounde him in chames, to carye him to Babel.

8 And the Caldeans burnt the Kings hou- fe, and the houfes of the people with fyre, and brake downe the walles of Ierufalem.

9 Then Nebuzar-adán the chief steward caryed away captiue into Babel the rem- nát of the people, that remained in the ci- tie, and thofe that were fled and fallen vn- to him, with the reft of the people that re- mained.

10 But Nebuzar-adán y chief steward left the 4 poore that had nothing in the land of Iudáh, and gaue them vineyardes and fields at the fame time.

11 Now Nebuchad-nezzár King of Ba- bél gaue charge concerning Ieremiah "vn to Nebuzar-adán y chief steward, faying.

12 Take him, and " Joke wel to him, and do him no harme, but do vnto him e cuen as he shal fay vnto thee.

13 So Nebuzar-adán the chief steward fent and Nebushazbán, Rabfáris, & Neregál, Sharézer, Rab-mag, and all the King of Babels princes:

14 Euen thei fent, and toke Ieremiah out of the court of the prifon, and comitted him vnto f Gedaliáh the fonne of Ahikám the fonne of Shaphán, that he shulde carie him home: so he dwelt among the people.

15 Now y worde of the Lord came vnto Ie remiáh, while he was shut vp in y court of Lll. ii.

a The gates & wales were has him downe.

b Which was a poftene do- remed a Rig. 264.

c which is cal- led Antiochia in Syria.

m, captiue of the garden.

d For y riche & the mightis put their truth in their fist...s &
men- nes, were by Gods not mo- gements mofte rigorously
han dried

"Ear by the hand of "Ear for chloe eyes vpon him. e Thos God
preferued his Prophet by his means, who- me he made y
fearage to pu- nish the King, and them that were his one mice.

f Whome the King of Babel had now appoft ted governour
quer the reft of the Iewes that he left his kinde.

The Prophet at libertic.

Ieremiah.

A conspiracie.

the prison, saying,

16 Go & speake to Ebed-mélech the blacke More, saying,
Thus faith the Lord of hoftes the God of Iftæl, Beholde, I wil
bring my wordes vpon this citie for cult, and not for good, and
thei fhallbe accomplished in that daie before the.

17 But I wil deliuer thee in that daie, faith the Lord, and thou fhalt not be giuen into the hand of the men whome thou feareft.

18 For I wil surely deliuer thee, and thou fhalt not fall by the fworde, but thy life fhall be for a pray vnto thee, becaufe thou shalt haue put eny trust in me, faith the Lord.

CHAP. XL.

9 Thus God re-compensed his axe and favour, which he shewed to his Prophet in his troubles.

1 Jeremiah hath licence to go whether he wil. 4 He dwelleth with the people that remaine with Gedaliah.

6 The worde which came to Jeremiah from the Lord after that Nebuzar-adan the chief steward had let him go from Ramah, when he had taken him being bounde in chaines among all that were caryed away captiue of Ierusalem and Iudah, which were caryed away captiue vnto Babel.

a From this fe clade verif vnto chap 42,7 it fe meth to be as a parenthesis, and separated matter: for here this floure be-gunneth againe, & this vi60 is declared what it was by God mould this infidels to speake this, to declare the great blindness and obstinacy of the Iewes, which coulde not feele that which this heathen man confessed. "The craft. Or, as thy con-moderate.

2 And the chief fteward toke Ieremiál, and faid vnto him, The Lord thy God hathe pronounced this plague vpon this place.

3. Now the Lord hathe broght it, & done according as he hathe faid: becaufe ye haue b finned agemft the Lord, and haue not obeted his voice, therefore this thing is come vpon you.

4 And now beholde, I lofe thee this daie from the chaines which were on thine handes, if it pleafe thee to come with me into Babél, corne, and I wil loke wel vnto thee: but if it pleafe thee not to come with me into Babél, "tary ftill: beholde, all the land u' before thee: whether it fe-meth good, and convenient for thee to go, thether go.

5 For yet he was not returned: therefore he faid, Returne to Gedaliáh the fonne of A-hikám, the fonne of Shaphán, whome the King of Babél hathe made gouernour o-uer all the cities of Iudáh, and dwell with him among the people, or go wherefoe-uer it pleafeth thee to go. So the chief fteward gaue him vtayles and a rewarde, and let him go.

6 Then went Ieremiáh vnto Gedaliáh the fonne of Ahikám, to Mizpáh, and dwelt there with him among the people that we-re left in the land.

7 Now when all the captaines of the hofte, 4 which were in the fields, euen ther and their men heard, that the King of Babél had made Gedaliáh the fonne of Ahikám

gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not caryed away captiue to Ba-bél,

8 Then they came to Gedaliáh to Miz-páh, euen a Ifhmaél the fonne of Netha-niáh, and Iohanán, and Ionathán the fon-nes of Karáh, and Seraiáh the fonne of Tanehuméth, and the fonnes of Ephái, the Netophathite, and Iezaniáh the fon-ne of Maachathí, thei and their men.

9 And Gedaliáh the fonne of Ahikám, the fonne of Shaphán fware vnto them, and to their men, faying, Feare not to ferue the Caldeans: dwell in the land, and ferue the King of Babél, and it fhall be wel with you.

10 As for me, beholde, I wil dwell at Miz-páh to 'ferue the Caldeans, which wil come vnto vs: but you, gather you wi-ne, and fommer fruces, and oyle, and put them in your veffels, & dwell in your cities, that ye haue' taken.

11 Likewise when all the Iewes that were in f Moáb, and among the Ammoni-tes, and in Edóm, and that were in all the countreis, heard that the King of Babél had left a remnant of Iudáh, and that he had fet ouer them Gedaliáh the fonne of Ahikám the fonne of Shaphán,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudáh to Gedaliáh vnto Mizpáh, and gathered wine and fommer fruces, very muche.

13 Moreouer Iohanán the fonne of Ka-réah, and all the
captaines of the hofte, that were in the fields, came to Gedaliáh
to Mizpáh,

14 And faid vnto him, Knoweft thou not that a Baalfs the King
of the Ammonites hathe fent Ifhmaél the fonne of Netha-niáh
to flay thee: But Gedaliáh the fonne of Ahikám beleued them
not.

15 Then Iohanán the fonne of Karáh fpa-ke to Gedaliáh in
Mizpáh feciety, fay-ing, Let me go, I pray thee, and I wil flay
Ifhmaél the fonne of Nethaniáh, and no man fhall knowe it.
Wherefore fhallde he kyl thee, that all the Iewes, which are ga-
thered vnto thee, fhallde be feattered, and the remnant in Iudáh
perifh

16 But Gedaliáh the fonne of Ahikám faid vnto Iohanán the
fonne of Karáh, Thou fhalt b not do this thing: for thou
fpeakeft falsely of Ifhmaél.

CHAP. XII.

a Ifhmaél killeth Gedaliáh guilefully, and many other with him
as Iohanán fhil: weth after Ifhmaél. B Vt in the feunth moieh
came Ifh-maél the fonne of Nethaniáh, the

6 Who was of kings blood and after few him, Cha. 41.1.

1. King, 27, 24

Or, to recede them, or to recede them for me.

Or, chefte to dwell in.

f Which were fled aflo for feare of the Caldeans.

g For vnder f colour of in-tertening of Ifh-maél he foghe only to make the to deftrop one another.

h Thus the godlie, which choke no fur-an to others, are foneh de-erned & ne-ner lacke fuch as confure their deftin-tion

Chap XII a The citie was deftroed in the fourth moieh and in the feufth moieh, which ch- tioned part of September, & part of Oth-ber, was the go- teroue Gedaliáh flame.

c Whichwit a citie of Iudáh.

d Which were feattered a-benad for fea-re of the Cal-deans.

Shameful murther.

Ieremiáh. Hypocrites.

b Merolog. Zeichiah.

c That did eat together as fa- miliar friends.

d For they thought that Temple had not been de- firmed, & the relove came up to the leaf of Tabernacles, but bearing of the burning thereof in the way, they showed these signs of fo- reuse. e For his death was kept fe- ceve, & he fas- med that he laminated for the deftroth of Ieremiáh & the Temple; but after five the when thei famed to fa- nour Gedaliáh

f As fortified Mizpáh for ten re of the eno- mie, and cast byches & iron ches, to King. 15,16.

g Which had true captaines under Zeide- hiáh.

fonne of Elíshamá of the fede royal, and the princes of the King, & ten men with him, vnto Gedaliáh the fonne of Ahikám to Mizpáh, and there thei did e eate bread together in Mizpáh.

3 Then arofe Íhmaél the fonne of Netha- niáh with thefe ten men that were with him, and fmote Gedaliáh the fonne of Ahikám the fonne of Shaphán with the fwords, and flewe him, whome the King of Babel had made gouernour ouer the land.

I íhmaél alfo flewe all the Iewes that were with Gedaliáh at Mizpáh, & all the Cal- deans that were founde there, & the men of warre.

4 Now the feconde daie that he had flaine Gedaliáh, and no man knewe it,

5 There came men from Shechém, fró Shi- lóh, & from Samaria, ouen foure fcoremen, hauing their beardes fhauen, and their clothes rent and cut, with 4 offrings and incense in their hands to offre in the Hou- fe of the Lord.

6 And Íhmaél the fonne of Nethaniáh w. nt forthe from Mizpáh to mete them, weping as he w:nt: & when he met them, he faid vnto them, Come e to Gedaliáh the fonne of Ahikám.

7 And when thei came into the middes of the citie, Íhmaél the fonne of Netha- niáh flewe the, and cast them into the mid- des of the pit, he and the men that were with him.

8 But ten men were founde among them, that faid vnto Íhmaél, Slay vs not: for we have treasures in the field, of wheat, and of barley, and of oyle, and of honie: fo he flaied, and flewe them not among their brethren.

9 Now the pit wherein Íhmaél had cast the dead bodies of the men (whome he had flaine because of Gedaliáh) is it, which Asa the King had 1 made because of Bañsá King of Ifraél, and Íhmaél the fonne of Nethaniáh filled it with them that were flaine.

10 Then Íhmaél caryed away captiue all the residue of the people that were in Miz- páh, ouen the Kings daughters, and all the people that remained in Mizpáh, whome Nebuzar-adán the chief steward had co- mitted to Gedaliáh the fonne of Ahí- kám, and Íhmaél the fonne of Nethaniáh caryed them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanán the fonne of Karáh, & all the 2 captaines of the hofte that we- re with him, heard of all the euil that Íh- maél the fonne of Nethaniáh had done,

12 Then they all toke their men, and went to fight with Íhmaél y fonne of Nethaniáh,

and founde him by the great waters that are in Gibeón.

13 Now when all the people whome Íhma- él caryed away captiue, fawc Iohanán the fonne of Karáh, and all the captaines of the hofte, that were with him, they were glad.

14 So all the people, that Íhmaél had ca- ryed away captiue from Mizpáh, returned and came againe, and went vnto Iohanán the fonne of Karáh.

15 But Íhmaél the fonne of Nethaniáh, ef- caped from Iohanán with eight men, and went to the 6 Ammonites.

16 The toke Iohanán the fonne of Karáh, & all the captaines of the hofte, that were with him all the remnant of the people,

whome Iíhmaél the fonne of Nethaniáh, had caryed away captiue from Mizpáh, (after that he had flaine Gedaliáh the fon- ne of Ahikám) emn the ftrong men of warre, and the women, and the children, & the eunuches, whome he had broght agai- ne from Gibeón:

17 And thei departed and dwelt in Gerúth 1 Chumham, which is by Beth-léhem, to go & to entre into Egypt,

18 Because of the Caldeans: for they feared them, because Iíhmaél the fonne of Ne- thaniáh had flaine Gedaliáh the fonne of Ahikám, whome the King of Babel ma- de gouernour in the land.

h For Baalis y King of the Ammonites was the cause of this mote thee.

Which place David of olds had given to Chimhán the capte of Bar- niáh the Gi- findia: a Sam. 19,40.

CHAP. XLII.

1 The captaines of the counse of Ieremiáh what they right to do. 2. He admonisheth the remnant of the people not to go into Egypt.

1 Then all the captaines of the hofte, and Iohanán the fonne of Karáh, & Iezaniáh the fonne of Hofhaaiáh, and all the people from the leaft vnto the mofte came,

2 And faid vnto Ieremiáh y Prophet, "Hea- re our prayer, we befeche thee, & pray for vs vnto the Lord thy God, eue for all this remnant (for we are left, but a few of ma- nie, as thine eyes do beholde)

3 That the Lord thy God may flewe vs the way wherein we may walke, and the thing that we may do.

4 Then Ieremiáh the Prophet faid vnto them, I have heard yow beholde, I wil pray vnto the Lord your God according to your wordes, and wharfocuer thing the Lord fhall anfwere you, I wil declare it vn to you: I wil kepe nothing backe fró you.

5 Then they faid to Ieremiáh, b The Lord be a wines of trueth, and faith betwene vs, if we do not, euen accoiding to all things for the which the Lord thy God fhall fend thee to vs.

6 Whether it be good or euil, we wil obey the voyce of the Lord God, to whome we godlie.

LII.iii.

Disfembling hypocrites.

Jeremiah. Railings and slander.

e Here is declared the vision is the occaffi therosf, wise- resfemonies was made, Chap 40,4.

fend thee that it may be wel with vs, when we obey the voyce of the Lord our God.

¶ c And fo after ten dayes came y worde of the Lord vnto Ieremiáh.

Then called he Iohanán the sonne of Ka- réah, and all the captaines of the hofte, which were with him, and all the people from the leaft to the moſte:

9 And ſaid vnto the, Thus faith, the Lord God of Ifraél, vnto whome ye ſent me to preſent your prayers before him;

10 If ye wil dwell in this land, then I wil buyld you, and not deſtroye you, and I wil plant you, and not roote you out: for I a re- pent me of the euil that I haue done vnto you.

11 Feare not for the King of Babél, of whome ye are afraid: be not afraid of him, faith the Lord: for I am with you, to faue you, and to deliuer you a from his hand,

12 And I wil grant you me: cie that be may hau compaſſion vpon you, and he ſhal cauſe you to dwell in your owne land.

13 But if ye ſay, We wil not dwell in this land, nether heare the voyce of the Lord your God,

14 Saying, Nay, but we wil go into ahe ſid of Egypt, where we ſhal ſe no warre, nor heare the ſounde of the trumpet, nor har hungre of bread, and there wil we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudáh: thus saith the Lord of hostes the God of Ifraél, If ye set your faces to entre into Egypt, and go to dwell there)

16 Then the fworde that ye feared, a fhall take you there in the land of Egypt, and the famine, for y which ye care, fhall there hag vpo you in Egypt, & there fhall ye dye.

17 And all the men that set their faces to entre into Egypt to dwell there, fhall dye by the fworde, by the famine & by y pefti- lence, & none of them fhall remaine nor ef- cape fro the plague, that I wil bring vpon them.

18 For thus saith the Lord of hostes y God of Ifraél, As mine angre and my wrath hath bene powred for the vpon the inhabitants of Ierufalém: so fhall my wrath be powred for the vpo you, when ye fhall entre into Egypt, & ye fhall be a detestation, & an altonushmét, and a curffe, and a re- proche, and ye fhall se this place no more.

19 O ye remnant of Iudáh, the Lord hath laid concerning you, Go not into Egypt: knowe certainly that I haue admonished you this day.

20 Surely ye a diftembled in your hearts when ye sent me vnto the Lord your God, faying, Pray for vs vnto y Lord our God and declare vnto vs euen according vnto all that the Lord our God fhall fay, and we wil do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor anie thing for the which he hathe sent me vnto you.

22 Now therefore, knowe certinely that ye shal dye by the fworde, by the famine, and by the pestilence, in the place whether ye desire to go and dwell.

a To wit, in Egypt.

CHAP. XLIII.

Iohanán earyeth the remnant of the people into Egypt contrarie to the minde of Jeremiáh. a Jeremiah prophocieth the deftrution of Egypt.

1 Now whe Jeremiáh had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which y Lord their God had sent him to them, men all these wordes,

2 Then a spake Azariáh the sonne of Ho- sharáh, and Iohanán the sonne of Karáh and all the b proude men, saying vnto Ieremiáh, c Thou speakest faully: the Lord our God hathe d not sent thee to say, Go not into Egypt to dwell there,

3 But Barúch the sonne of Neriáh e pro- nounceth thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay oys, and carie vs away captiues into Babél.

4 So Iohanán the sonne of Karáh, and all the captaines of the hofte, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudáh.

5 But Iohanán the sonne of Karáh, and all the captaines of the hofte toke all y remnant of Iudáh, that were returned from all c nacions, whether thei had benedriuē, to dwell in the land of Iudáh:

6 Even men and women, and children, and the Kings daughters, and eueric persone, that Nebuzar-adán the chief fteward had left with Gedaliáh the sonne of Ahikám, the sonne of Shaphán, and Jeremiáh s the Prophet, & Barúch the sonne of Neriáh.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they b to Tahpanhes.

8 ¶ The came the worde of the Lord vnto Ieremiáh in Tahpanhes, saying.

9 Take great ftones in thine hand, and i hide them in the clay in the bricke kil, which is at the entrie of Pharaohs houle in Tahpanhes in the fight of the men of Iudáh,

10 And say vnto them, Thus faith the Lord of hoftes the God of Ifraél, Behplde, I wil fend and bring Nebuchad-nezzár the King of Babél m my seruise, and wil fet his throne vpo these ftones y I haue hid, and he shal spreade his paullion ouer the.

11 And when he fhall come, he fhall fmite the land of Egypt: i fuche as are appointed for death, to death, & fuch as are for captiui- tie, to captiuitie, and fuche as are for the fworde, to the fworde.

a Who was al fo called Iera- miáh, Chap. 43,4

b This deftru- feth that pre- da is the caufe of rebellion, it contempe of God's minders c When the hypocrite of the wicked it discovered thei brut forth into open re- ger for they of aboth nothing but flatter, read Ifa 40,10. d He fhewith what is the na nure of the hy- poctues: to wit, to fame that they wel- de obey God and imbeare his worde, if that were afte- red that his meffengers fye ke the cruft: though in dech they he mofts fure from all fobedience.

c Thus the wicked do not only c: mem- ne, it hur the meffengers of God, but fcian- der, and fpea- ke wickedly of all the that fupport or fa- nous the god- lie.

d As from the Monition, Am- monites, and Sphourers, Chap 40,11.

e Whome the- fe wicked led away by for- ce.

h A cicle in Egypt nure to Niles.

i Which figni led that Ne- buchad-nezzár fhall come out to the gates of Pharaoh, who re were his bricke killes for his buy-

dings.

k Read Chap 35,9.

l Eueric one ſhal be fumb by that means y God hathe ap-
pounce d, Chap 35,2.

d Read Chap 18,8.

e Recuse all Kings hearts and wares are in his hands, he can
come them & diſpo- ſe them as it pleaſeth him, and therefore
they made not to feare man, but only obey God, Prou. 21,4 Or,
Jer. 20,4.

f Thus God turneth y poli cus of the wiſe hed to their owne
deſtru- ſion, for they thought theſſal- ues ſure in E- gypt, and
there Nebuchad- nezzár deſ- troyed them, and the Egyp- tions,
Chap. 18,8.

g Read Chap. 36,6 & 24, 25. Showing that this ſhalde co- me
vpon them for their infi- delicts & Bab- bles.

h For you we- re fully min- ded to go into Egypt, where- mer
God ſpa- lie to the con- trurer.

10 And

*To learne by others exāple. Ieremiāh.
Idolaters rage.*

in Meaning, more easily, & shuddenly shall he carry the E-
gyptias away. Or, the heath of the peace.

a Theft were all famous and strong cities in Egypt, where I
lewes, I have had, dwelt for their faferes but the Pro- plet
declareth that there is no holde so strong, that can preferne
them from Gods ve- gence.

b Read Chap 2, 15 & 21, 1 & 26, 5 & 29, 39, & 31, 31.

c He fetereth before their eyes God, a ind- grances again Iudāh
& Ieru- falem for their idolaters, that they might beware by
their example, and not with the like wic- lednes prono- ke the
Lord: for then they shulde be dou- ble punished He sheweth
that we oght to keep in me- morle Gods plagats from the
beginning that confide- ring them, we might live in his icero,
and knows if he have not spa- ted our fathers yea, Kīgn, prin-
ces, and rulers, and allowable countries, and cations for their
siones, I we vile wor- mit can not take to escape punishme for
ours Or, beaten down.

12 And I wil kindle a fyre in the houfes of the gods of Egypt,
and he shal burne them and carye them awae capciues, and he
shal araye him felf with the land of Egypt, as a Shephes d
putreth on his garment, and shal departe from thence in peace.

13 He shal breake alfo the images of Besh- shémelh, that is in the land of Egypt, and the houfes of the gods of the Egyptians shal he burne with fyre.

CHAP. XLIIII.

He repreueth the people for their idolatrie 12 Thei that fet light by the threatening of the Lord, are chafened. 13 The destruction of Egypt and of the Lewes therein, u prophecied.

1 The worde that came to Ieremiāh concerning all the Lewes, which dwell in the land of Egypt, and remained at Mig- dōl and at a Tahpanhes, and at Noph, and in the countrey of Pathrōs, faying,

Thus faith the Lord of hoftes the God of Ifraél, Ye haue fene all the euil that I ha- ue broght vpon Ierufalém, and vpon all y cities of Iudāh; & beholde, this day thei are defolate, & no man dwelleth therein,

Because of their wickednes which thei haue committed, to prouoke me to angre in that thei went to burne incense, & to ferue other gods, whome thei knewe not, nefher thei nor you nor your fathers.

4 Howbeit I fent vnto you all my feruant- the Prophetes h tring early, and fending them, faying, Oh do not this abominable thing that I haue.

5 But thei wolde not heare nor incline their eare to turne from their wickednes, and to burne no more incéfe vnto other gods.

6 Wherefore my wrath, and mine anger was powered forth and was kindled in the cities of Iudāh, and in the fretes of Ierufalém, and thei are defolate, & wafted, as appeareth this daye.

7 Therefore now thus faith y Lord of hostes the God of Ifraél, Wherefore commit ye this great euil against your fowles, to cut of from you man and woman, childe & fuckeling out of Iudāh, and leaue you none to remaine)

8 In that ye prouoke me vnto wrath with the wolkes of your hands, burning incense vnto other gods in the land of Egypt whether ye be goneto dwell: y ye might bring destruction vnto your felues, and that ye might be a curffe and a reproche among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the d Kings of Iudāh and the wickednes of their wiues and your owne wickednes and the wickednes of your wiues, which thei haue committed in the land of Iudāh and in y fretes of Ierufalém)

10 Thei are not humbled vnto this daie,

neither haue thei feared nor walked in my Lawe nor in my ftatures, that I fet before you and before your fathers.

11 Therefore thus faith y Lord of hoftes y God of Ifraél,
Beholde, I wil fet my face against you to euil & to deftroy all
Iudāh,

12 And I wil take the remnant of Iudāh, that "haue fet their
faces to go into the land of Egypt there to dwell, and thei shal
all be confumed & fall in the land of E- gypt: they shal eute be
confumed by the fworde & by y famine: thei shal dye from the
leaft vnto the moſte, by the fworde, & by the famine, & thei
shalbe a deteftation and an aſtoniſhment and a curffe and a
reproche.

13 For I wil viſit them that dwell in the lād of Egypt, as I haue
viſited Ierufalém, by y fworde, by the famine, & by the
peſtilence.

14 So that none of the remnant of Iudāh, which are gone into
the land of Egypt to dwell there, ſhal eſcape or remaine, that
thei ſhuld returne into the lād of Iudāh to the which thei "haue
a deftre to returne to dwell there: for none ſhal returne, but i
fuche as ſhal eſcape.

15 Then all the men which knewe that thei wiues had burnt
incenſe vnto other gods and all the women that ftode by, a
great multitude, euen all the people that dwelt in the land of
Egypt in Pathrōs, answered Ieremiāh, ſaying,

16 The worde that thou haſt fpoken vnto vs in the Name of the
Lord, we wil h not heare it of thee,

17 But we wil do whatfoeuer thing goeth out of our owne mouth, as to burne incen- fe vnto the Quene of heaue, & to powre out drinke offrings vnto her, as we haue done, bothe we and our fathers, our Kings and our princes in the citer of Iudāh, and in the ftre- tes of Ierufalém: for then had we h plentie of vitales and were wel and felt none euil.

18 But fince we left of to burne incenfe to the Quene of heauen, and to powre out drinke offrings vnto her, we haue had fear- cenes of all things, and haue bene confu- med by the fworde and by the famine.

19 And when we burnt incenfe to the Que- ne of heauen & powred out drinke offrings vnto her, did we make her cakes to 'make her glad, and powre out drinke offrings vnto her without our houfbandes)

20 Then faid Ieremiāh vnto all the people, to the men, and to the women, and to all y people y had giue him y anfwer, faying,

21 Did not y Lord remeber the incéfe, that ye burnt in y cities of Iudāh, & in the ftre- tes of Ierufalém, bothe you, & your fathers, your Kings, and your princes, and the peo- ple of y lād, & "hathe he not cofidered it?

Lll.iiii.

occasion to miffle their doings, & their honfads shal giue an of
before God, read 1Is 3,35 "Ide. is it not some vpsate his heaue:

James 2, 4. e Which haue fully fet their minors, & are gone
thether on prophe- Whereby he excepteth the innocence as
Jeremiāh and Barach y were forced: there- fore the Lord
Sheweth, y he wil fet his fa- ne against thei that is, purpo- tily
deftroye them.

I Read Chap. 26, 6 "Ide life up there foules y Meaning, but a
feme

b This declareth how dan- groups a thing it is to declin- ne
once from God, & to fuf- lowe our owne famafes: for Satan
euer fo- llctereth fuche and doeth not leaue thei of in haue
brought them to eatre- me impndefeie & madnes, euf to miffle
their wickednes a- gainst God, & his prophecies. I Read Chap.
7 17 It femeth that the Papi- fles gathered of this place there
falue Re- gina, and Regi- na rali, laeare, calling y virge ne
Marie Que- ne of heaue, & fo of the blef- fod virgine, &
neether of our Saulour Christ made an ido- leifer bete the
Prophet con- demeeth their idolatrie. "Ide we were forces
wish- hood

k This is fiil y argument of idolatry, or eftere religion by the
bafile, & in Read of acknowledging Gods, wolkes, who
fendeth bothe pleaue & dearth, be- alch, & ficke- net, they
ateri- bate it to their dolets, and fo fishonour God Or, faue.

Or, want. Or, it apprais her

This isafmeth to how great dager it is for the houfban- des to
permit their wives a- ne thing wha- reef they be not affured by
Gods wordet for thereby tahey take an

The obstinat idolaters.

Ieremiah. Baruchs infirmite.

You have christi I don ble euli in ma- king wicand vowes, and in performing lame.

This declares with an horri- ble plague tomate idola- ters, seeing that God will and vouchsafie to have his Ma- me mentioned by fische as have polluted it.

We fe the- refore, that God hathe a perpetual ca- ce ouer his, wherefouer they are feat- creditor thugh they be but cwonethre, yet he wil deliner them when he delstroyeth his enemies.

He sheweth the means whosby they shalde be de- froyed to af- fore them of ceremite of plague, and yet they remate fill in their obtionate til they perish: for Ioliphus lih, or de An- niq exp is writeth that fue yere after the taxing of Ierufalem, Nebuchad-nezzar the yon- ger, haung overcome the Moabites and the Ammoni- tes, wrt against Egypt, & flew the King, & fo heugh: thale Jewes, and o- ther into Ba- lyon.

a Which was Ieremiah dif- ciple, & wrote his prophectic order him: b Whareof read Chap. 26p.

22 So that the Lord colde no longer for- beare, because of the wickedness of your imuencions, & because of the abominati- ons, which ye haue comitted: therefore is your land desolate and an astonishment, & a curtse & without inhabitant, as appea- reth this daie.

23 Because ye haue burnt incéfe and becau- fe ye haue finned
agaist the Lord, & haue not obeied the voice of the Lord, nor
wal- ked in his Law nor in his statutes, nor in his testimonies,
therefore this plague is come vpon you, as appeaeth this day.

24 Morcouer Ieremiah said vnto all the people and to all the
women; Heare the worde of the Lord, all Iudáh that are in the
land of Egypt.

25 Thus speaketh & Lord of hostes, & God of Israel, saying,
Ye and your wines haue bothe spoken with your mouthes, and
ful- filled with your hand, saying, We wil performe our vowes
& we haue vowed to burne incense to & uneene of heauen,
and to puwre out drinke offrings to hertye wil performe your
vowes and do the things that ye haue vowed:

26 Therefore heare the worde of the Lord, all Iudáh that dwell
in the land of Egypt. Beholde, I haue sworne by my great Na-
me, saith the Lord, that my Name & shal no more be called
vpon by the mouth of any man of Iudáh, in all the land of
Egypt, saying, The Lord God liueh.

27 Beholde, I wil watche ouer them for e- uil and not for good,
and all men of Iudáh that are in the land of Egypt, shal be con-
sumed by the sworde, and by the famine, vnrl thei be viterly
destroyed.

28 Yet a smale nombre that escape the sworde, & shal returne
out of the land of Egypt into the land of Iudáh: and all the

remnant of Iudáh that are gone into the land of Egypt to dwell there, shal knowe whose wordes shal stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lord, when I visite you in this place, that ye maie knowe that my wordes shal surely stand against you for euil.

30 Thus saith the Lord, Beholde, I wil rgi- ue Pharaoh Hophrá King of Egypt into the hand of his enemies, and into the hand of them that fike his life: as I gaue Zede- kiáh King of Iudáh into the hand of Ne- buchad-nezzár King of Babél his enemies, who also foght his life.

CHAP. XLVI.

Ieremiah césereth Baruch Affaring him that he should not perish in the destruction of Ierufalem.

He worde that Ieremiah the Prophet spake vnto Baruch the sonne of Neriáh, when he had wrieen these wor- des in a boke at the mouth of Ieremiah, in the fourth yere of Jehoiakim the sonne of

Iofáh King of Iudáh, saying,

Thus saith the Lord God of Israel vnto thee, & Baruch,

Thou didest say, Wo is me now: for the Lord hathe layed forowe vnto my forow: I c fainted in my mourning, and I can

sinde no rest.

Thus shalt thou say vnto him, The Lord saith thus, Beholde, that which I haue buyt, wil I d destroye, & that which I ha- ue planted, wil I plucke vp, euen this who- le land.

And fekest thou great things for thy selfs fike them not: for beholde, I wil bring a plague vpon all flesh, saith the Lord: but thy life wil I giue thee for a pray in all places, whether thou goest.

CHAP. XLVI.

He propheceth the destruction of Egypt. 27 Deline- rance is promised to Israel.

The wordes of the Lord, which came to Ieremiah the Prophet against the Gentiles,

As against Egypt, against the armie of Pharaoh Nechó King of Egypt, which was by the riuer Peráth in Carchmiáh, which Nebuchad-nezzár King of Babél smote in the fourth yere of Jehoiakim the sonne of Iofáh King of Iudáh.

Make readie buckeler and shield, and go fourth to battel.

Make readie the horses, and let the horse- men get vp, & stand vp w yon fallets, four- biñ the speares, and put on the brigandines.

Wherefore haue I sene them afraide, & driuen backe for their mightie men are smitten, and are fled away, and loke not backe for feare war round about, saith the Lord.

The swift shal not flee away, nor the strong man escape: they shal stumble, and fall towarde the Northe by the riuer Peráth.

Who is this, that cometh vp, as a slood, whose waters are moued like the riuers?

Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I wil go vp, & wil couer the earth: I wil destroye the citie with them that dwell therein.

Come vp, ye horses, and rage ye charcts, and let the valiant men come for the, a the blacke Mores, and the Lydians that beare the shield, and the Lydians that handle & bend the bowe.

For this is the day of the Lord God of hostes, & a day of vengeance, that he may aduge him of his enemies: for the sworde shal deuoure, and it shalbe fatiat, and ma- de drunke with their blood: for the Lord God of hostes hath a factifice in the North

c Baruch mo- ued with an inconsiderat trate of Ierem- niáhs impri- forments, but chiefly for the destruction of the people, and the temple, ma- keh this la- moration, as Psal. 6.6. d Meaning, & God might de- stroye this peo- ple, because he

had planted them. e Timkeh & to haue honour and credit wherein he sacreth his infirmite. f Read Chap. 21p.

a That is, ni- ne surtout, we are rounde a- bout the land of Egypt. b Read c Kin. 21, 19. & 24, 7. & c thro. 15. 20.

c He wrench the Egyptians to pr: part the felons to war- et.

d The Pro- plet had this vision of the Egyptians w- tous: he put enlight by the Babylonians at Carch- miáh.

e The Babyloni- ans shal dif- comfit them at the riuier Eu- pianes. f He derideth & hoathings of the Egyptians who thought by their riches, & power to haue overcome all the worde, al- inding to thy riuier Miles, & at cerceine ti- mes overflow- eth the coun- trey of Egypt. g Porchute on rions: he par- te with the Egyptians. h He calfeth the daughter of Gods ene- mies a facrif- ce, because it is a thing that death plesfe him, 12a-14, 6.

Egypt like a calfe.

Ieremiáh. The Lords fworde. 3259/1224

That is, at Cherchemiáh For as Gi- fráel did grow more fourra- ne balme for wounds. Ito called be- cause Egypt had not yet home overcome by the enemies. The sheweth that no falme or medicine can prevaile where as God gueth the wounds.

8 As they that shulde repent y they helped the Egyptiás.

He derideth them y shal impure their overthrow to licce of to-
neal & poli- ce, or to for- tune; and oeg observing of time, not
con- fiderig that it is Gods not judgement P To wit, that the
Egyptians shalbe def- troyed. y they have abundance of all
things, and therefore are disobedient & proude. A brief p.

They shalbe fiasfe able to speake for fea re of the Cal- deans
Meaning, E- gypt That is, they shal flay the great & high- ne
men of power To wit, He bacha-de- na-nars amue.

Some take the Shrews words Amán for the Kings name of No,
that is of Alex andrea.

North country by the river Peráth.

11 Go vp vnto Gileád, and take balme, ó virgine, the daughter
of Egypt: in vaine shalt thou vfe many medicines: for thou
shalt haue no health.

12 The nations haue heard of thy shame, & thy crye hahe filled
the land: for y strong hahe stumbled against the strong they are
fallen bothe together.

13 The worde that the Lord spake to Ieremiáh the Prophet,
how Nebuchad-nez-zár King of Babél shulde come and smite
the land of Egypt.

14 Publifh in Egypt & declare in Migdól, and pioclaim in Noph, & in Tahpanhés, say, Stand ftill, and piepare thee: for the fworde fhall deuoure rounde about thee.

15 Why are thy valiant men put backe: thei colde not ftand, becaufe the Lord did dri- ue them.

16 He made many to fall, and one fel vpon another: and they faid, Arife, let vs go a- gaine to our owne people, & to the land of our natiutie from the fworde of the violent.

17 They did crye there, Pharaóh King of Egypt, and of a great multitude haue paffed the time appointed.

18 As I liue, faith the King, whose Name is the Lord of hoftes, finely as Tabóí in the mountaines, & as Carmél in the fea: fo fhall p it come.

19 O thou daughter dwellig in Egypt ke thee geare to go into captiutie for Noph fhall be wafte and defolare, w. thou an inhabitant.

20 Egypt is life a t faire calfe, but deftructi- on cometh: out of the North it cometh.

21 Alfo her hired men are in the middes of her like fat calues: thei are alfo turned bac- ke and fled away together: they colde not ftand, becaufe the day of their deftruction was come vpon them, the time of their vifitacion.

22 The voyce thereof ſhal go forthe like a ſerpent: for they ſhal marche with an ar- mie, and come againſt her with axes, as hewers of wood.

23 They ſhal cut downe her forſt, faith y Lord: for they can not be counted, becauſe they are more then the greſhoppers, and are innumerable.

24 The daughter of Egypt ſhalbe confound- ed. ſhe ſhalbe deliuered into the hands of the people of the North.

25 Thus faith the Lord of hoſtes, y God of Iſraél, Beholde, I wil viſite the r cómu- ne people of No & Pharaóh, and Egypt, with their gods & their Kings, euen Pha- raóh, and all them that truſt in him,

26 And I wil deliuer them into the hands of thoſe, that ſeke their liues, and into the hád of Nebuchad-nez-zár King of Babél,

and into the hands of his ſeruantes, and afterward ſhe ſhal dwell as in the olde ti- me, faith the Lord.

27 But feare not y, ó my ſeruant Iaakób, & be not thou afraid, ó Iſraél: for behol- de, I wil deliuer thee from a farre colárey, & thy fede from the land of their captiutie, and Iaakób ſhal returne and be in reſt, and proſperitie, & none ſhal make him afraid.

28 Feare thou not, ó Iaakób my seruát, faith the Lord: for I am with thee, and I wil vt- terly deftroy all the natós, whether I haue diuen thee: but I wil not vtterly d fstroy thee, but correct b thee by iudgement, and not vtterly cut thee of.

CHAP. XLVII.

The words of the Lord against the Philiftims.

1 He wordes of the Lord that came to Ieremiáh the Prophet, against y Phi- liftims, before that Pharaóh fmote a Az- záh.

2 Thus faith the Lord, Beholde, waters rife vp out of the b North, & fhallbe as a fwel- ling flood, and fhall ouerftowe the land, & all that is therein, and the cities with them that dwell therein: then the men fhall crye, & all the inhabitants of y land fhall howle,

3 At the noyce & ftamping of the hoofes of his ftróg horfes, at the noyce of his charets, and at the rumbling of his wheles: the fa- thers fhall not cloke backe to these children, for feblenes of a hands,

4 Becaufe of the daye that cometh to def- troye all the Philiftims, and to deftroye Tyrus, and Zidón, & all the reft, that take their parte: for the Lord wil deftroye the Philiftims, y remnant of the yle of a Caph- tór.

5 Baldenes is come vpó Azzáh: Afhkelón is cut vp with the reft
of their valleis. How long wilt t thou cut thy felf?

6 O thou fworde of the Lord, how long wil it be or thou ceafe
turne againe into thy fcaberde, reft and be fil.

7 How can it he ceafe, feing the Lord ha- the giuen it a charge
against Afhkelón, & againft the fea bancke: euen there hahe he
appointed it.

CHAP. XLVIII.

The words of the Lord against the Moabites, 20 Beau- fe of
these pride and crueltie.

1 Concerning Moáb, thus faith y Lord of hoftes, the God of
Ífraél, Wo vnto a Nebó: for it is wafted: Kiriatháim is
confounded & taken: Mifgáb is confoú ded and afraied.

2 Moáb fhall boaft no more of Heffhón: for thei haue deuifed
euil againft it. b Come, and let vs deftroie it, that it be no more
a nacion: alfo thou fhalt be deftroyed, c ó Madmén, and the
fworde fhall purfue thee.

3 A voice of crying fhall be from Horonáim with defolacion &
great deftruction.

Mmm.i.

a Meaning, this after y space of fonfty ye. res Egypt shal de be reduced Ifa 19, 25 each 29, 31. a God comfor- toch all his y were in cap- tuitie, but spe cially y suale Chrest of the Iewes, where- of were Ieremiáh and Ba- rúc, which re mained anog the Egyptiáti for the Lord neuer forfa- heth his, Ifa. 44, 1 chap 10, 10. b Read Chap- 10, 24.

a Which was also called Ga Zá a citre of y Philistims.

b He meaneth the arm of the Caldeans, Ifa 8, 8

c The great feare shal take away their na- tual effiction. d Their heart shal so faide them

e For y Caph- totims, which are also called Cappadociát, had deftructed in olde time the Philistími and dwelt in their land euf to Gazá, Deu- 2, 25

f They haue pulled of the it heere for forroweth hea- nines

g As the hea- then vfed in their mounfig which y Lord forbade his to ople to do, Deu 14, 1 h Meaning, y it is not polti- ble that the wicked shalde by any means escape or flay the Lord, whi he wil take vengeance.

a These were cities of the Moabites, & Nebuchad- nez-zár tofe before he wft to fight agri- nt Mechb King of Egypt. b Thus shal the Babylo- nans incon- rage one and- ther c Read Ifa- 25, 10.

Wine on his lees.

Jeremiah. Moab's vanitie.

d Horonáim & 5 Luhich were two places whereby the
Moabites shall de See, I'a 15.5

a Hide your selves in be- ren places, where the e- nemes will
not purise after you, Chap 17, d.

f That is, the idoles which are the wor- kes of thine hids. Some
re- ad in thy pos- sessions, for so y worde may signifie, as 1.
Sam 20.3

g Beche thy great idole & his mances- ners Shalbe led away
cap- ment, so that they shall then know that it is in vain to loke
for hel- pe as idoles, Ifa 15.7.

h He sheweth that God wel- de punish the Caldones, if they
did not destroy the E- gypians and that with a courage, and
calleth this ex- ecuting of his vengeance a- gainst his con- miss
his wor- ke, though the Caldons fogle another and, Ifa 10.12.

v. devisfully I Hashe not beke removed as the Iewes have, but
hath liard as cafe and as a wine y fedeth him self on his lees k
As the cafe of Beth-elwes not able to de- liner the Ifeas- lies:
no more shal Chemoh definer the Moabites

"She gone up, or destroyed How are the destroyed that put their
truth in their strength and asthest

m That they that flee, shal anfier.

4 Moáb is destroyed: her little ones have caused their crye to be heard.

5 For at the going up of 4 Luhich, the mour- ner shal go up with weping: for in y going downe of Horonáim, the enemies have heard a crye of destruction,

6 Flee and faue your liues, and be like vnto the 6 heath in the wilderness.

7 For because thou hast trusted in thy wor- kes and in thy treasures, thou shalt also be taken, and s Chemoh shal go for the into capitulite with his Priests and his princes together.

8 And y destroyer shal come vpon all cities, & no citie shal escape: the valley also shal perish and the plaine shalbe destroyed as the Lord hathe spoken.

9 Gue wings vnto Moáb, that it may flee and get away: for the cities thereof shalbe defolate, without any to dwell therein.

10 b Cursed be he that doeth the worke of y Lord negligently, and cursed be he that kepeth backe his fwerde from blood.

11 Moáb hathe bene at rest from his youth, and he hathe fetied on his lees, & hathe not bene: powred from vessel to vessel, nether hathe he gone into capitulite: therefor his taste remained in him and his fent is not changed.

12 ¶ Therefore beholde, y daies come, faith the Lord, that I wil fend vnto him fuche as shal cary him away, and shal emptie his vessels, and breake their bottels.

13 And Moáb shal be ashamed of Chemoh as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you don, We are mightie & strong men of waire?

15 Moáb is destroyed, and his cities "burne vp, & his chosen yong me are gone downe to slaughter, faith the King, whose name is, The Lord of hostes.

16 The destruction of Moáb is readie to come, and his plague hasteth fast.

17 All ye y are about him, mourne for him, & all ye that knowe his name, fay, How is the strong staffe broken, & the beautiful rod!

18 Thou daughter that doest inhabite Di- bón, come downe from thy glorie, & sit in thirst: for the destroyer of Moáb shal co- me vp vpon thee, and he shal destroy thy strong holdes.

19 Thou that dwellest in Aroér, stád by the way, and beholde: aske him that fmeth and that escapeth, & fay, What is done?

20 a Moáb is confounded: for it is destroy- ed: howle, and crye, tel ye it in Arnón, that Moáb is made waite,

21 And iudgement is come vpon the plaine country, vpon
Holón & vpon Lahazáh, and vpon Mopháath,

22 And vpon Dibón, and vpon Nebó, and

vpon the house of Diblahtáim,

23 And vpon Kirtatháim, and vpon Beth- gamiél, and vpon
Beth-meón,

24 And vpon Kerióth, and vpon Bozráh, & vpon all the cities
of the land of Moáb farre or nere.

25 The a horne of Moáb is cut of, and his arme is broken, faith
the Lord.

26 Make ye him a drunken: for he magnified him self against
the Lord: Moáb shal wal- low in his vomine, and he also
shalbe in derision.

27 For didest not y deride Israel, as thogh he had bene founde
among theues > for when thou speakest of him, thou art mo-
ued.

28 O ye that dwell in Moáb, leave the ciri- es, and dwell in the
rockes, and be like the done, that maketh her nuste in the fides
of the holes mouth.

29 a We haue heard the pride of Moáb (he is exceding proude)
his stoutnes, and his ar- rogance, and his pride, and the

hautenes of his heart.

30 I knowe his wrath, faith the Lord, but it shal not be so: & his dissimulacions, for thei do not righe.

31 a Therefore wil I howle for Moáb, and I wil crye out for all Moáb: mine heart shal mourne for the men of Kir-héres.

32 O vine of Sibmáh, I wil wepe for thee, as vept for Iazér: thy plantes are gone ouer tea, thei are come to the sea of Iazér: & destroyer is fallen vpon thy somme: friars, and vpon thy vintage,

33 And ioye, and gladnes is taken from the plentiful field & from the land of Moáb: and I haue caused wine to faile from the wine preste: nene shal tread with fowtig: there fowting shalbe no fowting.

34 Fro the crye of Hefshón vnto Elaléh & vnto Laház haue: thei made their noyse from Zóar vnto Horonáim, the heiffer of thre yere olde shal go fowing: for the waters also of Nimrim shalbe waited.

35 Moieouer, I wil cause to cease in Moáb, faith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shal foud for Mo- áb like a shaume & mine heart shal foude like a shaume for the men of Kir-héres,

be- cause the riches that he hathe gotte, is pe- rished.

37 a For euery head shalbe haide, and euery beade plucked:
vpon all the handes shals be cuttings, and vpon the lóynes
facke- clothe.

38 And mourning shalbe vpon all the hou- se toppes of Moáb
and in all the flutes thereof: for I haue broke Moáb like a ves-
sel where in is no pleasure, faith the Lord.

39 Thei shal howle, fuying, How is he def- troied

a That is, his power and strength

b He willed y Caldones to lay affudions youngh vpon them, if
they be like drilich men that fall downe to their shaume and
are decided of all "Or, shal be fed or clappe his haide

p Thou reiny- ceh to heare of his miscein.

Ifa.16.6.

q He shal not execute his malice against his neighbour

r Read Ifa 16, t.

f Which cite was in the re- mode border of Moáb: and hereby
he fig nitheth that the whole land shalde be is ftroed & the
gocle ch- rad away.

r Read Ifa.15.4

u Their rufo- me e: to play on flores of instruments, beade &
grey ur one: at his ry also had th the time of mourning, as
Mat.9.21: Ifa.11.9. & 26.7.10. & 27.8.10.

Feare, pit & fiare.

Ieremiah. Grape gatherers. 328

2 That is, Ne- buchad-nerzár as Chap 49,22

7 He that ef- capeth one de- ger, shalbe ra- nen of another Ha
24,17

8 That fled the- then thizing to have fucour of the Amora- tes.
a the Amora- tes had defton ed the Mua- bates to times past,
and now because of their power, & Moabites shal foke to them
for calpe b Which van- red the fclues of their idale as thogh he
colde have defended them c That is, then shalbe rebo- red by
the Meisláh

a They were separated fro the Moabites by the river Aruba, &
after that the ten tribes were ca- ryed away in- to capitulite,
they imaded & country of Gad b To wit, of Ammonites c
Meaning, of the Israelites d Which was one of chief cities of
the Ammonites, as were Hefihón and An there was also a ci-
tie called He- fihón smag Moabites e In thy plen- tiful country,
f Signifying power and ri ches can not persuile when at God wil
one can his judge ments g That is, without loking bache and

re- euerie one can finde away to escape. h In the time of Christ
whf Genilles shal be called.

troyed; how hathe Moáb turned the backe with flame; fo fhal
Moab be a derision, & a feare to all them about him.

40 For thus faith the Lord, Beholde, he fhal flee as an egle, &
fhai spread his wings ourr Moáb.

41 The cities are taken and the ftrong hol- des are wonne, &
the mightie mens hearts in Moáb at that day fhalbe as the heart
of a woman in trauail.

42 And Moáb fhalbe deftroyed from being a people, becaufe
he hathe fet vp him felf against the Lord.

43 7 Feare, and pit and fnare fhalbe vpo thee, o inhabitant of
Moáb, faith the Lord.

44 He that efcapeth from the feare, fhal fall in the pit, & he
that getterh vp out of the pit, fhalbe take in the fnare; for I wil
bring vpon it, enen vpon Moáb, the yere of their vifration,
faith the Lord.

45 They that fled, ftode vnder y fhadowe of Hefihón, becaufe
of the force: for y fer came out of Hefihón, & a flame fo
Sihón, and deuoured the corner of Moáb, and the top of the
feditious children.

46 Wo be vnto thee, o Moáb: the people of b Chemófh
perisfeth: for thy fennes are taken capitues, and thy daughters
led into capitulite.

47 Yet wil I bring againe the capitulite of Moáb in the clarer
daies, faith the Lord. Thus faite of the iudgement of Moáb.

CHAP. XLIX.

1 The words of the Lord against the Ammonites, 7 fth- man,
21 Damascus, 28 Kudar, 34 & Blame.

V Nto the children of a Ammón thus faith the Lord, Hathe
Ifraél no fon- nesior hatie he none heure? Why then ha- the
their b King posfessed Gad? and his people dwell in c his
cities?

Therefore beholde, the dayes come, faith the Lord, that I wil
caufe a noyfe of waite to be heard in a Rabbahof the Am-
monites, and it fhalbe a defolate heape, & her daughters fhalbe
burnt with fyre: then fhal Ifraél posfesse thofe that posfessed
him, faith the Lord.

Howle, o Hefihón, for Ai is wafted: crye ye daughters of
Rabbáh: girde you with fackeclothe: mourne & runne to & fro
by y hedges: for their King fhal go into cap- tulite, or his
Priests, and his princes li- kewife.

Wherefore gloriests thou in the vualleis? thy valley floweth
away, o rebellious dau- ghter: she trusted in her treasures,
saying, Who shall come vnto me?

Beholde, I wil bring a feare vpon thee, faith the Lord God of
hoftes, of all those that be about thee, and ye shall be feared
euerie man a right forthe, & none shall gae ther him that fleeth.

And, h afterward I wil bring againe the

captulite of the children of Ammón.

7 To Edóm thus faith the Lord of hoftes, I wifdome no more
in: Temán is coifse! perished from their children is their wif-
dome vanished?

8 Flee, ye inhabitants of Dedán (k they a- re turned backe, and
haue consulted to dwell) for I haue broght the destruction of
Efau vpon him, and the time of his vi- fication.

9 If the I grape gatherers come to thee, wolde they not leaue
some grapes: if theues come by night, they wil destroye til they
haue ynough.

10 For I haue difcouered Efau: I haue vn- couered his secretes,
and he shall not be a- ble to hide him self: his fede is wafted,
and his brethré and his neighbours, and there shall be none to
fay,

11 Leauē thy = fatherles children, or I wil preferue them aliuē,
and let thy widowes truē in me.

12 For thus faith the Lord, a Beholde, the whofe iudgement
was not to drinke of the cuppe, haue affutedly drunké, and art
thou he that fhall efcape fre? thou fhalt not go fre, but thou
fhalt furely drinke of it.

13 For I haue fwoine by my felf, faith the Lord, that o Boziáh
fhall be waft, and for a repioche, and a defolation, and a curfe,
and all the cities thereof fhall be perpetual defolations.

14 I haue heard a rumour from the Lord, & an embafladour is
fent vnto the heathen, faying, Gather you together, and come
a- gainft her, and rife vp to the battel.

15 For lo, I wil make thee but female among the heathen, and
defpited among men.

16 Thy feare, and the pride of thine he- art hath deceued thee,
thou that dwel- left in the clefties of the tocke, and kept the
height of the hill: though thou fhalt make thy neft as hic as the
egle, I wil bring thee downe from thence, faith the Lord.

17 Also Edóm fhall be defolate: euerie one that goeth by it,
fhall be aftonifhed, & fhall biffe at all the plagues thereof,

18 As in the ouerthrowe of Sodóm, and of Gomoráh, and the
places thereof nere a- bout, faith the Lord: no man fhall dwell

theie, nether fhal the fennes of men re- maine in it.

19 Beholde, the fhal come vp like a lyon from the fwelling of Iordén vnto the ftrong dwelling place: for I wil make ef rael to reft, men I wil make him to hafte away from her, & who is a thofn ma that I may appoint againft her? for who is like me & who wil appoint me y time: & who is the fhephérd that wil ftand before me?

20 Therefore heare the cojfe of the Lord that he hathe deuſed againft Edóm, & his purpoſe y he hathe coctued againft y in

Mmm. ii.

1 Which was citie of Edom called by the name of Iemf Elaphat tonne wno came of Efau 2 The memes that fhal diffe- ble as thogh the fled away, fhal tune oac he, & imade your land, and poſſe it I Meaning that God wolde viterly deſtroy them, and not fpere one, thogh the gra- pe gatherers leane fome gra- pen, th theues foke but til they haue y nough, Ohad. 3 4 The deftru- ction fhalbe fo great, that there fhalbe none left to to- he care oure y widowes, & fatherles 5 I haue not fpared mine twne people, & how fhalbe I pure thee 6 Which was a chief citat of Edom.

p That is, bozáh

6 Ojeldin

q To wit, No- be had, ner- aft after he hathe oner- me fudáh, in most of the fwelling of Iordén, fhal co me againft moure Seir & Edóm. r That is, the Israelites, who me the Edom tes kept as pri- soners to hafte away from theues f The captai- ne and goorn- nour of the ar men, wearing, bebochad- nerzár.

Of Damafcus.

Ieremiáh.

Euil fhepherdes.

1 They fhal not be able to refill his petit experience. 2 To wit, the cosmic.

3 As Chap 48, 40 was said of Moiah.

4 Which was the chief case of Syria, whe- reby he mea- neth the whe- le country.

5 When the heard the sid- den coming of the enemies.

6 He fpeaketh this in the per- sons of 7 King and of them of the country who fhal won- der to fz Da- mafcus 7 chief citie destroyed

7 Who was King of Syria, King, 20, 16, and had boyle thefe palaces, which were fhil called the palaces of Ben- hadád.

8 Meaning the Arabians, and their borderers & Becansf thel vised to dwell in tenets, he namenth 7 thigs that pertense

thereunto The enemies wil dwell in your places.

He Sheweth that they of Hazir wil fce to the Arabids for
fuccon, has that fhal not maila the

8 That is, Per- sin, to called of Elám the fon- ne of Shem. It
Becansf the Perfans were good aethers, fo Sheweth 7 the thing
whe rath they put their croll, had de not profitio them.

habitans of Temánifurely the leaft of the flocke fhal drawe
them out: furely 8 he fhal make their habitations defolate with
the. The earth is moued at the noyce of their fall: the crye of
their voyce is heard in the red Sea.

Beholde, he fhal come vp, and flie as the egle, 2 and fpread his
wings ouer Bozráh, and at that day fhal the heart of the ftróg
men of Edóm be as the heart of a woman in trauail.

Vntto 7 Damafcus be faith, Hamáth is confoúded and Arpád,
for thei haue heard euil tidings, and they are faint hearted as
one on the feáreful fea that can not reft.

Damafcus is discouraged, and turneth her felf to flighte and
feare hathe feafed her: anguiíh & forowes haue taken her as a
woman in trauail.

How is the glorious 2 citie not referued, the citie?

Therefore her yong mé fhal fall in her ftrete, and all her men
of warre fhalbe cut of in that day, faith the Lord of hoftes. And

I wil kindle a fyre in the walle of Damafcus, which fhall
consume the palaces of 8 Ben-hadád.

Vnto 2 Kedár, and to the kingdomes of Hazór, which
Nebuchad-nezzár King of Babél fhall fmite, thus faith the Lord,
Arife, & go vp vnto Kedár, and deftroye the men of the Eaft.

Their tentes and their flockes fhall they take away: yea, they
fhall take to the felues their 4 curtaines, and all their veffels,
and their camels & they fhall crye vnto them, Feare is on
euerie fide.

Flee, get you farre off (thei haue conful- ted to dwell) ô ye
inhabitants of Hazór, faith 7 Lord: for Nebuchad-nezzár King
of Babél hath taken counfel againft you, and hath deuifed a
purpofe againft you.

Arife, & get you vp vnto the welthie nation that dwelleth
without care, faith the Lord, which haue nether gates nor
barres, but dwell alone.

And their camels fhall be a boutie, and the multitude of their
cattell a fpoile, and I will fcatter the into all windes, and to the
vtmoft corners, and I will bring their de- ftruction from all the
fides thereof, faith the Lord.

And Hazór fhall be a dwelling for dra- gons, & defolation for
euer: there fhall no man dwell there, nor the fonnes of men re-
maine in it.

The wordes of the Lord that came to Ieremiáh the Prophet, cõcerning 8 Elám, in the beginning of the reigne of Zede- kiáh King of Iudáh, faying.

Thus faith the Lord of hoftes, Beholde, I wil breake the 8 bowe of Elám, euro the chief of their ftrengh.

And vpon Elám I wil bring the foure winds frõ the foure quarters of heauen, & wil fcarre the towardes all thefe windes, and there fhall be no nation, whether the fugitiues of Elám fhall not come.

For I wil caufe Elám to be afraied befo- re their enemies, and before them that fe- ke their liues, and wil bring vpon them a plague, even the indignation of my wrath, faith the Lord, and I wil fend the fworde after them til I haue confumed them.

And I wil fet my 1 throne in Elám, and I wil deftroye bothe the King and the prin- ces from thefe, faith the Lord: but 2 in the latter dayes I wil bring againe the capti- uitie of Elám, faith the Lord.

CHAP. I.

If a propheteth the deftruction of 'Balylon', and the deliverance of Ifrail, which was in capitinitie.

The word that the Lord fpae, con- cerning Babél, & cõcerning the land of the Caldeans by the "minifterie of Ier- miáh the

Prophet.

Declare among the nations, and publifh it, and fet vp a
flandart, proclaime it & có ceile it not: fay, 2 Babél is taken,
Bel is con fouéded, 3 Merodách is broken downether idoles are
confoúded, and their images are bursf in pieces.

For out of the North there 4 cometh vp a nation againft her,
which fhal make her land waffe, and none fhal dwell therein:
they fhal flee, and departe, bothe man and beaft.

In thofe dayes, and at that time, faith the Lord, the children of
Ifraél fhal 4 come, they, and the children of Iudáh together,
going, and 5 weping fhal they go, and feke the Lord their God.

They fhal afke the waye to Zión, with their faces thetherward,
faying, Come, and let vs cleaue to the Lord in a perpetual
couenant that fhal not be forgotten.

My people hathe bene a loft fhepet: their fhepherdes haue
caufed them to go a- ftray, and haue turned them away to the
mountaines: they haue gone from 8 móú- taine to hil, &
forgotté their refting place. All that found them, haue deuoured
the, and their enemies faid, We offend not be- cause they haue
finned againft the Lord, the habitation of luftice, euen the Lord
the hope of their fathers.

Flee from the middes of Babél, and de- parte out of the land of
the Caldeans, and be ye as the he goates 2 before the flocke.

For lo, I wil raife, and caufe to come vp againft Babél a multitude of mightie na- tions from the North countrey, and thei fhall fet them felues in aray againft her, whereby the fhall be taken: their arrowes fhall be as of a ftrong man, which is expert for none fhall retorne in vaine.

I wil place Nebuchad-nus far there, and in thefe prophesate Ier- miáh fpeaketh of thefe coun- tretes, which fhall be folded under the feet of thefe foure monar- shies whereof Danial maketh mencion. This may be referred to the empire of the Perfans, and Meden after 7 Caldeans, or vten the time of Chriif, 20 Chap 48, 47. "Efe, band.

a After that God hath vifed the Baby Juman forme to punifh other nations, he Sheweth that their come fhall come to be punifhed. b Thefe were two of their chiefe idoles. c To wit, the Meden, and the Perfans. d When Cy- rus fhall take Babél e Read Chap. 51, 9.

f Their goue- nons & min- fters by their camples ha- ue pronoked them to idola- trie g They haue commt idola- trie in euerie place.

h For the Lord dwells among them in his Yd ple, and wolfe hane mainte- ned thef by his mftice againft their enemies. i When God fhall deliuer comby Cyrus. k That is, mo- fe forward and without feare.

And

Destruction of Babel.

Jeremiah. A recompense.

I Shalbe made ziche thereby.

m For love of the vitorie, y ye had against my people.

10 And Caldea shalbe a spoile: all that spoile her, 1 shalbe satisfied, faith the Lord.

11 Because ye were glad and rejoyed in destroying mine heritage, & because ye are grown fat, as the calues in the gialle, & & neyed like strong horses,

12 Therefore your mothers shalbe fore confounded, and she that bare you, shalbe ashamed: beholde, the vtermost of the nations shalbe a desert, a drye land, & a wilderness.

n In sign of contempt, and disfauce o He speaketh to the enemies the Medes and Perfans

p Thogh the Lord called y Babylonias his servants, and their worke his worke in punishing his people, yet be- cause they did it not to glori- sie God, but for their owne malice, & to profite them selves, in u be- ze called fume. Or, yelder or made peace.

q Destroye her so that none he left to la- bour the grou- de or to take y frute thereof. r Meaning, Ti- glath-Peletar who caryed away the ten tribes f He caryed away the red, co wit, Iudah, & Benjamin.

13 Because of the wrath of the Lord it shal not be inhabited,
but shalbe wholly defolate: euerie one that goeth by Babel,
shal be astonished, & & hille at all her plagues.

14 • Put your selues in araye against Babel round about: all ye
that bend the bowe, shoote at her, spare no arrowes: for she ha
the y finned against the Lord.

15 Crye against her round about: she hathe 'given her hand:
her foundations are fallé, & her walles are destroyed: for it is y
ven geance of the Lord: take vengeance vpon her: as she hathe
done, do vnto her.

16 Destroye the y fower from Babel, and him that handleth the
fieth in the time of haruett: because of the fowde of the
oppressout they shal turne euerie one to his people, and they
shal flee euerie one to his owne land.

17 Israel alike scattered shepe: the lyons haue dispersed them:
first the King of Asshur hathe deuoured him, & last this
Nebuchad-nezzar King of Babel hathe broke his bones.

18 Therefore thus faith the Lord of hostes the God of Israel,
Beholde, I wil visite the King of Babel, and his land, as I haue
visited the King of Asshur.

19 And I wil bring Israel againe to his habitation: he shal fede
on Carmel and Bashan, and his foule shalbe satisfied vpon the
mount Ephraim and Gilead.

20 In those dayes, and at that time, faith the Lord, the iniquitie of Israel shalbe foght for, and there shal be none: and the finnes of Iudah, & they shal not be found: for I wil be merciful vnto them, whome I referue.

21 That is, Babylon: thus the Lord raisith vp Cyrus Ex.

5.23.24. Or, if the that shalbe be vif- ard.

22 Nebuchad- nezzar, who shal smitten downe all the princes, and people of the worde.

23 Go vp against the land of the rebelles, eunn against it, and against the inhabitants of Pekod: destroye, and lay it waite after them, faith the Lord, and do according to all that I haue commanded thee.

24 A crye of battel in the land, & of great destruction.

25 How is the hâmer of the whole worlde destroyed, and broken! how is Babel become defolate among the nations!

26 I haue shared thee, and thou art taken, ô Babel, and thou waist not aware: thou art founde, and also caught, because thou hast struen against the Lord.

27 The Lord hathe opened his treasure, and hathe broght forthe the weapons of his wrath: for this is the worke of the Lord God of hostes in y land of the Caldeans.

28 Come against her "tro the vmoft border: open her store houses: tread on her as on sheaues, and destroye her vterly: let nothing of her be left.

29 Destroye all her a bullockes: let them go downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

30 The voice of them that y flee, and escape out of the land of Babel to declare in Zion y vengeance of the Lord our God, and the vengeance of his Temple.

31 Call vp the archers against Babel: all ye that bend y bowe, besiege it rounde about: let none thereof escape: "recompence her according to her worke, and according to all that she hathe done, do vnto her: for she hathe bene proude against the Lord, eunn against the holy one of Israel.

32 Therefore shal her yong men fall in the strutes, and all her men of warre shalbe destroyed in that day, faith the Lord.

33 Beholde, I come vnto thee, ô proude man, faith the Lord God of hostes: for thy day is come, and the time that I wil visite thee.

34 And the proude shal stamble and fall, & none shal raise him vp: and I wil kindle a fyre in his cities, and it shal deuoure all rounde about him.

35 Thus faith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that toke them captiues, helde them, and wolde not let them go.

36 But their strong redemer, whose Name is the Lord of hostes, he shal mainteine their caufe, that he may giue rest to the land, & disquier the inhabitants of Babel.

37 A fowde is vpon the Caldeans, faith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

38 A fowde is vpon the "sochefayers, and thei shal dote: a fowde is vpon her strong men, and thei shal be afraid.

39 A fowde is vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, and thei shal be like women: a fowde is vpon her treasures, and thei shal be spoiled.

40 A drouht is vpon her waters, and thei shal be dried vp: for it is the lsd of graue images, and thei dote vpon their idoles.

41 Therefore y a Zims with the Iims shal dwell there, & "the ostriches shal dwell therein: for it shal be no more inhabited, neither shal it be inhabited from generacion vnto generacion.

42 As God destroyed Sodom and Gomo- Mmm. iii.

"Eve from God end.

x Her princes and mightie men.

y of y lewen which shulde be delivered by Cyrus.

Rynal. 12. 24

2 He sheweth y when God cares:eth his indignments a- gainst
his em- mies, that his Church shal then have rest. "Eve 4yrr

a For Cyrus did out the ri- ner Baptistea and deuded y confie
thereof unto many stricames, so y it might be passed once as
thogh there

had bene no water: which thing he did by the comfial of two of
Bel- shears are cap- tames, who obspired agnist their King,
breasthe had gelded the one of them in def- pite, and dai- ne
the fowde of the other. b Read 15a 15a

21 "Eve fowde of the ostriches, or yve

Gen. 19. 24. 15a. 15. 24.

Fanners against Babél.

Ieremiáh. The worke of errors.

e Meaning, y the Perfions sh like gather their irons of manne
nations

d Which is more of Bal- shazak, Jan. 5.6

Chap. 49,19

a Read Chap. 49,19.

The, of the Lord that rejoin up. a The Moses, and Persons, y
shal destroy them as the winds doth y chafs.

b Thigh they were forfekes for a time, yet they were not merely
out of as though their head had we- re dead. c He floweth after
there re- mineth no- thing for them that abide in Babylon, but
destruction. Chap 17,6 & 18,6. d by whom y Lord powred out
the drinks of his verge- ce, or whom is pleased him

ráh with the places thereof nere about, faith the Lord: f shal no
man dwell there, nether shal y fonne of má remaine therein.

41 ¶ Beholde, a people shal come from the North, and a great
natio, & manne Kings shal be raised vp from the coastes of the
earth.

42 Thei shal holde y bowe & the buckelei: they are cruel &
vnmerciful: their voyce shal roare like the sea, and they shal
ride vpon hofes, vp be put in aray like men to y battel against
thee, d daughter of Babél.

43 The King of Babél harne heard the re- port of them, and his
hands & waxed feole: forowe came vpon him, quen forowe as
of a woman in tuauil.

44 Beholde, he shal come vp like a lyon fió the swelling of
Iordén vnto the stróg habitation: fo: I wil make sfráel to reft, &

I wil make thein to hafte away from her: and who is a chofen man that I may ap- point against her: for who is like me, & who wil appoint me the time: and who is the shepherd that wil stand before me?

45 Therefore heare the coufel of the Lord that he hathe deuifed against Babél, and his purpofe y he hathe conceiued against the land of the Caldeans: furely the leaft of the flocke shal drawe them out: furely he shal make their habitatio desolate v the.

46 At the noyfe of the winning of Babél the earth is moued, and the crye is heard among the nations.

CHAP. I.1.

2 Why Babylon is destroyed. 41 The valne confidance of the Babylonians. 42 The vianne of idolaters. 29 Ieremiáh gneath his holy to Seranáh.

3 ¶ Hus faith the Lord, Beholde, I wil rai fe vp against Babél, and against the inhabitants that lift vp their heart against me, a destroying winde,

4 And wil fend vnto Babél fanners that shal fanne her, and shal emptie her land: for in y day of trouble thee shalbe against her on euerie fide.

5 Alfo to the bender that bendeth his bowe, and to him that
lifteeth him felf vp in his brigandine, wil I say, Spare not her
yong men, but destroye all her hofte.

6 Thus the flame shal fall in the lád of the Caldeans, and they
that are thrust through in her ffretes.

7 For Ifraél hathe bene no widow, nor Iu- dáh from his God,
from the Lord of ho- ftes, though their lád was filled with
finne against the holy one of Ifraél.

8 ¶ Flee out of the middes of Babél, & de- liuer euerie má his
foule: be not destroyed in her iniquitie: for this is the time of
the Lords vengeance: he wil rendre vnto her a recompence.

7 Babél hathe bene as a golden cuppe in the Lords hand, that
made all the earth drun-

ken: the nations haue drunken of her wi- ne, therefore do the
nations a rage.

8 ¶ Babél is fuddély fallen, & destroyed: how- le for her, bring
balme for her fore, if she may be healed.

9 We wolue haue cured Babél, but she col- de not be healed:
for fake her, and let vs go euerie one into his owne countrie:
for her iudgement is come vp vnto heauen, & is lifted vp to the
cloudes.

10 The Lord hathe broght for the our trighteoufnes: come and let vs declare in Zión the worke of the Lord our God. 11 Make bright the arrowes: gather y shil- des: the Lord hathe raifed vp the fpirit of the King of the Medes: for his purpo- fe is against Babél to defroze it, becaufe it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standart vpon the walles of Babél, make the watche ftrong: fet vp the watchmen: pr pare the floutes: for the Lord hathe bothe deuifed, and done that which he fpake against the inhabitants of Babél.

13 O thou that dwelleft vpo many waters, abundant intreaures, thine: nd is coue, euen the end of thy couetoufnes.

14 The Lord of hoftes hathe fworne by "him" selfe, saying, Surely I wil fil thee with men, as with catupillers, and the shal crye and fhoure against thee.

15 ¶ He hathe made the earth by his power, and eftablifhed the worlde by his wifdo- me, and hathe ftretched out the heauen by his difcretion.

16 He gneeth by his voice the multitude of waters in the heauen, and he caufeeth the cloudes to afcend fró the ends of y earth: he tuneth lightnings to raine, and bring- eth for the the winde out of his treafu- res.

17 Euerie man is a beaft by his owne know- ledge: euerie
founder is co founded by the grauen image: for his melting is
but fal- fehod and there is no bieth therein.

18 Thei are vanitie, & the worke of errors: in the time of their
visitation they shal perifh.

19 The portion of Iaakób is not like them: for he is the maker
of all things, and Ifraél is the rod of his inheritance: the Lord
of hoftes is his Name.

20 Thou art mine hammer, and weapons of warre: for with
thee wil I breake the nations, and with thee wil I defroze
kingdomes,

21 And by thee wil I breake horfe and hor- feman, and by thee
wil I breake the char- ret and him that rideth therein.

22 By thee alfo wil I breake man & womá, and by thee wil I
breake olde and yong, and by thee wil I breake the yong man
&

e For y gne affliction: the thei haue fyle by th. S. bylo nans.

Ife 21,9. reuel 10,8.

f, but y people of God exuore one monther to go to Zión and
praife God

g In approung our conie and punishing our en: ones "v. f. in
walis fife.

h For the wrong done to his people and to his Temple Chap
50,25.

i For y land of Caldea was ful of rooers & ran: 1000 Ka-
phrases. "G. wefure. "The her fools Amend.

Chap. 20,20.

k Read Chap 10,14.

l When God shal execute his vengeance. m That make true
God of If- raél is not li- ke to thefe rdo les: for he can helpe
when all things are def- potate. n He meaneth the Medes and
Perfions, as he did before call the Babylo- nions his ham- mer,
Chap. 50, 21.

Babylons harueft.

Ieremiáh. Belsvounte.

¶ Not that Ba bylon ftinde on a mountaine, but becaufe it was
ftung and famed immea- ble. p From thy ftung holdes and
fortereffes

¶ By thefe the ftations he mea neft Armenia the hier, and
Armenia the ftower, and Sy- ftia: for Cyrus had gathered an
armae of di- fears nations.

¶ By turning the course of the river one fide was made upon,
and the redes that did grows in the water, were de- ftured
which Cyrus did up the coorft of Gobria & G- barba beffent
sare cap-asses ¶ When ft: fhallbe out vp and threfhed ¶ This is
fpo- ken in the per- fone of the Ier- mes, be ap- ling their flate
and the cruci- tate of the Ba- bylonians

¶ Thus the Lord eft. mech the fonure done to his Church as an-
ne to him eff, becaufe their caufe at has-

the maid.

23 I wil alfo breake byzhee the fhepherd & his flocke, & by
thee wil I breake the houf bandman and his yoke of oxen, & by
thee wil I breake the dukes and princes.

24 And I wil rfedre vnto Babél, & to all the inhabitants of the
Caldeans all: their euil, that thei haue done in Zión, ouen in
your fight, faith the Lord.

25 Beholde, I come vnto thee, ó deftroying mountaine, faith
the Lord, which de- ftroieft all the earth: and I wil ftretch out
mune hand vpon thee, and roll thee downe from the rocks, &
wil make thee a burnt mountaine.

26 Thei fhall not take of thee a ftone for a corn; nor a ftone for
fundaciós, but thou fhalt be deftioied for euer, faith the Lord.

27 Set vp a ftandart in the land: blowe the trumpets among the naciors: prepare the naciós againft her: call vp the king domes of Arará, Minni, and Affchenáz againft her: appoint the prince againft her: cau- fe horfes to come vp as the rough caterpillers.

28 Prepare againft her the naciors with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land fhall tremble & forowe: for the deufe of the Lord fhall be perform'd againft Babél, to make the land of Babél wafte without an inhabitant.

30 The ft: óg men of Babél haue ceaft to fight: thei haue remained in their holdes: their ftrengh hath failed, and they were like women: thei haue burnt her dwelling places, and his barres are broken.

31 A poft fhall runne to mete the poft, and a meftanger to mete the meftanger, to fhewe the King of Babél, that his citte is takin on a fide thereof.

32 And that the paffages are ftopped, and f redes burnt with fyre, and the me of war- re troubled.

33 For thus faith, y Lord of hoftes the God of Ifraél, The daughter of Babél is like a threfhing feore: the time of her

thref- fhing is come; yet a little while, and the time of her
harueft fhall come.

34 Nebuchad nezzár y King of Babél ha- the deuoured me, &
deftioied me: he ha- the made me an impure veffeithe fwallow-
ed me vp lifee a dragon, and filled his beellie with my delicates,
& hathe caftime out.

35 The fpoile of me, & that which was left of me, & broylie
vnto Babél, fhall the inha- bitant of Zión fay: and my blood
vnto the inhabitants of Caldea, fhall Ierufe- lem fay.

36 Therefore thus faith the Lord, Behol- de, I wil mainteine
thy caufe, and take vengeance for thee, and I wil drye vp the
fea, and drye vp her fprings.

37 And Babél fhall be as heapes, a dwelling place for dragons,
an aftoniftment, and an hifung, without an inhabitant.

38 Thei fhall roare together like lions, and yell as the lions
whelpes.

39 In their heat I wil make them feaftes, and I wil make them
drunken, that they may reioice, and flepe a perpetual flepe, and
not wake, faith the Lord.

40 I wil bring them downe like lambes to the flaughter, & like
rams and goates.

41 How is? Shefhách taken land how is the glorie of the whole earth taken: how is Ba- bél become an astonishment among the naciors!

42 The fea is come vp vpon Babél: she is couered with the multitude of the waues thereof.

43 Her cities are defolate: the land is drye & a wilderness, a land wherein no má dwel- leth, nether doeth the sonne of man passe thereby.

44 I wil also visite Bel in Babél, and I wil bring out of his mouth, that which he hath swallowed vp, and the naciors shal runne no more vnto him, and the wall of Babél shal fall.

45 My people, go out of the middes of her, & destrue ye euery man his foule fró the fierce wrath of the Lord,

46 Left your heart enen faint, and ye feare the rumour, that shalbe heard in the land: the rumour shal come in yere, and after that in the other yere shal come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I wil visite the images of Babél, and the whole land shal be confounded, & all her flaine shal fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, shal reioice for Babél: for the destroyeis shal come vnto her fró the

Norte, faith the Lord.

49 As Babél caused the flaine of Ifraél to fall, fo by Babél the flaine of all the earth did fall.

50 Ye that haue efcap'd the fworde, go away, ftande not ftill: remembre the Lord afarre of, & let Ierufalem come into your minde.

51 We are confounded becaufe: we haue heard reproche: fhaume hath couered out face, for ft: angers are come into the fan- &uaite of the Lord's Houfe.

52 Wherefore beholde, the daies come, faith the Lord, that I wil vilite her gra- uen images, and through all her land the wounded fhallg one.

53 Though Babél fhuld: mounte vp to fha- ue, & though fhe fhulde deft and her ftrégth on line, yet ffrom me fhall her deftroiers co-

Minni. iii.

x When thei are infamed with furlfetting and drinking, I wil feaft with them, alluding to Bellhactans bâker, Dan 5a.

y Meaning Ba- bél as Chap. 25.16.

y The great of one of the Me- des and Per- fians

a That is, his giftes & pro- fians which he had received as part of the spoile of other naciors, and w the idolators broylie vnto him from all constress.

b Meaning, y Babylon fhuld me be deftroi- ed all at once, but by little & little fhulde be broylie to no- thing: for the ftrift yereume, the tyding, y next yere the finge, and in the third yere it was caken yet that is not that horrible deftrition y the Producers threatened I ma nie place ufor that was after that, whf they rebelled and Darius mercia me the by the police of Zo- prus and han- ged thre thou- fudgoutemen & fures the ob- vifine people.

c All ertem- res in haueft & earth fhall re- saire, and prai- fe God for the deftrition of Babylon the great curme of his Chur- che

d Babylon did not only de- ftroy Ifraél, but fuboyethle naciors

e Ye that are now cap-ates in Babylon. f He ftoweth how they flind de remonfher Ierufalem by lamening the miserable affi- dion thereof. g For the wal- let, euer, vpo hundred foute hie.

The boke drowned.

Ieremiáh.

The captiuitic.

me, faith the Lord.

54 A founde of a crye cometh fró Babél, and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babél waite and destroyed, from her the great voyce, & her waues shal roare like great waters, and a founde was made by their noice.

56 Because the destroyer is come vpon her, euen vpon Babél, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shal surely recompence.

57 And I wil make drunke her princes, and her wise men, her dukes, and her nobles, & her strong men: & thei shal slepe a perpetual slepe, and not wake, faith the King, whose Name is the Lord of hostes.

58 Thus faith y Lord of hostes, The thicke wall of Babél shalbe broken, and her bye gates shalbe burnt with fyre, and the people shal labour in vaine, and the folke in the fyre, for thei shalbe weary.

59 The worde which Ieremiáh the Prophet commanded Sheraiáh the sonne of Neviáh, the sonne of Maafeiáh, when he went with Zedekiáh the King of Iudáh into Babél, in the fourth yere of his reigne: and this Sheraiáh was a peaceable prince.

60 So Ieremiáh wrote in a boke all the euil that shulde come vpon Babél: euen all these things, that are written against Babél.

61 And Ieremiáh said to Sheraiáh, When thou comest vnto Babél, and shalt se, and shalt read all these wordes,

62 Then shalt thou say, O Lord, thou hast spoke against this place, to destroye it, that none shulde remaine in it, nether man nor beast, but y it shulde be desolate for euer.

63 And when thou hast made an end of reading this boke, thou shalt binde a stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shal Babél be drowned, and shal not rise from the euil, that I wil bring vpo her: and thei shal be wearie. Thus farre are y wordes of Ieremiáh.

CHAP. III.

4 Ierufalém is taken. 10 Zedekiáh's sonnes are killed before his fare, and his eyes put out. 11 The citie is burned. 12 Iehoiachiwia brugh a forthe of prison, and fed like a Kjoge

Zedekiáh was one & twentie yere olde when he began to reigne, and he reigned eleuen yeres in Ierufalém, and his mothers name was Hamutál, the daughter of Ieremiáh of Libnáh.

And he did euil in the eyes of the Lord, according to all that Iehoiakím had done.

Dourles because the wrath of the Lord was against Ierufalém and Iudáh, til he had cast them out from his presence, the refore Zedekiáh rebelled against y King of Babél.

4 But in the ninth yere of his reigne, in the 5. King 21, 2. teth moneth y teth day of y moneth came Nebuchad-nezzár Kig of Babél, he & all his hoste against Ierufalém, & pitched against it, & buylt fortes against it rounde about.

5 So the citie was besieged vnto y eleuenth yere of the King Zedekiáh.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was fore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the way of the gate between the two walles, which was by the Kings garden: (now the Caldeans were by the citie rounde about) and thei went by the way of the wilderness.

8 But the armse of the Caldeans pursued after the King, and toke Zedekiáh in the desert of Ierichó, & all his hoste was scattered from him.

9 Then thei toke the King and caryed him vp vnto the King of Babél to Ribláh in the land of Hamáth, where he gaue iudgement vpon him.

10 And y King of Babél slewe the sonnes of Zedekiáh, before his eyes: he slewe also all the princes of Iudáh in Ribláh.

11 Then he put out the eyes of Zedekiáh, & the King of Babél bounde him in chaines, and caryed him to Babél, and put him in prison til the day of his death.

12 Now in the first moneth in the 4th day of the moneth (which was the ninctenth yere of the King Nebuchad-nezzár King of Babél) came Nebuzar-adán chief steward which stode before the King of Babél in Ierufalém,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierufalém, and all the great houses burnt he with fyre.

14 And all the armie of the Caldeans y were with the chief steward, brake downe all the walles of Ierufalém rounde about.

15 Then Nebuzar-adán the chief steward caryed away captiue certaine of the poore of the people, & the residue of the people that remained in y citie, & those that were fled, & fallen to the King of Babél, with the rest of the multitude.

16 But Nebuzar-adán y chief steward left certaine of the poore of the land, to dresse the vines, and to til the land.

17 Also the pillers of brasse that were in the House of the Lord, & the bases, & the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caryed all the brasse of them to Babél.

a Read 2. King 25,6, and chap 39,6

d In the 2. King 25, 8 it is called the seventh day, because the fyre began then, & so continued to the tenth. e That 26,8 was his seruin, as 2. King, 29,8

2 I wil fo a fionah, the by affliction that that shal not know & ways to come them.

1 The thicknes of the walls was fillet founne thicke.

2 This was not in the time of his capchii- me, but feuen yeres before, when he went either to grant his Nebuchad- nezzár or to invest of some matters.

3 I, John in his recollection all- hadeth to this place when he faith that the Angel toke a sufflation and and into the Sea; signifying whereby the de- ordition of the byton, Israel. 4. Thei shal doe be able to refit, but shal labour surcine

Chap. III: 2. King 24, 10 a. 6. the Lord punished him by some & gave him vp do his rebel-lions boun, all he had brought the

ear-nice vpon him to had him away and his people.

ii The

Lamentacions.

Which were also made of braffe

18 The pottes also and the s befomes, and the instruments of musike, and the bafins, and the incense dishes, and all the vessels of braffe wherewith they ministred, toke they away.

19 And the bowles, and the afhpannes, & the bafins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, & all that was of golde, and that was of siluet, toke the chief steward away,

20 With the two pillers, one Sea, & twelve brafen bulles, that were vnder the bafes, which King Salamón had made in y Hou- fe of the Lord: the braffe of all these vessels was without weight:

21 And concerning the pillers, the height of one piller was eighteen cubites, & a threde of twelve cubites did compaffe it, and the thickenes thereof was four fingers: it was holow.

22 And a chapiter of braffe was vpon it, and the height of one chapiter was hue cubites with networks, & pomegranates vpon

the chapters roud about, all of braffe: the fe- conde pillar also, and the pomegranates were like vnto these.

23 And there were ninetie & six pomegrates on a side: and all the pomegranates vpon the net worke were an hundredth rounds about.

24 And the chief steward toke Sheralah the chief Priest, and Zephaniah the feconde Priest, and the thie keepers of the dote.

25 He toke also out of the citie an Eunuche, which had the ouerfight of the men of warre, and seuen men that were in the Kings presence, which were founde in the citie, and Sophér capitaine of the hoste who muistred the people of the land, and thre score men of the people of the land,

y were founde in the middes of the citie.

26 Nebuzar-adán the chief steward toke them, and broght them to the King of Ba- bél to Ribliáh.

27 And the King of Babél fmoot them, and flewe them in Ribliáh, in the land of Ha- math: thus Iudáh was caryed away captiue out of his owne land.

28 This is the people, whome Nebuchad- nezzár caryed away captiue, in the se- uenth yere, owen thre thousand Iewes, and thre and twentie.

29 In the e eighteenth yere of Nebuchad- nezzár he caryed away captiue from Ieou- falém eighte hundreth thirtie & two "per- sones.

30 In the thre and twentieth yere of Ne- buchad-nezzár, Nebuzar-adán the chief steward caryed away captiue of the Iewes seuen hundreth fourtie and fiue per sones: all the per sones were fourte thousand and six hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin King of Iu- dáh, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-mero- dách King of Babél, in the first yere of his reigne, e lifted vp the head of Iehoiachin King of Iudáh, and broght him out of pri- son,

32 And spake kindly vnto him, and set his throne aboute the throne of the Kings, that were with him in Babél,

33 And changed his prison garments, and h: did continually eat bread before him all the dayes of his life.

34 His porcion was a continual porcion giue him of the King of Babél, euey day a cerreine, all the day os of his life vntil he dyed.

Which was the latter end of the seumen yere of his re- igns & the be- ginning of the eight In the latter one also of y yere, and the beginning of the nonseth- "Sir, foulis.

e That is refo- red him to li- bertie and bo- noue.

And gaue him princella apparel That is he had allowance in
the court, & thus to length he had ren & quinties he can be
obeyed Jeremiah the Prophet, who- re asche other were cruelly
ordered, that wol to not o- bey him.

h it was fo muche in qui- tate.

But brewsfe of the round- nes no more colos be fene one
nuntye ana six Which fer- wen in the not Priest fiue, if he had
any nec effectie am- pediment In the King, 21, 19 is red but of
fuc: chois were the meit exc. life and the other two, which we
prone fo cobis, are not there mefioned with fion.

LAMENTACIONS.

CHAP. I.

The Prophet be waileth the miserable estate of Ierusa- lim.
And sheweth that they are plagued because of their soncs. The
first and second chapter began e euery Verse according to the
letters of the Ebreve Alpha- bet. The third has the Verse for
euery letter, & the fourth is as the first.

The Prophet wondereth at the great ind- gem of God being
Ierusa- lim, which was fo frigh fo ini of peo- ple, to be now
destroyed and defoliate Which had chief tule one- many

pronn- ces and coun- treys So that the as both ne reft. d
Meaning, the Egyptians and Abytans, & promised hel- ge.

Ow doeth e the citie remai ne folitarie that was ful of people:
the is as a widow: the that was great among the nacions and b
pranceffe amog the prounces, is ma- de tributarie.

She wepeth continually in the e night, & her teares vanne
downe by her chokes: amog all her loners, she bathe, nore to
comfort her: all her friends haue delt vnfaithfully

with her, & are her enemies.

3 Iudáh is caryed away captiue, because e of e For her cruel
affliction, and because of great seuntind: to to ward the shoe
dwelleth among the heathé, & sindeth poore and op- no rest:
all her per seuters toke her in the presion of the sheets, letene
14, 21.

4 The wayes of Zión lament, because no man cometh to the
solemne feasts: all her cates are defolate: her Priests sigh: her
vir- gines are discomfited, and she is in "hea- unes. 5 Her
adue: farises are the chief, and her e- nemies prosper: for the
Lord has the afflic- ted her, for the multitude of her tranfig ef-
son, & her children are gone into capti- uitie before the
enemies.

6 And from the daughter of Zión all her beautie is departed:
her prices are become Num.1.

6 And from the daughter of Zión all her beautie is departed:
her prices are become Num.1.

The yoke of finnes.

Lamentacions. Gods wrath.

h As men pi- ned away & forow & that have no cou- rage

i In her mile- ter she confi- dered & great benefices and
comodities & she had lost. k. Asher regi- gion and fur- ning of
God, which was & groved grief to the godle Or, dried away l
she is not ashamed of har time, al- though it be manifick.

"Sir, haste magnified him fif."

m God forbid deft that the Ammonites & Moshines Shulde
enter into the Con- gregation of the Lord, and voder the he
opprehended all enemies, Don. 9. n Thus lero- falem lament-
eth, moving others to pi- ne her and to learne by her example o
This decla- reth that we shuld acknow ledge God to be the
cause of all our af- flictions, to the utter that we might fele
veto him for remedie o Mine heavy finnity are con- sumally
befo- re his eats, as he that tyeth a thing to his hand for a re-
membrane.

q We haste troden them voder fote as they & tread grapes in
the wyon preft. Iere 14.17. Chap. 2.18.

r Which be- cause of her pollution was separate from her
humfild. The 15.19. and was abhorred for the time. "Sir wrath.

like harta that finde no pasture, & thei are gone without
strength before the purfion. Ierufalem remembred the daies of
her af- fliction, and of her rebellion, and all her pleafant
things, that fhe had in times paf, when her people fell into the
hand of the enemie, & none did helpe her: y aduersari- es fawe
her, & did moche at her Sabbaths. Ierufalem hathe grievously
finned, there- fore fhe is in derfion: all y honoured her, desple
her, becaufe thei haue fene her fil- thines: yea, fhe figheth and
turneth backe- ward.

Her filchines is in her fkirtes: fhe remem- bred not her laft end,
therefore fhe came downe wonderfully: fhe had no coforter: O
Lord, beholde mine affliction: for the e- nemie" is proude.

The enemie hathe ftretched out his hâd ypon all her pleafant
things: for fhe hathe fene the heathen entre into her Sanctuarie,
whome, thou dideft comande, that they fhulde not entre into
thy Church.

All her people figh and feke their bread: they haue giuen their
pleafant things for meat to refrefh the foulefte, O Lord, & con-
fider: for I am become vile.

Haue ye no i egarde, all ye that paffe by this way: beholde, &
fe, if there be any o fo- rowe like vnto my forowe, which is

done vnto me, wherewith the Lord hathe afflic- ted me in the day of his fierce wrath.

From aboue hathe he sent fyre into my bones, which preuaille againft them: he ha- the fpred a net for my fete, & turned me backe: he hathe made me defolate, & daily in heauines.

The y yoke of my trafgreffions is boun- de vpon his hand: they are wrapped, and come vp vpl my necke: he hathe made my ftrégth to fall: y Lord hathe deliuered me into their hâde, nether am I able to rife vp. The Lord hathe troden vnder fote all my valiant me in the middes of me: he ha- the called an affimble againft me to def- troy my yong men: the Lord hathe troden s the wine preffe vpon the virgine the daughter of Iudáh.

For the fe things I wepe: mine eye, enen mine eye cafteth out water, becaufe the comforter that fhulde refrefh my foule, is farre from me: my children are defolate, becaufe the enemy preuailed.

Ziôn ftretchethout her hande, and there is none to comfort her: the Lord hathe appointed the enemies of Iakób rounde about him: Ierufalem is as a menftruous woman in the middes of them.

The Lord is righteous: for I haue re- belled againft his commandement: heare, I pray you, all people & beholde my forow: my virgines and my yong men are gone into captiuitie.

I called for my louers, but they deceived me: my Priests and mine Elders perished in the citie while they foight their meat to refresh their foules.

Beholde, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoyleth abroad, as death doth at home.

They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

Let all their wickednes come before thee: 'do vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

CHAP. II.

How hathe the Lord darkened the daughter of Zi'ón in his wrath: and hathe cast downe from heauen vnto the earth the beautie of Ifra'el, & remembred not his fote stole in the day of his wrath!

The Lord hathe destroyed all the habracians of Iakób, and not spared: he hathe throwen downe in his wrath the strong holdes of the daughter of Iudáh: he hathe cast them down to the

grounde: he hathe polluted the kingdome and the princes thereof.

He hathe cut of in his fierce wrath all the 4horne of Ifráel: he hathe drawé backe his right hand from before the enemye, and there was kindled in Iakób like a flame of fyre, which deuoured rounde about.

He hathe bêt his bowe like an enemye: his right hand was stretched vp as an aduersarye, and stewe all that was pleafant to the eye in the tabernacle of the daughter of Ziôn: he powred out his wrath like fyre.

The Lord was as an enemye: he hathe deuoured Ifráel, & confumed all his palaces: he hathe destroyed his strong holdes, and hathe increafed in the daughter of Iudáh lamentacion and mourning.

For he hathe destroyed his tabernacle, as a garden, he hathe destroyed his cógregacion: y Lord hathe caused the feaste & Sabbaths to be forgotté in Ziôn, & hathe defpised in the indignacion of his wrath the King and the Priest.

The Lord hathe forsaken his altar: he hath abhorred his Sanctuarie. he hathe giue into the hand of the enemye the walles of her palaces: they haue made a snayle in the House of y Lord, as in the day of solénitie.

The Lord hathe determined to deftroie the wall of the daughter of Zión: he stret- ched out a line: he hathe not withd awen his hâd fiom destroying: therefore he ma- de the rampart and the wall to lament: they were destroyed together.

f That is, they dyed for hun- gre.

t Of deftring vreguance as gainft the ene- mie, read Iain. 11.20. & 12.21. Or, garien chi liu grape.

a That is, brought her ifh prosperate to aduerfant b hathe giuen her a moft fu- re fall c Alluding to the Temple or to the Aisle of the covenant, which was ci led the fou- hole of Lord becaufe they fhulde not fte their modes fo lowe, but lift vp their hearts toward the heauens d Meaning, the glorie and ftrength, as a fam 12. e That is, his fucour which he was woute to, fed vs, whi out enemies oppreffed vs f Shewing, y there is no re- medie but def- tructio, where God is the e- nemie.

g As the peo- ple were accu- toned to prif fe God in the foline feaftes with a lowde vone, fo now the enemies blaphome h with fluq- ing fi eyring. h This is a li- gorazine fpea- che, as y was, when he faid, the woyle did lament, Chap. s, e mornig, y this forowe whie fe grefe that the folén- fifh thigs had their parte thereof

9 Her

Horrible famine.

Lamentacions. Mercies.

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Or, fyude.

Or, feies.

¹ Eke, where & wyer

² Eke, peared on the foile

I Menning, & her calamitie was fo enidét that it nede no
wittettes.

h Becans the falfe Prophetes called the felues feers, as the
other are called, therefore he showeth that they few amiffe,
because the did not repone the peoples fauces, but his eyed
them in their fumes, which was the cause of their destruction.

Or, Am does.

Lom. 25, 14. dem. 25, 25.

Bare 14, 17. chag. 1, 16.

Or, freghe vp is there enes baade.

9 Het gates are fonke to the ground: he ha- the deftroied and
broken her barres: her King and her princes are among the
Gen- tiles: the Lawe is no more, nether can her Prophetes'
receiue any viñon frô the Lord.

10 The Elders of the daughter of Ziôn fit vpô the grounde, and kepe filence: the ha- ue caît vp duft vpon their heades: the ha- ue girded the felues with facke cloth: the virgines of Ierufalém hang downe their heades to the ground.

11 Mine eyes do faile & teares: my bowels fwell: my lieuer is powred vpon the earth, for the deftruction of the daughter of my people, becaufe the children and fucklings fwoune in the ftretes of the citre.

12 Thei haue faid to their mothers, Where is "bread and drinke" when thei fwounded as the wounded in the ftretes of the citre, & whe thei "gaue vp the goft in their mo- thers bofome

13 What thig fhall I take to witnes for thee: whatching fhall I côpare to thee, ô daugh- ter Ierufalém: what fhall I like to thee, that I may comfort thee, ô virgine daughter Ziôn for thy breache is great like the fea: who can heale thee!

14 Thy Prophetes haue a lokked out vaine, and foolish things for thee, and thei ha- ue not difcoured thine iniquite, to turne away thy captuitle, but haue lokked out for thee falfe prophecies, and caufes of banifhement.

15 All that paffe by the way, clappe their handes at thee: thei hiffe and wagge their head vpon the daughter Ierufalém, faying, Is this the citre that men call, The per- fection of beautie, and the toye of the whole earth?

16 All thine enemies haue opened their mou the againft thee:
thei hiffe and gnafh the teeth, faying, Let vs deuoure it:
certainly this is the day that we loked for we haue founde and
fene it.

17 "The Lord hathe done that which he had purposed: he hathe
fulfilled his wosde that he had determined of olde time: he ha-
the thrown done, and not fpared: he hathe caufed thine enemye
to reioice ouer thee, and fet vp the horne of thine aduerfaries.

18 Their heart cryed vnto & Lord, O wall of & daughter Zión,
let teares runne dow- ne like a riuer, day and night: take thee
no reft, nether let the apple of thine eye ceafe.

19 Arife, crye in the night: in & beginning of the watches
powre out thine heart like water before the face of the Lord:
lift vp thine hands toward him for & life of thy yong childré,
that faint for hungre in the corners of all the ftretes.

20 Beholde, ô Lord, and confidre to whome thou haft done
thus fthal the women eat their frute, and children of a 'fpanne
long'

thal the Priéft and the Prophet be flaine in the Sanctuarie of the
Lord?

21 The yong and the olde lye on the groun- de in the ftretes:
my virgines and my yong mé are fallen by the fworde: & hafte

flaine thim in the day of thy wrath: thou hafte killed and not
fpared.

22 Thou haft called as in a folemne day my 'terroures rounde
about, fo & in the day of the Lords wrath none eftopped nor
remai- ned: thofe that I haue nourifhed & broght vp, hathe
mine enemie confumed.

CHAP. III.

1 I Am the man, that hathe fene afflictio in the rod of his
indignation.

2 He hathe led me, and broght me into darcknes, but not to
light.

3 Surely he is turn: d againft me: he turneth his hand againft
me all the day.

4 My flefh and my fkinne hathe he canfed to waxe olde, & he
hathe broké my bones.

5 He hathe buylded againft me, & copaf- fed me with gall, and
labour.

6 He hathe fet me in darke places, as thei that be dead for euer.

7 He hathe hedged about me, that I can not get out: he hathe
made my chaines heaue.

8 Also when I crye and shoute, be shutteth, out my prayer.

9 He hath stopped vp my waies with he- wen stone, and turned away my paths.

10 He was vnto me as a beare lyig in wai- te, & as a lion in secret places.

11 He hath stopped my waies, & pulled me in pieces: he hath made me desolate.

12 He hath bent his bow and made me a marke for the arrowe.

13 He caused "the arrowes of his quiver to entre into my reines.

14 I was a derision to all my people, and their song all the daye.

15 He hath filled me with bitternes, & made me drunken with 'worme wood.

16 He hath also broken my teeth with stones, and hath covered me with ashes.

17 Thus my soule was farre of from peace: I forgot prosperitie,

18 And I said, My strength & mine hope is perished from the Lord,

19 Remébring mine affliction, & my mour- ning, the wormwood and the gall.

20 My foule hathe them in remembrance, and is humbled in me.

21 I confider this in mine heart: therefore haue lhope.

22 It is the Lords' mercies that we are not cōfumed, becaufe his cōpaftions faile not.

23 Their awrenued e euerie morning: great is thy faithfulnts.

24 The Lord is my' porcion, faith my fou- leeth: before wil I hope in him.

25 The Lord is good vnto them, that truſt in him, & to the foule that ſeleeth him.

Nim. ii.

Or, eunfer, whose I ſpared Chap III a The Prophet complaineth of the puniſ- ments and of- ftitions that he endured by the falſe Pro- pheres ſchype crites, when he declared the deſtruction of Ierufa- lém, as Ierum 30, 2. b He ſpeaketh this as one & fale Gods hea- nie eſtigated, & he greatly feared, & the- refore ſureeth them out with this diuerſine advounder.

c This is a great tentten- on to the god- lie, when thei ſe not thefrum of their prur- res, and can- ſeth them to thunke that

thei are me hand, which thing God v- leth to do, that thei
might praie more ear- nestly and the offence:

d And kepeſh me in holde, as a priſoner e He hathe no pato on
me "Eke ſhune f With great engalſh & fo- rowe he hathe made
me to laſe my ſouſe. g Thus whiſt pone he was drimo to and
fed between hope and dif- pears, as ſpudi- lie oft times are, yet
in the and vhe ſpirit genteh the We vorte

h He ſhuwech that God thus wleth to 'xare- cife' has to the
intem that he- rebey that muſa knowe them ſelues and ſale his
mercies. i Conſidering the wickedneſſe of man, is it marvel that
anar remaineth alme: but only that God for his wane mer- cies'
ſake and ſon his prouſes wil' ruſe ſtue his Glück to remine
thought that he muſt 'ſi ſerve' in ofi- ber, Iſe 1, 9 k We ſale thy
befaſtive daſſe l The godſie put their whi- le chfdence in God,
& there- fure luhe for none other in- hername, as plāh ſis.

The yoke in youth.

Lamentacions. Great famine.

26 It is good both to trust, and to waite for the salutation of the Lord.

27 It is good for a man that he hears the yoke in his youth.

28 He sitteth alone, and kepeth silence, because he hath the borne is upon him.

29 He putteth his mouth in the dust, if there, made he hope.

30 He gmeth his cheke to him that smiteth him, he is filled ful with reproches.

31 For the Lord wil not forsake for euer.

32 But thogh he send affliction, yet wil he haue compaition according to the multitude of his mercies.

33 For he doeth not punish willingly, nor afflict the children of men,

34 In stamping vnder his fete all the prisoners of the earth,

35 In ourthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause: the Lord sfeeth it not.

37 Who is he then that faith, and it cometh to paffe, the Lord commandeth it not?

38 Out of the mouth of the most high proceedeth not evil and good?

39 Wherefore then is the living man sorrowful in his fusseth for his sinne.

40 Let vs ferche and trye our waies, & turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 Wo haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered ve with wrath, and persecuted vs: thou hast slaine not spared.

44 Thou hast couered thy self & a cloude, that our prater shulde not paffe through.

45 Thou hast made vs as the offcounting and refuse in the middes of the people.

46 All our enemies haue opened their mouth the against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for y destruction of y daughter of my people.

49 Mine eye droppeth without stase and ceafeth not,

50 Til the Lord loke downe, and beholde from heauen.

51 Mine eye breaketh mine heart because of all the daughters
of my citie.

52 Mine enemies chased me fore like a birde, without cause.

53 They haue shut vp my life in the dungeon, and cast a stone
vponme.

54 Waters slowed ouer mine head, then thoghr I, I am
destroyed.

55 I called vpon thy Name, o Lord, out of the lowe dungeon.

56 Thou hast heard my voice: stoppes not

thine eare fi o my sigh from my crye.

57 Thou drewest nere in the daye that I called vpon thee: thou
sandest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast
redeemed my life.

59 O Lord, thou hast sene my wrong, sudge thou my cause.

60 Thou hast sene all their vengeance, & all their deuses
against me,

61 Thou hast heard their reproche, o Lord, & all their
imaginations against me:

62 The lippes alps of those that rose against me, and their
whispering against me continually.

63 Beholde, their sitting downe & their rising vp, how I am
their song.

64 * Giue them a recompence, o Lord, according to the worke
of their hands.

65 Giue them sorowe of heart, euen thy curse to them.

66 Persecute with wrath and destroye the from vnder the
heauen, o Lord.

CHAP. III.

1 How is the g solde become so dimme? the moste fyne golde
is chaged, & the stones of the Sanctuarie are scattered in the
corner of euerie strete.

2 The noble men of Zion comparable to fyne golde, how are
thei esteemed as earthe pitchers, tuen the worke of the hands
of the potter!

3 Buen the dragons drawe out the breasts, & giue sucke to
their yong, but the daughter of my people n became cruel like

y of triches in the wilderness.

4 The tongue of the fucking childe cleaueth to the roofe of his mouth for thirls: the yong children aske bread, but no man breaketh it vnto them.

5 Thei that did fede delicately, perish in the stretes: they, that were broghe vp in staler, embrace the dongue.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was destroyed as in a moment, and none pitched campes against her.

7 Her Nazarites were purer then y snowe, and whiter then the milke: thei were more ruddie in body, then the sed precious stones: thei were like polished saphir.

8 Now their visage is blacker then a cole: they can not knowe them in the stretes: their skinne cleaueth to their bones; it is withered, like a stocke.

9 Thei that be slaine with the swords are better, then thei that are killed with hunger: for thei fade awaie as thei were sticken through for thei frutes of the sfeist.

10 The handes of the pitiful women haue sodden their owne children which were their meat in the destruction of y daughter of my people.

2 Meaning, the cause wherein to his life was as danger.

Psal. 10.4.

Or, as oblivion beare.

a By the gofde he m: aoth the Princes, as by the stones he
vnderhandeth the Princes.

Or, hid Or, sinner b Which we of suale estimation & haue none
homer.

c Thogh the dragons be cruel, yet thei putte their yong and
non-ish them; of thong ferufes: lien doeth not. d The women
forsake their children as the ostriche doeth her eggs, Ioh.
19.47.

Gen. 10.24

Or, as stompib was against her.

e They that were before moste in Gods fanoor, are now in
greatest abomination vnto him, Nomb. 6.4.

f For lacke of fode they pyne away, and consume

11 The

11 He sheweth that we can ne nor begin to timely to be
exercised under the cross, that when the affliction grow
greater, our patience also by experience may be stronger in the
mormm. such one agath God, but is pa alone. 12 He biblerth
him felfe at that that falls down where face to the grounds, &

fo with yeasome waneth for foreour 13 He is the wath that we
can ne nor begin to timely to be exercised under the cross, that
when the affliction grow greater, our patience also by
experience may be stronger in the mormm. such one agath
God, but is pa alone.

1.5.4.2

a I am overcome with fore weping for all my people.

p Read Jerem. 17, 16, how he was in the my- cladungton.

a I am overcome with fore weping for all my people.

p Read Jerem. 17, 16, how he was in the my- cladungton.

Sinnes of the Priests. Lamentacions.

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g He memeth that these things are co- mit to pass the before,
contri- ry to all more expedition. h some reform this to a blun-
de men, which as they were, shumbled on the blood, whereof
the cure was ful A Manning, the beaches which came to de-
stry the, col- de not abyd them. Or, for k That is the cruises l
He sheweth two principal causes of their debrist: the tr cruises,
& their value confidence in man: for they trusted in the helps
of the E- gypians

m Our King Iudah, in who- me hode our hope of Gods favour,
and on whome dipen- ded our fures. Life, was thyne whome
he cal leth anointed, because he was a figure of Christ n This is
spo- ket by derish.

Or, how thy expedition o He comfort- teeth the Chur- che by a
after fouette yers their furoves shal haue an end, where at the
wicked shulde be tor- mented for nate.

1 The Lord hathe accomplished his in- dignation: he hathe
powred out his fierce wrath, he hathe kindled a fyre in Zión,
which hathe deuoured the fundaciós the- roof.

2 The Kings of the earth, and all the in- habitants of the
worldle wolde not haue be leued that the aduersarie and the
enimie shulde haue entred into the gates of de- rusalem:

3 For the finnes of her Prophetes, and the iniquities of her
Priests, that haue shed the blood of the lust in the middes of
sher.

4 The haue wandered as blinde men in the fretes, and they
were polluted with blood, so y thei wolde not touche their
garments.

5 But thei cryed vnto them, Depart, ye polluted, departe,
departe, touche not: the- refore they fled away, and wandered:
thei haue said among the heathen, They shal no more dwell
there.

6 The angre of the Lord hathe scattered them, he wil no more reguide them: thei reuttened not the face of the Priests, nor had compaition of the Elders.

7 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we lo- ked for a nation that colde not faue vs.

8 They hunte our steppes that we can not go in our fretes: our end is nere, our daies are fulfilled, for our end is come.

9 Our persecuters are swifter then the e- gles of the heauen: thei pursued vs vpon the mountaines, and laied waist, for vs in the wilderness.

10 The breth of our nostrels, the Anoin- ted of the Lord was taken in their nets, of whome we said, Vnder his shadowe we shalbe preferred alieue among the hea- then.

11 Reioyce & be glad, o daughter Edóm, that dwellest in the land of Vz, the cup al- so shal passe through vnto thee: thou shalt be drunken and vonite.

12 Thy punishment is accomplished, o daughter Zión: he wil nomore carie thee awate into captiuitie, but he wil vifit thi- ne iniquitie, o daughter Edóm, he wil difcouet thy finnes.

CHAP. V.

The prayer of Jeremiah.

R Ememure, o Lord, what is come vpon vs: confider, and beholde our reproche.

Our inheritance is turned to the ftran- gers, our houfes to the aliantes.

We are fathifles, euen without father, o our mothers are as widowes.

We haue dionke: our water for money, our wood is folde vnto vs.

Our neckes are vnder pefecutions: we are weary, and haue no left.

We haue giuen our hands to the Egyp- tians, o to Affhúr, to be fatisfied with bread.

Our fath is haue finned, and are not, and we haue be the fir iniquities.

Siuants haue ruled our vs, none wolde deliver vs out of their hands.

We gate our bread with the peril of our lines, because of the fworde of the wil- dernes.

Our fkin was blacke like as an ouen be- cause of the terrible famine.

They defiled the woman in Zi'ón, o the maddes in the cities of
Judáh.

The princes are hanged vp by their hand: the faces of the
Elders were not had in honour.

They toke the yong men to grinde, and the children fell vnder s
the wood.

The Elders haue ceased from the gate o the yong men from
their fong.

The 10ye of our heart is gone, our dance is turned into
mourning.

The crowne of our head is fallen: wo now vnto vs, that we
haue finned.

Therefore our heart is heavy for these things, our eyes are
dimme.

Because of the moftaine of Zi'ón which is defolate: the foxes
runne vpon it.

But thou, o Lord, remaineft for e euer: thy throne is fró
generaci: to generació.

Wherefore doeft thou faiget vs for e- uer, o forfake vs folong
time?

Turne thou vs vnto thee, o Lord, and we shalbe turned: tenue
our fayer as of olde.

But thou haft vtterly rejected vs: thou art exceedingly angre
againft vs.

This prayer as is fingle, was made wid fons of the people were
carried away capture, ockere as the pofes contained, and fome
a cut into Egypy & other places for to- come: afent is fem: the
man Prophet for- ning their ne- fer: into come, then prayed b
Manning, then, that one fer: rule and hundage. c We are roy-
ned in Iuagu and amine o them, or haue fchunt ed our filais
vnto them

d As our fa- chers haue be- ne pun ftied for their fin- neft, to
wa: cum are culpable of y fame finnes, are punished. e
Because of enorme: but ca me from the wildernes, and wolde
not inf- fer vs to go, & fek: our neces- fant, fode f T: as is by
enemies haud. g their fclau- re was fo grant, that we were not
able to abide it

h There were no more Ieue nor forms of cfonuse welch i With
wepfg. k And there- fore thy com- men, and mer- cies can
never fale

l Whereby it declared that as it meriands power to turne to
God, but is only hat wor- he to converte vs, and thus God
wreteth in vs before we can turne to him, Jeremiah

EZEKIEL.

THE ARGUMENT.

A Eterfhat chuiacbin by the counfel of Jeremiah: & Exek: elhad yelded him felf to Ne' uchadnex, air, and fo went into captiuitie with his mother & diuer: of his princes & of the poſpl. fer: teine beg: & or: pelit and murmur that thei had obied the Prophets counfel, as ſingle the thing which chuihad prophet: & fual le not ſome to paſſe, & therefore th. ir lſtat: fholve be ftill moſtrall & vnder the Caldeans. By e. don whereof the confer: helh has former prophetes, declaring by new finfion & revelation: ji vnefd

Nin.iii.

Ezekiel.

unto him that the citre ſhoulde moſt ceeteinly be deſtrued, & the people grieuntly termed by God plagues, inſinuate that then that remained ſhoulde be brought into cruel bondage. And leſt the godlie ſhoulde diſpare in theſe great troubles, he aſſures them that God will deliver his Church at his time appointed, and alſo deſtroy their enemies which either afflicted them or reinjected in their miſeries. The effect of the one and the other ſhoulde chiefly be performed under Chriſt, of whom in this hope are many notable promiſes, and in whom the glories of the new Temple ſhoulde perfectly be reſtored.

The prophecied these things in Caldeas at the same time that I eremeth prophecied in Judah, and there began in the first year of Iebus- chins captive.

After that I boke of the Law was found de, which was the eighteenth year of the regne of Iofu- ch, so that fune it twemite ye- res after this boke was found de, Ieconiah was led away capture with Ezekiel & ma- de of I people who the first year after Iave these visions which was a part of Euphea ess, so called That is, nota- ble, and excel- lent visions, so that it might be known, it was no natural dreams but came of God

CHAP. I.

The time wherein Ezekiel prophesied and in what place I Hisynred. 1s The vision of the foure bea- sies. 2s The vision of the throne.

T came to paffe in the thirtieth year in the fourth moneth, and in the first day of the monieth (as I was among the cap- cues by the mier Che- bár) that I heauens were opened and I save visions of God.

2 In the first days of the moneth (which was the first year of King Iorachins captive) 3 The words of the Lord came unto Eze- kiél the Priest, the sonne of Buzí, in the land of the Caldeans, by I ruce Chebár, where the I had of the Lord was vpon him. 4 And Eoked, & beholde, a whirlewinde came out

of the North, a great cloud & a fyre-wrapped about it, and a brightnes was about it, and in the middes thereof, to wit, in the middes of the fyre came out as the likenes of I ambre.

4 That in the spirit of prophecies, as chap 1,22 and 17,3 By this direct first of words the significant I fearful indgement of God, and the great afflictions, that shoulde come upon Ierufalion Or, pals yellon.

THE VISION OF EZEKIEL.

A - The whirlwinds that came out of the North, or A- quifoo. B The great cloud C The fyre wrapped about it. D The brightnes about it. E The likenes of amber, or the pale colour F The forme of the foure beasies G Their feet like calves H. Hands coming out from under their wings I K L M The facies of the foure faces of euerre beaft. N Their wings topped out to another. O Their two wings, which couered their bodies. P Fyre running among the n: dies Q. Whales having euerre one foure faces R The rings of the whales which were sol of eyes. S. The firmament like, vate they flat T The throne, which was set upon the firmament. V Where late like the appearance of a man X. The appearance of amber about, and beneath the man. Y The fyre about him Z The brightnes of fyre lifts the same born.

MIDI, or the South

Which were I four Chero- blues I were found I glorie of God,
as Chap 3:24.

5. Also out of the middes thereof came the likenes of foure
beaft, and this was their forme: they had the appearance of
a man,

6. And euerre one had foure faces, and euerre one had foure
wings. 7 And their feet were straight feet, and the fole.

The vision.

Ezekiel. Stifhearted.

g The wing of the one cou- ched wing of the other.

h Fuerte Che- rubim has foe re taces, the fa- ce of a man, & of a lyon on y right face, and the face of a bullocke, and of an egle on the left side

"She wherber their spirit, or will not to go

i That is, when they had exe- cuted Gods will for afore they returned out, till God had changed the Bate of things.

k The Ebrewe words is tar- shifts meaning, that the con- Jour was like the Cilician sea, or a pre- cious Rose fo called "Or, the vna

sole of their fete was like the sole of a cal- ues fote, and they spankled like the appea- rance of bright brasse.

8 And the hands of a ma came out fro vnder their wings in the foure partes of the, and the foure had their faces, & their wings.

They were so oyned by their wings one to another, & when their went for the, thei returned not, but euerie one went streight forward.

10 And the similitude of their faces was as b the face of man: and they foure had the face of a lyon on the right side, and

they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were spred out about: two wings of euerie one were loyned one to another, and two coured their bodies.

12 And euerie one went streight forward: they went whether their spirit led them, or their returned not whe thei wet for the.

13 The similitude also of the beastes, and their appearance was like burning coles of fyre, and like the appearance of lampes: for the fyre ran among the beastes, & the fy- re gave a glister, and out of the fyre: there went lightening.

14 And the beastes ran, and 1 returned like vnto lightening.

15 Now as I behelde the beastes, behol- de, a whele appeared vpon the earth by the beastes, hauing foure faces.

16 The faci of the wheles and their worke was like vnto a 2 chryfolite: & they foure had one forme, and their facion, and their worke was as one whele in another whele.

17 Whe thei wet, thei wet vpo their foure sides, & they returned not when thei wet.

18 They had also rings, and height, & were feared to beholde, and their rings were ful of eyes, round about them foure.

19 And when the beastes went, the wheles wet with them: and when the beastes were lift vp fro the earth, & wheles were lift vp.

20 Whether their spirit led the, they wet, and whether did the spirit of the wheles lead them, and the wheles were lifted vp besides them: for the Spirit of the beastes was in the wheles.

21 When the beastes went, they went, and when they stode, they stode, & when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes was in the wheles.

22 And the similitude of the firmament vpo the heads of the beastes was wonderful, like vnto chryftal, spred ouer their heads about

23 And vnder the firmament were their wings streight, the one towarde the other: euerie one had two, which couer d the, & eueri one had two, & coueted their bodies.

24 And when they went for the, I heard the noise of their wings, like & noise of great waters, and as the voice of the Almighty, even the voice of speache, as the noise of an hoste: and when they stode, they = let downe their wings.

25 And there was a voice from the firma- ment, that was cuert their heads, whe they stode, and had let downe their wings.

26 And about the firmament that was ouet their heads, was the facion of a throne li- ke vnto a faphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I saw as the appearance of ambie, and as the similitude of fyre a roside about within it to loke to, euen from his loyn. vpwarde, and to loke to, eue from his loyns downward: I saw as a likenes of fyre, and brightenes round about it.

28 As the likenes of the bowe, that is in the cloude in the day of 1 aine. fo was the appearance of the light round about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I saw it, I sei vpon my face, and I heard a voice of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errors

1 And he said vnto me, b Sonne of man, stand vp vpon thy fete, & I wil speake vnto thee.

2 c And the Spirit entered into me, when he had spoken vnto me, and set me vpon my fete, fo & I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the childe of Israel, to a rebellious nation, that hath rebelled against me: for they & their fathers haue rebelled against me, tuen vnto this very day.

4 For thee are "impudent children, and stiffe hearted: I do send thee vnto them, & thou shalt say vnto the, Thus faith & Lord God.

5 But surely they wil not heate, nether in dede wil they cease: for they are a rebellious house: yet shal they knowe that thee heath be ben: a Prophet among them.

6 And thou sonne of man, e feare them not, nether be afrayed of their: wordes, although rebelles, and thornes be with thee, & thou remaine with scorpions: feare not their wordes, nor be afraide at their lokes, f.t they are a rebellious house.

7 Therefore thou shalt spake my wordes vnto them: but surely they wil not heate, nether wil they in dede cease: for thei are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: opethy mouth, and let cat that I gue thee.

9 And whe I loked vp, behold, an had was set vnto me, & lo, a rolle of a be ke was thei cin. Nnn.iii.

1 Which de- clared the fellows, & the fearmines of Gods inde-
ments in Which figui fied, that they had no power of them
falors but only was ten to execute Gods commis- dement.

a Whereby was signified a terrible inde- ment toward the
earth.

o Confidior the manfite of God, and the weakness of Beth

Chap II 2 That is, the Lord blessing me, which is but earth, &
after, which was to humble him, & came him to consider his
owne fate: & Gods peace: e So that he came not ab- de Gods
pre- sence till Gods Spirit did en- ter turn him. "She heard of
fae.

d This decla- reeth on & one pure Gods great affliction toward
his peo- ple, than not- withstanding their rebellion, yet he wil
fud his Prophetes among them, & admunisheth his manfites on
the other parts that thei came not to do their duress, though the
peo- ple be a wee sp obfinair for & noode of God shal be
either to their falsia- tion or greater condemnation. e Read here
s, cythe the wee & ftr none affil & be thei hold ceate to do the
duress He don't not only labor- le him to his duers, but also
greech him the menes where with he may be able to execute it.

The boke eaten.

Ezekiel. The Prophetes charge.

g He sheweth what were the consent of this boke: to wit Gods ind- gements again the wicked

a Whereby is ment, that no- ne is more to be Gods mef- linger before he have recei- ved the words of God in his heart, as verif- to, and have a zeale thereun- to, and deli- therem, as in- rem, 15:16, re- nel 10:10.

"Elo, logo lip- ger.

b God prom- bleth his afar- fiance to his manifests, and that he will go on them: boile nes & childer in their voca- tion, 15: 10- 7, 10:1, 15:11, 15:12, 15:13.

c He sheweth what is ment by the eating of the boke, is that the mi- mitters at God may speake to thing in of the falset, but that only, which they have re- ceived of the Lord

d Whereby he signifieth, that Gods glorie shulde not be disturified, di- though he de- parted out of his Templefor that declared, that I eate, in Temple shulde he dismayed. e This sheweth that there is ence an infirm- tie of the flesh which can ne- ser be ready to render full abodience to God, and also Gods grace who ever afa- set his, and not comment their rebellious affiliates f Which was a place by its phrases where the lives were performed.

10 And he spred it before me, and it was written within and without, and there was written therein, a lamentations, & moun- ning, and wo.

CHAP. 116.

1 The Prophets being fed with the words of God and with the constant boldness of the Spirit, as sent unto the people that were in captivity... 17 The efficacy of true manifests.

2 Moreover he said vnto me, Sonne of mia, eat that thou findest: a eat this soile, and go, and speake vnto the house of Israel.

3 So I opened my mouth, and he gave me this soile to eat.

4 And he said vnto me, Sonne of man, cause thy belly, to eat, and filthy bowels with this soile that I give thee. The did I eat it, and at was in my mouth as sweet as hodie.

4 And he said vnto me, Sonne of man, go, or enue vnto the house of Israel, and ac- clare them my words.

5 For thou art not sent to a people of an unknown tongue, or of an hard langu- age, but to the house of Israel,

6 Not to manie people of an unknown to- gue, or of an hard language, whose words thou canst not ynde; stand: yet if I shulde send thee to them, they wolde obey thee.

7 But the house of Israel wil not obey thee; for they wil not obey me: yea, all the house of Israel are impudent and still hearted,

8 Beholde, I haue made thy face a strong against their faces, and thy forehead haid against their foreheads.

9 I haue made thy forehead as the adamant, or harder then the stint: feate them not therefore, nether be afraid at thrus lokest: for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, a receiue in thine heart all my wor- des that I speake vnto thee, and he ate them with thine eates,

11 And go or entre to them that are led a- way captiues vnto the children of thy peo- ple, and speake vnto them, and tel them, Thus faith the Lord God: but surely they wil not heare, nether wil thei in dede ceate.

12 Then the Spirit reke me vp, and I heard behinde me a noyse of a great rushing, saying, a Blessed be the glorie of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that touched one another, and the tatling of the whelps that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, & take me away and I went in bitternes, or indignation of my spirit, but the had of the Lord was strong vpon me.

15 The I cause to them that were led away captiues to a Tel-abib, that dwelt by the river Cheb air, and I fate where they fate,

and remained there astonished among the seven slaves.

16 And at the end of seven slaves, the wor- de of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a b wat- chman vnto the house of Israel: therefore heate the words at my mouth, and give the warning from me.

18 When I shal say vnto the wicked, Thou shalt surely dye, and thou giu: if not him warning, nor speakeest to admonish the wic- ked of his wicked way, that he may lue, the same wicked man shal dye in his iniquitie: but his blood wil I require at thine hand.

19 Yet if thou wane the wicked, & he tur- ne not from his wickedness, not from his wicked way, he shal dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man tuine fro his righteousness, and commit iniquitie, I wil lay a thumbling blocke before him, and

he shal dye, because thou hast not gi- uen him warning: he shal dye in his sinne, and his righteous dedes, which he hathe done, shal not be rembrided: but his blood wil I require at thine hand.

21 Neuertheles, if thou admonish that ri- ghteous man, that the righteous sinne not, and that he doeth not sinne, he shal lue because he is admonished: also thou hast de- liuered thy soule.

22 And the a hand of the Lord was there vpon me, and he said vnto me, Anse, or go into the field, and I wil there talke with thee.

23 So when I had risen vp, and gone for the nto the field, beholde, the a glorie of the Lord stode: there, as a glorie which I sawe by the river Cheb air, and I fel downe vpon my face.

24 Then the Spirit entred into me, which a fet me vp vpon my sete, and spake vnto me, and said to me, Come, or a shut thy self within thine house.

25 But thou, of sonne of man, beholde, they shal put bandes vpon thee, and shal binde thee with them, and thou shalt not go out among them.

26 And I wil make thy tongue a cleaue to the roofe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus faith the Lord God, He that heareth, let him heare, and he that leaueth of, a let him heare: for they are a rebellious house.

CHAP. 1117.

1 The befaging of the eiste of Israel: him is signified. 2 The long continuance of the captiunie of Israel. 16 An- hungre is prophesied to come.

g Declaring hereby, that Gods manifest malt with ad- missness, not deliberation vince his side- gements. h Of this rend Chap 116.

i If he then hathe being struited a right way, he backs k I wil give him vp into a reproper min- d, 1:10, 1:12 l Which fe- med to haue bene done as faith, and were not.

m That is, the Spirit of prop- pecte in, 7:11.

b Meaning, the vision of the Cherubines, & the whales.

o Read Chap. 2. p Signifying that not only he shalde not profe, but they shald grievous ly trouble, & after him.

q Which de- liuereth the ter- rible plague of the Lord who God hop- peeth the mon- ches of his mi refere, & that all fache are the ends of his véguence that do it.

Read next

The finnes of the people.

Ezekiel.

The heere.

a Which signi- fied the sub- bernies & bard- nes of their hears.

b Hereby here presioned the idolatria and fines of the of tribes (for Sa- matia was on his life hand from Babylon) and how they ad remained herent thre hundreth and ninete yeres.

c Which de- clared Iudah, who had now from the time of Iudah slept in their finnes foury yeres

d In taken of a fcode ren- gence.

e The people shulde to bre- rely be be- sieged, that they shulde not be able to curse them.

f Measly, that the famine shulde be so great, if they shulde be glad to eat what- fore they colde get g Which were fauction mo- nechs that the citie was be- sieged, & this was so many dates as Israel found yeres. h Which make a pound I Read, Recd. 29,40

k Signifying hereby great fracture of fuel, and man- ter to
bume

l Meche leffe fische vile cor- ruption.

1 Thou also fonne of man, take thee a broke, and lay it before
thee, & pour- tray vpon it the citie, enen Ierufalem,

2 And lay siege against it, and buy lde a fort against it, and
cast a mount against it: set the campe also against it, and lay
engins of water against it rounde about.

3 Moreouer, take an vyon panne, and set it for a wall of vyon
between thee and the ci- tie, and direct thy face toward it, & it
shal be besieged, and thou shalt lay siege against it: this shalbe
a signe vnto the houfe of Is- rael.

4 Slepe thou also vpon thy left side, & lay the iniquitie of the
houfe of Israel vpon it: according to the nobre of the daies, that
thou shalt slepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yeres of their iniquitie,
according to the number of the daies, enen thre hundreth and
nin- ty daies: so shalt thou beare the iniquitie of the houfe of
Israel.

6 And when thou hast accomplished them, slepe againe vpon
thy right side, and thou shalt beare the iniquitie of the houfe of

Iudah fourue daies: I haue appointed thee a day for a yere,
enen a day for a yere.

7 Therefore y shalt direct thy face toward the siege of
Ierufalem, & thine arme shal- be vn coueted, and thou shalt
prophecie a- gainst it.

8 And beholde, I wil lay bands vpon thee, and thou shalt not
tume thee from one si- de to another, til thou hast ended the
daies of thy siege.

9 Thou shalt take also vnto thee wheat, & barly, and beanes,
and lentiles, and millet, and fitches, and put them in one
vessel, & make thee bread thereof according to the number of
the daies, that thou shalt slepe vpon thy side: enen thre
hundreth & nin- tie daies shalt thou eat thereof.

10 And the meat, whereof thou shalt eat, shalbe by weight, eue
twetie shekels a day: and from time to time shalt thou eat the-
roof.

11 Thou shalt drinke also water by measure, enen the six parte
of an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barly cakes, and thou shalt bake it in
the dongue that cu- meth out of man, in their sight.

13 And the Lord said, So shal the children of Israel eat their
defiled bread among the Gentiles, whether I wil cast them.

14 Then said I, Ah, Lord God, beholde, my foule hathe not bene polluted: for si o my youth vp, enen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, nether came there any vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen

thee bullockes = dogue for mans dongue, & thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of me, beholde, I wil breake the staffe of bread in Ierufalem, and they shal eat bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shal faile, they shal be astonied one with another, & shal consume away for their iniquitie.

CHAP. V.

The signs of the heeres, whereby is signified the destruction of the people.

1 And thou fonne of man, take thee a sharpe knife, or take thee a barbour's rafor & caufe it to passe vpo thine head, and vpon thy beard: then take thee balancs to weigh, and deuide the heere.

2 Thou shalt bume with fyre the third part in the middes of the citie, whe the dayes of the siege are fulfilled, & thou shalt take the other third parte, & fmite about it with a knife, and the last third parte thou shalt scatter in the winde, and I wil drawe out a fword after them.

3 Thou shalt also take thereof a fewe in nomber, and binde them in thy lappe.

4 Then take of them againe and cast them into the middes of the fyre, & burne them in the fyre: for thereof shal a fyre come forthe into all the houfe of Israel.

5 Thus faith the Lord God, This is Ierufa- lem: I haue set it in the middes of the na- cians and countreys, that are rounde about her.

6 And she hathe changed my judgements into wickedness more then the nacians, & my statutes more then the countreys, that are rounde about her: for the haue refused my judgements and my statutes, and they haue not walked in them.

7 Therefore thus faith the Lord God, Be- cause your multitude is greater then the nacians that are rounde about you, and ye haue not walked in my statutes, nether ha- ue ye kept my judgements: no, ye haue not done according to the judgements of the nacians, that are rounde about you,

8 Therefore thus faith the Lord God, Be- holde, I, enen I come against thee, and wil execute judgement in the middes of thee, enen in the sige of the nacians.

9 And I wil do in thee, that I neuer did be- fore, nether wil do ante more the like, be- cause of all thine abominacions.

10 For in the middes of thee, the fathers shal eat their sonnes, and the sonnes shal eat their fathers, and I wil execute judgement in thee, and the whole tenant of thee wil scatter into all the winde.

11 Wherefore, as I liue, faith the Lord God, Surely because thou hast defiled my Sanc- tuarie with all thy filthines, & will all thine

Ooo.i.

m To be as fy- re to bake, thy bread &

9 That is, the force & sheigh wherewith it; shulde nou- sith, Is 3, 4, chap 5, 17 &

a To fume thine meat & thy beard b To wit, of that citie & he had pour- trated vpon & broke, Chap. 4: By the fy- re and pesti- lence he hea- neeth the fam- ine, where with one part persi- fhed, during & siege of Nehe- chad-mast: By the fowde thoes that we- re flayne whd Zedekiah fled and thole that were casted a- way capture. And by the scattering into the wind

thole that fled in- to Sgye and into other par- tes after the citie
was takf- clemning, that a very fewe shalde be lefe, which
Lord wolde presie- ne among all these fumes, but not with- out
troubles and tryal d Out of that fyre which & kindleish, shal a
fyre come, which shal sig- nish the defi- trusion of Is- rael.

e My worde and lawe mo- dolatria and superfitions. Because
your idoles are in greater abber and your fa- perfitions mo- nen
among the profited idolatry, cad Is 6, 11: or he confoeith their
inguri- mele in refuob of his bene- fires

Lam. 26, 29 Gen 28, 29.

2 king. 6, 29. Lament. 4, 29. heruth. 2, 3.

The arrowes of famine.

Ezekiel. Whorish hearts.

abominacions, therefore wil I also destroy thee, nether shal mine eye spare thee, net- her wil I haue anue pitie.

2 The third parte of thee shal dye with the pestilence, and with famine shal they be consumed in the middes of thee: and another third parte shal fall by the swords tounde about thee: and I wil scatter the last third parte into all winder, and I wil drawe out a swords after them.

3 Thus shal mine angre be accomplished, & I wil cause my wrath to cease in this, & I wil be a comforted & thei shal knowe, that I y Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

4 Moreover, I wil make thee waste, and ab- hoired among the nacions, that are round about thee, or in the sight of all that pass by.

5 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nacions, that are round about thee, when I shal execute iudgements in thee, in angre and in wrath, and in shaepe rebukes: I the Lord haue spoken it.

6 When I shal send vpon the the euil b ar- rowes of famine, which shalbe for their def- truction, and which I wil send to destroye you: and I wil encrease the famine vpon you, and wil brake your staffe of bread.

7 So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, and pestilence and blood shal pass through thee, & I wil bring the swords vpon thee: I the Lord haue spoken it.

CHAP. VI.

He sheweth that I was a man who destroyed for their idolatry. He propheseth the repentance of the remnant of the people, and their deliverance.

8 A Gaine the worde of the Lord came vnto me, saying,

9 Sonne of man, Set thy face towards the mountaines of Israel, and prophesie against them,

10 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Beholde, I, even I, wil bring a sword vpon you, and I wil destroye your high places:

11 And your altars shalbe desolate, and your images of the sunne shalbe broken: and I wil cast down your slain men before your idoles,

12 And I wil lay the dead carcases of the children of Israel before their idoles, and I wil scatter your bones round about your altars.

13 In all your dwelling places the cities shal be desolate, and the hie places shalbe laied waste, so y your altars shalbe made waste and desolate, & your idoles shalbe broken, and cease, and your images of the sunne

shalbe cut in pieces, and your wolkes shal- be abolished.

7 And the slayne shal fall in the middes of you, and ye shal knowe that I am y Lord.

8 Yet wil I leaue a remnant, that you may haue some that shal escape the swords a- mong the nacions, when you shalbe scar- tred through the countres.

9 And they that escape of you, shal remem- ber me among the nacions, where they shalbe in captuutie, because I am grieved for their whorish hearts, which haue de- parted from me, and for their eyes, which haue gone awhoring after their idoles, and they shalbe displeased in them selues for the euils, which they haue commuted in all their abominacions.

10 And thei shal knowe that I am the Lord, and that I haue not said in vane, that I wolde do this euil vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch for the with thy fore, and say, Alas, for all the wicked abo- minacions of the house of Israel: for they shal fall by the swords, by the famine, and by the pestilence.

12 He that is farre of, shal dye of the pestilence, and he that is nere, shal fall by the swords, and he that remaineth and is besieged, shal dye by the famine: thus wil I accomplish my wrath vpon them.

13 Then ye shal knowe, that I am y Lord, when their slayne men shalbe among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, which u the place where they did oise swete sauour to all their idoles.

14 So wil I stretch mine hand vpon them, & make the land waste, and desolate fro the wilderness vnto Dibraith in all their habitacions, and they shal knowe, that I am the Lord.

CHAP. VII.

The end of all the land of Israel shal suddenly come.

1 Moreover the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end u come vnto the land of Israel: the end is come vpon the four corners of the land.

3 Now u the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy waies, and wil laye vpon thee all thine abominacions.

4 Nether shal mine eye spare thee, nether wil I haue pitie: but I wil laie thy waies vpon thee: and thine abominacion shalbe in the middes of thee, and ye shal knowe that I am the Lord.

5 Thus saith the Lord God, Beholde, one euil, even one euil is come.

6 He sheweth that in all dan- ters God wil prelence a few which shalbe as the fede of his Church & call vpon his Name.

7 They shalbe assumed to so that their ho- pe in idoles was but vane, and to shal re- pent.

8 By these sig- ons he wolde that the Pro- phes shalde sig- onise the great destruction to come

9 That is, all nacions, when you shal is my indigenous.

Chap. 5. 14. Some read, more desolate than the wil- dernes of Di- blaith, which was in Syria, and bordered vpon Israel, or from the wil- dernes, which was South vn- to Diblaith, & was North meaning, the whole country

a I wil punish thee as thou haft deserved for thine ido- larence

10. beholde, ruil mouth of us euil.

6 An

g That is, I will not be pa- ciled till I be arranged, 16. 1,14.

10v, dangerous h Which were y grasshoppers, mildews, and
whatsoever were occasions of famine.

Chap. 1,17. 17 6-4-16.

Chap. 16.1.

a He speaketh to all the pla- ces where the Israelites ac-
cultured to commit their idolators: thre stening them
destruction, bitead a Big spite.

b In contempt of their power and force, & shal nether be ablem
deliate you nor them selues, I king. 1,10.

The byer & feller.

Ezekiel.

A vision.

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b 11: the with the indigenis of God ever watch to de living the
sin- ner, which notwithstanding to deliverth til to the be no mo
re hope of re- pretence the begin- ing of his pa nishments is
already come, which has a voice of in- 71, and mirin-

6 An end is come, the end is come, it b watched for thee:
beholde, it is come.

The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the sounding againe of the mountaines.

8 Now I wil thottely powte out my wrath vpon thee, and fulfil mine angre vpo thee: I wil iudge thee according to thy wayes, and wil lay vpon thee all thine abominations.

9 Nether shal mine eye spare thee, nether wil I haue pric, but I wil lay vpon thee according to thy wayes, and thine abominations shal be in the middes of thee, & ye shal know that I am the Lord that smiteth.

10 Beholde, the day, beholde, it is come: the morning is gone for the, the rod stoti-steth: pride hache builded.

11 12 Crueltie is risen vp into a rod of wicked nes: none of them shal remain, not of their riches, nor of anie of theirs, nether shal there be b lamentation for them.

13 The time is come, the day draweth nete: let not the byer reioye, not let him that selleth, m mourn: for the wrath is vpo all the multitude thereof.

14 For he that selleth, shal not return to that, which is solde, although they were yet aliue: for the viviso was vnto all the multitude thereof, and they returned not, nether doeth anie encourage him self in the punishment of his life.

15 They haue blowen the trunpet, and prepared all, but none goeth to the battel: for my wrath is vpon all the multitude thereof.

16 The sworde is without, and the pestilence, and the famine within: he that is in the field, shal dye with sworde, & he that is in the citie, famine and pestilence shal de-uoure him.

17 But they that flee away from them, shal escape, and shalbe in the mountaines, like & doues of the valleis: all thei shal mourne, euerie one for his iniquitie.

18 All hands shal be weake, and all knees shal fall away at water.

19 They shal also gird them selues with sackcloth, and feast shal couer them, and shame shalbe vpon all faces, and baldenes vpon their heads.

20 They shal cast their slluer in the sixtes, and their golde shalbe cast far of their slluer and their golde can not deliuer them in the day of the wrath of the Lord: they shal not fastifie their soules, nether fil their bowels: for this ruine is for their iniquitie.

21 He had also set the beautie of his ornament in maiestie: but they made images

of their abominations, and of their idoles therein: therefore haue I set it farce from them.

22 And I wil giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, & they shal pollute it.

23 My face wil I turne also from them, and they shal pollute my secret place: for the destroyers shal entre into it, and defile it.

24 Make a chaine: for the land is ful of the judgement of blood, and the citie is ful of crueltye.

25 Wherefore I wil bring the mofte wicked of the heathen, and they shal possisse their houses: I wil also make the pompe of the mightie to cease, and their holie places shalbe defiled.

26 When destruction cometh, they shal se-le peace, and shal not haue it.

27 Calamitie shal come vpon calamitie, and rumour shalbe vpon tumour: the shal they sike a vision of the Prophet: but the Law shal perish from the Priest, & counsel from the Ancient.

28 The King shal mourne, and the prince shalbe clothed with defolation, and the hands of the people in the land shal be troubled: I wil do vnto them according to their wayes, and

according to their judgements wil I iudge them, and they shal knowe that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God: Ezekiel is brought to Jerusalem in the spirit. The Lord sheweth the Prophet the idolaters of the house of Israel.

2 And in the first yeare, in the first moneth, and in the first day of the moneth, as I fate in mine house, and the Elders of Judah fate before me, the hand of the Lord God fel there vpon me.

3 Then I beholde, and lo, there was a likenes, as the appearance of fyie, to loke to, from his loynes downtwarde, and from his loynes vpwarde, as the appearance of brightenes, and like vnto ambre.

4 And he stretched out the likenes of an hand, and roke me by an heerie locke of mine head, and the Spirit lift me vp between the earth, and the heaué, and broght me "by a Diuine" vision to Jerusalem, into the enrie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouokad indignation.

5 And beholde, the glorie of the God of Israel was there according to the vision, that I saw in the field.

6 Then said he vnto me, Sonne of man, lift vp thine eyes now towards North. So I lift vp mine eyes towards the North, and beholde, Northwarde, at the gate of

7 That is, of 8 Baby Sonif.

9 Whithfig afseth & Mech holie place, a hereman no ne mughs emce but the has Priest f Signifying, & they shulde be bomde, & led away cagouet t that is, of liures that de- lieve death n Which are the Temple, & as donated into the par- res, Shal ex.

a Of the cap mume of le- conish b " which con- tained peace or Angels, & name of September.

c As Chap. 4, 27.

able in the vi- fin of God d Morning, & he was thus ca t od in spirit, and not in bo- die e Whites was the porche of the court a he- re the people afsinhibid. f So called be- cause it prou- okad Gods in- dignation, & was the idole of Shal g Read Chap. 4, 23

Ooo.ii.

Vile idolatrie.

Ezekiel. The marked.

b That is, in court where people had me to an altar to Bial.

l For God wil not be where idoles are.

h Which were forbidden in Law, Leme 11.

I Then they that should be to keep all the red in the sea- re, it true for- men of God, were the ring leaders to all abominatio, & by their exam- ple pulled o there fro God. It was in fische abundi- ce o Por besides their commune idolatrie, they had particular service, which they had in fe- cretechambers.

o The Jews wrote that this was a Prophet of the idoles, who after his death was no- ce a year more not for in the night.

p Declaring that the con- signs, and fer- nice of the ido- lators are but infection and vileme before God.

the altar, this idol of indignation was in the entire.

He said furthermore vnto me, Sonne of man, seeit thou not what thei doe enen the great abominations that the house of If- rael committeeth here to cause me to de- parte from my Sanctuarie but yet tur- ne thee thou shalt se greater abomi- nations.

7 And he caused me to entre at the gate of the court: and when I loked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig- ge now in the wall. And when I had dig- ged in the wall, beholde, there was a dore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creping things and abominable beasts and all the idoles of the house of Israel painted vpon the wall rounde about.

11 And there stode before them feuentie men of the Ancients of the house of Israel, and in the middes of them stode laazanish, the sonne of Shaphán, with euerie man his censour in his hand, and the vapour of the incense went vp like a cloud.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israel do in the darke, euerie one in the chambre of his imagerie for thei saie, The Lord seeth vs not, the Lord hathe forsaken the earth.

13 Againe he said also vnto me, Turne thee againe, thou shalt se greater abominations that thei do.

14 And he caused me to entre into the entrance of the gate of the Lords house, which was, towards the North: and beholde there fate women mourning for Tammuz.

15 Then said he vnto me, Hast thou sene this, o sonne of man? Turne thee againe, thou shalt se greater abominations then these.

16 And he caused me to entre into the in- ner court of the Lords house, and beholde, at the dore of the Temple of the Lord, between the porche and the altar were a- bout sute and twentie men with their bac- kes towards the Temple of the Lord, and their faces towards the East, and they wor- shaped the sinne, toward the East.

17 Then he said vnto me, Hast thou sene this, o sonne of man? Is it a smale thing to the house of Judah to commit these abo- minacians & thei do here? For thei haue sil- led the land with crueltie, and haue retur- ned to prouoke me: and lo, thei haue cast out stinke before their noses.

18 Therefore wil I also execute my wrath:

mine eye shal not spare them, nether wil I haue pitie, and though thei crye in mine eares with a loude voyce, yes wil I not heare them.

Prov. 21, 19. Is 4, 6, 7. seram. 11, 11. much 3, 4.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saved, are marked. 5 A complaint of the prophet for the destruction of the people.

H E cryed also with a loude voice in mine eares, saying, The visita- cians of the citie drawe nere, and euerie man hathe a

weapon in his hand to de- stroye it.

2 And beholde, six men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a wri- ters ynkhorne by his side, & thei went ill and stode beside the brasen altar.

3 And the glorie of the God of Israel was gone vp from the Cherub, whereupon he was and stode on the dore of the house & he called to the man clothed with linnen, which had the writers ynkhorne by his side.

4 And Lord said vnto him, Go through the middes of the citie, enen through the middes of Ierusalem, and see a marke vpon the foreheads of them that mour- ne, and crye for all the abominations that be done in the middes thereof.

5 And to the other he said, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, nether haue pitie.

6 Destroye vtterly the olde, the yong, and the maids, and the children, and the women, but touche no man, vpon whome is the marke, and begin at my Sanctuarie. Then they began at the Ancient men, which were before the house.

7 And he said vnto the, D. sise the House, and sil the courtes with the slaine, then go forthe: and they went out, and slewe

them in the citie.

8 Now when they had slaine them, and I had escaped, I fel downe vp o my face, and cryed, saying, Ah Lord God, wilt thou de- stroye all the residue of Israel, in powring out thy wrath vpon I. rufalem?

9 Then said he vnto me, The iniquitie of the house of Israel, and Judah is exceeding great, so that the land is ful of blood, & the citie ful of corrupt iudgement for thei say, The Lord hathe forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shal not spare them, nether wil I haue pitie, but wil recompense their wayes vpon their heads.

11 And beholde, the ma clothed with linen which had the ynkhorne by his side, made

report

a The time to take vengeance.

b Which were Angels in the similitude of men.

c Signifying that the Baby Ionans shalde come from the North to de- stroye the citie and the Tejle of To marke them that shal de be saved.

e Which de- clared, that he was not bound thereunto, net- her wolde re- maine must li- ger, the there was hope that they wolde re- maine fro their wickedness, & worthup hum eright.

Or, he shalde. Or, marke with Than

f He sheweth what is the manner of Gods children, who- me he markeeth to saluation to wit, to mouthe, and crye out against y wie- kidnes, which they se com- ced against Gods glorie.

g Thus in all his plagues y Lord prefer- with his sade nombre, which he markeeth as ifod 12, 13 re- nal 7, but the chief marke is the Spirit of adoption, whe- rewith y haue is smiled vp to life, everlasting hummuch were impened occa fro of all these culls, as Chap 8, 12.

i This decla- neeth, that the fermenters of God haue a co- passion, when they is his mugment executed.

ii That is, with all kinds of wickedness, read Isa 1, 13.

Coles of fyre.

Ezekiel. The mockers.

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report, and said, Lord I have done as thou hast commanded me.

CHAP. I.

1 Of the man that take into burning coles out of the middle of the wholes of the Cherubims. 2 A rehearsal of the vision of the wholes, of the boaster, and of the Cherubims.

Chap. 1, 22.

a Which in the first chap ver. b he called the hours beaffer.

b This signi-fied, that the cure should be burnt.

c Meaning, that the glorie of God should depart from the Temple.

d Read Chap. 1, 24.

e Read Chap. 1, 24.

i Until that had executed Gods judgements. 40, 41, 42.

1 And as I looked, beholde, in the firmament that was above the head of the Cherubims there appeared upon the like vnto the similitude of a throne, as is were a saphir stone.

2 And he spake vnto the man clothed with linn, and said, Go in between the wholes, even vnder the Cherub, and fil thine hands with coles of fyre from between the Cherubims, and scatter them ouer b the citie. And he went in in my sight.

3 Now the Cherubims stode vpo the right side of the house when the man went in, & the cloude filled the inner court.

4 Then the glorie of the Lord went vp fro the Cherub, and stode ouer the dore of the house, and the house was filled with the cloude, and y court was filled with the brightens of the Lords glorie.

5 And the soide of the Cherubims wings was heard into the vter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fyre from between the wholes, & from between the Cherubims, then he went in and stode b. side the whole.

7 And one Cherub stretched for the his had from between the Cherubims vnto the fyre, that was between the Cherubims, & toke thereof, and put it into the hands of him that was clothed with linnen: who toke it and went out.

8 And there appeared in the Cherubims, y likenes of a mas had vnder their wings.

9 And whe I looked vp, beholde foure wholes were beside the Cherubims, one whole by one Cherub, and another whole by another Cherub, and the appearance of the wholes was as the colour of a chryfolite stone.

10 And their appearance (for they were all foure of one facion)
was as if one whole had bene in another whole.

11 When they went for the, they went vpon their foure sides,
and they returned not as they went: but to the place whether
the first w nr, they w n after it, & they turned not as they w nr.

12 And their whole body, and their rings, & their hads, and
their wings, & the wholes were ful of eyes round about, even
in the same foure wholes.

13 And the Cherub cryed to these wholes in mine hearing
saying, O whole.

14 And euery beaft had foure faces: y first face was the face of
a Cherub; and the seconde face was the face of a man, and the
third the face of a lion, and the fourth the face of an egle.

15 And the Cherubims were lifted vp: this is the beaft that I
sawe at the riuer Chebar.

16 And whe the Cherubims went, the wholes went by them:
and when the Cherubims lift vp their wings to mount vp from
the earth, the same wholes also turned not from beside them.

17 When the Cherubims stode, thei stode: and when thei were
lifted vp, thei lifted them selues vp also: for the spirit of the
beaft was in them.

18 b Then the glorie of the Lord departed from above the dore of the House, & stode vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: whe thei went out, the wholes also were besides them: & euerie one stode at the entrie of y gate of the Lords House at the East side, & the glorie of the God of Israel was vpon them on hie.

20 a This is the beaft that I saw vnder the God of Israel by the riuer Chebar, and I knew that thei were the Cherubims.

21 Euerie one had foure faces, and euerie one foure wings, and the likenes of mans hands was vnder their wings.

22 And the likenes of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of the cherubims was the selfe same, and thei went euerie one straight forward.

CHAP. XI.

1 Who thei were that seduced the people of Israel. 2 Against these he prophecieth, shewing them how thei shal be dispersed abroad. 3 The raming of the heart commeth of God. 4 He throaneth them that leave vnto their arms counseir.

5 Moreover, the Spirit lift me vp, and brought me vnto the East gate of the Lords House, which lieth Eastward, and beholde, at

the entrie of the gate were fiue, and twentie me: among
whome I sawe Iazaniah the sonne of Azur, & Pelatiah the
sonne of Benaiah, the princes of y people.

6 Then said he vnto me, Sonne of man, these are the men that
imagine mischief, and deuife wicked counsel in this citie.

7 For thei say, a It is not nere, let vs boylde houfes: this citie is
the b caldr, on, and we be the flesh.

8 Therefore prophecie against them, sonne of man prophecie.

9 And y Spirit of the Lord fel vpon me, & said vnto me,
Speake, Thus faith y Lord, O ye houfe of Israel, this haue ye
said, & I know that w risch vp of your mindes.

Ooo. iii.

Chap. 1, 2.

g There was one confon between the Cherubims & the wholes
b Read Chap. 2, 4.

Chap. 1, 2, 3. That is, the whole body of the foure beafts or
Cherubims.

a Thus the wicked derided the Prophecies, as though they
preached but errors, & therefore gave the selues ful to their
pleasures. b We shal not b: pulled out of leuishlce, all the

hours of our death coumar y flesh is not rake out of the caldrn
all it be sod.

An heart of flesh.

Ezekiel. Gods glorie departeth.

Clerarie so their name ch fidence be the weth in what fense
this citie is the caldrh: that is, because of the dead bodies that
ha ne hence must- theretherein, and fo lie as flesh in the cal
dron 4 That is, of Caldeans

e That is, in Mihiah, med 2 King 25:7

f It femech this noble ma dyed of some terrible death &
therefore Prophet fea- red fume frcan ge judgement of God
rewar de the ceft of people. g That that re mned fill at
Jerusalem thus reproched thd that were go- ne into capt- uitie,
in though that were ceft of and forfe- hm of God.

h That Shalhe yet a little Church, fliew- ing that the Lord will
coor have fume to call upon his Name, whome he will prefer-
ne and refore, though they lie for a time af- fited.

Ierem. 22, 23. chap. 16, 27.

i Meaning, the heart where- who nothing can enter, and
regenerate them a new, fo the their heart. may by foe, fo ready
to re- acte my gra- ces

6 Matie haue yo amurhered in this citie, and ye haue filled the
firtes thereof with the flaine.

7 Therefore thus faith the Lord God, Thei that ye haue flaine,
and haue layed in the middes of it, thei are the flesh; and this
citie is the caldrh, but I wil bring you fo the of the middes of it.

Ye haue feared the fwords, and I wil bring a fwords upon you,
faith the Lord God.

And I wil bring you out of the middes thereof, and defiuer you
into the hands of frangers, and wil execute iudgements among
you.

10 Ye fhall fall by y fwrde, e I wil iudge you in the border of I
fial, and ye fhall knowe that I am the Lord.

11 This citie fhall not be your caldion, ne- ther fhall ye be the
flesh in the middes thereof, but I wil iudge you in the border of
I fial.

12 And ye fhall knowe that I am the Lord: fo ye haue not
walked in my flatutes, ne- ther executed my iudgements, but
haue done after the maners of the heathen, that are rounde
about you:

13 And when I prophecied, Pelatiah the fonne of Benaiah
dyed: then fel I downe vpon my face & cryed with a loude voi-
ce, and faid, Ah Lord God, wilt thou then vterly deftroie all the
remnant of Ifrael:

14 Againe the worde of the Lord came vn to me, faying;

15 Sonne of man, thy brethren, euen thy brethren, the men of
thy kindred, and all the houle of Ifrael, wholly are the vnto

whome the inhabitants of Ierufalem haue faid, Departe ye farre from the Lord: for the land is giuen vs in poffezion.

16 Therefore fay, Thus faith the Lord God, Although I haue caft them farre of a- mong the heathen, and althogh I haue fcattered them among the countreis, yet wil I be to them as a licle Sanctuarie in the countreis where they fhall come.

17 Therefore faie, Thus faith Lord God, I wil gather you againe from the people, & assemble you out of the countreis where ye haue bene fcattered, and I wil giue you the land of Ifrael.

18 And thei fhall come thether, and thei fhall take awaie all the idoles there of, and all y abominations thereof from thence.

19 And I wil giue them one heart, and I wil put a newe fpirit within their bowels: and I wil take the ftonie heart out of thei bodies, & wil giue them an heart of flesh,

20 That thei maie walke in my flatutes, & hepe my iudgements, and execute them: and thei fhall be my people, and I wil be their God.

21 But vpon the, whose heart is toward their

idoles, & whose affection goeth after their abominations, I wil laie their waie vpon their owne heades, faith the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheles beſides them, and the glorie of the God of Ifrael was vpon them on hie.

23 And the glorie of the Lord went vp fro the middes of the citie, and ſtoode vpon y mountaine which is toward the Eaſt ſide of the citie.

24 Afterwarde the Spirit toke me vp and broght me in a viſion by the Spirit of God into Caldea to them y were led awaie captiues fo the viſion that I had ſene, went vp from me.

25 The I declared vnto the that were led awaie captiues, all the things that y Lord had ſhewed me.

CHAP. XII.

The parable of the captiuitie. 12 Another parable whereby the diſtreſſes of hunger and thrift is ſignified.

1 He worde of y Lord alſo came vnto me, ſaying,

2 Sonne of man, thou dwelleſt in the mid- des of a rebellious houſe, which haue eyes to ſee, and ſee not: thei haue eares to heare, & heare not: for thei are a rebellious houſe.

3 Therefore thou ſonne of man, prepare thy fluffe to go into captiuitie & go forth by daie in their fight: and thou ſhalt paſſe

from thy place to another place in their fight, if it be possible that they may consider it: for they are a rebellious house.

4 Then halt thou bring forth thy fluffe by day in their fight as the fluffe of him y goeth into captiuitie: & y halt go forth at euen in their fight, as they that go forth into captiuitie.

5 Dig thou through the wall in their fight, and carie out thereby.

6 In their fight halt thou beare it vpon thy fhoulders, & carie it forth in the darke: thou halt couer thy face that thou see not the earth: for I haue fet thee as a b figne vnto the house of Ifrael.

7 And as I was commanded, so I brought forth my fluffe by day, as y fluffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my fhoulder in their fight.

8 And in the morning came the worde of y Lord vnto me, faying,

9 Sonne of man, hath not the house of Ifrael, the rebellious house, faid vnto thee, What doest thou

10 But faie thou vnto them, Thus faith the Lord God, This burden concerneth the chief in Ierusalem, and all the house of Ifrael that are among them.

11 Saie, I am your figne: like as I haue done, fo fhal it be done vnto them: thei fhal go

a That is, thei receive not f frute of that which thei fe and heare fie, maye the wife to go fute captu- tie.

b That as y doeft, fo fhal thei do, and therefore in thei thei fhal: fo their owne plague and pa nifhence.

c Do not: thei deride thy douger

e Or, fuphirin

The little number.

Ezekiel. False prophetes.

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d When the stig shal thine to escape by being, I wil take him in my net, as Cha 37,10 & 34

e Which shul- de beare his Name & shuld be his Chur- che, read Chap 14,16.

f Because that did not imme distely to the prophetes accomplished, that contem- out them as though that shulde neuer be fulldled Or, aue was ffid.

g That is, it shal not come to pafse in our dates, and the- retore a cease me for mthus y wicked euer abuse Gods pacience and

benignitie.

into bondage & capitulitie.

12 And the chiefest that is amog them, shal beare vpon his shulder in the darke and shal go for the: the shal digge through the wall, to caie out thereby: the shal couer his face y he se not the grounde with his eyes.

13 My net also wil I spread vpon him, and he shalbe taken in my net, and I wil bring him to Babel to y land of the Caldeas, yet shal he not se it, thogh he shal dye there.

14 And I wil scatter towarde euesie winde all that are about him to helpe him, and all his garisons, and I wil drawe out the swoide after them.

15 And thei shal knowe that I am the Lord, when I shal scatter the amog the nacions, and disperse them in the countreis.

16 But I wil leaue a c little nombre of them from the sworde, from the famine, and fio the pestilence, that thei may declare all these abominations among the heathen, where thei come, and thei shal knowe, that I am the Lord.

17 Moreouer, the worde of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, & with carefulnes,

19 And say vnto the people of the land, Thus faith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, Thei shall eat their bread with carefulnes, & drinke their water with desolation: for the land shall be desolate from her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left void, & the land shall be desolate, and ye shall knowe that I am the Lord.

21 And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged and all visions faile?

23 Tell them therefore, Thus faith the Lord God, I will make this prouerbe to cease, & they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euill vision.

24 For no vision shall be any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in you daies, o rebellious house, will I say the thing, & will perfume it, faith y Lord God.

26 Again the worde of the Lord came vnto me, saying,

27 Sonne of man, beholde, thei of the house of Israel say, The vision that he seeth, is for many daies to come, & hi prophecieth of the times that are far of.

28 Therefore say vnto the, Thus faith the Lord God, All my wordes shal no longer be delayed, but y thing which I haue spo- ken, shalbe done, faith the Lord God.

CHAP. XIII.

a The worde of the Lord against false prophetes, which beache the people the counfels of their own hearts.

1 And the worde of the Lord came vn- to me, saying,

2 Sonne of man, prophecie against the Pro- phetes of Israel, that prophecie, and say thou vnto the, that prophecie out of their owne hearts, Heare the worde of y Lord.

3 Thus faith the Lord God, Wo vnto the foolish prophetes that followe their owne spirit, and haue sene nothing.

4 O Israel, thy Prophetes ate like the foxes in the waste places.

5 Ye haue not risen vp in y gappes, nether made vp the hedge for the house of Israel, to stand in y bartel in the day of the Lord.

6 Thei haue sene vanitie, & lying diuina- tio, saying, The Lord faith it, & the Lord hathe not sent the: & thei haue made others

to hope that thei wolde confirme y worde of their prophecie.

7 Haue ye not sene a vaine vision? & haue ye not spoken a lying diuination? ye say, The Lord faith it, albeit I haue not spoke.

8 Therefore thus faith the Lord God, Be- cause ye haue spoken vanitie & haue sene lies, therefore beholde, I am against you, faith the Lord God,

9 And mine hand shal be vpo the Prophe- tes y se vanitie, & deune lies: thei shal not be in the assemble of my people, nether shal thei be writte in the writing of the house of Israel, nether shal thei entre into the land of Israel: and ye shal knowe that I am the Lord God.

10 And therefore, because thei haue decei- ued my people, saying, Peace, & there was no peace: & one buyld vp a swell, & behol- de, y others daubed it w vnt epered mortar,

11 Say vnto the which dawbe it w vnt empet ted mortar, that it shal fall: for there shal co me a great showte, & I wil send haile sto- nes, which shal cause it to fall, and a stormie winde shal breake it.

12 Lo, when the wall is fallen, shal it not be said vnto you, Where is y dawbing whe- re with ye haue dawbed it?

13 Therefore thus faith y Lord God, I wil cause a stormie winde to breake for the in my wrath, & a great showte shalbe in mine angie, & haile stones in mine indignation to consume it.

14 So I wil destroy the wall y ye haue daw- bed with vnt epered mortar, & bring it dow- ne to y ground, so y the fundacio thereof shal be discouered, & it shal fall, & ye shal be consumed in the mildes thereof, & ye shal knowe, that I am the Lord.

Ooo. iiii.

Chap. 14.2

a After their owne fantasies, and not as ha- ning y reuela- tio of y Lord, &c. 11,16

b Watching to destroy the vnecyarde c He speaketh to the gener- nours and true manifests that shulde haue refitted them,

d Ye promised peace to this people & now ye se their destruction, so that it is must felt, that ye are false pro- phetes.

e That is, in the bohe of life, whereas the true Ifras lines are wri- ten

f Read Jerem. 6,14 g Where as y true Prophe- tes prophetes- ed the desiruc- tion of the citie to bring y people to re- pentance, the false Prophe- tes spake the cursite & flat tered them in

their vanities, so y what was false prophet said, (which is here called y buy lying of y wall) an other false Prophe- tion would affirme, thogh he had nether ocean nor good grou- de to beare him.

Vntempered mortar.

Ezekiel. Noah, Daniël, Iob.

b Whereby is occur what former man of him selfe for- tech for the vn der the same rate of Gods words.

I Theft super- ficious wo- men for lure wolds prophe- cie & tell ene- rie man his fortune, gaily the pillows to leave vph & harchetes to cover their hea- des, to the in- tet they might the more allu- re them and bewitch them k. Will ye ma- he my words to form your belles? I Theft fore- ters made the people believe that they col- ds prefer me li- fe or destroy it, and that it shulde come to enere one according as ther prophe- cied in That is, to came them to perish, & that that shulde deprere from the body a by threat- ning the that were gaily, & vpholding the wicked Chap XIII. a life the with the hypnotic of the idole- ters, who will disfemble to hear the Pro- pheres of God though to their heart thei fol loughing tef fe, then their admonitions, and also how by one man- nes, or other God doeth discour the b. The are not only idoleters in heart, but also worship their filche idoles opily, which Ired the in blind- ness, and cause them to hum- ble, and call them one of Gods

former, so that he will not have the, with the call veto him,
read Ierum. 10, 15.

15 Thus wil I accomplish my wrath vp- on the wall, and vpon
the that haue daw- bed it with v ntempered mortar, & wil fay
vnto you, The wall is no more, nether the dawbers thereof.

16 To wit, the Prophetes of Israel, which prophecie vpon
Jerusalem, and fe vsiions of peace for it, and there is no peace,
faith the Lord God.

17 Likewise thou sonne of man, fet thy face against y
daughters of thy people, which prophecie out of their owne
heart: and prophecie thou against them, and fay,

18 Thus faith the Lord God, Wo vnto the woinen that fowe
pillowes vnder all arme holes, and make valles vpon the head
of euerie one that ftadech vp, to hunt foules: wil ye hunt the
foules of my people, and wil ye giue life to the foules that
come vnto you?

19 And wil ye pollute me among my peo- ple for handfults of b
barlie, & for pieces of bread to flay the foules of them that
shul- de not dye, and to giue life to the foules that fhuldenot
liue in lying to my people, that heare your lies?

20 Wherefore thus faith the Lord God, Behold, I wil haue to
do with your pillowes, wherewith ye hunt y = foules to make
the to flie, and I wil teare them from your ar- mes, and wil let

the foules go, even the fou- les, that ye hunt to make them to flie.

21 Your valles also wil I teare, and deliuer my people out of your hand, and thei fhall be no more in your handes to be hunted, & ye fhall knowe that I am the Lord.

22 Because with your lyes ye haue made the heart of the a righteous fad, whome I ha- ue not made fad, and ftemgthened the hands of the wicked, that he fhulde not re- turne from his wicked way, by promising him life,

23 Therefore ye fhall fe no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye fhall knowe that I am the Lord.

CHAP. XIII.

The Lord fendeth faife prophecies for the ingratitude of the people. 22 He refereth a fthale portion for his Church.

1 Then came certeine of the Elders of Israel vnto me, and a fate before me. 2 And the worde of the Lord came vnto me, faying,

3 Sonne of man, thefe men haue fet vp their idoles in their heart, & put the ftumbling blocke of their iniquitie before their face: fhulde I, being required, anfwer them?

4 Therefore fpeake vnto them, and fay vn- to them, Thus faith the Lord God, Euerie wnn of the houfe of Israel that feteth vp his idoles in his heart, & putteth y ftum- bling blocke of his iniquitie before his fa-

ce, and cometh to the c Prophet, I the Lord wil anfwer him, that cometh accor- ding to the multitude d of his idoles:

5 That e I may take the houfe of Israel in their owne heart, because thei are all de- parted from me through their idoles.

6 Therefore fay vnto the houfe of Israel, Thus faith the Lord God, Returne, and withdraw your felues, and turne your fa- ces from your idoles, and turne your faces from all your abominacions.

7 For euerie one of the houfe of Israel, or of the ftranger that foiourmeth in Israel, which departeth fro me, and feteth vp his idoles in his heart, and putteth the ftum- bling blocke of his iniquitie before his fa- ce, and cometh to a Prophete, for to in- quire of him for me, I the Lord wil anfwer him for my selfe,

8 And I wil fet my face against that man, and wil make him an example and prouer- be, and I wil cut him of from the middes of my people, and ye fhall knowe that I am the Lord.

9 And if the Prophet be f deceiued, when he hathe fpokén a thing, I the Lord haue deceiued that Prophet, and I wil ftretch

out mine hand vpo him, and wil deftroy him fro the middes of my people of Israel.

10 And thei fhall beare their punifhement: the punifhement of y Prophet fhall be euen as the punifhement of him that afketh,

11 That the houle of Israel may go no more aftray from me, nether be polluted any more with all their transfrefions, but that thei may be my people, and I may be their God, faith the Lord God.

12 The worde of the Lord came againe vnto me, faying,

13 Sonne of man, when the land finneth a- gainst me by committing a trefpas, then wil I ftretch out mine hand vpon it, hand wil breake the fhaffe of the bread thereof, and wil fend famine vpon it, and I wil de- ftroy man and beaft forthe of it.

14 Thogh thefe thre men: Noah, Daniël, and Iob were among them, thei fhulde de- liuer but their owne foules by their a righ- reoufnes, faith the Lord God.

15 If I bring noiome beafts into the land and thei fpoile it, fo that it be defolare, that no man may paffe through, because of beaftes,

16 Thogh thefe thre men were in the middes thereof, As I liue, faith the Lord God, thei fhall faue nether formes nor daughters: thei onely fhall be deliuered, but the land fhall be waffe.

17 Or if I bring a fwoode vpon this land, & fay, fwoode, go
through y land, fo that I deftroi man and beaft out of it,

18 Thogh thefe thre men were in the middes thereof, As I liue,
faith the Lord God, thei

e To inquire of thigs which y Lord hathe appointed to come to
paffe. d As his abo- minants hathe deinorad y is, be fhall be led
with lies ac- cording as he defired therein 2. Theft 3, 10. e That
no, on- unce the by their owne of feurence.

Or, by my self.

f The Prophet dechereth that God for man migrantate raffit:
"faf- fe Prophet" to fuduce: "f that defate in list with a fuf in
the truth of God, & then he punifheth fume by fume, i King
12, 10, and defirouth afwil thefe Prophecies as th i people

g I him Gods migrantate a- gainst y wic- led are admo- nitions
to the godite to clau- ne vnto the Lord, and not to defile them
felues with li- ke abomina- tions

h Read Chap. 4, 16 & 5, 17. Iin 1, 2.

i Thogh Noah and Iob were now alms, which in their time
were mo- fu godite men (for at thurti- me Daniël waff in
capnuntie with Ezekiel) and fo thefe thre together fhulde pray
for thus wic- led people, yet wolde I not heare the, read here
15, 6. k Meaning, y a very fewe (which he cal feth the rem-

sum, ver. 23) fhulde cfeape thefe plague whome God hathe
fuchil- fied and made righteous, fo y that righ- reoufnes is a
fight that thei are y Church of God, who- ne he wolde prefume
for his own fable

fhal

Of the vine.

Ezekiel. Ierufalems birth. 3593/1224

Chap 2.17.

I Read Chap. 5.1.

which bright for the no true, no more than the other trees of
the forest concerning that if Ierufalém, which have the name of
his Church, did not bring for the true, it shall be utterly
destroyed.

b Thigh they escape one danger, yet another shall take them.

shal deliuer nether sonnes nor daughters, but they onely shalbe
deliuered them selues.

19 Or if I send a pestilence into this land, & power out my
wrath vpon it in blood, to destroye out of it man and beast,

20 And thogh Nóah, Daniél and Iob were in the middes of it,
As I liue, faith the Lord God, they shal deliuer nether sonne

nor daughter: they shal be deliuer their owne foules by their righteousnes.

21 For thus faith the Lord God, How much more when I send my *fou e fore iudgements vpon Ierufalém, euen the fworde, and famine, and the noisome beast and pestilence, to destroy man & beast out of it?

22 Yet beholde, therein shalbe left a 1rénant of them y shalbe caryed away le the sonnes & daughters: beholde, their shal come for the vnto you, & ye shal fe their way, & their enterprises: and ye shalbe comforted, concerning the euil that I haue broght vpon Ierufalém, euen concerning all that I haue broght vpon it.

23 And they shal comforte you, when ye fe their way and their enterprises: and ye shal knowe, that I haue not done without cause all that I haue done in it, faith the Lord God. CHAP. XV.

At the unprofitable wood of the vine tre is cast into the fyre, fo Ierufalém shalbe burnt.

1 And the worde of the Lord came vnto me, faying,

2 Sonne o: man, what cometh of the vine tre aboue all other trees? and of the vine branche, which is among the trees of the forest?

3 Shal wood be také thereof to do any worke? or wil men take a pyn of it to hang any vessel thereon?

4 Beholde, it is cast in the fyre to be consumed: the fyre consumeth bothe the ends of it, and the middes of it is burnt. Is it mett for any worke?

5 Beholde, when it was whole, it was mete for no worke: how much leffe shal it be mete for any worke, when the fyre hathe consumed it, and it is burnt?

6 Therefore thus faith the Lord God, As the vine tre, that is among the trees of the forest, which I haue giuen to the fyre to be consumed, fo wil I giue the inhabitants of Ierufalém.

7 And I wil fet my face against them: they shal go out from one fyre, & another fyre shal consume them: & ye shal knowe, that I am the Lord, when I fet my face against them,

8 And when I make the land waste, because they haue greatly offended, faith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ieru-

falém 1) Their wokindus. 4) He instifieth the wickedness of other people in comparison of the fumes of Ierufalém 4) I be cause of the abominations, into which the bodennates fill 6) Marcie a premised to the repentant.

1 A Gaine, the worde of the Lord came vnto me, faying,

2 Sonne of man, cause Ierufalém to knowe her abominations,

3 And fay, Thus faith the Lord God vnto Ierufalém, Thine habitacion & thy kinred is of the land of Canáan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natuunte whê thou waft borne, thy nauel was not cut: thou waft not wafted in water to soften thee: thou waft not falked with falt, nor fwadeled in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compaition vpon thee, but thou waft cast out in the opé field to the contempt of thy perfume in the day that thou waft borne.

6 And when I passed by thee, I fawe thee polluted in thine owne blood, and I faid vnto thee, when thou waft in thy blood, Thou shalt liue: euen when y waft in thy blood, I faid vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as y bud of the field, and thou haft increased, and waxen great, and thou haft gotten excellent ornaments: thy brefts are facioned, thine heers: is growen, where as thou waft naked and bare.

8 Now when I passed by thee, and loked vpon thee, beholde, thy time was as the time of lone, & I fpred my skirres ouer thee, and counted thy filthines: yea, I fwaite vnto thee, and

entied into a covenant with thee, faith the Lord God, and thou becamest mine.

9 Then wafted I thee with water: yea, I wafted away thy blood from thee, and I a anointed thee with oyle.

10 I clothed thee also with broydred worke, and fhod thee with badgers flinne: and I girded thee about with fine linen, & I couered thee with filke.

11 I decked thee also with ornaments, and I put brassilets vpon thine hands, & a chaine on thy necke.

12 And I put a frontelet vpon thy face, and earigs in thine eares, & a beautiful crowne vpon thine head.

13 Thus waft thou deft with golde and siluet, and thy raiment was of fine linen, and filke, & broydred worke: thou didest eat fine floure, and hony, and oyle, & thou waft very beautiful, and thou didest giowe vp into a king dome.

14 And thy name was fpred among the heathen for thy beautie: for it was perfite through my beautie which I had fet vpon thee, faith the Lord God.

Ppp.i.

a Thou boasteth to be of y fude of Abraham, but thou art degenerates and followeth the abominations of the wicked Canan mine, as children do the mourns of their fathers, 1fa 1.4

& 5.7.1. b When I first broght thee out of 2a3 ye, & pitied thee
to this land to be my Church

c Being thee in thy filthines and forsaken of all us, I toke thee
& goue thee life: whereby as meat that before God waft his
Church, & goue life, there is nothing, but filthines and death

d These wordes, as blood, pollution, anhedas & filthines are
out times rejected, to beate done their pride, and to cause them
to confide what they were before God resurrected them to
dispel, sinners I thou & counted their flame

e That thou shaldest be a strafe wife vnto me, and that I shalde
maintain thee & enine thee & all greets if I wafted away thy
fumes

g I fandified thee with od to holy Spirit, b Hereby he sheweth
how he found his Church, enri the it diguate it power and
dominion to reign: the declareth wherein the diguate of
Ierufalém fude: to wo, to that er: the Lord giue them of his
beance and excellence.

Periurie punifhed.

Ezekiel. Soure grapes.

I By this drye wynde, he meaneth the Babyломans.

That is, Ie- coniah, a king 24,15.

I For his sub- jection and o- bedience.

m Because he to be the Na- me of God in veine & be the has
othe & he had chifmed by guring his hand, therefo- re &
Prophe- declareth & God wode not fuffer fu- che periurie and
infidictie to efcape pu- nifhment Chap 21,13. & 22,6.

This pro- met is made to the Church & that be as a foule
requite & as the top of a tre o I wil trym. me it and deaf fe it p
Eche the lewes & Gen- tilt thalbe gi- thered into it.

10 Beholde, it was planted; but fhall it prof- per? fhall it not be
dried vp, and wither? when the East winde fhall touche it, it
fhall wither in the tréches, where it grewe.

11 Moreouer, the worde of the Lord came vnto me, faying,

12 Say now to this rebellious houfe, Knowe ye not, what thefe
things meane > tel them, Beholde, the King of Babél is come
to Ie- rufalém, and hathe taken b the King the- reof, and the
princes thereof, and led them with him to Babél,

13 And hathe taken one of the Kings fede, and made a
couenant with him, and hathe taken an othe of him: he hathe
also taken the princes of the land,

14 That the kingdome might be in fubie- ction, and not lift it
felf vp, but kepe their couenant, and ftand to it.

15 But he rebelled againft him, and fent his ambaffadours into Egypt, that thei might glue him horfes, & muche people: fhall be profper > fhall he efcape, that dorth fuche things or fhall he breake the couenant, & be deliuered?

16 As I liue, faith the Lord God, he fhall dye in the middes of Babél, in the place of the King, that had made him King, whose othe he defpifed, and whose couenant made with him, he brake.

17 Nether fhall Pharaoh with his mightie hofte, & great multitude of people, mainteine him in the warte, when they haue caft vp mounts, and buylded ramparts to defroy many perfones.

18 For he hath defpifed the orhe, and broken the couenant (yet lo, he had giuen = his hand) becaufe he hath done all thefe things, he fhall not efcape.

19 Therefore, thus faith the Lord God, As I liue, I wil furely bring mine othe that he hath defpifed, and my couenant that he hath broken, vpon his owne head.

20 And I wil fpr, ad my net vpo him, & he fhallbe takn in my net, & I wil bring him to Babél, and wil entre into iudgement with him there for his trépas that he hath committed againft me.

21 And all that fte from him with all his hofte, fhall fall by the fwerde, and ther that remaine, fhall be fcattered toward all y win des: and ye fhall knowe that I the Lord ha- ue fpokin it.

22 Thus faith the Lord God, I wil alfo ta- ke of the toppe of this hie cedre, and wil fet it, and cut of the toppe of the tendre plante thereof, and I wil plante it vpon an hie mountaine and gieat.

23 Even in the hie mountaine of Ifraél. wil I plant it and it fhall bring for the boughs and beare fruce, and be an excellent ce- dre, and vnder it fhall remaine all birdes, and euerie foule fhall dwell in the fha-

dowe of the branches thereof.

24 And all y n trees of the field fhall knowe that I the Lord haue broght downe y hye tre, and exalted the lowe tre, that I haue dried vp the grene tre, and made the drye tre to florifht: I the Lord haue fpoken it, & haue done it.

CHAP. XVIII.

2 He fheweth that euerie man fhall beare his owne fyne. 21 To him that amendeth, a faluacion pro- mifed. 24 Death a prophesied to the righteous, which turneth back from the right ways.

1 He worde of the Lord came vnto me againe, faying,

2 What meane ye that ye fpeake this pro- uerbe, conceining y
land of Ifraél, faying, The fathers haue eaten foure grapes, &
the childrens treth are fet on edge?

3 As I liue, faith the Lord God, ye fhall vfe this prouerbe no
more in Ifraél.

4 Beholde, all fcules are mine, bothe the foule of the father,
and alfo the foule of the fonne are mine: the foule that finneth,
it fhall dye.

5 But if a man be iuft, and do that which is lawfull, and right,

6 And hath not eaten b vpo the mountai- nes, nether hath lift
vp his eyes to the ido les of the houfe of Ifraél, nether hath
defiled his neighbours wife, nether hath "liin with a"
menstruous woman,

7 Nether hath oppressed any, but hath reftored the pledge to
his detour: he that hath fpolted none by violence, b but hath
giuen his bread to the hungrie, and hath couered the naked
with a garment,

8 And hath not giuen for the vpon vfu- rie, nether hath taken
any increafe, but hath withdtawen his hand from iniqui- tie,
and hath executed true iudgement betwene man and man,

9 And hath walked in my flatutes, and ha- the k pt my
iudgements to deale truely, he is iufte, he fhall furely liue, faith

y Lord God.

10 If he beget a fonne, that is a thief, or a fheader of blood, if he do any one of thefe things,

11 Thogh he do not all thefe things, but e- ther hathe eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hathe oppressed the poore and nedy, or hathe fpolted by violence, or hathe not reftored the pledge, or hathe lift vp his eyes vnto the idoles, or hathe committed abomination,

13 Or hathe giuen for the vpon vfirie, or hathe taken increafe, fhall he liue he fhall not liue: feing he hathe done all thefe abominacions, c he fhall dye the death, and his blood fhall be vpon him.

14 But if he beget a fonne, that feeth all his fathers finnes, which he hathe done, and

q All y wod- de fhall know that I haue ploft downe y proude eue- mes and fet vp my Church which was lowe and con- ceined.

a The people unmatured at y chailings of the Lord & therefore vled this prouerbe, meaning that their fathers had fyoned & their children were punifhed for their trust greftions, read Ier 11,19

b If he hathe not even of y feth y hathe bene effred vp to
idoles, to honour them thereby. "She come were Eun. 20,18.
Ifa 18,7. maff. 25,37.

Exs. 21,21. leu. 21,37. deu 23,19. ffal. 23,6.

Or, a trust of

c He fheweth how the fonne is punifhed for his fathers faint: y
it, if he be a sched e: his father was, and dorth not repent, he
fhalbe punif- fied as his fa- ther was, or cla not.

and

How sinne his punished.

Ezekiel. A newe heart.

and feareth, nether doeth suche like,

15 That hathe not eaten vpon the mountaines, nether hathe lift vp his eyes to the idoles of the house of Israel, nor hathe defiled his neighbours wife,

16 Nether hathe oppressed anie, nor hathe withholden the pledge, nether hathe spoiled by violence, but hathe giue his bread to the hungrie, and hathe couered the naked with a garment,

17 Nether hathe withdrawen his hand fro the afflicted, not received vfurie not increase, but hathe executed my iudgements, & hathe walked in my statutes, he shal not dye in the iniquitie of his father, but he shal surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hathe not done good among his people, lo, euen he dyeth in his iniquitie.

19 Yet faie ye, Wherefore shal not the sonne beare the iniquitie of the father; because the sonne hathe executed iudgement & iustice, & hathe kept all my statutes, and done them, he shal surely liue.

20 The same foule that finmeth, shal dye: the sonne: shal not beare the iniquitie of the father, nether shal the father beare the

iniquitie of the sonne, but the righteousness of the righteous shalbe vpon him, and the wickednes of the wicked shalbe vpon him self.

21 But if the wicked wil returne from all his sinnes that he hathe committed, and kepe all my statutes, and do that which is lawfull and right, he shal surely liue, & shal not dye.

22 All his transgressions that he hathe committed, the shal not be "mencioned vnto him, but in his righteousness that he hathe done, he shal liue.

23 Haue I anie desire that the wicked shul de dye, saith the Lord God or shal he not liue, if he returne from his wates?

24 But if the righteous tuine awaie from his righteousness, and commit iniquitie, & do according to all the abominations, that the wicked man doeth, shal he liue: all his righteousness that he hathe done, shal not be mencioned: but in his transgression that he hathe committed, and in his sinne that he hathe sinned, in them shal he dye.

25 Yet ye faie, The waie of the Lord is not equal: beare now, & house of Israel. Is not my waie equal? or are not your waies vnequal?

26 For when a righteous man turneth awaie from his righteousness, and commetteth iniquitie, he shal euen dye for the same, he shal euen dye for his iniquitie, that he hathe done.

27 Againe when the wicked turneth away from his wickednes
that he hathe commit-

ted, and doeth that which is lawful and right, he shal faue his
sohle aliue.

28 Because he commetteth, & turneth awaie from all his
transgressions that he hathe committed, he shal surely liue &
shal not dye.

29 Yet saith the house of Israel, The waie of the Lord is not
equal. O house of Israel, are not my waies equal? or are not
your waies vnequal?

30 Therefore I wil iudge you, & house of Israel, euerie one
according to his wates, saith the Lord God: returne therefore
and cause others to tuine awaie from all your transgressions:
so iniquitie shal not be your destruction.

31 Cast away from you all your transgressions, whereby ye
haue transgressed & make you a new heart and a new spirit:
for why wil ye dye, & house of Israel?

32 For I desire not the death of him that dyeth, saith the Lord
God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 The capitinitis of the Kings of Isaiah signified by the lions
whelpes, and by the lions. 10 The pressuritis of the case of
Jerusalem that is past, and the miseries thereof that is present.

1 Thou also, take vp a lamentacion for the princes of Israel,

2 And faie, Wherefore laie thy mother as a lionesse among the
lions she nourished her yong ones among the lyons whelpes,

3 And she broght vp one of her whelpes & it became a lion,
and it learned to catch v praie, & it deuoured men.

4 The nations also heard of him, and he was taken in their
nettes, and the broght him in chaines vnto the land of Egypt.

5 Now when she sawe, that she had waited and her hope waft
lost, she coke another of her whelpes, and made him a lion.

6 Which went among the lions, & became a lion, and learned
to catche the praie, and he deuoured men.

7 And he knewe their widowes, and he destroyed their cities,
and the land was wafted, and all that was thut em by the noise
of his roaring.

8 Then the nations set against him one-ueue side of the
contreis & laid their nettes for him: so he was taken in their
pit.

9 And thei put him in person & in chaines and broght him to the King of Babel, & thei put him in holdes, that his voice shulde no more be heard vpon the mountaines of Israel.

10 Thys mother is like a vine in thy blood, planted by v waters: she broght for the siute and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare iule, and her stature was exalted among the branches, and she

1 He sheweth that man can not forsake his wickednes till his heart be changed, & is only the works of God

a That is, behold, and I hot, him lost, aka sonnes, who for their pride and cru- lence are com- parted vnto ly- our. b To wit, Icho has mother, or Jerusalem c By Pharaoh Necio King of Egypt 2. King: 11:13

d Which was Ichoahim.

e He sewe of v Prophets & the v feared God, and eni- shed their wi- ues.

f Nebuchad- mizzar with his great arms which was ga- thered of Ma- uire nations. g He speaketh this to the re- proche of this wicked King, in whose blo- od, that is, in the race of his predecessors Jerusalem shulde haue bene blessed, according to Gods promer, and forished as a foetful vine.

Ppp. iii.

Deus 4, 16. 2. King. 4, 6. 2. Chro 27, 4. d He soyneth the
obstruation of theod mand emotes with repentance for none of
repent in dede except he labour to kepe the Law "Or, not Iulid
mble change. e That is, in v frutes of his faith, which declare
that God doeth accept him f He speaketh this to comd Gods
merite to poore sinners, who rather is ready to pardon, and to
punish, as his long suffering declareth Chap 11, 11. Al bene
God to his eternal counsel appointed the death and demnation
of the reprobates, yet the end of his counsel has not e ew
deasiously, nor chiefly has owne glorie And also becaute he
doeth not approusinne, therefore it is here said that he wolde
haue them to tume awaie from it v thes might liue. "Or, neither
als of he was returne, f of his waies and liue. g That is, v ful
seopinion that the importers haue or their righteousness-h
impunishing the father d the children.

The wicked not heard.

Ezekiel. Gods mercies.

b Meaning, y the Caldeans shulde deftroy them as the Balt
winde doeth the fru- se of the vine

1 Destruction is come by Zedekiah who was the occa- sion of
that re- bellion.

appeared in her height with y multirude of her branches.

2 But she was plucked up in wrath: she was cast down to the grounds, and the b East winde dried up her frute: her branches were broken, and withered: as for the iod of her strength, the fyre consumed it.

3 And now she is planted in the wilderness in a drye and thrightie grounds.

4 And fyre is gone out of a rod of her branches, which hache denoured her frute, so that she hache no strong rod to be a fcep- ter to rule: this is a lamentation and shul- be for a lamentation.

CHAPTER.

The Lord denieth that he will answer them when this praise because of their confidence. 1) He premi- feth that his people shall return from captivity. 2) By the foref that shulde be burnt, is signified the bur- ning of Jerusalem.

And in the feuenth yere in the fif moneth, y tenth day of y moneth, ca- me certaine of the Elders of Israel to en- quire of the Lord, and fate before me.

Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and faie vnto them, Thus faith the Lord God, Are ye come to inquire of me

as I liue, faith the Lord God, when I am afked, I wil not answer you.

4 Wilt thou iudge them, sonne of man wilt thou iudge them cause them to under- stand the abominations of their fathers,

And faie vnto them, Thus faith y Lord God, In the daie when I chose Israel, and lift up mine hand vnto the fede of the house of Isakob, and made my self knowe vnto them in the land of Egypt, when I lift up mine hand vnto them, and said, I am the Lord your God,

In the daie that I lift up mine hand vnto them to bring them for the of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie which is pleasant among all lands,

Then said I vnto them, Let euerie man cast awaie the abominacions of his eyes, 4 and defile not your felues with y idoles of Egypt: for I am the Lord your God.

But the rebelled against me, and wolde not heare me: for none cast awaie the abo- minacions of their eyes, nether did the forfake y idoles of Egypt: then I thought to powre out mine indignacion vpon the, 4 to accomplish my wrath against them in the middes of the land of Egypt.

But I had respect to my Name, that it shulde not be polluted before the heathen, among whome thei were, & in whose fight

I made my self knowe vnto the in bring- ing them for the of the land of Egypt.

10 Now I caried them out of the land of E-
gypt & broght them into the wilderness.

11 And I gaue them my statutes, and decla- red my iudgements vnto them, which if a man do, he shal liue in them.

12 Moreouer I gaue the also my Sabbaths to be a figne betwene me and the, that thei might knowe that I am y Lord, that sanc- tifie them.

13 But the house of Israel rebelled against me in the wilderness: thei walked not in my statutes, and thei cast awaie my iudge- ments, which if a man do, he shal liue in them, and my Sabbaths haue thei greatly polluted: then I thought to powre out mine indignation vpon them in the wilderness to consume them,

14 But I had respect to my Name, that it shulde not be polluted before the heathen in whose fight I broght them out.

15 Yet neuertheles, I lift up mine hand vnto them in the wilderness that I wolde not bring them into the land, which I had giuen them, flowing with milke & hony, which was pleasant above all lands,

16 Because thei cast awaie my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheles, mine eye spared the, that I wolde not destroye them, nether wolde I consume them in the wilderness.

18 But I said vnto their children in the wil- dernes, Walke ye not in the ordinances of your fathers, nether oberue their maners, nor defile your felues with their idoles.

19 I am the Lord your God: walke in my sta- tutes, and kepe my iudgements & do the, 20 And sanctifie my Sabbaths, & thei shal- be a figne betwene me & you, that ye maie knowe that I am the Lord your God.

21 Notwithstanding the children rebelled against me: thei walked not in my statutes, not kept my iudgements to do the, which if a man do, he shal liue in them, but thei polluted my Sabbaths: then I thought to powre out mine indignation vpon them, 4 to accomplish my wrath against them in the wilderness.

22 Neuertheles I withdrew mine hand & had respect to my Name that it shulde not be polluted before the heathen, in whose fight I broght them for the.

23 Yet I lift up mine hand vnto them in the wilderness, that I wolde scatter them a- mong the heathen, and disperse them

through the countreis.

24 Because thei had not executed my iud- gements, but had cast awaie my statutes & had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, & iudgement, wherein they shulde not liue.

Leo 12.6.

rem 10.7.

Gal. 2.12.

Cond. 20.8. &

21.11.

deut. 1.22.

Num. 14, 28. & 26.41

8 Who might thereby take an occasion to blephene my Name: to ac- cuse me oflea- ke of abilitie, or els that I had fight a mentes to do- frey them no re commodi- out.

h That is, my true religion, which I had commanded them and ga- ue them fel- ues to ferue me according to their own fantasies. 1 Whereby the holy God ob- fureth them that fate that that wil fol- low the reli- gion and exam ple of their fa-

thers, and not measure their dolgs by Gods worde, whe- ther that be approachable thereby or on.

b Meaning y that the their delire vpon them. 1 Because thei wolde not o- ber my Loves, I gaue them up to them faid not that thei shulde obey their owne fantasies, never 19. from 4.22.

26. And

Children offred.

Ezekiel. Gods Name.

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m I condoned those things, & counted them as abominable which they thought had be- ne excellent, & to have decla- ted more rea- le, Luk 10,15 for that which God required as more excel- lent, that gave they to their idoles

n Not only in the wilder- ness, when I brought the out of Egypt, but since I placed them in this laid; which de- clared how prompted some hear it to the latter, being by no admon- tion he can be drawn back o Which fig- nued, in his place, declaring that they van- ted the selves of their idole- trate, and were not affirmed thereof, though God had com- manded them expressly, that they should be to no alter li- red up on his by fastes. Exod 10,26 "For to the way p He sheweth, that the ingra- titude of the people defer- neth, that God should cut the

of & that they should not ha- ne the comfort of his words: q
He decla- teth that me of nature is who- ly remote unto God &
to his own talmatib, and therefore God called him to fight any,
parely by chastising, but chiefly by his merce in for- gining his
re- bellion, and wickedness r I wil bring you amog that- ge
nations as into a wilder- ness, and there wil with you, & so call
you to to opmicc & the bring the godliebome a- gain, lfe 6,9.

f Signifying, & he wil not but ne the come with f chafe, but
chuse out the wicked to youth the wh he wil spare her r That is
spo- ble to the hy- poerites

26 And I polluted the in their owne a gift- tes in that they
caused to paffe by the fyre all that foft openeth the wobe, that I
might destroye them, to the end that they might knowe that I
am the Lord.

27 Therefore, fonne of man, fpeake vnto the houfe of Ifraél, &
fay vnto the, Thus faith the Lord God, yet in this your fu- thers
haue blafphemed me, thogh thei had before grievously
transfresed againft me.

28 "For when I had broght them into the land, for the which I
lifted vp mine hand to giue it, then they fawe euerie hie hil, &
all the thicke trees, and they offied there their factifices, and
there they prefented their offering of prouocation: there also they
made their fwete fauour, and powred out there their drinke
offerings.

29 Then I faid vnto them, What is the hie place whereutnce ye go! And the name the- reof was called "Bamah vnto this day.

30 Wherefore, fay vnto the houfe of Ifraél, Thus faith the Lord God, Are ye not pol luted" after the manre of your fathers? & commit ye not whoredome after their ab- ominations?

31 For when you offer your giftes, and make your fonne to paffe through the fyre, you pollute your felues with all your idoles vnto this day: fhall I anfwer you whé I am afked, ô houfe of Ifraél: as I liue, faith the Lord God, p I wil not anfwer you when I am afked.

32 Nether fhall that be done that cometh into your mind: for ye fay, We wil be as the heathen, and as the families of the countreys, and ferue wood, and a ftone.

33 As I liue, faith the Lord God, I wil fure- ly rule you with a mightie hand, and with a ftretched out arme, & in my wrath pow- red out,

34 And wil bring you from the people, and wil gather you out of the countreys, whe- rein ye are fcarred, with a mightie hand, & with a ftretched out arme and in my wrath powred out.

35 And I wil bring you into the "wilder- nes of the people, & there wil I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, faith the Lord God.

37 And I will cause you to pass under the rod, and will bring you into the bond of the covenant.

38 And I will choose out from among you the rebellious, and them that transgress against me: I will bring them out of the land where they dwell, & they shall not enter into the land of Israel, & you shall know that I am the Lord.

39 As for you, O house of Israel, thus faith the Lord God, Go you, and serve every one his idols, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idols.

40 For in mine holy mountain even in the high mountain of Israel, faith the Lord God, there shall all the house of Israel, and all in the land, serve me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things.

41 I will accept your service, when I bring you from the people, & gather you out of the countries, where ye have bene scattered, that I may be sanctified in you before the heathen.

42 And ye fhall knowe, that I am the Lord, when I fhall bring you into the land of If- raél, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there fhall ye remember your wayes, and all your workes, wherein ye haue bene defiled, and ye fhall iudge your felues worthy to be cut of, for all your euils, that ye haue committed.

44 And ye fhall knowe, that I am the Lord, when I haue tepeft vnto you for my Na- mes fake, and not after your wicked waies, nor according to your corrupt workes, ô ye house of Ifraél, faith the Lord God.

45 Moreover, the worde of the Lord came vnto me, faying,

46 Sonne of man, fet thy face toward the way of Temin, and droppe thy worde toward the South, and prophesie toward the foreft of the field of the South,

47 And say to the foreft of the South, Heare the worde of the Lord: thus faith the Lord God, Beholde, I wil kindle a fyre in thee, and it fhall deuoure all the greene wood in thee, and all the dry wood: the continual flame fhall not be quenched, & euery face from the South to the North fhall be burnt theim.

48 And all flesh fhall see, that I the Lord haue kindled it, & it fhall not be quenched. The said I, Ah Lord God, they say of me, Doeth not be speake pables?

CHAP. XXI.

1 He threateneth the fwarde, and defruition to Ieru- falem. 2 He sheweth the fall of King Zedekid. 3 He is demanded to prophecie the defruition of the children of Ammon. 4 The Lord threateneth to de- froye Nebuchad-nes, &r.

5 The worde of the Lord came to me again, faying,

2 Sonne of man, fet thy face towarde Ieru- falem, & droppe thy worde toward f holy places, & prophecie agafft f lad of Ifraél, 3 And fay to the lad of Ifraél, Thus faith f Lord, Beholde, I come againft thee, and wil drawe my fwarde out of his fheath, & cut of from thee bothe the righteous and the wicked.

4 Seing the that I wil cut of fro thee bothe the righteous and wicked, therefore fhall

u Your owne Obsernece fhall comft you after that you have felt my mercies.

x For todih fude South from Babylon.

y Bothe firig and woke in Ieruallion

z The people faid, that the Prophet fpeke derke, where- fore he defi- reth the Lord to giue them a plaine decla- ration hereof.

a Speake fan- chly, that all may vnderfld.

b That is, fe- che which fe- me to haue an onward fhew of
righteous- ness, by obser- nation of the economies of the Law.

Ppp.iii.

The Sharpe fworde.

Ezekiel.

Sorcerie.

e Meaning, through all the land.

d As though were in excre- me anguish.

e Because of the great noise of the acme of the Cal- dema.

f And so cau- se a fours Meaning, the together: Shew- ing, that it will not spare the King who shall be as the fome of God, and in his pla- ce.

h That is, the rest of the you ple.

i To wit, vote the terme of Caldeans

k Read. Ices. j10

l Ezekiel mo- and with com- paction, thus completely fearing the de- finishment of the kingdoms, & God had con- ferred to Da- vid, and his po- dicates by pro- men: it proves God perfor- med, although here it foweth to mean eye & it shulde ve- terly perills in that it, in- courage the fworde

n Prouode for thy felfs for shale is God's plague of all parres on this country

o This was spoken, beca- se that when Mebuchadne air came a- gain's ludah, his purpose was also to go against Am- monites; but douting in the way, which in terprize to vo- dertake first, he confished with his fath- fauers, and fo were again's ludah

p That is, to tribe of ludah that kept the falses in Ieru- falem.

my fworde go out of his fheath against all flesh from the South
to the North,

5 That all flesh may know that I the Lord have drawn my
fworde out of his fheath, or it shal not returne anie more.

6 Mourne therefore; thou fonne of man, as in the paine of thy
sciences, & mourne bat- terly before them.

7 And if they fay vnto thee, Wherefore mourneth thou then
answer, Because of the brute: for it cometh, and euerse heart
shal melt, and all hands shalbe weake, and all mindes shal
faint, and all knees shal fall away as warren behold, it cometh,
and shal be done, faith the Lord God.

8 ¶ A game, the worde of the Lord came vn- to me, faying,

9 Sonne of man, prophecie, and fay, Thus faith the Lord God,
fay, A fworde, a fwor- de bothe sharpe, and fourbifhed.

10 It is fluipened to make a fore flaughter, or it is fourbifhed
that it may 'glitter: how shal were reoyce for it contemneth the
rod of my fonne, as all other trees.

11 And he bathe giuebit to be fourbifhed, that he may handle
it: this fworde is shar- pe, and is fourbifhed, that he may giue it
into the hand of the s' flayer.

12 Crye, and houles, fenne of man: for this shal come to my people, and it shal come vnto all the princes of Israel: the terrours of the fworde shalbe upon my people: s'mite therefore vpon thy thigh.

13 For it is a tryal; and what shal this be, if the fworde contemne euen the rod: It shal be na more, faith the Lord God.

14 Thou therefore, fenne of man, prophe- cie, and fmite o hand to hand, and let the fworde be doubled: let the fworde that ha- the killed, retorne the thirde time: it is the fworde of the great slaughter: entring into their priuie chambers.

15 I have broght the feate of the fworde into all thir gates to make their heart to faint, and to mu: tiplie their ruines. Ah it is made bright, or it is drffed for the flau- ghten.

16 Get thee alone: go to the right hand, or get thy felf to the left had, whether focuer thy face turneth.

17 I wil also fmite mine hands together, & wil caufe my wrath to ceafe. The Lord haue faid it.

18 ¶ The worde of the Lord came vnto me againe, faying.

19 Also thou fenne of man, appoint thee two wayes, that the fworde of the King of Babel may come: bothe twaine shal come out of one land, and chufe a place, and chufe it in the corner of the way of y citie.

20 Appoint a way, that the fworde may co- me to Rabbath of the Ammonites, and to Ludah in Ierufalem the ftrong site.

21 And y King of Babel fto de at the spar- ting of the way, as the head of the two wayes, confulting by diuination, and made his arrowes bright: the confulted with ido- les, and looked in the liuer.

22 At his right hand was the diuination for Ierufalem to appoint captaines, to open where mouthe in the slaughter, and to lift vp their voyce with shouting, to lay engi- nes of warre against the gates, to caft a mount, and to buyld a furtics.

23 And it shalbe vnto them as a falfe diu- nation in their fighte for the othes made vnto them: but he wil call to remébran- ce their iniquitie, to the intent they shulde be taken.

24 Therefore thus faith the Lord God, Be- cause ye have made your iniquitie to be re- membered, in disfocuering your rebellion, y in all your workes your funnes might ap- peare: because, I fay, that ye are come to re- membrace, ye shalbe taken with the hand.

25 And thou prince of Israel polluted, or wicked, whofe day is come, when iniquitie shal have an end,

26 Thus faith the Lord God, I wil take a- way the diademe, & take of the crowne; this shalbe no more the fame: it wil exaif the humble, and wil abafe him that is his-

27 I wil ouer tuine, ouer tuine, ouer tuine it, and it shalbe no more vntil he come, whofe nigh it is, and I wil giue it him.

28 ¶ And thou, fonne of man, prophecie, and fay, Thus faith the Lord God to the chil- dren of Ammon, and to their blasphemie: fay thou, I fay, The fworde, the fworde is drawé forthe, or fourbifhed to the slaugh- ter, to confum, because of the glittering.

29 Whiles they fe vanitie vnto thee, and prophecied a iye vnto thee to bring thee vpon the neckes of the wicked that are flaine, whofe day is come when their in- iquitie shal have an end.

30 Shal f caufe it to returne into his fhe- athe: I wil iudge thee in the place where thou waft created, euen in the land of thine habitation.

31 And I wil powre out mine indignacion vpó thee, & wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beaftlie me, or thilful to defroy.

32 Thou shalt be in y fyre to be denoured: thy blood shalbe vn the middes of the lad and thou shalt be no more remembered: for I the Lord hauefpoken it.

CHAP. XXII.

1 Ierufalem is reproued for crueltie. 2 Of the wicked doctrine of the falfe prophets and priests, and of their vulgarable croscruffies. 3 The tyrannie of rulers. 4 The wickedness of the people.

5 M Oreouer, the worde of the Lord ca- me vnto me, faying;

6 Now thou fonne of man, with thou iudge,

9 To know whether he shulde go a- gainst the Am- monites or the of Ierufalem. 10 He vfed con- string & for- cease.

f Because chu- te was a leag- ne between Ivers, and the Babylonites, they of Iera- fal shal thin- he nothig leffu than that this thing shulde come to puffed. That is, Ne- buchadne air wil remember the rebellion of Zedekiah, and fo come vpon them.

n Meaning, Ze- dekiyah, who practised with the Egyptians to make him self his, and able to refit the Babylonian.

x Some refer- to this to the Priels: attire; for I don said the Priels wiz into capitul- tie vnto the King

y That is, vo- to the coming of Melisla: for tho h ye was had some figo of goucreme fterns of wa- der the Per- liens, Greeks, and Romans, yet this re- lution was not til Christ's co- ming, and at fough shulde be accompli- fied, as was provided, Gen. 49,10

z Tho h the fawes and Am- monites wolde not believe, y thou,
own it, the fworde, shul- des come vpó them and fald that the
Pro- phes, whirle threatened, the ke lies, yet y shale as I verily
come as tho h thou wereth al- ready vpon their neckes.

a Am y ready to execute thy charge, which I cheuen vnto thee
against he refalem, that merthereth y Prophets, and them that
are wilt gothier

Israel as droffe.

Ezekiel. A conspiracie.

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b That is, the time of her de fraction e To her owne rndoug.

d Wboft very name all men hate.

e He meaneth hereby that there was no kinds of wic- hednes,
which was not com- mitted to Jeru faiem, & the- refore theple-
gues of God mulds spede- ly come upon her

Leni 20,11.

Iero.1,2.

f In token of my wrath and vengeance.

g Thus is, able to defend thy self.

h I wil thee make away g occado of thy wickedness i Thou shalt be no more g inheritance of the Lord, but forfathen.

h Which be- fore was mo- ste precious.

wilt g iudge this bloody citie 3 wilt thou shewe her all her abominacions?

3 Then fay, Thus faith the Lord God, The citie sheddeth blood in the middes of it, that her b time may come, and maketh i- doles c against her self to pollute her self.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy self in thine idoles, which thou hast made, and thou hast caused thy dayes to drawne nete, & art come vnto thy terme: therefore ha- ue I made thee a reproche to the heathé, & a mocking to all countreys.

5 Thofe that be nere, and thofe that be farre from thee, shal mocke thee, which art vile in d name qu fore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power, to shed blood.

7 In thee haue thei despised father & mo- ther: in the middes of thee e haue they op- pressed the stranger: in thee haue thei vex- ed the fatherles and the widowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee are they that eat vpon the mountaines: in the middes of thee they commit abominacion.

10 * In thee haue thei discovered their fa- thers shame: in thee haue they vexed her that was polluted in her floutes.

11 And euery one e hathe committed abo- minacion with his neighbours wife, and e- uery one hath wickedly defiled his daugh- ter in law, & in thee hathe euery man for- ced his owne fist, & even his fathers daugh- ter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the en- crease, and thou hast defrauded thy neigh- bours by extortion, and hast forgotten me, faith the Lord God.

13 Beholde, therefore I haue f smitten mine hands vpo thy coueoufnes, that thou hast vsed, and vpon the blood, which hathe be- ne in the middes of thee.

14 Can thine heart endure, or can thine hands s be strong, in the daies that I shal haue to do with thee? I the Lord haue spo- ken it, and wil do it.

15 And I wil scatter thee amog the heathé, and disperse thee in the countreis, and wil cause thy h filthines to cease from thee.

16 And thou shalt take thine inheritance in thy self in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 And the worde of the Lord came vn- to me, faying,

18 Sonne of man, the houfe of Israel is vnto me as k droffe: all they are brafle, & tynne, and yron, and lead in the middes of the furnace: thei are euen the droffe of siluer.

19 Therefore, thus faith the Lord God, Be- cause ye are all as droffe, beholde, therefore I wil gather you in the middes of Ierufa- lem.

20 As they gather siluer and brafle, & yron, and lead, & tynne vnto the middes of the fornace, to blowne the fyre vpon it to melt it, so wil I gather you in mine angre and in my wrath, and wil put you there! & melt you.

21 I wil gather you, I fay, and blowne the fy- re of my wrath vpon you, and you shal be melted in the middes thereof.

22 As siluer is melted in the middes of the furnace, so shal ye be melted in the mid- des thereof, and ye shal knowe, that I the Lord haue powredou: my wrath vpo you.

23 And the worde of the Lord came vnto me, faying,

24 Sonne of man, fay vnto her, Thou art the land, that is vncleane, * qu not rained vp- on in the day of wrath.

25 There is a conspiracie a of her Prophetes in the middes thereof like a roaring lyon, rauening the pray: thei haue

deuoured fou- les: they haue taken the riches & precious thigs:
thei haue made her many widdowes in the middes thereof.

26 Her Priests haue broken my Law, & haue defiled mine holy
things: they haue put no difference bet: the holy & prophane,
nether dispersed betwene the vncleane, and the cleane, and
haue hid their eyes from my Sabbaths, and I am prophaned
among them.

27 Her princes in e the middes thereof are like wolues,
rauening g pray to shed blood, and to destroye fouies for their
owne cu- ueous lucre.

28 And her p Prophetes haue dawbed them with vnempered
mortar, feing vanicies, & diumig lies vnto them, faying, Thus
faith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by
spoyling and robbing, & ha- ue vexed the poore & the neady:
yea, they haue oppressed the stranger against right.

30 And I foght for a man among them, that shulde s make vp
the hedge, & stand in the gap before me for the land, that I
shulde not destroy it, but I founde none.

31 Therefore haue I powred out mine in- dignacion vpon them,
& confumed them with the fyre of my wrath: their owne wai-
es haue I rendred vpon their heads, faith the Lord God.

CHAP. XXII.

Of the idolatria of Samaria and Ierufalina, under the names of Abolib and Obelidib.

1 He worde of the Lord came againe vnto me, faying,

2 Sonne of man, there were two women, Qqq.i.

I Meaning be- reby, that the godlie should be tryed and the worked destroyed.

m Thou art li- ne abaren lsd which g Lord plagueh with brought o The false prophetes ha- ue conspired together to make their do drine more probable.

o They haue tegtered my scriere.

p They which should have repensed the threered it in their vaces and coumed their doings & list, Chap 1, 20.

q Which wol- de shews haue self zealous in my caufe by refitting vice, Ila 29,10 & 45 5 & also pray vnto me in withholde my plagues, pfl. 20, 25.

Aholáh.

Ezekiel.

Aholibáh.

a Meaning, If- Iil & Iudáh, which came bothe one of our fanatic b. This occame idolaters after the maner of the Egyptiás

c Aholáh figui fieth a moniô or dwelling in her self, mon- ning Samaria which was the royal case of lifedi; and A- holibáh, figui- fieth my man- ism in her, whereby it met Ierusalém where Gods Temple was "Rée vedre me dWhen the If- raelites were named the pro- ple of God, they became idolaters and forfols God, and put their truth in the Af- fyrions.

e The holy God vfeth thefs terence & feme ftrange to chaite cares to cause this wicked vice of idolatms fo to be abhorred & vouch any shulde abydé to hears & pa- me thereof mentioned.

f Meaning, the Affyrians.

g This decla reth f no wor- des are elde sufficiently to supree the rage of idola- ters, & there fore the holy God here com parish them to thole which in their regue to me & filthy in- fue does vpon the images & paintings of the after who- me they luf.

the daughters of one mother.

And they committed fornicacion in E- gypt, they committed fornicacion in their youth: there were their breasts preffed, & there thei bruised the teates of their virgi- nitie.

And the names of them were Aholáh, the elder, and Aholibáh her sister: & thei were mine, and thei bare fennes and daughters: thus were their names. Samaria u Aholáh, and Ierusalém Aholibáh.

And Aholáh plaied the harlot "whé" she was mine, and she was fet on fyre with her louers, to wit, with the Affyrians her neigh- bours,

6 Which were clothed with blewe silke, bo- the captaines & princes: thei were all plea- fant yong men, & horfemen riding vpon horfes.

7 Thus she comitted her whoredome with them, euen with all them that were the cho- fen men of Afshúr, and with all on whome she doted, & defiled her self with all their idoles.

8 Nether left she her fornicaciós, learned of the Egyptians: for in her youth thei a laye with her, & thei bruised the breasts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Affyrians, vpon whome she doted.

10 These discovered her shame: thei toke a- way her fennes & her daughters, & flewe her with the fworde, & she had an emi na- me among women: for thei had executed judgement vpon her.

11 And when her sister Aholibáh fawethis, she marred her self with inordinate loue, more then she, and with her fornicacions more then her sister with her fornicaciós.

12 She doted vpon the Affyrians her neigh- bours, bohe captaines and princes clothed with diueis futes, horfemen riding vpon horfes: thei were all pleafant yong men.

13 Then I faweth, that she was defiled, and that they were bothe after one forte,

14 And that she encreafed her fornicacions: for when she faweth men & painted vpon the wall, the images of the Caldeans painted with vermelon,

15 And girded with girdles vpon their loy- nes, and with dyed artyre vpon their heads (loking all like princes after the maner of the Babylonians in Caldea, & land of their natiutie)

16 Aifone, I fay, as she faweth them, she doted vpon them, & fent mefengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornicacion, & she was polluted with them, and her luf departed from them.

18 So she difcouered her fornicacion, & dif- closed her shame: then mine heart forfoke her, like as mine heart had forfake her sister

19 Yet she encreafed her whoredome more, & called to remembrance the dayes of her youth, wherein she had plaied the harlot in the land of Egypt.

20 For she doted vpo their feruants whose membres are as the membres of affes, and whose yffue is like the yffue of horfes.

21 Thou called it to remembrance the wic- kednes of thy youth, when thy teates were bruised by the Egyptians: therefore & pap- pes of thy youth are thus.

22 Therefore, o Aholibáh, thus faith the Lord God, Beholde, I wil raise vp thy lo- vers against thee, from whome thine heart is departed, and I wil bring them against thee on euery fide,

23 To wit, the Babylonians, and all the Cal- deans, b Peked, and Shoah, and Kóá, & all the Affyrians with the: they were all plea- fant yong men, captaines and princes: all thei were valiant & renounced, riding vp- on horfes.

24 Euen these fhall come against thee with charettes, waggons, and wheles, and with a multitude of people, which fhall fet against thee, buckier & shield, and helmet rounde aboute: and "I wil leaue the puniftement vnto them, & they fhall iudge thee accor- ding to their 'judgements.

25 And I wil lay mine indignation vpon thee, and thei fhall deale cruelly with thee: they fhall cut of thy 'nofe and thine cares, and thy remnant fhall fall by the fworde: they fhall eary

away thy fennes and thy daughters, and thy residue shalbe deuoured by the fyre.

26 They shal also strippe thee out of thy clothes, and take away thy faire icwels.

27 Thus wil I make thy wickednes to cease from thee and thy fornicacion out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Beholde, I wil deliuer thee into the hand of them, whome thou hatest: euen into the hands of them from whome thine heart is departed.

29 And they shal handle thee despitefully, and shal take away all thy labour, & shal leaue thee naked and bare, and the shame of thy fornicacions shalbe discovered, both the thy wickednes, and thy whoredome.

30 I wil do these things vnto thee, because thou hast gone a whoring after the heathen, & because thou art polluted with them: idoles.

31 Thou hast walked in the way of thy sister: therefore wil I giue her cup into thine hand

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorn & had in derision,

h These were the names of certaine prin- ces & captives i nes
vodic Ne- buchad-nazair

"I wil giue lad grease before them "Or, faweth.

i They fhall def troy thy prin- ces and Priests with the rest of thy
people.

k All thy tren- fores & cirque which thou haft gotten by labour
I All the worl- de fhall fe thy fhametful for- fakig of God to
ferue ido- les.

m I wil ere- cute the fame indigencies & rengerance a- gainst
thee, & & with grea- ter fmeritate.

A cup of destruction.

Ezekiel.

a Meaning, if the afflictions shulde be so great that they shulde cause them to lose their senses, &c. section

derision, because it conteineth muche.

Thou shalt be filled with a drunkènes & forowe, euen with the cup of destruction, and defolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the drugges, & thou shalt breake the sherdes thereof, & teare thine owne breastes: for I haue spoke it, saith y Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

36 The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholiah & Aholibah? and wilt thou declare to them their abominacions?

37 For they haue played the whores, and blood in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe by the fyre to be their meat.

38 Moreover thus haue they done vnto me: they haue defiled my sanctuarie in the fame day, & haue prophaned my

Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue thei done in y middes of mine house.

40 And how much more n is that they sent for men to come from a farre vnto who- me a messenger was sent, & lo, they came for whome thou didest wash thy self, and painted thine eyes, & deckedst thee with ornaments,

41 And faresst it vpon a coftlie bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ca- fe, was with her: and with the men to make the companie great were broght men of Sabá from the wildernes, which put bra- celets vpon their hands, and beauciful crownes vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornica- cians come to an end.

44 And they went in vnto her as they go to a comune harlot: so wét thei to Aholiah and Aholibah the wicked women.

45 And the righteous men they shal iudge them, after the maner of harlotes, and af- ter the maner of murtherers: so they are harlotes, and blood in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumulte, and to the spayle,

47 And the multitude shal stone them with stones, and cut them with their swordes: they shal slay their sonnes, and their dau- ghters, & burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the lad, that all women may be taught not to do after your wickednes.

49 And they shal lay your wickednes vpo you, and ye shal beare the sinnes of your idoles, and ye shal knowe that I am the Lord God.

CHAP. XXIII.

He she met the destruction of Jerusalem by a parable of a soothing pot. 16 The parable of Ezekiel's wife being dead.

A Gaine in the ninth yere, in the tenth moneth, in the tenth day of the 3mo nith came the worde of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babél set him felt against Ierusalém this same day.

3 Therefore speake a parable vnto y rebel- lious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it,

and also power wates into it.

4 Gather the pieces thereof into it, euen euerie good piece, as the thigh and the shuldee, & sl it with the chief bones.

5 Take one of the best shepe, and burne also the bones vnder it, & make it boy- le wel, and sethe the bones of it therein,

6 Because the Lord God saith thus, Wo to the bloodie citie, euen to the pot, whose skome is therein, and whose skome is not gone out of it: bring it out & piece by pie- ce: let no lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high rocke, and powred it not vpon the grounde to couer it w dust,

8 That it might cause wrath to arise, & take vengeance: euen I haue set her blood vpon an high rocke y it shulde not be couered.

9 Therefore thus saith the Lord God, Wo to the bloodie citie, for I wil make the bur- ning great.

10 Heape on muche wood: kindle the fy- re, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coles the- roof, that the brasse of it may be hot, and may burne, and that the slithines of it may be molten in it, and that the skome of it may be consumed.

12 She hath wearied her self with lies, & her great skome went not out of her: the- refure her skome shalbe consumed with fyre.

13 Thou remainest in thy slithines & wicked- nes: because I wolde haue purged the and thou wast not purged, thou shalt not be purged fro thy slithines, till I haue cau- sed my wrath to light vpon thee.

14 I the Lord haue spoken it: it shal come to passe, and I wil do it: I wil not go bac- ke, nether wil I spate, nether wil I repent:

a Meaning, all other cities, &c. commends.

a Of Ireoulehs capimite, and of the region of Zedebiah, a King to, b Called To- bush, which ch tenteth pane of December and parts of Iamaries: in y which moneth and day Nith chad-ocazie b: seged Iem- saicm

c Whereby was ment Iern saidm

d That is, the citizens, & the chief men the- roof

Or, he ye e Meaning, of the innocents, whome they had slaine, who were the cen- se of the kan- deling of Gods wrath against them

f Whose ini- quities, & wic- ked citizens there yet re- mame

g Signifying, that they shal- de not be de- froyed all at once,
but by li tle & little h Spare none estate or con- dition.

The citie showed her cruelise to all the worde, & was not afla-
ned thereof, nether ye had it

N, 6, 1, 2, I, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16,
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33,
34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50,
51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67,
68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84,
85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

k Meaning, y the citie shul- de be verily defroyed, and that he
wolde giue the euc- mies to spyte- rite thereunto. Or, for one

l The citie ha- the flattered her self in vas- ne

m I labored by sending my Prophetes to call thee to re-
armance, but thou wolde

Q qq. ii.

o That is, to be incristento their idoles, read Chap. 16, 20.

p They sent into other co- mercis to ha- ue fache as shulde
seache the sbruce of their idoles.

q He meaneth the altar, that was prepared for the idoles

r Which shal de seache the maner of wor- shiping their gods.

f That is, wor- thy death, read Chap 16, 21.

Ezekiel's wife a sign.

Ezekiél. Iudáh not like the heathen.

a That is, the Babylonian.

o Meaning, his wife in whom he delivered as yet.

p For in more thing they went bare has ded and bare found,
and also counted their lippes q That is, & the neighbour sent to
them & mourned r Meaning, the morning fol- lowing.

(By finding G. Idone to deltre in Chap 7,22. Whereas you
boast and de- lize.

"His lifting up, of these faults."

according to thy wayes, and according to thy workes shal a
they judge thee, saith the Lord God.

15 ¶ Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away frô thee the p'pleasure
of thine eyes with a pla- gue: yet shalt thou nether mourne nor
wepe, nether shal thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, & bundle the tyre of thine head vpon thee, r and put on thy shoes vpon thy fete, & couer not thy lippes, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tel vs what these thigs meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith § Lord God, Beholde, I wil 'pollu- te my Sanctuarie, eum the ' pride of your power, the pleasure of your eyes, and your hearts desire, & your sonnes, & your dau- ghters whome ye haue left, shal fall by the sworde.

22 And ye shal do as I haue done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre shall be vpon your heads, & your shoes vpon your fete: ye shal not mourne nor wepe, but ye shal pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a sign: according to all that he hath done, ye shal do: and when this cometh, ye shal knowe

that I am the Lord God.

25 Also, thou sonne of man, shal it not be in the day when I take from the their power, the ioye of their honour, the pleasure of their eyes, and the "desire of their heart, their sonnes and their daughters"

26 That he that escapeth in that day, shal come vnto thee to tel thee that which he ha- the heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, and thou shalt be a sign vnto them, and they shal knowe that I am the Lord.

CHAP. XXV.

1 The worde of the Lord against Ammon, which reio- ced at the fall of Jerusalem. 2 Against Moth and Seir, Idones and the Philistims.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against § Am- monites, and prophecie against them,

3 And say vnto the Ammonites, Heare the

worde of the Lord God, Thus saith the Lord God, Because thou saydest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captuities,

4 Beholde, therefore I wil deliuer thee to be me of the East for a possession, and they shal set their palaces in thee, and make their dwellings in thee: they shal eat thy frute, and they shal drinke thy milke.

5 And I wil make Rabbah a dwelling place for camels, and the Ammonites a shepe- cote, & ye shal knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the fete, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I wil stretche out mine hand vpon thee, and wil deliuer thee to be spoiled of the heathen, & I wil roote thee out from the people, and I wil cause thee to be destroyed out of the countries & I wil destroye thee, & thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, euen of the cities a of his cities, a say, in his frontiers with the pleasant country, Beth-ieshimoth, Baal-meon, and Kariathaim.

10 I wil call the men of the East against the Ammonites, and wil giue them in possession, so that the Ammonites shal no more be remembered among the nations,

11 And I wil execute iudgements vpon Moab, & thei shal knowe § I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done evil by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged him self vpon them,

13 Therefore thus saith the Lord God, I wil also stretche out mine hand vpon Edom, and destroye man, and beast out of it, and I wil make it desolate fro Teman, and they of Dedán shal fall by § sworde.

14 And I wil execute my vengeance vpon Edom by the hand of my people Israel, & they shal do in Edom according to mine angre, and according to mine indignatio, and they shal knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reueged the selues with a despueful heart, to destroye it for the olde hatred,

16 Therefore thus saith § Lord God, Beholde, I wil stretche out mine had vpon § Philistims, & I wil cut of the 'Cherethims, & destroye the remnant of the sea coast.

a Because ye reioyced wha the enemy de brought my ci- ne
and I eple.

b That is, to § Babylonian. c That shal chase thee a- man and
take thy gorgeous houses to dwell in d Called also
Philadelphia, which was § chief cities of § Ammonites and full
of con- ducts, 2 Sam. 12,27.

e So that no power or breigh should be able to re- fit the Baby-
lonians.

f Which were certains gari- sons of Phili- sims, where- by that
oft is men molested the Jews of § Cherethims Daniel also had
a guide. 2. Sam 8,6

27 And

Why Tyrus was destroyed. Ezekiel. Of Tyrus.

345

17 And I wil execute great vengeance vpon the with rebukes of
mine indignation, & thei shal knowe that I am the Lord, when
I shal laie my vengeance vpon them.

CHAP. XXVI.

He prophesieth that Tyrus shalbe merthorem becaus is reveyed
at the destruction of Jerusalem. 1 The wondring and

astonishment of the marchantes for the destruction of Tyrus.

a Beher of the expeditate of Ierusiam, or of the reque of
Zedekiah

b That is, the famous citre Ierusalem, whereunto all people
refor- ted c My riches & some shal in- creafez thus y nicked
revo- ce at their fell by whom that maie haue any prolite or ad-
mentage.

d The towers that belonged unto her.

a For Tyrus was much be buyit by are, and by labour of men
was who out of y sea Some refer to this vna y images of the
noble men & the had exa-died vp for their glorie and renounce
Iere 7,32.

And in the eleventh yere, in the first daie of the moneth, the
worde of the Lord came vnto me, saying,

3 Sonne of man, becaufe that Tyrus hathe faid againft
Ierufalem, A ha, the gate of the people is broken: it turned vnto
me: for seing the is defolate, I shalbe replenifhed,

Therefore thus faith the Lord God, Beholde, I come againft
thee, & Tyrus, and I wil bring vp manie nations againft thee, as
the sea mounteh vp with his waues.

4 And thei shal deftrose the walles of Ty-rus & breake downe
her towers: I wil also scrape her duft from her, and make her

like the toppe of a rocke.

5 Thou shalt be for the spreading of nettes in the middes of the sea: for I haue spoken it, faith the Lord God, and it shalbe a spoyle to the nations.

6 And her daughters which are in the fiel-de, shalbe slaine by the fworde, and thei shal knowe that I am the Lord.

7 For thus faith the Lord God, beholde, I wil bring vpon Tyrus Nebuchad-nczar King of Babel, a King of Kings from the North, with horfes and with charets, and with horfemen, with a multitude and muche people.

8 He shal slaie with the fworde thy daughters in the field, and he shal make a forte againft thee, and caft a mount againft thee, and lift vp the buckler againft thee.

9 He shal fet engines of warre before him againft thy walles, and with his weapons breake downe thy towres.

10 The duft of his horfes shal couer thee, for their multitude: thy walles shal shake at the noife of the horfemen, and of the wheles, & of the charets, whe he shal entre into thy gares as into the entrie of a citie that is broken downe.

11 With y houes of his horfes shal he tread downe all thy ftretes: he shal slaie thy people by the fworde, and the pillars of thy ftrengh shal fall downe to the grounde.

12 And thei shal robbe thy riches and spoile thy marchandife,
and thei shal breake downe thy walles, and deftroie thy plasant
houfes, and thei shal caft thy ftonis and thy timbre and thy duft
into the mid-des of the water.

13 Thus wil I caufe y founde of thy fongs to ceafe, and the
founde of thine harpes
shalbe no more heard.

14 I wil laie thee like the toppe of a rocke: thou shalt be for a
spreading of nettes: thou shalt be buyle no more: for I the Lord
haue spoken it, faith the Lord God.

15 Thus faith the Lord God to Tyrus, Shal not the yles tremble
at the founde of thy fall: and at the clye of the wounded, when
thei shalbe slaine and murthered in the middes of thee?

16 Then all y princes of the sea shal come downe from their
thrones: thei shal laie a-waie their robes, & put of their
broydred garments, and shal clohe them selues with
astonishment: thei shal fit vpon the grounde, and be astonifhed
at euerie mo-ment, and be amafed at thee.

17 And thei shal take vp a lamentation for thee, and faie to
thee, How art thou de-ftroyed, that waft inhabited of y sea
men, the: enounced citie which was thog in the sea, bathe the
& her inhabitants, which cau-fe their feare to be on all y haunt
therein!

18 Now shal the yles be astonifhed in the daie of thy fall: yea,
the yles that are in the sea, shalbe troubled at thy departure.

19 For thus faith the Lord God, Whe I shal make thee a
defolate citie, like the cities that are not inhabited, & whe I
shal bring the deape vpon thee, and great waters shal
couerthee,

20 When I shal caft thee downe with them that defceinde into
the pit, with the people of olde time, and shal fet thee in the
lowe partes of the earth, like the olde ruines, if them, I sey,
which go downe to the pit, so that thou shalt not be inhabited,
and I shal fhewe my glorie in the lad of the liuing,

21 I wil bring thee to nothing, and thou shalt be no more:
thogh thou be foght for, yet shalt thou neur be founde againe,
faith the Lord God.

CHAP. XXVII.

The Prophet be maileth the defalath of Tyrus, Fleming what
were the riches, power and autoritie thereof in time past.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And fay vnto Tyrus, y is firuat at the en-trie of the sea, which
is the marte of the people for manie yles, Thus faith y Lord

God, O Tyrus, thou haft faid, I am of per-fite beautie.

4 Thy bord is are in the middes of y sea, thy buylders haue made thee of perfite beautie.

5 Thei haue made all thy ship boides of fyr-re trees of Siens: they haue broght ce-dres fro Lebanon, to make mafts for thee.

6 Of y les of Bashan haue they made thine ores: the companie of the Assyrians

f I wil make thee fo bare y thou shalt haue nothing to couer thee.

g The gener-hours and re-ters of other countryers y dwell by the sea: whereby he fignifeth y her defton-thion fholde be fotherthle, y all y worl-de fholde bee-re thereof and be afraid

h Meaning, marchantes & by their craft que did enri-che her woo-derfully and mercate her power.

i Which are dead tig-ign.

k Meaning, in index, when it shal be refo-red.

a Which fce-neth all the a while & thy march addle.

"Eis bear.

b This morn-cause was cal-led Hermon, but the Am-utes called it Shum, Deu is 9.

Qqq iii.

The riches of Tyrus.

Ezekiel. Tyrus no God.

e Which is to hen for Gre- cia and Italie

have made thy banks of youries' bright out of the yles of Chittim.

Fine linen with broydred woke, broght from Egypt, was spred, our thee to be thy faille, blewe silke & purple, broght from the yles of Elishah, was thy covering.

8 The inhabitants of Zidán, and Amád were thy mariners, & Tyrus, thy wife men that were in thee, they were thy pilotes.

9 The ancients of Gebál, and the wife me thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

10 Thei of Brúia, and of Lud and of Phut were in thine armies: thy men of war; thei handed & shield & helmet in thee: thei set for the thy beautie.

11 The me of Amád with thine armie we w vpon thy walles: ounde about, and the Gammadims were in thy towers: thei haged their shields vpon thy walles: ounde about: thei haue made thy beautie perfue.

12 They of Tafshíh were thy marchants for the multitude of all riches, for silver, y- lon, tynne, and lead, which thei broght to thy faires.

13 Thei of Iauán, Tubál and Mechéch we re thy marchants, & concerning the liues of men, and thei broght vessels of bráse for thy marchandise.

14 Thei of y houfe of Tógarmáh broght to thy faires horses, & horsmen, & mules.

15 The men of Dedán were thy marchants: and the marchandise of manie yles were in thine hands: thei broght thee for a pre- sent hornes, bones, teeth, and peacockes.

16 Thei of Arám were thy marchants for the multitude of thy wares: thei occupi- ed in thy faires with emeraudes, purple, and broydred woke, and fine linen, and coral, and perle.

17 They of Iudáh and of the land of Ifra- él were thy marchants: thei broght for thy marchandise wheat of Minnith, and Pannág, and hony and oyla, and balmé.

18 Thei of Damaécus were thy marchants in y multitude of thy wares, for the mul- titude of all riches, as in the wine of Hel- bon and white wolle.

19 Thei of Dan also and of Iauán, going to and fro, occupied in thy faires: vpon woke, cassia and calamus were among thy marchandise.

20 Thei of Dedán were thy marchants in precious clothes for the charets.

21 Thei of Arabia, & all the princes of Ke- dár occupied with thee, in lambes, & rams & goats: in these were thei thy marchats.

22 The marchants of Shebá, and Raamáh were thy marchants: thei occupied in thy faires with the chief of all spices, and with all precious stones and goide.

23 Thei of Harám and Cannéh and Edén, the marchants of Shebá, Ashúr & Chil-
mád were thy marchants.

24 These were thy marchants in all sortes of things, in raiment of blewe silke, and of broydred woke, and in coffers for the riche apparel, which were bounde w cor des: chaines also were among thy marchandise.

25 The shippes of Tafshíh were thy chief in thy marchandise, and thou waft repleni- shed and made very glorious in the mid- des of the sea.

26 Thy robbers haue broght thee into great waters: the East winde hathe broken thee in the middes of the sea.

27 Thy riches and thy faires, thy marchan- dise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warie that are in thee, & all thy multitude

which is in the middes of thee, shal fall in the middes of the sea in the daie of thy ruine.

28 The suburbes shal shake at the founde of the crye of the pilotes.

29 And all that handle the ore, the mari- ners & all the pilotes of the sea shal come downe from thee: ships, & shal stand vp- on the land.

30 And shal cause their voice to be heard a- gainst thee, and shal crye bitterly, and shal cast dust vpon their heads, and wallowe them selues in the asshes.

31 Thei shal plucke of their heere for thee and gyro them with a sackcloth, and thei shal wepe for thee with so owe of heart & bitter mourning.

32 And in their mourning thei shal take vp a lametació for thee, saying, What one is like Tyrus, so destroyed in y middes of y seal

33 Whe thy wares went for the of the seas, thou sillede manie people & y dideft en- riche the Kings of the earth with the mul- titude of thy riches & of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fall.

35 All the inhabitants of the yles shalbe aflo- nished at thee, & all their Kigs shal be fore afraied & troubled in their countenance.

36 The marchants among the people shal hisse at thee: thou shalt be a terrour, and ne uer shalt be a anie more.

CHAP. XXVIII.

2 The words of God against the King of Tyrus for his prede. 3 The words of the Lord against Zidán. 2 The Lord promises that he will gather together the children of Israel.

1 He words of the Lord came against vnto me, saying,

2 Sone of mi, say vnto y prince of Tyrus, Thus faith the Lord God, Because thine heart is exalted, and thou hast said, "I am a god, I sit in the seat of God in the mid- des of the sea, yet thou art but a man and not God, & "thogh thou didest thinke in
thine

Or, some loam y our towards them

Or, more. 1 That is, Re- buthed with Lair.

m That is, the cities were a- bout thee, as was Zidán, Arnád and o- thers.

6 Whereby is- ment a long ti men for it was prophecied to be
destroyed but seventy years, as I say Holy.

a I am safe y none can come to hurt me, as God is in the hearts
"Thogh thou for thou heart in the heart of God.

We, were mar- chants which marchandise passed through
those hands.

Or, shipmasses.

d Meaning, y thei broght the walles of the cities, which to here
mean by the ship: and of these were y boylders of Salomás
Tem- phí, Kináth.

e That is, thei of Cappadocia or Pigmes and dewes: which were
so called because that out of the his towers thei famed him.

f Of Grecia, I- talia and Cap- padocia g By filling sclaves.

h Which are take for ap- ople of Asa mi not.

i Meaning, vni- cornes homes, and elephants teeth Or, where.
Or, carbanel Or, king.

h Where y beft whest growed Or, impression, out, made.

We, were mar- chants which marchandise passed through
those hands.

Witer then Daniël.

Ezekiél. Zidón a thorne.

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6 Thus he speaketh by derfion : for Daniel had declared non-
ble figures of his wisdom in Babylon, when Ezeziél wrote this

thine heart, y thou wast equal with God, Beholde, thou art
wifer the Daniël: there is no secret, that they can hide from
thee.

4 With thy wisdom and thine vndes stan- ding thou hast gotten
thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occu- pying hast y
increased thy riches, and thi- ne heart is lifted vp because of
thy riches.

6 Therefore thus faith the Lord God, Be- cause thou didest
thike in thine heart, that thou wast equal with God,

7 Beholde, therefore I wil bring strangers vpon thee, even the
terrible nations : and they shal diave their swordes against the
beautie of thy wisdom, and they shal de- sile thy brightnes.

8 Thei shal cast thee downe to the pit, and thou shalt dye the
death of them, that are slaine in the middes of the sea.

9 Wilt thou say thee before him, y slaieth thee, I am a god but
thou shalt be a man, and no God, in the hands of him that

slaieth thee.

10 Thou shalt dye the death of the vncircumcised by the hands of strangers: for I haue spoken it, faith the Lord God.

11 Moreover the words of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentacion vp- on the King of Tyros, and say vnto him, Thus faith the Lord God, Thou sealest vp the sunnæ, or artful of wisdom and perfect in beautie.

13 Thou hast bene in Eden y garde of God: euerie precious stone was in thy garment: y rubie, y topize & the diamond, y chrysolite, y onix, & the asper, y saphir, emeraud, & the carbacle & golde : y worke manship of thy timbrels, & of thy pipes was prepared in thee in the day that y wast created.

14 Thou art the anointed Cherub, that couereth, and I haue set thee in honour : thou wast vpo y holy mountaine of God: y hast walked in y middes of the stones of fyre.

15 Thou wast perfect in thy waies from the day that thou wast created, till iniquitæ was founde in thee.

16 By the multitude of thy marchandise, thei haue filled the middes of thee with crueltie, and thou hast sinned : therefore I wil cast thee as prophane out of y mountaine of God: & I wil

destroy thee, & coue- ring Cherub from the middes of the stones of fyre.

17 Thine heart was lifted vp because of thy beautie, or thou hast corrupted thy wisdom by reason of thy brightnes : I wil cast thee to the grounds : I wil lay thee before Kings that they may beholde thee.

18 Thou hast defiled thy sanctification by y multitude of thine iniquities, or by the iniquite of thy marchadise: therefore wil I bring for the a fyre fro y middes of thee,

which shal deuoure thee: & I wil bring thee to ashes vpon the earth, in the sight of all them that beholde thee.

19 All they y knowe thee among the people, shalbe astonished at thee : thou shalt be a terrour, & neuer shalt thou be any more.

20 ¶ Against, the words of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecie against it,

22 And say, Thus faith y Lord God, Beholde, I come against thee, & Zidon, & I wil be y glorified in y middes of thee: & they shal knowe that I am the Lord, when I shal haue executed judgements in her, and shalbe sanctified in her.

23 For I wil send into her pestilace & blood into her stretes,
and the slaine shal fall in y middes of her: the enemies shal
come against her with the sword on euerie side, & thei shal
knowe that I am the Lord.

24 And thei shalbe no more a pricking thor- ne vnto y house of
Israel, nor any grievous thorne of all that are rounde about
them, and despised the, and thei shal knowe that I am the Lord
God.

25 Thus faith y Lord God, Whe I shal ha- ue gathered y house
of Israel fro y people where thei are scattered, & shal be
sancti- fied in the in the sight of the heathen, then shal thei
dwell in the land, that I haue gi- uen to my seruant laakob.

26 And thei shal dwell safely therein, & shal buyld houses, &
plant vineyards: yea, thei shal dwell safely, whe I haue
executed iud- gemets vpo all rounde about the y despise the, &
thei shal knowe y I am y Lord their God. CHAP. XIX.

He prophacieth against Pharaoh and Egypt. 17 The Lord
premiseth that he will restore Egypt after seuerie yere. 18
Egypt is the rewards of King's obnohod- nes, & for the labour,
which he may against Tyros.

1 IN the teth yere, or in y tenth moneth in the twelfth day of
the moneth, the words of the Lord came vnto me, saying,

2 Sone of ma, set thy face against Pharaoh the King of Egypt,
and prophecie against him, and against all Egypt.

3 Speake, & say, Thus faith the Lord God, Beholde, I come
against thee, Pharaoh King of Egypt, y great dragô, that lieth
in the middes of his riuers, whathe said, The ri- uer is mine, &
I haue made it for my self.

4 But I wil put hokes in thy chawes, & I wil cause y fish of thy
riuers to sticke vnto thy scales, & I wil drawe thee out of the
mid- des of thy riuers, & all the fish of thy riuers shal sticke
vnto thy scales.

5 And I wil leaue thee in y wilderness, bathe thee & all the fish
of thy riuers: y shalt fall vpon the open field : y shalt not be
brought together, nor gathered : for I haue guen- the, for meat
to y beafies of the field, and to the foules of the heaven.

Q. qq. iii.

1 By execu- ting my ind- gruness against thy wicked- ness.

in That is, No much adnoxious

2 He sheweth for what cause God wil al- sumble his Church,
and preserve it all though he de- stroy his em- piens: to wit, y
they should proish him, & give than- less for his great mercies.

3 To wit, of y capturine of leconidion of the reigns of Z.
deniah Of the order of these pro- phesies and how the for ther

some ri- uer Saudeth after the let- ter, read Iere. 17 a b He
compa- reth Pharaoh to drag on & heldeth him self to the ri-
uer Mibis, as Isa 11:9 c I wil send em 悟到 again thee, whal
plucke thee & thy people & truth in thee out of thy late places.

Egypt a staffe of reed.

Ezekiel.

Nebuchad. wages.

d. Read. King 16, 21. 1st 36, 6.

Mr. Reign. When the falscher hurt, thei wolde flay no more
upon thee, but frode upon their feet and put their trust in
others. Thus God can not suffer that man shall- de arrogat a-
ny thing to him self, or put his trust in any thing fame in him
alone. "Sir Cuffe, or Ethiopia.

Loren. 46, 20

g. Meaning, if then shall not have fail do- minion, but be under
the Per- fiat, Greece and Romania, and the com- monies, that
the li- recipes shall- de no more put their trust in them, but
learne so de- pend on God. h. Let I shall- de by this manner
po- nish their fo- nees. i. Coming to the capricious of
Seconiah.

h. He who great pains at the siege of Tyrus and his armie was
fo- re handled. i. Exploiting Nebuchadnezzar had more pains

than protive, by the taking of Ty- rus.

6 And all & inhabit as of Egypt shall knowe that I am the Lord, because thei haue be- ne a staffe of reed to the house of Israel.

7 When thei toke holde of thee with their hand, thou didest breake, and rent all their shulder: and when thei leased vpon thee, thou brakest and madest all their loines to stand upright.

8 Therefore thus faith the Lord God, Be- holde, I wil bring a fworde vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, & waite, and thei shal knowe that I am the Lord: because he hathe said, "The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I wil make the land of Egypt veterly waite and desolate from the toware of Seuena, euen vnto the borders of the blacke Mores.

11 No foote of man shal paffe by it, nor foote of beast shal paffe by it, nether shal it be inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreis, thar are desolate, and her cities shalbe desolate among the cities that are desolate, for fourtie yeres:

and I wil scartre the Egyptians among the nacions, and wil disperse them through the countreis.

13 Yet thus faith & Lord God, "At the end of fourtie yeres wil I gather the Egyptias fres the people, where thei were scattered,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and thei shal be there a small king dome.

15 It shalbe the smallest of the kingdomes, nether shal it exalt it self any more aboue the nacions: for I wil diminish them, that thei shal no more rule the nacions.

16 And it shal be no more the confidence of the house of Israel, to bring their iniqui- tie to remembrance by loking after them, so shal thei knowe, that I am & Lord God.

17 In the seuen and twentieth yere also in the first moneth, & in & first day of the mo- neth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great seruice against Tyrus: euerie head was ma de balde, and euerie shulder was made ba- re: yet had he no wages, nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus faith the Lord God, Be- holde, I wil giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shal take her multitude, and spoile her spoile, and take her pray, and it shal be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, becau- se thei wrought for me.

21 In that day wil I cause the horne of the house of Israel to grove, and I wil giue thee an open mouth in the middes of the, and thei shal knowe that I am the Lord.

CHAP. XXX.

The destruction of Egypt & the cities thereof.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus faith the Lord God, Houle & eye, Wo be vnto this day.

3 For the day is nere, and the day of & Lord is at hand, a cloudie day, and it shalbe the time of the heathen.

4 And the fworde shal come vpon Egypt, and feare shalbe in Ethiopia, whie the slai- ne shal fall in Egypt, when thei shal take away her multitude, and when her funda- cion: shalbe broken downe.

5 "Ethiopia, and Phut, & Lud, and all the commune people,
and Cub, and the me of the land, that is in league, shal fall
with them by the fworde.

6 Thus faith & Lord, Thei also that main- teine Egypt, shal
fall, and the pride of her power shal come downe from the
toware of Seuena shal thei fall by & fworde, faith the Lord
God.

7 And thei shalbe desolate in the middes of the countreis that
are desolate, and her cities shalbe in & middes of the cities that
are wafted.

8 And thei shal knowe that I am the Lord, when I haue set a
fyre in Egypt, and when all her helpers shalbe destroyed.

9 In that day shal their messenger go for- the from me in
shippes, to make the care- les Mores afraied, and feare shal
come vpo them, as in the day of Egypt: for lo, it co- meth.

10 Thus faith the Lord God, I wil also ma- ke the multitude of
Egypt to cease by the had of Nebuchad-nezzar King of Babel.

11 For he and his people with him, even the terrible nacions
shal be broght to destroy the land: and thei shal drawe their
fwordes against Egypt, & fil the land with & slaine.

12 And I wil make the riuers drye, and sel the land into the
hands of the wicked, and I wil make the land waite, and all

that the- rein is by the hands of strangers: I thy Lord haue spoken it.

13 Thus faith the Lord God, I wil also de- stroy the idoles, and I wil cause their ido- les to cease out of 'Noph, and there shal be no more a prince of the land of Egypt, & I wil send a feare in the land of Egypt.

14 And I wil make Pathros desolate, & wil set fyre in 'Zóan, and I wil execute iudge- ment in No.

By Phut and Lno. are ment Aphrion and Libya.

Which was a strong exile of Egypt, cha. 29. 10.

Mr. M. M. M.

25 And

Pharaohs arme.

Ezekiel. Affhursfall.

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Or, Pelafam 15 And I wil powre my wrath vpon 'Sin, which is the strength of Egypt: and I wil destroy the multitude of 'No.

Or, Aicnidria 16 And I wil fer fyre in Egypt: Sin fhal haue great forow, and No fhalbe destroyed, and Noph fhal haue forowes daely.

Or, Helipolir. 17 The yong men of 'Auen, and of 'Phibé-feth
fhal fall by the fworde: and thefe ones fhal go into captiutie.

cManning, that 18 At Tehaphnehes the day c fhal reftreine his
light, when I fhal breake there the d barres of Egypt: and when
the pompe of her power fhal ceafe in her, the cloude fhal couer
her, & her daughters fhal go into captiutie.

19 Thus wil I execute iudgeméts in Egypt, and they fhal
knowe, that I am the Lord.

e Of the capti- 20 And in the eleuenth yere, in the firft moneth,
or in the feuéth day of the moneth, the worde of the Lord came
vnto me, faying,

f For Nebu- 21 Sonne of man, f I haue broken the arme of
Pharaóh King of Egypt: and lo, it fhal not be bounde vp to be
healed, nether fhal they put a roole to binde it, and f make it
ftrong, to holde the fworde.

g His force & 22 Therefore thus faith the Lord God, Beholde, I
came againft Pharaóh King of Egypt, and wil breake s his
arme, that was ftrong, but is broken, and I wil caufe the fworde
to fall out of his hand.

23 And I wil fcarter the Egyptians among the nacions, and wil
difperfe the through the countreis.

24 And I wil ftrengthen the arme of the King of Babél, and put my fworde in his hand, but I wil breake Pharaohs armes, & he fhall caft out fighings as the fighings of him, that is wounded before him.

hWhereby we 25 But I wil ftrengthen the armes of the King of Babél, and the armes of Pharaóh fhall fall downe, and they fhall knowe, that I am the Lord, b when I fhall put my fworde into the hand of the King of Babél, & he fhall ftretch it out vpon the land of Egypt.

h6 And I wil fcarter the Egyptians among the nacions, and difperfe them among the countreys, and they fhall knowe, that I am the Lord.

CHAP. XXXI.

2 A comparifén of the profteritie of 'Pharaóh with the profteritie of the Affyrians so He propheseth a like deftrullion to them bethe.

aOfZidehlaite 1 And in the eleuenth yere, in f third moneth, or in the firft day of the moneth the worde of the Lord came vnto me, faying,

2 Sonne of man, fpeake vnto Pharaóh Kig of Egypt, and to his multitude, Whome art thou b like in thy greatnes?

bMeaning, that 3 Beholde, Affhúr was like a codre in Lebanon
with faire branches, and with thicke fshadowing boughes, and
fhot vp verie hie,

and his top was amóg the thicke boughes.

4 The waters nourifhed him, and the depe exalted him on hie
with her i uersrúning rounde about his plants, and fent out her
c litle: i uers vnto all the trees of the field.

5 Therefore his height was exalted about all the trees of the
field, & his boughes were multiplied, and his branches were
long, becaufe of the multitude of the waters, which the depe
fent out.

6 All the foules of the heauen made their nefts in his boughes,
and vnder his branches did all the beafts of the field brng
forthe theis yong, and vnder his fshadow dwelt all mightie
nacions.

7 Thus was he faire in his greatnes, and in the length of his
branches: for his roote was neie great waters.

8 The cedies in the garden d of God colde not hide him: no
fine tre was like his branches, and the cheflent trees were not
like his boughes: all the trees in the garden of God were not
like vnto him in his beautie.

9 I made him fane by the multitude of his branches: fo that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus faith the Lord God, Becaufe he is lift vp on high, and hathe fhot vp his toppe among the thicke boughes, & his heart is lift vp in his heighte,

11 I haue therefore deliuered him into the hands of the c mightieft among the heathen: he fhall handle him, for I haue caft him away for his wickednes.

12 And the ftrangers haue destroyed him, even the terrible nacions, and thee haue left him vpon the mountaines, and in the valleis his branches are fallen, & his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his fhaddowe, and haue forfaken him.

13 Vpon his ruine fhall all the foules of the heauen iemaine, and all the beafts of the field fhall be vpon his branches,

14 So that none of all the trees by the waters fhall be exalted by their height, nether fhall fhoote vp their toppe amog the thicke boughes, nether fhall their leaues fland vp in their height, which drinke fo muche water: for thei are all deliuered vnto death in the nether partes of the earth in the middes of the children of men among the that go downe to the pit.

15 Thus faith the Lord God, In the daye when he went downe to hel, I caufed them to mourne, or I s couet ed f depe for him,

and I did reftreine the floods thereof, and the great waters were
ftaied: I caufed Lebanon to mourne for him, and all the trees of
the field fainted.

16 I made the naciós to fhake at the founde of his fall, when I
caft him downe to hell, Rtr.i.

e Many other naciós were vnder their dominion 10, routry.

d Signifying, that there was no greater power in the worde
then his was.

rpr, then weft lift vp.

e That is, of Nebuchad-oexiir, who afterward was the
monarche and oaslie ruler of the worde.

f Hereby is fgnified the deftrullion of f power of the Affyrians
by the Babylonians.

g The depe waters f caufed hi to munn te fo hie (meaning his
great abundance & pompe) fhal now lamene is thogh they
were coueted f fackecloth.

Pharaohs fall.

Ezekiel. The end of tyrants.

b To cause this defturation of the king of Affyres to fe- me
more horri- ble, he liamth forthe other Kings and prin- ces
which are dead, as though they reupyed at the full of fische a

tyrant. Meaning, that Pharaohs power was no thing to great as his was. b Read Chap. 28,10.

with them that defcend into the pit, & all the excellent trees of Eden, and the best of Lebanon: even all that are nourished with waters, shal b be comforted in the nether partes of the earth.

They also went downe to hel with him vnto them that be slaine with the fworde, and his arme, & they that dwelt vnder his shaddowe in the middes of the heathen.

To whome art thou thus like in glorie & in greatnes amog the trees of Eden yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt slepe in y middes of the b vncir- cumcised, with them that be slaine by the fworde: this is Pharaoh & all his multitu- de, faith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to be wails Pharaoh King of Egypt. 13 He propheseth that defturation shal co- me vnto Egypt through the King of Babylon.

a Which was the first yere of the general experiunt vnder Zedekiah. b Thus the fesspenses co- pare tyrants to cruel and bu- ge beafes & demote all theche weaker then they, and fische

at they may outeco- me. Or, whale. c Thou prepa- redh great
ar- mies Chap. 12,13. & 17,20.

d Which heapes of the carker- fee of abne armu. e As Milus o-
neffloweth E- gypt, fo wil I make y blood of thine hote to
oneflowe it. f The worde signifeth robe put out as a candel is
put out. If 2,13,20,def 2,31,6,3,11. maty. 24,19. g By this mi-
nered, fpeache at them the great fore we y shalbe for the
fougher of the King & his people.

And in y twelfth yere in the twelfth moneth, & in the first day
of the mo- neth, the worde of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentacion for Pharaoh King of
Egypt, & say vnto him, Thou art like a b lyon of the nations &
art as a dragon in the fea: thou castest out thy riuers c and
troublest the waters with thy fete, and stampeft in their riuers.

3 Thus faith the Lord God, I wil therefore spread my net ouer
thee with a great mul- titude of people, & thei shal make thee
co- me vp into my net.

4 Then wil I leaue thee vpon the land, & I wil cast thee vpon
the open field, & I wil cause all the foules of the heaué to
remai- ne vpon thee, and I wil fil all the beafts of the field with
thee.

5 And I wil laye thy flesh vpon the moun- taines, & fil the
valless d with thine height. 6 I wil also water with thy blood

the land, wherein thou shalt dwell, even to the mountains, and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars the roof dark: yea I will cover the firmament with a cloud, and the moon shall not give her light.

8 All the lights of heaven will I make dark for thee, and bring darkness upon thy land, faith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and upon the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, & their Kings shall be astonished with fear for thee, when I shall make my sword to glitter against their faces, & they shall be afraid at every moment: every man for his own life in the day of thy fall.

11 For thus faith the Lord God, The sword of the King of Babel shall come upon thee. 12 By the words of the mighty will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pomp of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beasts thereof from the great watersides, neither shall the foot of man trouble them any more, nor the houses of beasts trouble them.

14 Then wil I make their waters depe, and cause their riuers to runne like oyle, faith the Lord God.

15 When I shal make the land of Egypt de- folate, and the country with all that is therein, shalbe laied waft: when I shal fmi- te all them, which dwell therein, then shal thei knowe, that I am the Lord.

16 This is the mourning wherewith they shal lament her: the daughters of the na- cians shal lament her: thei shal lament for Egypt, and for all her multitude, faith the Lord God.

17 In the twelfth yere also in the fifenth day of the moneth, came the worde of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and b cast them downe, even the and the daughters of the mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

19 Whome doeft thou paffe in beautie: go downe and slepe with the vncircumcised. 20 Thei shal fall in the middes of them that are flayne by y fworde: b she is deliuered to the fworde: drawe her downe, & all her multitude.

21 The mofte n mighty & ftróg shal fpeake to her out of the middes of hel with them y helpe her: they are gone downe and slepe with the vncircumcised that be slaine by y fworde.

22 Afthür is there & all his companie: their graues are about him: all they are flayne and fallen by the fworde.

23 Whofe graues are made in the fide of the pit, & his multitude are rounde about his graue: all they are slaine and fall: b by the fworde, which caused feare to be in the land of the liuing.

24 There u o Elám and all his multitude rounde about his graue: all they are slaine and fallen by the fworde w are gone dow- ne with the vncircumcised into the n: ther partes of the earth, which caused the fel- ues to be feared in the land of the y liuing, yet haue they borne their shame with the that are gone downe to the pit.

25 Thei haue made his bed in the middes of the slaine with all his multitude: their graues are rounde about him: all thefe vncircumcised are slaine by the fworde: thogh thei

b This came to paff: in leffe then foure yea- res after this prophecia.

1 To wit, of y Caldeans the ne enemies, which shal quately envy all thy com- dities.

b That is, pro- phecia, that they shal be cast downe: thus the Lord guteth his Propheces power bothe to plant and to deftroy by his worde, read here 1, to I Haue not o- ther kigdom, more beauti- ful then thou, perished? m That is, E- gypt. n To make

the mortar more fendible, he bringeth in Pharaoh, whome the
dead shal mo- te & marneile at him, read Ila. 14,9.

o Meaning, y Perfons.

p Whome in this life all y worde fafed

Of the watcheman.

Ezekiel. Blood required.

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q That Is the Cappadocians & Italian, or Spanyardus, as
Infephus writeth

e Which dyed not by cruel death, but by the course of nature
and are honorably buried with their core or- mour and fig- nes
of hoo- ne.

f The Kings of Babylon.

g As the wie- ked retoryce when they fe others parva- kers of
their miseries w I will make the Egyptians afraid of me, as that
caused others to fea- ce them.

We, of the is one for n He sheweth that people ought to have
continually generous & 3 teachers, & may have a ca to our
them, and to warne them ever of the dangers which are at
hand.

thei haue causted their feare in the land of the liuing, yet haue
thei borne their sha- me with them that go downe to the pit:
thei are laide in the middes of them, that be slaine.

26 There is a Mêshech, Tubâl, & all their multitude: their
graues are rounde about them: all thefe vncircumcised were
slai- ne by the fworde, thogh thei caused their feare to be in
the land of the liuing.

27 And thei shal not lye with the valiant of the vncircumcised,
that are fallen, which are gone downe to the graue, with their
weapons of warre, and haue layed their fwordes under their
heads, but their iniquitie shalbe vpo their bones: becaufe thei
were ye feare of the mightie in the lad of the liuing.

28 Yea, thou shalt be broken in the middes of the
vncircumcised, and lye with them that are slaine by the
fworde.

29 There is Edom, his Kings, and all his princes, which with
their strength are lated by them that were slaine by the fworde:
they shal flepe with the vncir- cumcised, and with them that go
downe to the pit.

30 There be all the princes of the North, with all the Zidonians,
which are gone downe with the slaine, with their feare: thei are
ashamed of their strength, and the vncircumcised fl pe with
them that be slaine by the fworde, and beare their shame with
them that go downe to the pit.

31 Pharaoh shal fe the, and he shalbe comforted ouer all his multitude: Pharaoh, & all his armie shalbe slaine by the fworde, faith the Lord God.

32 For I haue caused my feare to be in the land of the liuing: and he shalbe laid in the middes of the vncircumcised with them, that are slaine by the fworde, even Pharaoh and all his multitude, faith the Lord God.

CHAP. XXXIII.

a The office of the generiours and ministers. 14 He firing thuneth them that dispare, and oilduneth them with the promise of mercy. 30 The words of the Lord against the mockers of the Prophet.

a A Gaine, the woide of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and fay vnto them, When I bring the fworde vpon a land, if the people of the land take a man from among them, and make him their watcheman,

3 If when he feeth the fworde come vpon the land, he blow the trumpet and warne the people,

4 Then he that heareth the founde of the trumpet, and wil not be warned, if the fworde come, & take him away, his blood

shalbe vpon his owne head.

5 For he heard the founde of the trumpet, and wolde not be admonished: therefore his blood shalbe vpon him: but he that recei- neeth warning, shal faue his life.

6 But if the watchman fe the fworde co- me, and blowe not the trumpet, and the people be not warned: if the fworde co- me, and take any persone from among them, he is taken away for his iniquitie, but his blood wil I require at the watch- mans hand.

7 So thou, ô sonne of man, I haue made thee a watchman vnto the houfe of Israel: therefore thou shalt heare the worde at my mouth, and admonishe them from me.

8 When I shal fay vnto the wicked, O wic- ked man, thou shalt dye the death, if thou doesst not speake, and admonish the wic- ked of his way, that wicked man shal dye for his iniquitie, but his blood wil I require at thine hand.

9 Neuertheles, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy foule.

10 Therefore, ô thou sonne of man, spea- ke vnto the houfe of Israel, Thus ye spea- ke and fay, If our transfresions and our sinnes be vpon vs, and we are consumed becaufe of them, how shulde we then liue?

11 Say vnto them, as I liue, faith the Lord God, I desire not the death of the wic- ked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why wil ye dye, ô ye houfe of Israel?

12 Therefore thou sonne of man, fay vn- to the children of thy people, The eigh- teousnes of the righteous shal not deliuer him in the day of his transfresion, nor the wickednes of the wicked shal cause him to fall therein, in the day that he returneth from his wickednes, nether shal the righteous liue for his vighteousnes in the day that he sinneeth.

13 When I shal fay vnto the righteous, that he shal surely liue, if he trust to his ow- ne righteousness, and commit iniquitie, all his righteousness shalbe no more re- membered, but for his iniquitie that he har he comitted, he shal dye for the same.

14 Againe when I shal fay vnto the wic- ked, Thou shalt dye the death, if he tur- ne from his sinne, & do that which is law- ful and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without com- mitting iniquitie, he shal surely liue, and

Rtt. ii.

b Signifying the wicked shal not vice- penishment though I watch man be neg- ligent, but if the watchman blows I trum-

pet, and then he wil not o- bey, he shal de- serus double punishment. Chap. 3.17. e Which rea- cheth that he I received not her charge at I Lordmouth, as a spit, and not a true wat- chean. d The watch- man must au- fwer for the blood of all I perish through his negligence.

e Thou I wic- ked whf they heare Gods- mugments for their sin- nes, dispare of his mercies and murmur f Read Chap. 18.21.

g Read of this righteousnes Chap. 18.21.

h Hereby he condemne all their of hypocrisies, & prides to for face wicked- nes & ye de- clare not the felizes since he their fur- res, that is, in obeying Gods com- monden me and by godin life.

Hypocrites boastings.

Ezekiel. A iefing fong.

not dye.

16 None of his finnes that he hathe committed, fhall be mencioned vnto him: because he hathe done that, which is lawful, & right, he fhall surely liue.

17 Yet the children of thy people fay, "The way of the Lord is not equal: but their owne way is vnequal.

18 When the righteous turneth from his righteousness, and committeth iniquities, he fhall euendye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful, and right, he fhall liue thereby.

20 Yet ye fay, The way of the Lord is not equal. O ye houfe of Ifraél, I wil iudge you euerie one after his wayes.

Chap. 18, 22.

I Whom I Prophes was fed away caprine wickleconiah

& I was induced with the Spirit of prophecine, Chap. 8, 2.

I Whereby is Eguailed that the ministers of God sit not speake till God give them courage and open their mouths, Chap. 24, 27, & 29, 21 epha 6. 19 20 Thus I wieked shunke the fifters more worthie to enouye Gods prumes then I lefts of God, to whome they were made: and wolde binde God to be fubied to

them, though they wolde not be bunde to him a Contrary to the Law, Lent 17, 24. 21 As thei thie are ready fill to fhed blood.

Chap. 7, 24. & 24, 25. & 30, 6.

In derision.

21 Also in the twelfth yere of our captiui-tye, in the tenth moneth, and in the fift day of the moneth, one that had efcaped out of Ierufalém, came vnto me, and faid, The citre is fmitten.

22 Now the hand of the Lord had bene vpon me in the euening afore he that had efcaped, came, and had opened my mouth, vntil he came to me in the morning: and when he had opened my mouth, I was no more domme.

23 Again the worde of the Lord came vnto me, and faid,

24 Sonne of man, thefe that dwell in the defolate places of the land of Ifraél, talke and fay, Abraham was but one, and he poffeffed & land: but we are many, therefore the land fhall be giuen vs in poffeffion.

25 Wherefore fay vnto them, Thus faith the Lord God, Ye eat with the blood, and lift vp your eyes towarde your idoles, and fhead blood: fhulde ye then poffeffe the land?

26 Ye leane vpon your fwordes: ye wor-ke abominacion, and ye defile euerie o-ne his neighbours wife: fhulde ye then poffeffe the land?

27 Say thus vnto them, Thus faith & Lord God, As I liue, fo
surely thei that are in the defolate places, fhall fall by the
fworde: and him that is in the open field, wil I gi-ue vnto the
beaftes to be deuoured: and thei that be in the fortes and in the
caues, fhall dye of the peftilence.

28 For I wil lay the land defolate and wa-fte, and the pompe of
her ftrengh fhall ceafe: and the mountaines of Ifraél fhall-be
defolate, and none fhall paffe through.

29 Then fhall thei knowe that I am & Lord, when I haue laide
the land defolate and wafte, becaufe of all their abominacions,
that thei haue committed.

30 Also thou fonne of man, the children of thy people that r
talke of thee by the wal-les and in the dores of houfes, and
fpea-ke one to another, euerie one to his bro-

ther, faying, Come, I pray you, and heare what is the worde
that commeth from the Lord.

31 For thei come vnto thee, as the people vfeith to come: and
my people fit before thee, and heare thy wordes, but thei wil
not do them: for with their mouthes thei make iteftes, and their
heart goeth after their couetoufnes.

32 And lo, thou art vnto them, as a iefting fong of one that
hathe a pleafant voice, and can fing wel: for thei heare thy
wor-des, but thei do them not.

33 And when this commeth to paffe (for lo, it wil come) then
fhall thei knowe, that a Prophet hathe bene among them.

CHAP. XXXIII.

2 Against the fhepherdes that defiied the flock of Christ, &
feke their owne gain 7 The Lord faith that he wil vifite his
difperfed flock, and gather them to-gather. 23 He promifeth
the true fhepherd Christ, and wish him peace.

1 And the worde of the Lord came vn to me, faying,

2 Sonne of man, prophecie againft the fhepherdes of Ifraél,
prophecie and fay vnto them, Thus faith the Lord God vn-to
the fhepherdes, "Wo be vnto the fhepherdes of Ifraél, that fede
thiem fel-ues: fhulde not the fhepherdes fede the flockes?

3 Ye eat the fat, and ye clothe you with the woll: ye kil them
that are fed, but ye fed not the fhepc.

4 The weake haue ye not ftrenghened: the ficke haue ye not
healed, nether haue ye bounde vp the broken, nor broght
againē that which was driuē away, netht haue ye foght that
which was loft, but with crueltie, & with rigour haue ye ruled
the.

5 And they were fcattered without a fhep-herde: and when thei
were difperfed, thei were deuoured of all the beafts of the
field.

6 My fhepe wädred through all the moun-taines, and vpon euerie hye hil: yea, my flocke was fcattered through all the earth, and none did feke or ferche afim them.

7 Therefore ye fhepherdes, heare the wor-de of the Lord.

8 As I liue, faith the Lord God, surely be-cause my flocke was fpoiled, and my fhepe were deuoured of all beaftes of the field, hauing no fhepherd, nether did my fhepherdes feke my fhepe, but the fhepherdes fed them felues, and fed not my fhepe,

9 Therefore, heare ye the worde of Lord, & ye fhepherdes.

10 Thus faith the Lord God, Beholde, I come againft the fhepherdes, and wil re-quire my fhepe at their hands, and cau-fe themzo ceafe from feding the fhepe: nether fhall the fhepherds fede them felues

q This deela reth that we oght to heare Gods worde with fuchu ceafe and affa- ction that we fhulde in all points obey to, els we abnife the worde in our owne con demonion, and make of his munifere as thogh they were ieftes to ferne, mens foolish fanta- fies "Or, pleafant, & loue fong.

Lerem. 23, 2. a by the fhép-heres be not neth che King, the magifra-ter, Prieth, & Prophecer b Ye feke to meiche your felues by their comodities, & fo fpoile their riches & fub-fience. c He defers-heth the offi-ce and durcie of a good pa-fior, who oght to loue and fa cor his flocke and not to be cruel

toward them. d For lacke of good gouet nemme & do-firme
they pe-rished.

The good shepherd.

Ezekiel. The noble plant.

By destroying the country's hirelings and restoring true
shepherds whereof we have a figure so oft as God fendeth true
preachers who both by doctrine and life labour to fede his
shepe in the pleasure pastures of his words. In the dais of their
affliction and misery and this promise is to comfort the Church
in all dangers.

g Meaning such as life vp them selues about their brethren, &
think that have no need to be governed by me. h That it, by
putting difference between the good and the bad, and so give
to either as the defence I by good pasture and depe waters is
not the pure word of God and g administration of inflict, if the
did not distribute to g power of the bad corrupt it.

k Meaning, Christ, of who me David was a figure, Iere pop
hufus 1,9. I this declares, that under Christ the fuchu shulde be
truly deit uered fufione, and 1,1, and so be fairly preferred in
the Church, where the shulde oruer perth.

any more for I wil deliuer my shepe from their mouches, and
thei shal nomore deuoure them.

11 For thus faith the Lord God, Beholde, I wil ferche my
shepe, and feke them out.

12 As a shepherd fercheth out his flocke, when he hathe bene
among his shepe that are fcartered, so wil I feke out my shepe
& wil deliuer them out of all places, where thei haue bene
fcartered in the cloudie & daike daie,

13 And I wil bring them out from the people, and gather them
from the countreis, and wil bring them to thei owne land, and
fede them vpon the mountaines of Ifrael, by the riuers, and in
all the inhabited places of the country.

14 I wil fede the in a good pasture, and vp on the hie
mountaines of Ifrael shal their folde be: there shal thei lie in a
good folde and in fat pasture shal thei fede vpon the
mountaines of Ifrael.

15 I wil fede my shepe, and bring them to thei rest, faith the
Lord God.

16 I wil feke that which was loft, and bring againe that which
was driuen awaie, and wil binde vp that which was broken,
and wil ftrengthen the weake, but I wil deftroy the fat and the
fstrong, & I wil fede them with h judgement.

17 Also you my shepe, thus faith the Lord God, Beholde, I iudge betwene shepe, and shepe, betwene the rams & the goates.

18 Semeth it a finale thing vnto you to haue eaten vp the good pasture, but ye must tread downe with your fete the residue of your pasture & to haue dronke of the depe waters, but ye must trouble the residue with your fete?

19 And my shepe eat that which ye haue troden with your fete, and drinke that w ye haue troubled with your fete.

20 Therefore thus faith the Lord God vnto them, Beholde, I, euen I wil iudge betwene the fat shepe and the leane shepe.

21 Because ye haue thrust with fide & with shulder, and pufst all the weake with your hornes, eil ye haue fcartered them abioade,

22 Therefore wil I helpe my shepe, and thei shal nomore be spoiled, and I wil iudge betwene shepe and shepe.

23 And I wil fet vp a shepherd ouer them, and he shal fede them, euen my feruant. Daudid, he shal fede them, and he shalbe their shepherd.

24 And I the Lord wil betheir God, and my feruant Daudid shalbe the prince amog them. I the Lord haue spoken it.

25 And I wil make with them a couenane of peace, and wil cause the euil beaftes to cease out of the land: and thei shal dwell safely in the wilderness, and stepe in the woods.

26 And I wil feke them, as a blefising, euen rounde about my mountaine: & I wil cause aine to come downe in due frafon, and there shalbe raine of blefising.

27 And the m tre of the field shal yelde her fiute, & the earth shal giue her frute, and thei shalbe safe in their land, and shal knowe that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that ferued them selues of them.

28 And thei shal nomore be spoiled of the heathen, nether shal the beafts of the land deuoure them, but thei shal dwell safely and none shal make them afiaied.

29 And I wil raise vp for them a plant of renoume, and they shalbe no more consumed with hungre in the land, nether beare the reproche of the heathen anie more.

30 Thus shal thei vnderftand, that I the Lord their God am with them, and that thei, eue the houfe of Ifrael, are my people, faith the Lord God.

31 And ye my shepe, the shepe of my pasture are inen, & I am your God, faith g Lord God.

CHAP. XXXV.

2 The defruition that shal come on mount Seir, because the troubled the people of the Lord.

1 Moreover the worde of the Lord came vnto me, saying,

2 Sonne of man, fet thy face against mount Seir, and prophecie against it,

3 And faie vnto it, Thus faith the Lord God, Beholde, o mount Seir, I come against thee, and I wil ftrethe out mine hand against thee, and I wil make thee defolate and wafte.

4 I wil laie thy cities wafte, and thou shalt be defolate, and thou shalt knowe that I am the Lord.

5 Because thou haft had a perpetual hatred & haft put the children of Ifrael to flight by the force of the fworde in the time of their calamitie, when their iniquitie had an end,

6 Therefore as I liue, faith the Lord God, I wil prepare thee vnto blood, and blood shal pursue thee: except thou hate blood, euen blood shal pursue thee.

7 Thus wil I make mount Seir defolate and wafte, and cut of from it him that passeth out and him that returneth.

8 And I wil fil his mountaines with his flaine me: in thine hils, and in thy valleis and in all thy rims shal thei fall, that are

flaine with the fworde.

9 I wil make thee perpetual defolations, and thy cities shal not
returne, and ye shal knowe that I am the Lord.

10 Because thou haft faid, e These twona-

m The fures of Gods graces shal apper a in great abundance in
his Church.

n That is, the rod that shal come out of g route of Ithal, the 1st.

a Where the Idumeans dwit.

b When by their punishment I exiled them fro their iniquitie

c Except thou repent thy former crueltie.

d To wit, to their former estate e Meaning, If-rail & Iudab.

The enemye punifhed.

Ezekiel. Comfort to Israel.

f And fo by fighting again Gods people, then thal de go about
to put him out of his owne po- fession g As thou hast done
cruelly, fo shalt thou be cruelly handled h Shewing, y when
God pu- nifhed the e- nemies, the godlie oglet to consider that
he harhe a ce- ro ouer them and fo prave his Name, and alfe
that the wicked rage as though the- re were no God, till they
fell his hand to their de- fraction.

cions, and these two countries shalbe mine, and we wil possesse them (feing the Lord was there)

11 Therefore as I liue, faith the Lord God, I wil euen do according to thy swath, & according to thine indignatio which thou hast vsed in thine hatred against them: & I wil make my self knowen among them when I haue udged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, Theil ye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus faith the Lord God, So shal all the worlde reoyce when I shal make thee desolate.

15 As thou didest reoyce at the inheritance of the house of Israel, because it was desolate, so wil I do vnto thee: thou shalt be desolate, do mount Seir, & all Idumea wholly, and thei shal knowe, that I am the Lord.

CHAP. XXXVI.

2 He premifeth to defiuer Israel from the Gentiles. 21 The benefited done vnto the Jews, are to be ascribed to the mercie

of God, and not vnto their desernings. 26 God remeth our hearts, that we make walks in his commandments.

Chap 6.2.

a That is, the Idumean b That is, Iru falem, which for Gods pre-mises was y chafed at all the worlde.

e Ye are made a merter of talle and de- zition to all the worlde

d Thei appea- ted with them selues to haue it, and there- fore deu & stebuchad-ors adv against le-rufalem for abet purpofe.

1 A Lso thou sonne of man, prophecie vnto the mountaines of Israel, and faie, Ye mountaines of Israel, heave y wor-de of the Lord.

2 Thus faith the Lord God, Because the enemye harhe said against you, Aha, euen the hie places of the worlde are ours in possession,

3 Therefore prophecie, and faie, Thus faith the Lord God, Because that they haue made you desolate, and swallowed you vp on uterie fyde, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lipper & tong-ues of men, and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare the worde of the Lord God, Thus faith y Lord God to the mountaines and to the hilles, to the iuers, and to the valleys, and to the waste,

desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

5 Therefore thus faith the Lord God, Su-rely in the fyie of mine indignation haue I spoken against the residue of the heathé, and against all Idumea, which haue ta-ken my land for their possession, with the ioye of all their heart, with despireful mundes to cast it out for a praie.

6 Prophecie therefore vpon the land of

Israel, and faie vnto the mountaines, and to the hilles, to the riuers, and to the val-leis, Thus faith the Lord God, Beholde, I liue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

7 Therefore thus faith the Lord God, I haue lifted vp mine hand, surely the hea-then that are about you, shal beare their shame.

8 But you, do mountaines of Israel, ye shal s fnoote for the your branches, and bring for the your frute to my people of Israel: for thei are ready to come.

9 For beholde, I come vnto you, and I wil turne vnto you, and ye shal be tilled and fowen.

10 And I wil multiplie the men vpon you, euen all the house of Israel wholly, & the cities shalbe inhabited, & the desolate places shalbe buyled.

11 And I wil multiplie vpon you man and beast, and thei shal encrease, and bring frute, and I wil cause you to dwell after your olde estate, & I wil be ftoue benefites vpon you more then h at the first, and ye shal knowe that I am the Lord.

12 Yea, I wil cause men to walke vpon you, 'end my people Israel, & thei shal possess you, and ye shal be their inheritance, and ye shal nomore hence for the deprive the of men.

13 Thus faith the Lord God, Because thei faie vnto you, Thou vland deuourest vp men, and hast be ne a waftor of thy people,

14 Therefore thou shalt deuoure men no-more, nether waftle thy people hece for the, faith the Lord God,

15 Nether wil I cause men to heare in thee the shame of the heathen any more, ne-ther shalt thou beare the reproche of the people any more, nether shalt cause thy folke to fall any more, faith y Lord God.

16 Moreover the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, thei defiled it by their owne waies, & by their dedes:

their wale was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that thei had shed in the land, and for their idoles, where with thei had polluted it.

19 And I scattered them among the heathen, and thei were dispersed through the coun-treis: for according to their waies, and ac-cording to their dedes, I judged them.

20 And when thei entred vnto the heathé, whether thei wés, thei polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

e Because you haue haue a laughig Roche vnto them f By making a folienne oche, read chap 20,5

g God desla-reth his mer-ciers and good-ner toward his Church who still preferneth his, euen when he desirouch his enemies.

h Which was accomplished under Christ, to whome all these tempo-ral delineated did direct the i That is, vpon the mountaines of Israel-lem

k Thus the enemies impu-ted as the re-proche of the land which God did for g fones of the people accor-ding to his wife indig-moors.

21 But

The ſtonie heart.

Ezekiél. Drye bones.

35003/1224

1 And there- fore wolded not ſuffie my Ma- me to be had in contempt, as the heathen wolded haue reproched me, if I had ſuffied my Church to perith. 2 This exche- deeth from mi all diguiti, & means to defur ne ante thing by, feing that God refereth the whole to him ſelf, and that only for the glorie of his holy Na- me Cor. year.

a That is, his Spirit where- by he refer- meth the heart and regenera- eth his, Ifa 44:1 Leuiem 32, 19. chagr. 11, 19.

a Vader the abundance of temporal be- nefhes he con- cludeth the ſpiritual gra- des.

p Ye ſhal co- me to true re- pentance, and thinks your ſelves vnuor- ther to be of nither of Gods creatures for your ingrautude against him

qHe declareth q' it oghe one to be referred to the ſeyle or plentifulles of the earth that one country or riche, as I abundant, but only to Gods mercies, as his pleguer, and curies declare when he ma- keeth it haze

21 But I fauoured mine holy! Name which the houfe of Ifiaél had polluted amóg the heathen, whether they went.

22 Therefore fay vnto the houfe of Ifiaél, Thus faith y Lord God, I do not this for your fakes, ó houfe of Ifiaél, but for mine = holie Names fake, which ye polluted a- mong the heathen whether ye went.

23 And I wil fanctifie my great Name, y was polluted among the heathen, among whome you haue polluted it, & the heathé fhall knowe that I am the Lord, faith the Lord God, when I fhallbe fanctified in you before' there eyes.

24 For I wil take you from among the hea- then, and gather you out of all countruis, and wil bring you into your owne land.

25 Then wil I powre cleane a water vpon you, and ye fhallbe cleane: yea, fto all your filthines, and fto all your idoles wil I clé- fe you.

26 A new heart alfo wil I giue you, and a new fpirit wil I put within you, and I wil take away the ftonie heart out of your bodye, & I wil giue you an heart of flefh.

27 And I wil put my Spirit within you, & canfe you to waile in my ftatutes, & ye fhall kepe my iudgements and do them.

28 And ye ſhal dwell in the lād, that I gaue to your fathers, and ye ſhal be my people and I wil be your God.

29 I wil alſo deliuer you from all your fil- thines, and I wil call for o corne, and wil increaſe it, and lay no famine vpon you.

30 For I wil multiplie the frute of the trees, and the encreaſe of the field, that ye ſhal beare no more the reproche of fami- ne among the heathen.

31 The ſhal ye reméber your owne wicked wayes, & your dedes that were not good, & ſhal iudge your ſelues worthie to haue bene p deſtroyed for your iniquities, and for your abominacions.

32 Be it knowen vnto you that I do not this for your ſakes, faith the Lord God: therefore, ó ye houſe of Iſraél, be afhamed, and confounded for your owne wayes.

33 Thus faith the Lord God, What time as I ſhal haue clenſed you from all your iniquities, I wil cauſe you to dwell in the cities, and the defolate places ſhal be buylded.

34 And the defolate lād ſhalbe tilled, whe- re as it lay waſte in the fight of all that paſ- ſed by.

35 For they ſaid, This waſte lād was like the garden of Eden, and theſe waſte and defo late and iunous cities were ſtrong, and were inhabited.

36 Then the refidue of the heathen that are left round about you, ſhal q knowe that I the Lord buyld the ruinous places, and plant the defolate places: I th: Lord haue

fpoken it, and wil do it.

37 Thus faith the Lord God, I wil yet for this be foght of the houfe of Ifraél, to pr- forme it vnto them: I wil encreafe them with men like a flocke.

38 As the holie flocke, as the flocke of Ieru- falém in their folemne feaftes, ſo ſhal the defolate cities be filled with flockes of men, and they ſhal knowe, that I am the Lord.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, be- ing an capnuise to Heſhermeth the vnuor of the ten tribes with the true.

2 The hand of the Lord was vpon me, & caryed me out in the Spirit of the Lord, and fet me downe in the middes of the field, which was ful of a bones.

3 And he led me round about by them, and beholde, there were very manic in the opf- field, and lo, they were verie drye.

4 And he laid vnto me, Sonne of man, can theſe bones liue: And I answered, ó Lord God, thou know. ft.

5 Againe he laid vnto me, Prophecie vpon thefe bones and fay vnto them, O ye ot ye bones, heare the worde of the Lord.

6 Thus faith the Lord God vnto thefe bones, Beholde, I wil caufe breath to entre in- to you, and ye fhall liue.

7 And I wil lay finewes vpon you, and make flefh growe vpon you, and couet you with fkin, and put breath in you, that ye may liue, and ye fhall knowe that I am the Lord.

8 So I prophecied, as I was commanded: and as I prophecied, there was a noife, and beholde, there was a fhaking, and the bones came together, bone to his bone.

9 And when I behelde, lo, the finewes, and the flefh grew vpon them, and aboute, the fkin couered the, but there was no breath in them.

10 Then laid he vnto me, Prophecie vnto the winde: prophecie, Sonne of man, and fay to the windi, Thus faith the Lord God, Come from the foure boundis, O breath, and breathe vpon thefe flame, that they may liue.

11 So I prophecied as he had commanded me: and the breath came into them, and they liued, and ftoode vp vpon their fete, an exceeding great armie.

12 Then he laid vnto me, Sonne of man, thefe bones are the whole houle of Ifrael. Beholde, they fay, Our bones are

dryed, and our hope is gone, & we are cleane cut of.

13 Therefore propheticie, and say vnto the, thus saith the Lord God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Ifraél,

Krt.iiii.

Or, waite. a He stieweth by a grauer metall, that God haue power, and al- lo will ouercome his people for their capti- uity in afoulne as he is a stranger to y and bones, & bodies & make them vp againe.

b Signifying, &ly vnite- re as the Isra- elles were scattered: that is, the faithful shall be brought to the same vnite of Spirit, and do- dre at, where- fore they a- ve scattered through the wilde.

Deliverance by Chryft.

Ezekiél. Of Gog and Magóg.

e That is, whé I haue broght you out of those places, and
cownes where you a- re capines.

13 And ye shal knowe that I am the Lord, when I haue opened
your graues, ô my people, and broght you vp out of your
sepulchres,

14 And shal put my Spirit in you, and ye shal liue, & I shal
place you in your owne land: then ye shal knowe that I the
Lord haue spoken it, and performed it, faith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a piece of wood,
and write vpon it, Vnto Iu- dáh, and to the children of Ifraél his
com- panions: then take another piece of wood and write vpon
it, Vnto Ioséph the tre of Ephráim, and to all the houle of Ifraél
his companions.

17 And thou shalt ioyne them one to an- other into one tre, and
they shalbe as one in thine hand.

18 And whé the children of thy people shal speake vnto thee,
saying, Wilt thou not shewe vs what thou meanst by these?

19 Thou shalt answer them, Thus faith the Lord God, Beholde,
I wil take the tre of Ioséph, which is in the hand of Ephráim,
and the tribes of Ifraél his fellowes, and wil put them with him,

enen with the tre of Iudáh, and make them one tre, and they
shalbe one in mine hand.

20 And the pieces of wood, whereon thou writest, shal be in
thine hand, in their fight.

21 And say vnto them, Thus faith the Lord God, Beholde, I wil
take the children of Ifraél from among the heathen, whether
they be gone, and wil gather them on eue- riefide, and bring
them into their owne land.

22 And I wil make them one people in the land, vpon the
mountaines of Ifraél, and one King shalbe King to them all: &
they shalbe no more two peoples, nether be de- uided anie
more hence for the into two kingdomes.

23 Nether shal they be polluted anie more with their idoles, not
with their abomina- tions, nor with anie of their trálgrefaiós:
but I wil faue them out of all their dwel- ling places, wherein
they haue sinned, and wil clense them: so shal they be my peo-
ple, and I wilbe their God.

24 And Dauíd my seruát shalbe King ouer them, and they all
shal haue one shepherd: they shal also walke in my
iudgementes, and obserue any statutes, and do them.

25 And they shal dwell in the land, that I haue gfuén vnto
Iakóh my seruát, where your fathers haue dwelt, & they shal
dwell these in, enen they, and their sonnes, & their sonnes

fonnes for euer, and my seruát Da- uid shalbe their prince for euer.

26 Moreouer, I wil make a couenant of peace with them: it shal be an euerlasting covenant with them, and I wil place them, & multiplie them, and wil set my Sanctuarie among them for euer more.

27 My tabernacle also shalbe with the yea, I wil be their God, and they shalbe my people.

28 Thus the heathen shal knowe, that I the Lord do sanctifie Israél, when my Sáctuarie shalbe among them for euer more.

CHAP. XXXVIII.

1 He prophesieth that Gog and Magóg shal fight with great power against the people of God. 22 Their destruction.

1 And the worde of y Lord came vnto me, saying,

2 Sonne of man, set thy face against a Gog and against the land of Magóg, the chief prince of Méftech and Tubál, & prophesie against him,

3 And say, Thus saith the Lord God, Beholde, I come against thee, ô Gog the chief prince of Méftech and Tubál.

4 And I wil deftroie thee, and put hokes in thy chawes, and I wil bring thee for the, and all thine hofte bofhe horfes, and horfe- men, all clothed with all fortes of armour, enen a great multitude with buckelers, and fhields, all handling fwordes.

5 They of Parás, of Cufh, and Phut with them, enen all they that heare fhield and helmet.

6 a Goméi and all his bandes, and the hou- fe of Togarmáh of the North ewartets, and all his bandes, and muche people with thee.

7 Prepare thy felf, and a make thee ready, bofhe thou, and all thy multitude, that are affembled vnto thee, and be their fauegarde.

8 After manie dayes thou fha vifited: for in the latter yeres thou fha bme into the land, that hahe bene deftroyed with the fworde, and is gathered out of manie people vpon the moutaines of Ifraél, which haue long lien wafte: yet they haue bene broght out of the people, and they fhall dwell all fafe.

9 Thou fhalt afcend and come vp like a re- peft, & fhalt be like a cloude to couer the land, bofhe thou, and all thy bandes, & manie people with thee.

10 Thus faith the Lord God, Euen at the fame time fhall manie things come into thy minde, and thou fhalt thinke e euil thoughts.

11 And thou shalt say, I wil go vp to the lād that haue no walled towere: I wil go to them that are at rest, and dwell in safetic, which dwell all without walles, and haue nether barres nor gates,

12 Thinking to spoile the pray, and to take a bootie,

Pfai 109,4. G 116,4.

a Which was a people that came of Ma- gog the sonne of Iaphet, Gen 10,2 Ma- gog also have inhabited a certain country, so that by these two countries, so had the government of Grece & Italy, the meaneth the principals encreasement of the Church, Reuel 20,8

b He sheweth that the encreasement shoulde bend them fel- lous against the Church, but it shoulde be to their owne destruction

c The Perissaei, Ethiopians and men of Aphri- ca

d Gomér was Iaphet's sonne, and Togarmah the sonne of Gomér, and are thought to be they that inhabited Asia- minor.

e Iguifying, y all the people of the worde shoulde assemble them fel- lous against the Church and Christ their head the, meaning, the land of Israel

f That is, to molest, and to destroy the Church

g Meaning, If- raél ſchich had now ſome de- ſtroyed, it was one yet hupli againſt de- ſtiring hereby y ſimplerate of the godſſe, who ſefe not ſo much to fortifie them ſtales by outward force, i to depend on the proudſe & goodnes of God.

d Which ſigni fech the roy- ning together of the two houſes of If- raél, and Iu- dáh.

e That is, the houſe of Ifraél

Ioh.10,16.

Iſa 40,11. Ier 23,5. chap.54,23. dan.9,24.

f Meaning, y the cleft by Cheſit ſhal dwell in the brunerifis le- refalion, which is men by the land of Co- aben.

The Church defended.

Ezekiel.

Gogs deſtruction

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h One enemies ſhal cauſe an- other becauſe everyone ſhal thlike to have the ſpoils of the Church

I Shalt not Spire thine oc- calions to co- ner againſt my Church, when they ſuſpect nothing

k Meaning, in the last age, and from the comming of Christ unto end of the world. I Signifying God, will be fancified by maintaining his Church, and destroying his enemies, as Chap 16, 23 & 37, 38 m Hereby he declared that most affliction can come to Church, whe- roof they he- ne not been advertised afore time, to teach the to induce all things with more param- ce when they knows God haste to or- dered.

6 All moneys whereby man shulde thunke to four him self shal fails, the affliction in those dause shalbe to great & the enemies deft until shal be to terrible. 6 Against the people of Gog and Magog.

Chap 16, 23. & 37, 38.

bootie, to turne thine hand vpon the de- folate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods & dwell in the middes of the land.

13 Sheba and Dedán, and the marchantes of Tarthiſh with all the lions thereof ſhal fay vnto thee, b Art thou come to ſpoile fy pray haſt thou gathered thy multitude to take a bootie to cary away ſiluer and gol- de, to take away cattel & goods, & to ſpoil- le a great pray

14 Therefore, ſonne of man, prophecie, and fay vnto Gog, Thus faith the Lord God, In fy day when my people of Ifrael dwel- leth ſafe, ſhalt thou not knowe it

15 And come from thy place out of the North partes, thou & muche people with thee all shal tide vpon hofes, tuen a great multitude and a mightie aimie.

16 And thou shalt come vp against my people of Ifrael, as a cloude to couer the land: thou shalt be in the latter daies, and I wil bring thee vpon my land that the heathen may knowe me, when I shalbe sanctified in thee, & Gog, before their eyes.

17 Thus faith the Lord God, Art not thou he, of whome I haue spoken in olde time by the hand of my sequants the Prophetes of Ifrael which prophecied in those dayes and yeres, that I wold: bring thee vpon them

18 At the same time also whe Gog shal come against the land of Ifrael, faith fy Lord God: my wrath shal arise in mine angre.

19 For in mine indignation & in the fyre of my wrath haue I spoké it: surely at that time there shalbe a great shaking in the land of

20 The fishes of the sea, & the foules then, and the beastes of the field all: it moue & creepe vpon the earth, and all: men that are vpon the earth, shal tremble at my presence, & the mountaines shalbe ouerthrowen, & the staites shal fall, and every wall shal fall to the grounds.

21 For I wil call for a sword against him & through out all my mountaines, faith the Lord God: every mans sword shal be a-

gainft his brother.

22 And I wil pleade againft him with pefti- lence, and with blood, and I wil caufe to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and haile ftones, fyre, & brim- ftone.

23 Thus wil I be magnified, and fancified, and knowen in the eyes of many nacions, and thei fhall knowe, that I am the Lord.

CHAP. XXXIX.

1 He fherveth the deftrudition of Gog and Magog 11 The granes of Gog and his bofte. 12 Thei fhallbe denoured of birdes and beafts 13 Wherefore the houft of Ifrael is capture 14 Their bringing againe from captuities is premifed.

1 Therefore, thou fonne of man, prophe- cie againft Gog, & fay, Thus faith the Lord God, Beholde, I come againft thee, & Gog, the chief: prince of Melhech and Tubál.

2 And I wil deftroy thee a & leaue but the fixt part of thee, & wil caufe thee to come vp from the North partes and wil bring thee vpon the mountaines of Ifrael:

3 And I wil fmite thy bowe out of thy left hand, and I wil caufe thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Ifrael, and all thy
bāds and the people, that is with thee: for I wil giue thee vnto
the birdes and to euery feathered foule & beaft of the field to
be deuoured.

5 Thou shalt fall vpon the open field: for I haue fpoken it, faith
the Lord God.

6 And I wil fend a fyre on Magóg, and among them that dwell
safely in the eyles, and thei shal knowe, that I am the Lord.

7 So wil I make mine holy Name knowe in the middes of my
people Ifrael, and I wil not suffer them to pollute mine holy
Na- me anie more, and the heathen shal knowe that I am the
Lord, the holie one of If- rael.

8 Beholde, d it is come, and it is done, faith the Lord God: this
is the day whereof I haue fpoken.

9 And thei that dwell in the cities of Ifra- él, shal e go forthe,
and shal burne and fet fyre vpon the weapons, and on the
fhields, and bucklers, vpon the bowes, and vpon the arrowes,
and vpon the staues in their hands, and vpon the speares, and
thei shal burne them with fyre feuen yeres.

10 So that thy shal bring no wood out of the field, nether cut
downe any out of the forefts: for they shal burne the weapons
with fyre, and they shal robbe those, that robbed them, and
spoyle those that spoy- led them, faith the Lord God.

11 And at fy fame time wil I giue vnto Gog a place there for buryal in Ifrael, euen thy valley whereby men go toward fy Eaft part of the Sea: and it fhall caufe the that paffe by, to ftopy their noses, and there fhall they burye Gog with all his multitude: & they fhall call it the valley of Hamón-Gog.

12 b And feuen moneths long fhall the house of Ifrael be burying of the, that they may cleanse the land.

13 Yea, all the people of the land fhall bury them, and they fhall haue a name when I fhall be glorified, faith the Lord God.

14 And they fhall chuse out men to go continually through the land with them that traual, to burye thofe that remaine vpon

a Or, deftroy thee with fix plagues, as Chap 16, 23.

b Meaning, fy by the verene of God: worde the enemies fhall be duftrol ed where force he affaileth his Church.

c That is, among all nations where fy enemies of my people duell, I me they neuer to larre fuprare.

d That in his plague is fully determined in my counfel & can not be changed

e Afci: this deftrudition Church fhall haue grane prace and tranquillitie, and worn all their weapons because they

shal be more have the con- mitant this is chiefly neft of the
accom- plishment of Christ king- doms, when by their head.
Christ all e- nences shalbe overcome

f Which defta- ren that the enemies shal have an horri- ble tall.

g For the kike of fy carkeftes Or, of the ma- tered of Gog h
Meaning, a long time.

i Partely that the holy lad shulde not be polluted, and partly for
the compafsion fy the children of God have men on their
enemies.

SII.

A great sacrifice.

Ezekiel. The temple.

Or, and elinde

k Whereby he signifieth the horrible defi- trition that shalde
come vpon the em- mies of his Church.

l The heathen shal knowe f they enterta- me not my peo- ple
by their breeugh, ne- ther yet by f weaknes of ad on arms, but f
this was for my peoples finnes

Chap. 21, 25.

on the grounds, and clense it: they shal fear the to the end of feuen monerhs.

15 And the travailers that paffe through the land, if anyfea'mans bone, then shal he fet vp a figue by it, til the buryers haue buried it, in the valley of Hamon-Gog.

16 And alfo the name of the citie shal be 'Hamonah: thus shal they clense the land.

17 And thou fonne of man, thus faith the Lord God, Speake vnto euerie feathered foule, and to all the beaftes of the field, Assemble your felues, and come: h ga- ther your felues on euerie fide to my facri- fice: for I do facrifice a great facrifice for you vpon the mountaines of Ifraél, that ye may eat fleth, and drinke blood.

18 Ye shal eat the fleth of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, enen of all fat beafts of Baſhán.

19 And ye shal eat fat til you be full, and drinke blood, til ye be drunken of my fa- crifice, which I haue sacrificed for you.

20 Thus you shal be filled at my table with horfes and chariots, with valiant men, and with all men of warte, faith the Lord God.

21 And I wil fet my glorie among the hea- then, and all the heathen shal fe my iud- gement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So the houfe of Ifraél shal knowe, that I am the Lord their God from that day and fo forthe.

23 And the heathen shal knowe, that the houfe of Ifraél went into captiuitie for their iniquitie, becaufe they trespaced against me: therefore hid I my face from them, and gaue them into the hand of their enemies: fo fel they all by the fworde.

24 According to their vnclennes, and ac- cording to their transgrefions haue I done vnto them, and hid my face from them.

25 Therefore thus faith the Lord God, Now wil I bring againe the captiuitie of Iaakób, and haue compaftion vpon the whole houfe of Ifraél, and wil be ielous for mine holy Name,

26 After that they haue borne their fname, and all their transgrefion, whereby they haue transgrefied against me, when they dwelt safely in their land, and without feare of any.

27 When I haue broght them againe from the people, and gathered them out of their enemies lands, and am v f sanctified in them in the fight of manie nacions,

28 Then shal they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but

I haue gathered them vnto their owne land, and haue left none of them any mo- re there,

29 Nether wil I hide my face anie more from them: for I haue powred out my Bpí- rit vpon the houfe of Ifraél, faith the Lord God.

CHAP. XI.

The refaring of the citie and the Temple.

1 IN the fiue and twentieth yere of our being in captiuitie in the a beginning of the yere, in the tenth day of the mo- neth, in the fourteft yere after that the ci- tie was fmitten, in the felf fame day, the hand of the Lord was vpon me, & broght me thether.

2 Into the land of Ifraél broght he me by a diuine vifion, and fet me vpon a verie hie mountaine, whereup o was as the buyl- ding of a citie, toward the South.

3 And he broght me thether, and be- holde, there was a b man, whose fimili- tude was to loke to, like braffe, with a linen threde in his hand, and a rede to meafure with: and he ftode at the gate.

4 And the man faid vnto me, Sonne of man, beholde with thine eyes, and heare with thine eates, and fet thine heart vpon all that I shal fhew thee: for to the intent, that they might be fhewed thee, art thou broght hether: declare all that thou fetif, vnto the houfe of Ifraél.

5 And beholde, I faw a wall on the outfi- de of the houfe rounde about: and in the mans hand was a rede to meafure with, of fix cubites long, by the cubite, and an hand breadth: fo he meafured the breadth of the buyliding with one rede, and the height with one rede.

6 Then came he vnto the gate, which lo- keth to waide the Eaft, and went vp the ftai- res thereof, and meafured the pofte of the gate, which was one rede broad, and the other pofte of the gate, which was one rede broad.

7 And euerie chamber was one rede long, & one rede broad, and betwene the chambers were fiue cubites: and the pofte of the gate by the porche of the gate within was one rede.

8 He meafured alfo the porche of the gate within with one rede.

9 Then meafured he the porche of the ga- te of eight cubites, and the poftes there- of, of two cubites, and the porche of the gate was inwarde.

10 And the chabers of the gate Eaftwarde, were thre on this fide, & thre on that fide: they thre were of one meafure, and the po- ftes had one meafure on this fide and one on that fide.

11 And he meafured the I readth of the en- trie

a The fawes voiced the be- gunning of the yere after two fom: for these feafies they began to co- mite inklarch, and for their other affiates in Sepefber: fo that this is to be vnderfend of September. Or, vifion of Ord.

b Which was an Angel in fonne of a mi, that came to meafure out this buyliding.

Or, the fholde.

Or, vpon fife.

Or, praifie.

Ezekiel.

THE DESCRIPTION OF THE FIGURE

which beginnerh, verfy.

Fr/1 The wall that clpaffeth about the Temple & the court tes,
as appeareth in the leclid and in the great figure

A B The thickness of the wall, was fix cubites; for so log the
rede was.

A C The heigh of the wall, & was also fix cubites: this wall
obscured two thousand cubites, that is, on the East side 100 C
H & on the North side 100 H I as much on $\frac{1}{2}$ South side C K
& 500 on the West side I K This wall did separate the Temple
from the cune, Chap 42.20

Fr/6 This gate in the great figure is marked with D vino the
which apperteine fence Reppes E These they go into the
porche where are fix chambers F. Which por che was closed &
a wall G

Fr/7 E F G. The legth The breadth E G G The space of lyne
cubites between the chambers, and so merke space was on this
side, and beybde the chambers G. Fro the thresholds toward to
the porche was fix cubites A B B C The porche

Fr/9 C D The vpper poftes H I The breadth of the alley of the porche B C The length of the porche, & was thwande

Fr/11 L M The breadth of $\frac{1}{2}$ gate, & the height A N Fr/12 The space before $\frac{1}{2}$ chabers as a little galerie G

Fr/13 The breadth of the whole porche from $\frac{1}{2}$ vmoff chamber to the gate 35 cubites P Q In the 14 ver- he speaboth of the vpper po- ftes, or pfeifes & in all were 60 cubites for enteric cha ber had fix, & $\frac{1}{2}$ thresholds, & lintel of the dors, other 12 R figures Fr/15 A D The fiftie cubi tes

Fr/17 The outward court R to called, because it was the outwarde court in re- spect of the Temple as ap- peareth in the great figure N but it is the inner court in respect of the porche, which has the bene de- finished S. The thirtie chambers, fyf- tene on $\frac{1}{2}$ side The two little gates & which are by $\frac{1}{2}$ great gate T.

Fr/19. The lower gate A which had fe- nen Reppes, & the gate with- in right T. be- twene A T were 100 cu- bites, & had as merke from South to North Y X.

trie of the gate ten cubites, or the height of the gate thirteen cubites.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, and the chambers were fix cubits on this side & fix cubits on that side.

13 He measured then the gate fro the route of a chamber to the top of the gate: the bre- adh was fyue and twentie cubites, dore a- gainst dore.

14 He made also poftes of threfcore cubi- tes, and the poftes of the court, or of the ga te had one meafure round about.

15 And vpon the forefront of the entrie of the gate vnto the fore front of the por- che of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their poftes within the gate round about, and likewife to the arches: and the windowes went round about within: and vpon the poftes were palme trees.

17 Then broght he me into the outward court, and lo, there were chambers, and a pauement made for the court round about and thirtie chambers were vpon the pau- ement.

18 And the pauemet was by the side of the gates ouer against the length of the gates, or the pauement was benethe.

19 Then he measured the breadth from the forefront of the lower gate without, vn- to the forefront of the court within, an hú dreth cubites East ward and Northward.

20 And the gate of the outwarde court, that lokd toward the North, measured he af- ter the length and breadth thereof.

21 And the chabers thereof were, thre on this side, & thre on $\frac{1}{2}$ side, & the poftes thre of & the arches thereof were after the mea- sure of the first gate: the length thereof was fyftie cubites, & the breadth fyue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of $\frac{1}{2}$ gate that loketh toward the East, and the going vp vnto it had feuen steppes, & the arches thereof were before them.

23 And the gate of the inner court ftada ouer against the gate toward the North, & to- ward the East, and he measured from ga- te to gate an hundreth cubites.

24 After $\frac{1}{2}$, he broght me toward the South, & lo, there was a gate toward the South, & he measured the poftes thereof, and the ar- ches thereof according to those measures.

25 And there were windowes in it, and in the arches thereof round about, like those win- dows: the height was fiftie cubites, and the breadth fyue and twentie cubites.

26 And there were feuen to go vp to it, and the arches thereof were before them: & it had palme trees, one on this side, and ano- ther on that side vpon the pofte thereof.

27 ¶ And there was a gate in the inner court toward the South, & he measured fro gate to gate toward $\frac{1}{2}$ South an hudreth

cubits. 28 And he broght me into $\frac{1}{2}$ inner court by $\frac{1}{2}$ South gate, & he measured the South gate

S/Lii.

15 parch de de daur Or, the fume court.

NORTH.

Fr/20 This math he com- dered in the great figure The outwarde court in re- spect of $\frac{1}{2}$ fem- ple M R The North side The porche S. The court without T The length of the porche & the chambers, as in the East side Y X The breadth 25 cu- bites Y Z Fr/21 The gate of the in- ner court B ouer against $\frac{1}{2}$ gate of $\frac{1}{2}$ out- ward court R. and toward $\frac{1}{2}$ East C An hu- dreth cubites R b Fr/24 The South gate in the great figu- re d. The out- ward court e. Fr/27 The inner court ga te f An hu- dreth cubites. d f which was the legth of a court, and his chambers. Fr/28 The inner court g. The eagle dep pts are had & the boy lying, but they are like them of $\frac{1}{2}$ East gate Q for all $\frac{1}{2}$ cour- tes were of one measure, quasente and faction.

The temple.

Ezekiel.

according to those measures.

And the chabers thereof, & y poftes thereof, & y arches thereof according to these measures, & there were windows in it, & in the arches thereof roide about, it was fiftie cubits long & fiue & twetie cubits broad. And the arches round about were fiue & twentie cubites long, & fiue cubites broad. And the arches thereof were toward the vter court, and palme trees were vpon the poftes thereof, and the going vp to it had eight steppes.

Virt. 33 The inner court on y East side N. And so in all he maketh six courses, two on the East side, two on the North, & two on the South side Lake in y great figure.

Againe he brought me into the inner court towards the East, & he measured the gate according to those measures. And the chambers thereof, and the poftes thereof, and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about, it was fiftie cubites long, and fyue and twentie cubites broad. And the arches thereof were towards y vter court, and palme trees were vpo the poftes thereof, on this side & on that side, and the going vp to it had eight steps. After he brought me to the North gate, & measured it, according to these measures. The chambers thereof, the poftes thereof, and the arches thereof, and there were windows therein round about: the height was fiftie cubites, and the breadth fyue and twentie cubites. And the poftes thereof were towards the vter court, and palme trees

were vpon the poftes thereof on this side, and on that side, & the going vp to it had eight steps. And enerie chamber, & the enerie thereof

was under y poftes of the gates: there they washed the burnt offering.

And in the porche of the gate flade two tables on this side, and two tables on that side, vpon the which they flewe the burnt offering, and the finne offering, and the tef-pas offering.

And at the side beyond the steps, at the enerie of the North gate flade two tables, and on the other side, which was at y porche of the gate were two tables.

Four tables were on this side, and four tables on y side by the side of y gate, even eight tables when up to the side then sacrifice.

And the four tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hit: when up to also they layed the instruments wherewith they flewe the burnt offering and the sacrifice.

And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

And without the inner gate were the chabers of the fingers in the inwarde course, which was at the side of the North gate:

and their prospect was towards the South, or one was at the side of the East gate, having the prospect towards the North.

And he said vnto me, This chaber whose prospect is towards the South, is for the Priests, that haue charge to kepe y houfe.

And the chamber whose prospect is towards y North, is for the Priests that haue the charge to kepe the altar: these are the fones of Zadok among the fones of Levi which may come here to the Lord to mi-

Virt. 33 In the porche of the inner course were four tables & as manne in the outward course S a cubite, & an halfe long & as broad, & one cubite high

Virt. 44 The chambers in y inner porche on the North side for y fingers S but the pips, thine hindernis y fights, therefore be holou them, & are in y East court, for they are all alike: likewise on the South side The Prophet was now in y East course, where he saw the altar measured, & defect both one row of chabers, we was for the Priests.

Virt. 45 He speaketh of y two rows of chambers, & were in y inner court N whereof they on y North side were for the Priests, that sacrificed O and they on the South side for them that kepe the teple N Which chambers were East and by South, at the other O were East and by North These men no fone in y great figure.

Virt. 38 He speaketh of six chambers, & were in y porche of the inner course on the North side. The enerie of the chabers, that is, the do-ree, were under the upper po-fites or penicles which hanged over the chabers, as also did over the gate Lake in y great figure.

THE FIGURE OF THE TEMPLE.

The temple.

Ezekiel.

The altar.

Fig. 47 The altar P Fig. 48 He en- tried by the ga- te Q, to come into the por- che of the tem- ple R. The w Téple is here described more at large, be- cause the things here measured might y better be understood. Fig. 48 By y postes of the porche he men hech the wall which was 8- ue cubites thicke on e- ther side of the alley or par- che 1. The two little gates in the side of the porche 1 which were to go to y Prieds chambers that were by the Temple A B Fig. 49 The length of y por- che 10 cubites 6 And y bre- adh elude 7 The stoppes whereby the Prophet came into y porche of the Temple 9. The two pillets to

Chap XII. Fig. 1 The vp- per postes or pencils, mea- sing the toppers of the cham- bers on the fi- des of y Téple A B The fixed chamber G go eth out more the first R and the thirde A more then the second Fig. 2 The breadth of the entrie or gate

ten cubites C D Fine cubi- tes from the Temple wall to the gate on entrie side E C D F the length of fourrie cu- bites fr y Té- ple gate to y mode holy place 8. The breadth of the Téple 10 cubi- tes E For G P He speaketh not here of the height there- fore it is made of 10 cubites according to Salomon. Fig. 1 The An- gel went into the mofte holy place The po- the of y eerie, that is, y thre- tholde of the house of y wall.

H L The gate 6, cubites, E L The breadth on other side the gate 7 cubites M R & L M which make in all 10 cubites Fig. 4 The length 10 cubites, G G, is it was square Fig. 5 The first chamber was a cubites Q R The second flue, R T, and the third flue A B There were the heights or ridges of chambers R Z A The missing figure can not be filtered in the figure, but made easily be re- ceived Fig. 8 The landscapes of flue cubites, meaning the flue chamber was so, and the other from thence formed so likewise by a perpendicular line or plumer B Z Fig. 9 The chabre without was the line chabre, and the chab- ber y wall was but flue cubites tuche B Z T for downwarde it was flue

nister vnto him.

47 So he measured the court, an hundred cubites long, & an hundred cubites broad even four square likewise the altar that was before the House.

48 And he brought me to the porche of the house, and measured the postes of the porche, flue cubites on this side, and flue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porche was twenty cubites, and the breadth eleven cubites & he brought me by y steppes whereby their wet vp to it, & there were pillets by the postes, one on this side, and another on that side.

CHAP. XII.

The disposition and order of the building of the Temple and the other things there is belonging.

A Fcti warde, he brought me to the Temple, and measured the postes, fix cubites broad on the one side and fix cubites broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the entrie was ten cubites, & the sides of the entrie were flue cubites on y one side, & flue cubites on y other side, & he measured the length thereof forty cubites, & the breadth twenty cubites.

3 The went he in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twenty cubites & the breadth twenty cubites before the Temple. And he said vnto me, This is the mofte holie place.

5 After, he measured the wall of the house, fix cubites, and the breadth of euerie cham- bre foure cubites. ounde about the house, on euerie side.

6 And the chambres were chambre vpon chabre, thie and thirtie fote high, & they entred into the wall made for the cham- bres which was rounde about the house y the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large and went round moun- ting vpwarde to the chambres: for the staire of the house was mounting vpward, rounde about the house: therefore y hou- se was larger vpwarde: so thei went vp fi o the lowest chabre to y hieft by the mides. 8 I sawe also the house hie rounde about: y fun- lacions of the chambres were a ful re- de of fix great cubites.

9 The thickenes of the wall which was for the chamber without, was flue cubites, and that which remained, was the place of the H L The gate 6, cubites, E L The breadth on other side the gate 7 cubites M R & L M which make in all 10 cubites Fig. 4 The length 10 cubites, G G, is it was square Fig. 5 The first chamber was a cubites Q R The second flue, R T, and the third flue A B There were the heights or ridges of

chambers R Z A The missing figure can not be filtered in the figure, but made easily be received Fig. 8 The landscapes of flue cubites, meaning the flue chamber was so, and the other from thence formed so likewise by a perpendicular line or plumer B Z Fig. 9 The chabre without was the line chabre, and the chab- ber y wall was but flue cubites tuche B Z T for downwarde it was flue

chambres that were within.

10 And between the chambres was the wy- denes of twenty cubites rounde about the House on euerie side.

11 And the dores of the chabres were tow- arde the place that remained, one dore towarde the North, & another dore tow- arde the South, and the breadth of the place that remained, was flue cubites roun- de about.

12 Now the buyliding that was before the separate place towarde the West corner, was feuentie cubites broad, and the wall of the buyliding was flue cubites thicke, rounde about, & the length ninetie cubites.

13 So he measured the house an hundred cubites long, & the separate place and the buyliding with the walles thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubites.

15 And he measured the length of the buyl- ding ouer against y
separate place, which was behind it, and the chambers on the
one side and on the other side an hundred cubites with the
Temple within, and the arches of the court.

16 The postes and the narrow windows, & the chambers
rounde about, on the sides ouer against the postes, filed with
order wood rounde about and fro y ground vp to y windows,
and the windows were filed.

17 And from above the dore vnto the in- nes house and
without, and by all the wall rounde about within and without it
was filed according to the measure.

18 And it was made with Cherubims and palme trees, so that a
palme tree was be- twene a Cherub and a Cherub: and euerie
Cherub had two faces.

19 So that the face of a man was towarde the palme tree on the
one side, & the face of a lion towarde the palme tree on the
other side: it was made through all the house rounde about.

20 From the ground vnto above the dore were Cherubims and
palme trees made as in the wall of the Temple.

21 The postes of the Téple were squared, & thus to loke vnto
was the similitude & forme of the Sanctuarie.

22 The altar of wood was three cubites hie, & the length thereof two cubites, and the corners thereof and the length thereof & the sides thereof were of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple & the Sanctuarie had two dores.

24 And the dores had two wickets, even two turning wickets, two wickets for one dore, and two wickets for another dore.

Sif.iii

Fig. 10 The chab- bers on the one side were distant from them on the other side 10 cubites which was the bre- adh of the Temple Fig. 11 The do- res of the chab- bers on the North side o- prised toward the North V, & that on the South side to- warde y South R for three was an alley of flue cubites rounde about y Temple Y Z, and was so clo- led & a wall, 11 Fig. 12 The buyliding, or y great place ch- passed with a wall of flue cubites thic- ke, and was farther of the Temple then y alley, or fepe- rate place, & this is more plumely set for the in y great figure. Fig. 13 He de- clared that what occur was of some works from y bottom to y toppe was co- nered with wood on the East, South & North side Fig. 14 The altar V, which was three en- bearish T X & two cubites long T Z.

The temple.

Ezekiel. God returneth.

25 And vpon the dores of the Teple these were made Cherubims & palme trees, like as was made vpon the walles, & there were thicke planks vpon the forefront of the porche without. 26 And there were narowe windowes & palme trees on the one side, and on the other side, by the sides of the porche, and vpon y sides of the houfe, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Prof 1 Hanig described the length and breadth of the Temple, he cometh in the outer side of the North side. This appears with a great figure. He brought me into the chamber that is, the row of the chamber, which were towards the separate place. We saw Prof 2 He me aneth that the North was an hundreth cubites long & 7 and in breadth fifteen. Prof 3 This gallette appears with a great figure by this number. Prof 4 The chambers were contrary to armed to the of the Temple Prof 5 So that the wall for chambers of the outwarde court and the wall of the inner, was other before chambers, and the whole court on hundred. Prof 6 Under these chambers were contrary, or dores to pass from one place to another, we are noted over by a to the great figure. Prof 7 The chambers, p. of the East court, were like to chambers of the North court. Prof 8 Which chambers were in the East gate toward the North and South 3

and towards the separate place or back, but in 4 which chambers are called holes, because they were by the Temple.

Then brought me into the water court by the waie toward the North, and he brought me into the chamber that was over against the separate place, & which was before the building towards the North.

Before the length of an hundred cubites was the North dore, & it was fiftie cubites broad. Over against the twentieth cubites which were for the inner court, & over against the pavement, which was for the vtter court, was chambre against chambre in the rows.

And before the chabres was a gallerie of ten cubites wide, & within was a waie of one cubite, and their doores toward the North. Now the chambres above were narrower: for those chambres fered to eat vpon these, to wit, the lower, and those that were in the middles of the building.

For they were in the rows, but had not pillars as the pillars of the court: therefore there was a difference from the beneath & from the middlemost, even from the ground.

And the wall was without over against chabres, towards the vtter court on the fore front of the chabres, was fiftie cubites long. For the length of the chambres that were in the vtter court, was fiftie cubites: & so, before the Temple were an

hundred cubites. And vnder these chambres was the entrie, on the East side, as one goeth into the fro the outwarde court.

The chambres were in the thickenes of the wall of the court towards the East, ouer against the separate place, & ouer against the buylding.

And the waye before them was after the maner of the chambres, which were to- ward the North as long as thei, & as broad as thei: & all their entries were like, both according to their factions, and according to their dores.

And according to the dores of the cham- bres that were towards the South, was a dore in the corner of the waie, even the waie di- rectly before the wall towards the East, as one entreth.

Then said he vnto me, The North cham- bres & the South chambres which are be- fore the separate place, thei he holy cham- bers, wherein the Priests that approche vnto the Lord, shal eat the moste holie

things: there shal thei laie the moste ho- ly things, and the meat ofring, and the sinoffring, and the trespasste ofring: for the place is holy.

14 When the Priests entre therein, thei shal not go out of the holie place into the vttet court, but there thei shal laie their garmets wherein thei munstes: for thei are holie, & shal put on

other garmets, & so shal appro che to those things, & are for the people.

15 Now when he had made an end of mea- suring the inner house, he broght me for the towarde the gate whose prospect is towards the East, and measured it round about.

16 He measured the East side with the mea- suring rod, siue hundred redes, even with the measuring rede round about.

17 He measured also the North side, siue hun- dreth redes, even with the measuring rede rounds about.

18 And he measured the South side siue hu- dreth redes with the measuring rede.

19 He turned about also to the West side, & measured siue hundred redes with the measuring rede.

20 He measured it by the foure sides: it had a wall round about, siue hundred redes long, and siue hundred broad to make a separation between the Sanctuarie, and the prophane place.

CHAP. XLIII.

He seeth the glorie of God going into the Temple, from whence it had before departed. He numcime the ideatree of the children of Israel for the which thei were consumed and

brought to night. He is commanded to call them agame to repentance.

A Fterwarde he brought me to the gate, even the gate that turneth towards the East.

And beholde, the glorie of the God of Is- rael came fro out of the East, whose voice was like a noise of great waters, and the earth was made light with his glorie.

And the vision which I sawe was like the vision, even as the vision that I sawe when I came to destroye the citie: and the visi- ons were like the vision that I sawe by the riu- er Chebárc & I fel vpon my face.

And the glorie of the Lord came into the house by the waie of the gate, whose prospect is towards the East.

So the Spirit toke me vp and brought me into the inner court, and beholde, the glo- rie of the Lord filled the house.

And I heard one speaking vnto me out of the house: and there stode a man by me,

Which said vnto me, Sonne of man, this place is my throne, & the place of the sou- les of my fete, where as I wil dwell among the children of Israel for euer, and the hou- fe of Israel shal no more defile mine holie Name, nether thei, nor their

Kings by their fornication, nor by the carkeises of thei Kings in their high places.

Chap. 9. 2.

a When I prophacied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10, 4. & 11, 22.

c By their idolatries, d the alledeth to Ammon & Mansheh, who were buried to their gardens nure the Temple & there had erected vp monuments to their idoles.

The altar.

Ezekiel.

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8 Albeit they see their thresholds by my thresholds, and their postes by my postes (for there was but a wall between me & the) yet have they defiled mine holy Name with their abominations, that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornicacion, and the carkeifes of their Kings farre from me, and I will dwell among them for ever.

10 ¶ Thou fonne of ma, shewe this House to the house of Israel, that thei may be ashamed of their wickedness, and let them measure the paterne.

11 And if thei be ashamed of all that thei have done, shewe the the forme of y house, & the paterne thereof, & the going out thereof, & the coming in thereof, and the whole facion thereof, & all the ordinances thereof, & all the figures thereof, & all the lawes thereof: & write it in their fight, that thei may kepe y whole facion thereof, & all the ordinances thereof, and do them.

"Mr. Leo.

Per 17 The middes or boe tome A & was a cubite her B C, & a cubite bread B D.

12 This is the "description of the house, 12 shalbe vpo the top of the mount: all y limites thereof round about shalbe moite holy. Beholde, this is y description of the house.

13 And these are y measures of the Altar, after the cubites, the cubite is a cubite, & an hand breadth, euen y bottome shalbe a cubite, and the breadth a cubite, & the bordre thereof by y edge thereof round about shalbe a spane: & this shalbe y height of y altar.

THE FIGURE OF THE ALTAR.

Per 14 The lower piece which shan-deth on y bot-tome & is the mid di-mesh piece and ve-ter y hieft, is two cubites D E The breadth one cubite E F. From the little piece, & was y seconde, to the hieft foure cubites F G. Per 15 Foure cubites, meaning, the hieft parte of the altar F G Per 16 Length and breadth G H I E, Which note also the foure homes of the altar. and twelve broade, and foresquare in the foure corners thereof.

17 And y frame shalbe fourtene cubites long, & fourtene broade in the foure square corners thereof, and the border about it shalbe halfe a cubite, & the bottome thereof shalbe a cubite about, and the steppes thereof shalbe turned towards the East.

18 ¶ And he said vnto me, Sone of man, thus saith the Lord God, These are the ordinances of the altar in the day when thei shal make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, & to the Leuites, that be of the fede of Zadok, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure homes of it, & on the foure corners of the frame, & vpon

the bordre round about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offre an he goat without blemish for a sin offering, and thei shal clense the altar, as thei did clense it with the bullocke.

23 Who thou hast made an end of clensing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And y shalt offre the before the Lord, & y Priests shal cast salt vpon the, & thei shal offre the for a burnt offering vnto y Lord.

25 Seue daies shalt thou prepare euer ie day an he goat for a sin offering: thei shal also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shal thei seuen daies purifie the altar, and clense it, and "consecute it.

27 And when these daies are expired, vpon the eight day and so forthe, the Priests shal make your burnt offrings vpon the

altar, and your peace offrings, and I wil accept you, saith the Lord God.

CHAP. XLIII.

He reproveeth the people for their offence. 7 The uncircumcised in heart, & in the flesh 8 Who are to be admitted to the service of the Triple, & who to be refused.

1 Then he brought me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shalbe shut, & shal not be opened, and no man shal entre by it, because the Lord God of Israel hath entered by it, and it shal be shut.

3 It apperteineth to y Prince: the Prince him self shal sit in it to eat bread before the Lord: he shal entre by the way of the porch. iii.

Per 17. The frame whereupon the hieft piece Sode, is fourtene cubite: for on euer y side it is longer by a en but then the ypermeute E L, L M.

"Mr. Eliz. head.

Per 1 The East gate is in the great figure.

2 Meaning, & y comune people, but are from the Priestus, one the prince, read Chap 48, p.

The Leuites depofed.

Ezekiel. The Priests office.

*His fet thine brass.

b For they had broghts idolaters & were of other countries, to teache them their idolatrie Chap 25.40.

c Ye have not offered vnto me according to my Law.

d The Leuites & had clem- ted idolaters, were put from their dignitie and colde not be receyued men & Prift s office, although they had bene of & houfe of Aarfon, but must ferue in & inferior offi- ces as to watche and to kepe & dore, read 2. King. 25.40.

e Which ob- ferued the Laws of God, and fel not to idolatrie.

che of that gate, and fhall go out by the way of the fame.

4 ¶ Then broght he me toward the North gate before the Houfe: and when I looked, beholde, the gloue of the Lord filled the houfe of the Lord, and I fel vpon my face.

5 And the Lord said vnto me, Sonne of ma, "marke wel, and beholde with thine eyes, & heare with thine eares, all that I say vn- to thee, concerning all the ordinances of & Houfe of the Lord, & all the lawes the- reof, and marke wel the entring in of the houle with euerie going-for the of the San- ctuarie.

6 And thou shalt say to the rebellious, enen to the houle of Israel, Thus faith the Lord God, O houle of Israel, ye haue ynough of all your abominacions,

7 Seing, that ye haue broghe into my San- ctuarie strāgers, vncircucifed in heart, & vncircucifed in stelh, to be in my Sanctua- rie, to polluse mine houle, whē ye offre my bread, enen fat, and blood: and thei haue broken my couenant, becaufe of all your abominacions.

8 For ye haue not kept the ordinances of mine holie thigs: but you your felues haue set other to take & charge of my Sactuarie.

9 Thus faith the Lord God, No ftanger vncircumcised in heart, nor vncircumci- fed in fl. sh shal entre into my Sanctuarie, of any stranger that is amōg the children of Israel,

10 Nether yet the 4 Leuites that are gone backe frō me, whē Israel wēt afray, which went afray frō me after their idoles, but thei shal heare their iniquitie.

11 And thei ſhal ſerue in my Sanctuarie, & kepe the gates of the Houſe, and miniſter in the Houſe: thei ſhal ſlaye the burnt of- fring and the ſacrifice for the people: and thei ſhal ſtande before them to ſerue them.

12 Becauſe thei ſerued before their idoles, and cauſed the houſe of Iſrael to fall into iniquitie, therefore haue I lift vp mine hand againſt them, ſaith the Lord God, & thei ſhal heare their iniquitie,

13 And thei ſhal not come nere vnto me to do the office of the Prieſt vnto me, nether ſhal thei come nere vnto any of mine holy things in the moſte holy place, but they ſhal heare their ſhame and their abomina- tion, which thei haue committed.

14 And I wil make thē keepers of the watche of the Houſe, for all the ſeruice thereof, & for all that ſhalbe done therein.

15 But the Prieſts of the Levites, the ſon- nes of Zadók, that kept the charge of my Sanctuarie, when the children of Iſrael went aſtray from me, thei ſhal come nere to me to ſerue me, and thei ſhal ſtand be- fore me to offre me the fat and the blood, ſaith the Lord God.

16 Thei ſhal entre into my Sanctuarie, and ſhal come nere to my table, to ſerue me, and thei ſhal kepe my charge.

17 And when thei ſhal entre in at the gates of the inner court, thei ſhalbe clothed with linen garments, and no woll ſhal co-

me vpon them while thei ferue in the gates of the inner court, and within.

18. Thei fhall haue linen bonettes vpon their header, and fhall haue linen breches vpon their loynes: thei fhall not gyro the felues in the fweating places.

19 But when they go for the into the vtter court, enen to the vtter court to the people, thei fhall put of their garments, wherein, thei miniftred, and laye them in the holy chambers, and thei fhall put on other garments: for thei fhall not fanctifie the people with their garments.

20 Thei fhall not alfo & fhall haue their header, nor fuffre their lockes to growe long, but round their header.

21 *Nether fhall any Prieft drinke wine whē thei enter into the inner court.

22 Nether fhall thei take for their wiues a widow, or her that is divorced: but thei fhall take maidens of the fede of the houle of Ifrael, or a widow that hathe bene the widow of a Prieft.

23 And thei fhall teache my people the difference betwene the holy and prophane, and caufe the to difcerne betwene the vnclene and the cleane.

24 And in controuerfie thei fhall ftand to iudge, and thei fhall iudge it according to my iudgements: and thei fhall kepe my

lawes and any statutes in all mine after-
blies, & thei shal
sanctifie my Sabbaths.

25 *And thei shal come at no dead persone to defile them
felues, except at their father, or mother, or sonne, or daughter,
brother or sister, that hath had yet none husband: in these may
thei not be defiled.

26 And when he is cleansed, thei shal reckon vnto him seven
dayes.

27 And when he goeth into the Sanctuarie vnto the inner court
to minister in the Sactuarie, he shal offre his sin offering, faith
the Lord God.

28 *And the Priesthode shalbe their inheritance, yea, I am their
inheritance: therefore shall ye give them no possession in Israel,
for I am their possession.

29 Thei shal eat the meat offering, and the sin offering, & the
trespace offering, & euerie dedicate thing in Israel shalbe
theirs.

30 *And all the first of all the first borne, & euerie oblation,
men all of euerie sort of your oblations shalbe the Priests. Ye
shal also give vnto the Priest the first of your dough that he may
cause the blessing to rest in thine house.

31 The Priests shal not eat of any thing, that

f As did the infidelis and brethen

Lau. 25. 20.

g Thei may be at their burial, which was a defling

Dea. 18. 20. mmb. 18. 20.

Exud. 18. 20. & 22. 20. & 24. 20. mmb. 24. 20.

The land deuided.

Ezekiel. The feasts.

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Ewd 22,31. Levi 22,8. that is * dead, or torne, whether it be
fou- le or beast.

CHAP. XLV.

2 Out of the land of prunes are there separate foure por- cons,
of which the first is given to the Priests and to the Temple, the
second to the Leutes, the third to the cates, the fourth to the
prince. 3 An exhortation Unto the heads of Israel. 10 Of soft
weights and measures 13 Of the first fruits, &c.

1 M Orcourt when ye shal deuide the land for inheritance, ye
shal offie an oblacion vnto the Lord an * holy porcion of the
land, fiue & twentie thousand redes long, and ten thousand

broad: this shalbe holy in all the borders thereof rounde about.

2 Of this there shalbe for the Sanctuarie fiue hundred in length with fiue hundred in breadth, all square roud about, and fitie cubites rounde about for the suburbes the- roof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, & the breadth of ten thousand: & in it shal be the Sanctuarie, & the mofte holy place.

4 The holy porcion of the land shalbe the Priests, which minister in the Sanctuarie, which came new to seue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thousand of length, and the ten thousand of breadth shal & Leutes that minister in the house, haue their possession for twetie chambers.

6 Also ye shal appoint the possession of the citie, fiue thousand broad, and fiue & twen- tie thousand long ouer against the oblaci- on of the holy porcion: it shalbe for the whole house of Israel.

7 And a porcion shalbe for the prince on the one side, and on that side of the oblation of the holy porcion, and of the possession of the citie, even before the oblation of the holy porcion, and before the possession of the citie si de West

corner Westwarde, and from the East corner Eastwarde, & the length shalbe by one of the porcions from the West border vnto the East border.

8 In this land shalbe his possessio in Israel: and my princes shal no more oppi esse my people, and the rest of the lad shal thei giue to the house of Israel, according to their tribes.

9 Of all the land of Israel the Lord one- ly requireth this porcion for the tem- ple & for the Priests, for \$ ents and for the prince.

10 The Prophet theweth that the heath must be first refor- med afore any good order of be established among \$ people. Ephah and Bath were both of our question, since that Ephah continued in drye things, \$ which Bath did in favour, Levi 5,11. lang 5,12.

Thus faith the Lord God, Let it suffice you, & princes of Israel: leaue of crueltie & oppression, & execute iudgement & iufti- ce: take away your exactions from my peo- ple, faith the Lord God.

10 Ye shal haue iufte balances, & a true E- phah, and a true Bath.

11 The Ephah and the Bath shal be equal: a Bath shal containe the tenth parte of an Homér, & an Ephah the tenth parte of an Homér: the equalitie thereof shalbe after the Homér.

12 * And the shekel shalbe twentie geralis, & twentie shekels, and 4 fiue and twentie she- kels & fikene shekels shalbe your Manch.

13 ¶ This is the oblation that ye shal offre, the fixt parte of an Ephah of an Homér of wheat, and ye shal giue the fixt parte of an Ephah of an Homér of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye shal off: & tenth parte of a Bath out of ¶ Cor (ten Baths are an Homér: for ten Baths fill an Homér)

15 And one lambe of two hundred th shepe out of the fat pastures of Israel for a meat offering, & for a burnt offering and for peace offerings, to make reconciliation for them, faith the Lord God.

16 All the people of the land shal giue this oblacion for the prince in Israel.

17 And it shal be the princes parte to giue burnt offerings, and meat offerings, & diinke offerings in the solenne feasts and in the new moons, & in the Sabbaths, & in all \$ he feastes or the house of Israel: the shal prepare the sinne offering, and the meat of- fing, and the burnt offering, and the peace offerings to make reconciliation for the hou- se of Israel.

18 ¶ Thus faith the Lord God, In the first moneth, in the first day of the moneth, thou shalt take a yog bullocke without

blemish and clenfe the Sanctuarie.

19 And the Priest shal take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou do the seventh day of the moneth, for query one that hath erred and for him that is diseaued: so shal you reconcile the house.

21 * In the first moneth in the fourteenth day of the moneth, ye shal haue the Pafconer a feast of seuen daies, & ye shal eat vhea- uened bread.

22 And vpon that day, shal the prince prepare for him self, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shal make a burnt offering to the Lord, euen of seuen bullockes, & seuen rams without blemish daiely for seuen dayes, and an he goat daiely for a sinne offering.

24 And he shal prepare a meat offering of an Ephah for a bullocke, an Ephah for a ram, and an 4 Hin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shal be do the like in the feast for seuen daies, according to the

sin- ne offing, according to the burnt offing, and according to the meat offing, and ac- cording to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moons: Ttt.1.

2 Which was Hilan, conne- ting parts of Marche and parts of April

Or, more.

Exod 12,18. Ibn. 23,5.

3 Read Exod. 19,40.

Of the offrings.

Ezekiel. Of the prince.

Prof 1 The inner court gate Q, who counts they went vp by eight flaps, as appeareth in g great figure.

2 Thorne which dares they must go in, or come out of the Temple, &c.

1 Thus faith the Lord God, The gate of the inner court, that turneth towards the East, shalbe shut the six working daies: but on the Sabbath it shalbe opened, and in the daye of the new moone it shal be opened.

2 And the prince shal entre by the waye of the porche of that gate without, and shal stand by the poste of the gate, & y Priests shal make his burnt offering, and his peace offerings, & he shal worship at the thresholde of the gate: after, he shal go forthe, but the gate shal not be shut til the euening.

3 Likewise the people of the land shal worship at the entre of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the price shal offre vnto the Lord on the Sabbath daye, shalbe six lambs without blemish, & a ram without blemish.

5 And the meat offering shalbe an Ephah for a ram: and the meat offering for the lambes a a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the daye of the new moone it shal be a yong bullock: without blemish, and six lambs and a ram: they shalbe without blemish.

7 And he shal prepare a meat offering, euen an Ephah for a bullocke, and an Ephah for a ram, and for the lambes according as his hand shal bring, and an Hin of oyle to an Ephah.

8 And when the prince shal entre, he shal go in by the way of the porche of that gate, & he shal go forthe by the way thereof. But when the people of the land shal come before the Lord in the solemne feasts, he that entreth in by the way of y North gate to worship, shal go out by the way of the South gate: and he that entreth by the way of the South gate, shal go forthe by the way of the North gate: he shal not return by the way of the gate whereby he came in, but they shal go forthe ouer against it.

10 And the prince shalbe in the mid des of them: he shal go in when they go in, & whe thei go forthe, they shal go forthe together.

11 And in the feasts, and in the solemnities the meat offering shalbe an Ephah to a bullocke, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shal make a fre burnt offering or peace offerings freely vnto the Lord, one shal then open him the gate,

y turneth toward the East, and he shal make his burnt offering and his peace offrings, as he did on the Sabbath day: after, he shal go forthe, and when he is gone forthe, one shal shut the gate.

13 Thou shalt daiely make a burnt offering vnto the Lord of a labe of one yere without blemish: thou shalt do it euery morning.

14 And thou shalt prepare a meat offering for it euery morning, the six parte of an Ephah, and the third parte of an Hin of oyle, to mingle with the fine floure: thou meat offering shalbe continually by a perpetual ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meat offering and the oyle euery morning, for a continual burnt offering.

16 Thus faith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, & it shal be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the yere of libertie: after, it shal return to the prince, but his inheritance shal remain to his sonnes for them.

18 Moreover the prince shal not take of the peoples inheritance, nor shust them out of their possession: but he shal

cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 After, he broght me through the entre, which was at the tide of the gate, into the holy chambers of the Priests, which stode toward the North: and beholde, there was a place at the West tide of them.

20 Then said he vnto me, This is the place where the Priests shal seeth the trespassie offering and the sinne offering, where they shal bake the meat offering, that they shulde not be are them into the vter court, to sanctifie the people.

21 Then he broght me forthe into the vter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fortie cubites long, and chirtie broad: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchens were made under the walles rounde about.

24 Then said he vnto me, This is the kitchin where the ministers of the house shal seeth the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 2 The
coasts of the land of prunes, & the denson thereof by tribes.

3 Afterward he broght me vnto the do-re of the house: and
beholde, waters yfued out from under the thresholde of the
house Eastwarde: for the forefront

c Which was at the Inhile, Lent 36:9

d But be content with that portion that God hath: as signed
him, as Chap 45:8

1:1 19 He d. scribeth the Priests chambers, which were at the
side of the Temple toward y North: and to cometh to the place,
which was on y West tide. 5 which verf 22 in called the wter
court, in re-spect of the in net court, as also where y people
were, was the vter court in re-spect of this in net

e that the people shalde not have to do & those things which
apper-tent to the Lord, & than be it lawful for the to eat them

1:1 21 The little court in euery corner, was foeme cubites long
7.8 bournt broad 8.9 & 7.9.

1:1 21 About the walles of those little courts & were as
kitchens, were little chs here for the coasts to

1:1 21 What XLVII. 1:1 The dore of the Temple r and from
vndes y thresholde yfued out waters, & came out of the South
tide, and ran towards y East Loke to the great figure 11

2 Whatchy are ment the spiritual graces that shulde be given to
the Church under y legdo me of Christ,

of

a That is, as must he as he will.

b Meaning, as he shal thukte good.

Prof 9 He that on entreth in by the North gate R, shal go out by
y South gate & & contrary, and in gwt forward they
worshipped in y made des M.

The waters.

Ezekiel.

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of the house flade towards the East, and the waters ran down
from under the right side of the House, at the South side of the
altar.

2 Then brought he me out toward North gate, and led me about
by the way without vnto the vter gate, by the way that turneth
Eastwarde: and beholde, there came forth the waters on the
right side.

3 And when the man that had the line in his had, went forth the
Eastwarde, he measured a thousand cubites, & the brought me
through the waters: the waters were to the ancles.

4 Against he measured a thousand, & brought me through the waters: the waters were to the knees: against he measured a thousand, and brought me through the waters were to the loines.

5 Afterward he measured a thousand, and it was a ruier, that I colde not pass out: for the waters were risen, & the waters did stow, as a ruier that colde not be passed out.

6 And he said vnto me, Sonne of man, hast thou sene this? Then he brought me, & caused me to return to brianke of the ruier. 7 Now whe I returned, beholde, at brianke of the ruier were very many trees on the one side, and on the other.

8 The said he vnto me, These waters ssue out towards the East country, and runne down into plaine, and shal go into one sea: the shal runne into another sea, and the waters shal be holome.

9 And euerie thing that liueh, which moueh, whereoue: & riuers shal come, shal liue, and there shal be a very great multitude of fish, because these waters shal come thether: for the shal be holome, & euerie thing shal liue whether & riu er cometh.

10 And then the fishers shal stand vpon it, and from En-gedi euen vnto s En-eglaim, the shal spread out their nettes: for their fish shal be according to their kindes, as the fish of b maine sea, exceeding many. 11 But the myrie places thereof, &

the marises thereof shal not be holome: the shal be made salt pites.

12 And by this riu er vpon the brinke thereof, on this side, & on that side shal growe all fruteful trees, whose lease shal not fade, nether shal the frute thereof fails: it shal bring forth the new frute according to his moneths, because their waters rinse out of the Sanctuarie: and the frute thereof shal be meat, & the leaf thereof shal be for medicine.

13 Thus faith Lord God, This shal be the border, whereby ye shal inherit the land according to twelve tribes of Israel: Joseph shal haue rve porcians.

14 And ye shal inherit it, one aswel as another: concerning the which I lift vp mi-

ne hand to giue it vnto your fathers, and this lad shal fall vnto you for inheritance.

15 And this shal be the border of the land toward the North side, fro the maine sea toward Hechlon as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is between the border of Damascus, and the border of Hamath, and Hazar, Haticon, which is by the coast of Hauran.

17 And the border from the sea shal be Hazar, Enan, & the border of Damascus, and the residue of the North,

Northwarde, & the border of Hamath: so shal be the North parte.

18 But the East side shal ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iordan, & from the border vnto the East sea: and so shal be the East parte.

19 And the Southside shal be toward Teman from Tamai to the waters of Mribothin Kadeth, & the riu er to the maine sea: so shal be South parte toward Teman.

20 The West parte also shal be the great sea fro the border, til a ma come out against Hamath: this shal be the West parte.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shal deuide it by Ior for an inheritance vnto you, & to the strangers that dwell among you, which shal beget children among you, & the shal be vnto you, as borne in the country: among the children of Israel, the shal parte inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stange, dwelleth, there shal ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The letter of the tribes 9 The parts of the possession of the
Treaties, of the Temple, of the Levites, of the cities and of the
prince are rehearsed.

1 Now these are the names of the tribes. Fro the North side, to
the coast toward Hechlon, as one goeth to Hamath, Hazar,
Enan, & the border of Damascus Northward the coast of
Hamath, eue from the East side to the West shal be a porcion
for Dan.

2 And by the border of Dan from the East side vnto the West
side, a porcis for Ather. 3 And by the border of Ather fro the
East parte eue vnto the West parte a porcion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the
West side, a porcion for Manasseh.

5 And by the border of Manasseh from the East side vnto the
West side a porcion for Ephraim.

6 And by the border of Ephraim, from the East parte euen vnto
the West parte, a porcion for Reuben.

Ttt. ii.

b By the land of prunes he spunth the spiritual land whereof
this was a figure.

1 Meaning, & as this spiritual king-some there is the one to a
screen to be true now Gen til, but that all shal be b. per-takers

of this inheritance in their head Christ

a The tribes after they entered into land under the shua,
deuided the land from what other wife then to here set forth
the by this rition.

b Signifying that g graces of God shal be meter decrees but
ever a-bomde in his Church. c Meaning g multitude of them g
shal be refreshed by the spur-tual waters d Shewing g the
abundance of these graces shal be so great, g all the world shal
be so full thereof, which is here more by g Persian sea or
Gene-zareth, & the sea called Me ditteamah, &a 14.8. e The
waters which of turn re are, isle & vnholome, shal be made
there & com-fortable f Signifying g when God bestoweth his
mercies in fir-che abundance, the ministers shal by their
preachig won-in many g Which we-re cities as g corners of the
sale or dead sea h Thei shal be bare of all for tea, and in as
great aboudan ce as in the great Ocean where they are bred i
That is, the wicked and re-probate On, per for meat On, for
brothe and force Gen 41.12. Gen 12.7. & 13.5 & 11.4. & 26.4.
des. 14.4.

The porcions.

Ezekiel.

b That is, the portion of the grounds, & they shall ripe out &
appoint to the Lord, which shall be decided in to thre par as for
the Priest, for the prince & for the citic.

7 And by the border of Reubén, from the East quarter vnto the West quarter, a por- cion for Iudáh.

8 And by the border of Iudáh fró the East parte vnto the West parte b shalbe the of- fring which thei shal office of fine & twen- tie thousand reday broade, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shal be in the middes of it.

9 The oblacion, that ye shal offre vnto the Lord, shalbe of fine and twentie thousand long, and of ten thousand the breadth.

10 And for thim, ouen for the Priests shal be this holy oblacion, toward the North fine and twentie thousand long, and towards the West, ten thousand broade, & toward the East ten thousand broade, and towar- de the South fine and twentie thousand long, and the Sanctuarie of the Lord shal be in the middes thereof.

11 It shalbe for the Priests that are sanctified of the fones of Zadók, which have kept my charge, which went not astray whte the children of Israel went astray, as the Le- uites went astraye.

12 Therefore the oblacion of the land that is offred, shalbe theirs, as a thig molte ho- lie by the border of the Levites.

13 And ouer against y border of the Priests the Levites shal have fine and twentie thou- sand long, & ten thousand broade:

all the length shalbe fine and twentie thousand, and the breadth ten thousand.

14 And thei shal not fel of it, nether change it, n't abalienate the first fruces of the land: for is is holy vnto the Lord.

15 And the fine thousand that are left in y breadth ouer against the fine and twentie thousand, shalbe a piophane place for the citie, for housing, & for suburbs, and the citie shalbe in the middes thereof.

16 And thefe shalbe the measures thereof, y North parte fine hundreth and foure thousand, and the South parte: fine hundreth & foure thousand, and of the East parte fine hundreth and foure thousand, & the West parte fine hundreth, and foure thousand.

17 And the suburbs of the citie shalbe towarde the North two hundreth and fiftie & towarde the South two hundreth & fiftie, and towarde the East two hundreth & fiftie, and towarde the West two hundreth and fiftie.

18 And y residue in length ouer against y oblacio of the holy porcion shalbe ten thousand East warde, and ten thousand West warde: and it shalbe ouer against the oblacion of the holy porcion, & the encrease thereof shal be for fode vnto them that fer ue in the citie.

19 And thei that ferue in the citie, shalbe of all y tribes of Israel that shal ferue therein.

20 All the oblacion shalbe fine and twenty thousand y}d fine & twentie thousand: you shal offre this oblacion foure square for the Sanctuarie, & for the possession of y citie.

21 And the residue shalbe for the prince on the one side & on the other of the oblacion of the Sanctuarie, and of the possession of the citie, ouer against the fine and twentie thousand of the oblacion towards the East border, & Westward ouer against the fine & twentie thousand toward the West border, ouer against shalbe for the porcion of the prince: this shalbe the holie oblacion, & the house of the Sanctuarie shalbe in the middes thereof.

22 Moreover, from the possession of the Le- uites, & from y possession of the citie, that which is in y middes shalbe y princes: be- twene the border of Iudáh, & betwene the border of Benjamin shalbe the princes.

23 And the rest of the tribes shalbe thus: fró the East parte vnto the West parte Ben- iamin shalbe a porcion.

24 And by the border of Benjamin, from the East side vnto the West side Simeón a porcion.

25 And by the border of Simeón fró the East parte vnto y West parte Ishakár a porcion.

26 And by y border of Ishakár fró the East side vnto the West, Zebulún a porcion.

27 And by the border of Zebulún from the East part vnto y West parte, Gad a porció.

28 And by the border of Gad at the South side, toward Temath, the border shalbe euen fró s Tamái vnto the waters of Meribáh in Kadésh, & to the h rucer, that run- meth into the mayne sea.

29 This is the land, which ye shal distribu- te vnto the trib. s of Israel for imbritan- ce, and these are their porcions, saith the Lord God.

30 And these are y boundes of the citie, on the North side fine hundreth, & foure thou- sand measures.

31 And the gates of the citie shalbe after y names of the tribes of Israel, the gates Northward, one gate of Reubén, one gate of Iudáh, & one gate of Leuí.

32 And at the East side fine hundreth and foure thousand, and thre gates, & one gate of Ioséph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, fine hundreth and foure thousand measures, and thre portes, one gate of Simeón, one gate of Ishakár, and one gate of Zebulún.

34 At the West side, fine hundreth & foure thousand, with theirs, thre gates, one gate of Gad, one gate of Aihér, and one gate of Naphtali.

35 It was rounde about eighteenth thousand measures, and the name of the citie fró that day shalbe, "The Lord is there.

d Buerie may it shalbe fyne & twety thou- sand.

e So that Iudáh was on y North side of the Princes & Leuites por- cion, and Benjamin on the South side

f Which is he se taken for dames g Which was Jericho the ci- tie of palme- reres h Messg, Mi- lus y runmeth into y sea cel- lee mediterre nem.

"The School Benneth."

e Messing. y is shalbe on square.

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DANIEL.

THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are most likely here set forth, who never leave this destitute, but now in their greatest miseries and afflictions,

such them Prophets, as Ezekiel, & Daniel, whom he adorned with such great acts of his holy spirit, that Daniel above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivity, to the last end of the world, as to the general resurrection, as of the four Monarchs and empires of all the worlds, to wit, of the Babylonians, Persians, Greeks, & Romans. Also of the certain number of the times even unto Christ, when all ceremonies and sacrifice should cease, because he should be the accomplishment thereof; moreover he sheweth Christ's office and the cause of his death which was by his sacrifice to take away sinners, and to bring everlasting life. And as from the beginning God ever exercised his people under the close, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church until the dead rise again, and Christ gather his into his kingdoms in the heavens.

CHAP. I.

1 The captivity of Lebotain King of Judah. 2 The King chuseeth certain young men of the times to learn his laws. 3 This must the King's ordinance appointed. 4 But this abshau from it.

a Repd: King 24, and 1000 2b b which was a plane by Babylon where was the temple of their great god, and to have

taken for Babylon. c Who was as master of the wardes. d He called the Bonaches whome the King nourished and brought up to be rulers of other comers- enal afterward. e His purpose was to keep them as hor- tages, and that he might she- we him self victim, and also by their good intrigue and learning of his religion, the might fa- nour rather hi then the times and to go be a- ble to ferne him as gown- ners in their land moreover by this means f Teues might be better kept in subjection, fearing other- wise to prove rabbles to these noble men. f The King required the things, that they should be

2d the thirde yere of the teigne of Lebotain: King of Judah, came Nebu- chad-nezr, King of Ba- bel vnto Ieru:iem, & be- seged it.

3 And the Lord gave Ie of Judah into his hand, w parte of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

4 And the King spak. vnto: Aispnaz the master of his Eunuches, that he should bring ceterus of the children of Israel, of the Kings feve, and of the princes:

5 Children in whome was no blemish, but wel fauoured, & instinct in all wisdom, and wel fene in knowledge, and able to vt ter knowledge, and fuch as were able to stand in the Kings

palace, and whome the might teache the s learning, and the tongue of the Caldeans.

6 And the King appointed them prouision euerie date of a portion of the Kings meat, and of the wine, which he drank, so nourishing the thre yere, that at the end thereof, the might stand before the King.

7 Now among these were ceterine of the children of Judah, Daniel, Hananiah, Mi- shad and Azariah.

8 Vnto whome the chief of the Eunuches

of noble byish, that the should be wary & learned, and if the should be of a frog from the nature that the might do him better for me; thus he did for his own commodities therefore it is not to praise his liberal interest in this he is worthy praise, that he esteemed learning, and knew that it was a necessitate means to go out by. 9 That the might forget their own religion, and contrary, faeces, to serve him the better to his purpose; yet it is not to be thought that Daniel did for me and knowledge that was not good; in all poss- ues he refused the abuse of things and superstitions, to mande if he would not eat the meat which the King appointed him, but was content to leave if knowledge of natural things. 10 That by their good mercremeness the might harms to forget the mediocrity of their own people. 11 To the intent that in this time the might be

the latter the matter of the Caldeans and al- so their tongue. 12
Afvel to issue as the tablet, as in other offices.

1 give other names: for he called Daniel, Beltchazr, &
Hananiah, Shadrach, & Mi- shad, Meshach, and Azariah,
Abednego.

2 But Daniel had determined in his heart, that he would not
defile him self with the portion of the Kings meat, nor with the
wine which he drank: therefore he requi- red if chief of the
Eunuches that he might not defile him self.

3 (Now God had broghe Daniel into fa- uour, and tender loue
with the chief of the Eunuches)

10 And the chief of the Eunuches said vnto Daniel, "I feate my
lord the King, who hath appointed you meat and your drink-
therefore if he se your faces worse ly- king then the other
children, which are of your forte, the shal, ou make me lose
mi- ne head vnto the King.

11 Then said Daniel to Melzar, whome the chief of the
Eunuches had ser oues Da- niel, Hananiah, Mishad, and
Azariah,

12 Proue thy seruants, I besече thee, ten dares, and let them
giue vs pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the Kings meat: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dares.

15 And at the end of ten dares, their countenances appeared fairer, and in better ly- king than all the childrens, which did eat the portion of the Kings meat.

16 Thus Melzar toke aware the portion of their meat, and the wine that the should drink, and gaue them pulse.

17 That the might allege- ther forget their religion for the tenes gate their chil- dren names, which might ever put them as remembrance of some poise of religio- ne. therefore this was a gre- nt reutation &c a figure of ser- ueine which they were not able to redef- ue. 18 Not that he thought one re- ligion to be to the meat or drink: for af- terward he did eat; but he canle the King should not in- size it by the fierce purfion to forget his religion & ac- climmed so- bricte, and if in his meat he drink he might day lie remember of what people he was and Daniel bring- ish this in to shew how God from the beginning af- led him with his Spirit, and at length cal- led him to be a Prophet. 19 He supposed that did the for their reli- gion, which was contrary to the Baby lo- man, and the refuse herein he

represen- to them, w are of no re- ligion for one ther he was
also condensheire

nor manne the his own. 20 Meaning, that within this space he
might have the cryil, and that no man should be able to discern
it: it that he spoke, be- ing named by the Spirit of God. 21 Not
that it was a thing shomishable to the death means and to drink
wine, as both before and after this did, but if the should have
hereby been wome to the King and have refused that own
religion, that meat and drink had been accured. 22 This bare
feeling and that also of Moses when he fled from the court of
Egypt, declares that we must live to such forerence as God
deeth call vs vuse, long he wil not be it more profitable vuse
vs, than all demens; for his blessing only infliceth. 23 He
feates in Jaffa.

Tit.iii.

Daniels knowledge.

Daniël. The Kings furie.

r Meaning, in the liberal for excess, and na- tural knowled go,
and not in y magical ar- tes which are forbid, Deu. 18.11 f So
that he only was a Prophet and none of the o- ther: for by
dreams & vi- sons God ap- peared to his Prophetus, Noun.
11.6 e Of the thre yere above of canned ver f o That is the was
canned in Babylon as a Prophetio log as y commune wealth
fode.

As for these four children, God gave the knowledge, and understanding in all learning: and wisdom: also he gave Daniel understanding of all visions & dreams.

Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches brought the before Nebuchadnezzar.

And the King cōmuned with them: and among them all was found none like Daniel, Hananiah, Mishiel, and Azariah: therefore fode thei before the King.

And in all matters of wisdom, & vnder standing that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme.

And Daniel was vnto the first yere of King Cyrus.

CHAP. II.

The dreams of Nebuchadnezzar. 13 The King commandeth all the wife men of Babylon to be flaine because they colde not interpret his dreams. 14 Daniel requireth time to fume the quetism. 15 Daniel is brought into the King and fume with him his dreams & the interpretation thereof. 16 Of the everlasting kingdoms of Christ.

And in y second yere of y: eigne of Nebuchadnezzar, Nebuchadnezzar dreamed the names, wherewith his spirit was

troubled, & his slope was vpon him. Then the King commanded to call y inchanters, and the astrologians and the forcerers, and the Caldeans for to fume the King his dreames: so thei came and fode before the King.

And the King said vnto them, I haue dreamed a dream, & my spirit was troubled to knowe the dreame.

Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: fumee thy feruants thy dreams, and we shal fumee the interpretation.

And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnder stand the dream with the interpretation thereof, ye s shalbe drawn in pieces, and your houfes shalbe made a lakes.

But if ye declare the dream and the interpretation thereof, ye shal receive of me gifts and rewardes, and great honiout: therefore fumee me the dreame and the interpretation of it.

Thei answered againe, and said, Let the King fumee his feruants the dream, and we wil declare the interpretation thereof. Then the King answered, and said, I knowe certainly that ye" wolde gaine the time, because ye se the thing is gone fro me.

The word is more ploquent, & therefore the learned vied to spake it: as the Jewish writers do to this day. This is a mile

reward of these arrogance (which wanted of the fume that they had the knowledge of all things) that shalde be proven fooles & to their perpetual shame and confusion. Here is appeared their ignorance that notwithstanding their heaps, ye were that not able to tell the dream, except he entered them into the matter, & therefore the: wolde pretende knowledge where was but more ignorance and so as do leaders of the people, that were worthy to dye. "She orders the time.

9 But if ye wil not declare me the dream, there is but one judgement for you: for ye haue prepared lying and corrupt words, to speake before me til y time be changed: therefore tell me the dream, that I maie knowe, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare y Kings matter: yea, there is neither King nor prince nor Lord that asked fache things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, & there is none other that can declare it before the King, except the gods whose dwelling is not with fath.

12 For this cause the King was angie and in great furie, and commanded to deftroie all the wife men of Babel.

13 And when sentence was giuen, the wife men were fume: and thei foghe Daniel & his felowes to be put to death.

14 Then Daniel answered with counsel & wisdom to Arioch the Kings chief steward, which was gone for the to put to death the wife men of Babel.

15 Tea, he answered and said vnto Arioch the Kings captaine, Why is the sentence so haftie from the King? Then Arioch declared the thing to Daniel.

16 So Daniel went and defired the King y he wolde giue him leafure & that he wolde fumee the King y interpretation thereof.

17 Then Daniel went to his houfe and fumeed the matter to Hananiah, Mishiel, and Azariah his companions,

18 That thei shalde befeche the God of heauen for grace in this fecret, that Daniel & his felowes shuldenot perish with the rest of the wife men of Babel.

19 Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered & said, "The Name of God be praised for euer and euer: for wisdom and strength are his,

21 And he changeth the times and seasons: he taketh awaie Kings: he fetteh vp Kigs: he gueeth wisdom vnto the wife, & vnder standing to those that vnder stand.

22 He discovereth the depe & secret thigs: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thanke thee & prais: thee, thou God of my fathers, that thou hast giuen me wisdom and strength, and hast fumeed me now the thing that we defired of thee: for thou hast declared vnto vs the Kings matter.

24 Therefore Daniel went vnto Arioch, whome the King had ordained to deftroie the wife men of Babel: he went and

Which declareth, y God wolde not haue his feruants my and in y cōpance of these forcerers, and astrologers, whose arces were wicked, and therefore mity oght to dye, chugh y King did it vyn a rage, and on scale 'ge, the exp- ence of the ge- ds.

k He fumeeth that mi he the nether wisdom nor knowledge but very darke blindness, and ignorance of him fath: for ye cometh amity of God, that mi vnder standeth anie thing I to whome y made thy g-mes and who lived in thy feure: he he thy he exciteeth all their gods. m Meaning, power to in-cerpeness.

a The father and the some were hoots called by this name, so that this is meant y some, when he reigned alone for he reigned also after a fort w his father

b Not that he had many dem men, but becom se many matters were concerned in this dream

c Because it was so rare and strange a dream that he had not had the like d He was so heavy with he ye that he began to hope a gayon some read, and his hope was broken from him after all these astrologers & forcerers called them fel-ues by the name of he-nons as though all the wisdom and knowledge of the country depeded vpon the, and that all other endreams were volde of the fame. f That is, in y Syrian tongue which defi-red not unche from the Caldeans, fume it

fumed to be more ploquent, & therefore the learned vied to spake it: as the Jewish writers do to this day. This is a mile reward of these arrogance (which wanted of the fume that they had the knowledge of all things) that shalde be proven fooles & to their perpetual shame and confusion. Here is appeared their ignorance that notwithstanding their heaps, ye were that not able to tell the dream, except he entered them into the matter, & therefore the: wolde pretende knowledge where was but more ignorance and so as do leaders of the people, that were worthy to dye. "She orders the time.

The Kings dream.

Daniel. The interpretation. 358 19/1224

n Whereby ap pearseth that manie, were finne, as verf n, and the reft at Daniels of- fer were pre- ferred on con- drish: not that Daniel fono- red their wit- led profesith, but that he had

respect to equi-ty because the King proceeded according to his wicked aff-ec-tion, & not considering, if their f-conce was lawful or no.

o He affremeth that man by reaction, & arte is not able to interne to the cause of Gods fectees, but the vnderstanding only thereof must come of God; whereby he fmatch § King with a care-tone feare and reuerence of God that he might be the more apt to recount, § by my forces that shulde be-reuelled p. because he had fied § God only must re-ue the signi-fication of this dream, § King might have afled, why Da-niel did enter-prise to inter-pret it, & the before he shew eth, that he was, but Gods minister, and had no giffes, but fucte as God had grof him to fuc-forthe his glo-rie q. By golde, fil-ner, hriffe, and yron are ment the Caldean, Perifian, Macd-donian, & Ro-matie king-do-me, which f-nal de furech-me-ly rule all the worde til Christ (which is here called the fones) co-mi him felle, and deftrove the laft; this was to affure the fowes, § their affliction shulde not end with the emp-ne of the Cal-dean but that sh, y fshulde pa-gently abyte § cleming of Mr blah, & shulde be as § end of this fourth moun-ta-line.

faid thus vnto him, Deftrove not a the wife men of Babél, but bring me before the King, and I wil declare vnto the King the interpretation.

25 Then Arióch brought Daniél before the King in all halte, and faid thus vnto him, I haue found a man of the children of

Iu- dáh that were brought captives, that wil declare vnto the King the interpretation.

26 Then answered the King, and faid vnto Daniél, whose name was Beltefhazzár, Art thou able to shewe me the dreame, & I haue fene, and the interpretation thereof?

27 Daniél answered in the pefence of the King, & faid, The fecret which the King hath demanded, can nether the wife, the aftrologians, the inchanters, nor the fouth- faiers declare vnto the King.

28 But there is a God in a beauen that re- ueileth fecrets, and fheweth the King Nebuchad-nezzár what fhall be in the lat- ter dayes. Thy dreame, and the things, & thou haft fene in thine head vpon thy bed, is this.

29 O King, when y waft in thy bed, thoughts came into thy minde, what fhould come to paffe hereafter, and he that reueileth fecrets, telleth thee, what fhall come.

30 As y for me, this fecret is not fhewed me for ante wifdome that I haue, more then ante other liuing, but onely to fhewe the King the interpretació, and that thou might ft know ye thoughts of thine heart.

31 O King, thou faw: ft, and beholde, there was a great image: this great image whose glorie was fo excellent, ftode before thee, and the forme thereof was terrible.

32 This images head was of fine a golde, his breaft and his
armes of filuer, his bellie and his thighs of braffe,

33 His legges of yron, & his fete were parte of yron, and parte
of clay.

34 Thou beheldest it til a ftone was cut without hands, which
fmote the image vpon his fete, that were of yron and clay, and
brake them to pieces.

35 Then was the yron, the clay, the braffe, the filuer & the
golde broken all together, and became like the chaffe of the
fommer floores, and the winde caryed them away, that no place
was founde for them: and the ftone that fmote the image,
became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the King y
interpretació the: cof.

37 O King, thou art a King of Kings: for the God of beauen
hathe giuen thee a kingdome, power, and ftrength, & glorie.

38 And in all places where the children of men dwell, the
beafts of the field, and the foules of the heauen hathe he giuen
into thine hand, and hathe made thee rules: ouer

them all: thou art r this head of golde.

39 And after thee fhall rife another kingdo- me, i inferiour to
thee, of filuer, and another r third kingdome fhallbe of braffe,

which ſhal beare rule ouer all the earth.

40 And the fourth kingdome ſhalbe ſtróg as yron: for as yron breaketh in pieces, & ſubdueth all things, and as yron brufeth all theſe things, & ſhal it breake in a pie- ces and brufe all.

41 Where as thou ſaweſt the fete and toes, parte of potters clay, and parte of yron: the kingdome ſhalbe a deuided, but there ſhalbe in it of the ſtrength of the yron, as thou ſaweſt the yron mixt with the claye, and earth.

42 And as the toes of the fete were parte of yron, and parte of clay, & ſhal the kingdo- me he partely ſtrong, and partely broken.

43 And where as thou ſaweſt yró mixt with clay & earth, they ſhal mingle them fel- ues with y the fede of men: but they ſhal not joyne one with another, as yron cá not be mixed with clay.

44 And in the dayes of theſe Kings, ſhal the God of heaué ſet vp a kingdome, which a ſhal n. uer be deſtroyed: and this kingdo- me ſhal not be giuen to another people, but it ſhal breake, and deſtroye all theſe kingdomes, and it ſhal ſtand for euer.

45 Where as y ſaweſt, that the a ſtone was cut of the mountaine without hands, and that it brake in pieces the yron, the braſſe, the clay, the ſiluer and the golde: ſo the great God hathe

fhewed the King, what fhall come to paffe hereafter, and the
droa me is true, and the interpretation thereof is fure.

46 Then the King Nebuchad-nezzár fel vpon his face, and b
bowed him felf vnto Daniél, and commanded that they fhulde
offe: meat offerings, & fwete odoures vnto him.

47 Alfo the King answered vnto Daniél, & faid, I knowe of a
trueh that your c God is a God of gods, & the Lord of Kings,
and the reueiler of fecrets, feing thou coldest open this fecret.

48 So the King made Daniél a great man, and gaue him manie
and great d giftes. He made him gouernour ouer the whole
prounce of Babél, and chief of the rulers, & ab oue all the wife
men of Babél.

is to fhewe, that all the kingdomes of y woride are transfiorie.
a Meaning, the of Christ fhall onely remain for ouer a Meaning
Christ who was fint of Gd and not fte vp by man, whofe
kingdoms as the beginning fhulde be fmale, & without hemate
to man indigneft, but fhulde at length grooue & fil the whole
earth, & he calfteth a great mountaine, as verf y. And this
kingdo- me, which is not onely referred to the perfone of
Christ, but alfo to the who- le bodie of his Church, and to
euerne member thereof, fhallbe eternal: for the fpirit that is in
them, is life eternal, Rom 1,10 b Thogh this fubbling of y King
femed to deferue commendation, yet because he joyn: Gods
honour with the Preacher, it is to be repressed, & Daniél herein

grieved of be suffer: it that it is credible that Daniél admonished him of his fault and did not suffer it The refection was but a sudden moffe, as it was also in Pharaſch, Ire 9,28. but his heart was not touched, as appeared ſone afterward d Not that the Prophet was deſtroye of gifts to beance, but because by that means he might relieve his poore breathers & were graeonfly oppressed in his ſheretopias- ter, & also he reersted the, led he ſhulde offend this cruel King, & willingly gave them.

e Daniél lea- ueh out the kingdome of the Alfyrans, which was be fore the Baby- louan, but he became it was not a monar- che & general empire, & also because to wel de declare the things, y were to cune, in the coifg of Christ for the effect of the also a- moog the ſo wonderful al- terations: & be- celfeth she be byfonik king- dome the gol- din head, be- cufe an reſpect of the other thre, it was the beſt, and yet was of it ſelf wicked and cruel

f Meaning, the Perififs, which were not uſe- rour in digu- ter, power, and richer, but we- re worſe non- chngarubnifs, cruelfes, & all kinde of woer ſhewing, that y worſe ſhal de grove w or- fe, and worſe, til it was reſto red by Christ. That is, of y Macedonian ſhalbe of braffe, & ſon a ſiluting to the harden- ne thereof, but to the vileme in reſpect of ſiluer.

u That is, the Romans empire ſhal ſubdue all theſe other afore named, & after Alexif der were dem- ded into y Ma- cedonian, fire came, ly rifa & Egyptian

y Thei fhall by manages, and affinities shew- ke to make the
felves strong yet shall they never be joy- nd in hearts. a His
panyole

by the king- dome of Christ shall onely remain for ouer a
Meaning Christ who was first of God and not first by man,
whose kingdoms as the beginning should be first, & without
hmate to man indigneft, but should at length groove & fill the
whole earth, & he calleth a great mountaine, as verily. And
this kingdo- me, which is not onely referred to the person of
Christ, but also to the who- le bodie of his Church, and to
euery member thereof, shall be eternal: for the spirit that is in
them, is life eternal, Rom 1,10 b Though this subbling of y King
seemed to deserue commendation, yet because he joyn: Gods
honour with the Preacher, it is to be repressed, & Daniél herein
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him of his fault and did not suffer it The refection was but a
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means he might relieve his poore breathers & were grauefly
oppressed in his heretopias- ter, & also he reersted the, led he
should offend this cruel King, & willingly gave them.

The golden image.

Daniël. Their answer.

e He did not this for their private profit, but that the whole Church which was there in affliction, might have some release, or that he had to the Kings pre-

49 Then Daniël made request to the King, and he set Shadrách, Mefhách, and Abednegó over the charge of the province of Babél: but Daniël saw in the face of the King.

and else, by this benefice of Meaning, that other he was a had the whole authorities, so that none could be admitted to the Kings presence, but by him.

CHAP. III.

1 The King set up a golden image. 2 Certain are accused because this despised the Kings commandment, and are put into a burning oven. 3 By belief in God they are delivered from the fire. 4 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the King made an image of gold, whose height was therefore cubites, the breadth thereof six cubites: he set it up in the plain of Durá, in the province of Babél.

2 Then Nebuchad-nezzar the King sent for them to gather together the nobles, the princes & the dukes, the judges, the receivers, the counsellors, the officers, & all the governors of

the provinces, that they shul- de come to the b dedication of the image, which Nebuchad-nezzar the c King had set vp.

So the nobles, princes, and dukes, the iud- ges, the receiuers, the counsellors, the offi- cers, and all the gouerners of the prouin- ces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the King had set vp: and they stode before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cyed aloud, Be it knowe to you, & people, d nations, and langages,

That when ye heave the soud of the cor- ner, trupet, harpe, sackebut, psalteries, dulci- mer, and all instruments of musicke, ye fall downe and worship the golde image, that Nebuchad-nezzar the King hath set vp.

6 And whosoeuer falleth not downe and worshippeh, shal the same houre be cast into the middes of an hote fyrie for- nace.

7 Therefore assone as all the people heard y sound of the corner, trupet, harpe, sacke- but, psalterie, & all instruments of musicke, all y people, nations, & langages fel dow- ne, and worshiped the golden image, that Nebuchad-nezzar the King had set vp.

8 By reason whereof at that same time came men of the Caldeas, and gricuously accused the lewes.

9 For they spake and said to the King Ne- buchad-nezzar, O King, liue for euer.

10 Thou, & King, halt made a decree, that euerie man that shal heave the sound of

the corner, trumpet, harpes, sackebut, psalterie, and dulcimer, and all instruments of musicke, shal fall downe & worship the golden image,

11 And whosoeuer falleth not downe, and worshippeh, that he shulde be cast into the middes of an hote fyrie fornace.

12 There are certeine lewes whome thou haft set ouer the charge of the province of Babél, e Shadrách, Mefhách, and Abed- negó: these men, & King, haue not regar- ded thy commandement, neither wil they ferue thy gods, nor worship the gold: n image, that thou haft set vp.

13 Then Nebuchad-n zzar in his angre and wrath commanded that they shulde bring Shadrách, Mefhách, and Abedne- gó: so these men were broght before the King.

14 And Nebuchad-nezzar spake, and said vnto the, What disorder: wil not you, Sha- drách, Mefhách, and Abednegó ferue my god, nor worship the golde image, that I haue set vp?

15 Now therefore are ye ready whe ye hea- re the sound of the corner, trumpet, harpe, sackebut, psalterie, and dulcimer, and

all instruments of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalde cast immedially into the middes of an hote fyrie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrách, Mefhách, and Abednegó answered & said to the King, O Nebuchadnezzar, we s are not careful to answer thee in this matter.

17 Beholde, our God whome we ferue, is able to deliuer vs si o the hote fyrie fornace, and he wil deliuer vs out of thine hand, & King.

18 But if not, be it known to thee, & King, y we wil not ferue thy gods, nor worship the golden image, which thou haft set vp.

19 Then was Nebuchadnezzar sul of rage, and the forme of his visage was changed against Shadrách, Mefhách, & Abednegó: therefore he charged and commanded that they shulde heave the fornace at once seuen times more then it was wonte to be heat.

20 And he charged the moste valiant men of warre y were in his armie, to binde Shadrách, Mefhách, and Abednegó, & to cast them into the hote fyrie fornace.

21 So these men were bounde in their coats, their hosh, & their clokes, with their other garments, and cast into the

middles of the hote fyrie fornace.

22 Therefore, because the Kings comman- dement was straite,
that the fornace shul- de be exceeding hote, the flame of y fyre
flew those men y broght for the Shadrách,

Mefhách,

e is semeth, y that named not Daniël be cause he was greatly
in the Kings fa mure, thinking if these thee had been de-
divorced, they might haue had better ne- zzar to acca se
Daniël: and this declareth that this poli- cle of eroding this
image was immed by y malice: he terest, & loghe nothing but
y destruction of y he was, who- me they accu- sed of rebelli &
ingratiude. f Signifying, y he wolde re- ceive them to grace, if
they wolde now at the high obey his decre

g For they shulde haue done in me to God, if they shulde haue
doesn't in this holte cause, & therefore they say, that they are
refused to dye for Gods cause

h They groude on two pous- tes, first in the power, & pro-
judice of God was them, and secondly on their cause, w was
Godsglo- rie, and y redi- fying of his true relight, w there
blood & so make upon conclusion, that they wil not so mucin
as outwardly consent to ido lawie

i This de- lereth that the more, that ty rams rage, & the more
wit- ry they flewe them selves in incoming du- ge, and cruel

punishments, the more is God glorified by his services to whome he gueth preven- ce and confis- ce to abide y cruellic of their punish- ment: for other he deliuereth them his death or als for this life gouch the a better.

a Under pre- course of reli- gion, and ho- lines in makig an image to his idele hal, he soght his owne ambition and vashe glorie: and this decle rath, that he was not cou- ched with the true fears of God before, but y he odef- sed him on a sudden motion at the wicked, when that are outcome with the greatness of his works. The Greke lucerpeters write, that this was done to yren after the dream, and as may appear y King feared left the lewes by their reli- gion shulde he we altered the facts of his es mone wealth, and therefore he met to brig all to one kin- de of religion, and so rather foght his owne quietnes, than Gods glorie is showing, y the idole stone known for an idele so big as he is with the workman: but when the excesses and cultures are recited, & wed and the con- sent of the peo ple is there, the of a bloc- ke they think they haue ma- de a god. e This was of scient with y wicked at all times vs ap- prove their re- ligion, if the Kings anori, the were alled- ged for y eha-

blishmet thereof, not considering in the means: faston what Gods worde did permit d These are y two dangerous weapons wherewith Sara is sent to fight against y children of God, y obfene of the multitude & y crueltie of y punish- ment: for

though some feared God, yes y multitude, & confonet: to the wicked- ness, affomied their here y King required not an inward obfene, but an outward culture, that y lewes might by little little learne to forget their true religion.

Deluerance out of the fyre. Daniël. The high tre. 359721/1224

Mefhách and Abednegó.

23 And thefe the men Shadrách, Mefhách and Abednegó fel downe bounde into the middes of the hote fyrie foinace.

24 ¶ The Nebuchad-nezzár the King was aftoned and rofe vp in hafte, & fpake, and laid vnto his counfellers, Did not we caft the men bounde into the middes of the fyre? Who answered and laid vnto the King, It is true, & King.

25 And he answered, and laid, Lo, I fe foure men loofe, walking in the middes of the fyre, and they haue no hurt, and the foime of the foureth is like the fonne of God.

26 Then the King Nebuchad-nezzár came nere to the mouth of the hote fyrie foinace, & fpake and laid, Shadrách, Mefhách and Abednegó, the feruants of the hie God, go forthe & come hefher: fo Shadrách, Mefhách and Abednegó came forthe of the middes of the fyre.

27 Then the nobles, princes and dukes, and the Kings counfellers came together to fe thefe men, becaufe the fyre had

no power ouer their bodies: for not an heere of their head was burns, nether was their coats changed, nor any smel of fyre came vpon them.

28 Wherefore Nebuchad-nezzár spake and said, "Blessed be the God of Shadrách, Mefhách and Abednegó, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, & yielded their bodies rather than they wolde serue or worship any god, save their owne God.

29 Therefore I make a decree, that every people, nation, and language, which shall speak any blasphemy against the God of Shadrách, Mefhách and Abednegó, shall be drawn in pieces, and their houses shall be made a heap, because there is no god that can deliver after this sort.

30 Then the King promoted Shadrách, Mefhách and Abednegó in the province of Babel.

31 Nebuchad-nezzár King vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the Lord God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders? his kingdom is an everlasting kingdom, and his dominion is

from generacion to generacion.

CHAP. III.

Another dream of Nebuchad-nezzár, which Daniël declareth
29 The Prophet declareth how of a preude King he shulde
became as a beaft. 31 After he confifeth the power of God and
a reftered to his former degnate.

1 Nebuchad-nezzár being at a reft in a there was no mine
houfe, and fouruſhing in my pa- trouble that might cause lace,
me to dream, and therefore it came only of God

2 Sawe a b dream, which made me afraied, h I his was a
noher dream, and the thoughts vpon my bed, and the beſides
that viſions of mine head troubled me, which he ſawe of the
foure of the foure empires: for Daniel boſhe declared what that
dream was, and what it went; and he as he only ex poundeth
the dream

3 Therefore made I a decre, that the ſhulde was, and what
bring all the wife men of Bábel before me, that they might
declare vnto me the interpretation of the dream. in that that he
ſent dread to ofefure ho- ſe ignorance in times paſt he had
expe- tionsned, and left Daniel was ever rea- tionsned, and left
Daniel was ever rea- tionsned, and left Daniel was ever rea-
tionsned, and left Daniel was ever rea- tionsned, and left
Daniel was ever rea- tionsned, and left Daniel was ever rea-

tionsned, and left Daniel was ever rea- tionsned, and left
Daniel was ever rea- tionsne

4 So came the enchanters, the astrologians, the Chaldeans and
the soothsayers, to whom I tolde the dream, but they coulde
not shewe me the interpretation thereof, in I still at the last
Daniel came before me, (whose name was a Belshazzár,
according to the name of my god, which hath the spirit of the
holy gods in him) and before him I tolde the dream, saying, in
that that he feared death to overcome his ignorance in times past
he had experienced, and left Daniel was ever rea- tionsned,
and left Daniel was ever rea- tionsned, and left Daniel was
ever rea- tionsned, and left Daniel was ever rea- tionsned, and
left Daniel was ever rea- tionsne

5 Till at the last Daniel came before me, (whose name was a
Belshazzár, according to the name of my god, which hath the
spirit of the holy gods in him) and before him I tolde the
dream, saying, in that that he feared death to overcome his
ignorance in times past he had experienced, and left Daniel
was ever rea- tionsne [{"box_2d": [507, 331, 884, 411],
"label": "text", "caption": "6 O Belshazzár, chief of the
enchanters, because I knowe, that the spirit of the holy gods is
in thee, & no secret troubleth thee, tell me the visions of my
dream, that I have seen and the interpretation thereof, in I still
at the last Daniel came before me, (whose name was a
Belshazzár, according to the name of my god, which hath the

[illegible]

[illegible]

my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the interpretation thereof, in I still at the laft Daniel came before me, (whose name was a Beltefhazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dream, saying, in that I haue sene and the

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The dream expounded.

Daniél. The Kings pride & fall.

was answered, to the intent that living me may know, that y
moſte high ha the pow-er ouer the kingdom of men, and giueth
it to whomeſoeur he wil, and appointeth ouer it the moſte
abiect among men.

This is the dream, that I King Nebu-chad-nezzar haue fene:
therefore thou, o Belteſhazzár, declare the interpretation
thereof: for all the wife men of my king-dome ate not able to
ſhewe me the interpretation: but thou art able, for the ſpirit of
the holy gods is in thee.

Then Daniél (whoſe name was Belte-ſhazzár) held his peace
by the ſpace of one houre, and his thoughts troubled him, the
King ſpake and ſaid, Belteſhazzár, let nether the dream, nor the
interpretation thereof trouble thee. Belteſhazzár answered and
ſaid, My lord, the dream be to them that hate thee, and the
interpretation thereof to thine enemies.

The tree y thou ſaweſt, which was great and mightie, whoſe
height reached vnto the heauen, and the ſight thereof through
all the worlde,

Whoſe leaues were faire & the frute thereof muche, and in it
was meat for all, vn-der, the which the beaſts of the field
dwelt, and vpon whoſe branches the foules of the heauen did
ſir,

It is thou, o King, y art great & mightie: for thy greatnes is
grown, & reacheth vnto heauen, & thy dominion to the ends of

the earth.

Where as the King sawe a watchman, & an holy one, that came downe from heauen, and said, Hewe downe the tre & def-troy it, yet leaue the stumpe of the rootes thereof in the earth, and with a bande of vron and braffe lunde it among the grasse of the field, & let it be wet with the dewe of heauen, and let his porcion be with the beasts of the field, 1 til seven times passe ouer him,

This is the interpretation, o King, and it is the deede of the moste high, which is come vpon my lord the King,

That they shal driue thee from men, & thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse as y oxen, & thei shal wet thee with the dewe of heauen: and seven times shal passe ouer thee, til thou knowe, that the moste high beareth rule ouer the kingdom of men, and giueth it to whome soeuer he wil.

Where as they said, that one shulde lea-ue the ftlope of the tre rootes, thy kingdom shal remaine vnto thee: aftri that, thou shalt knowe, that the heauens haue the rule.

Wherefore, o King, let my counfel be acceptable vnto thee, and breake of thy finnes by righteousness, & thine iniquities

by mercie toward the poore: lo, let there be an healing of thine erour.

All theſe things ſhal come vpon y King Nebuchad-nezzar.

At the end of twelue ymoneths, he wal-ked in the royal palace of Babél.

And the King ſpake and ſaid, Is not this great Babél, that I haue buyle for the hou-fe of the kingdom by the might of my power, and for the honour of my male-ftie?

While y worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O King Nebuchad nezzár, to thee be it ſpoken, Thy kingdom is departed from thee,

And they ſhal driue thee from men, and thy dwelling ſhalbe with the beaſts of the field: they ſhal make thee to eat graſſe, as the oxen, and ſeuen times ſhal paſſe ouer thee, vntil thou knoweſt, that y moſt high beareth rule ouer the kingdom of men, & giueth it vnto whome foeuer he wil.

The very ſame houre was this thing ful-filled vpon Nebuchad-nezzar, and he was driuen from men, and did eat graſſe as the oxen, and his bodie was wet with the dewe of heauen, til his herres were grown as egles feathers and his nailes like birds clawes.

And at the end of ſhoſe 1 dayes I Nebu-chad-nezzar lift vp mine cies vnto heaué, and mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſte high, and I praized and

honored him that liueh for euer, whose power is an euerla-fting powes, and his kingdom is from ge-neracion to generacion.

And all the inhabitants of the earth are reputed as nothing: and according to his wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can ftay his hand, nor fay vnto him, What doeft thou?

At the fame time was mine vnderftan-ding reftored vnto me, and I returned to the honour of my kingdom: my glorie and my beautie was reftored vnto me, and my counfellours ¹ and my princes foght vnto me, & I was eftablifhed in my king-dome, and my glorie was augmented tow-ard me.

Now therefore I Nebuchad-nezzar prai fe, and extoft & magnifie the King of hea-uen, whose workes are all tiueh, and his wayes iudgement, and thofe that walke in pride, he is able to abafe.

CHAN. V.

Belhazzar King of Babylon feeth an hand writing on the wall.
² The fothfayes called of the King, can not expound the writing
³ Daniel readeth it, and interpreteth it alfo
⁴ The King uflayne.
⁵ Dar-rim enwyeth the kingdom.

p Saffe the or yours of thy former life to be redreffed.

q After that Daniél had de-clared that vi ftueftches his pride
decla-reth that it is one to man to ftueft to God except his fpi-
ric mofe him, ftung y thefa terrible chre-ments colde not mofe
him to repon.

r Who the ter me of thefe fe are years was accomplished

Chap 7,14. mich.4,11. lch.4,11.

f He confel-feth Gods wil to be the rule of all infice & a moſte
per-fice Law whe-reby he gouer nech buche men and An-gals
and dani-les, fo y none oghe to mer-more, or afſe a maſſon of
his doſgs, but noſly to ſtand coozine there-with and gma him y
glorie. t By whome it ſeueeth that he had been put from his
kingdom bea-fore

u He doeth the ofely prift & God for his deſtuerfice, but alſo
ciſſeſteth his ſeuen that God may one-ly haue the glorie & man
the ſtume, & that he may be exaſted & mil caſt dow-ron.

1 King

He was vnu-bled for the geacandgende of God which he ſawe
order-wed agandi y King: and ſo the Reuphures vſed on the o-
ue parte to de-nouce Gods indgenſes for the ſcale they bare to
hingle me, and on the other parts to haue eſpection vpon men,
and alſo to confi-der that they ſhulde be ſub-zeit to Gods
indgennere, if he did not re-garde them y prize.

I Whereby he meant a lfig fpace, as fod yores: some in
 suppres feuen moneths, and others feuen wokes: but it feueeth
 he meft of yores. 2. Noe y his fhape or fue-me was chig-ed into
 a be-aft, but that he was other ftithen med, & fo anodied more
 compa-als, or was ceft out for his ty fannie and fo wandared a-
 mong the be-afts, and ate herbes & graf fo. 3. Daniël fhew-eth
 the confie, why God thus punified him. 4. Confie from
 provoklig God to angry any longer by thy finnes, that he may
 minger his punffionis, if y fhewe by thine vpeight life that thou
 had true fuch & remonence.

The writing on the wall.

Daniël. Like father, like fonne.

a Daniël re- crisch this be- fore of King Belfhazzár &
 nilmerodach's fonne, to shewe Gods indge- ment against the
 wicked, for the deli- nance of his Church, and how the pro-
 phesie of Se- remih was true, that they shulde be de- liuered
 after limous years. b The Kings of the Sall par- ces then vied
 to fit alone co- munely, & dif- dained, and shulde fit in their
 copanies; and now to shewe his power, & how little he is by
 his enemies, & then befirged Babylon, he ma- ne a fuleme
 banker, & vied excess to their copanies which is not here by
 drinking wines thus the wic- led are mofte diffolute, and
 negligent whc there dethro- this is at hdd 'ci, merome wife

wise. c Meaning his grand father d in contempt of the true God they prat fcd their ido- les, not y they thought this y golde or filuer were gods, but that there was a certaine ver- ton, and power as them to do them good, & is also the op- non of all ido- laeers e That is might the better be fine f So he that before conf- med God, was moved by this fight to trem- ble for feare of Gods ind- gement g Thus the wicked in their troubles foke maute enemies, who draw them fch God, because they foke not to him who is the onelie comfort in allufliofite h To wit, his grand mother Nebuchad- nezzar wife, which for her age was not before at the feast, but come whether when

King a Belfhazzár made a great feast to a thousand of his princes, and dranke wine b before the thousand.

And Belfhazzár whiles he tafted the wi- ne, commanded to bring him the golden and filuer vessels, which his c father Nebuchad-nezzár had broght from the Tem- ple in Ierufalém, that the King and his princes, his wife, and his concubines might drinke therein.

Then were broght the goldé vessels, that were také out of the Temple of the Lords houfe at Ierufalém, and the King and his princes, his wines, and his concubines drá- ke in them.

They dróke wine and praifed the d gods of golde, and of filuer, of braffe, of yron, of wood and of fone.

At the same house appeared fingers of a mans hand, which wrote ouer e against the candlestick vpon the plaister of the wall of the Kings palace, & the King sawe the palme of the hand that wrote.

Then the Kings countenance was changed, and his thoughts troubled him, so that the ioyntes of his loines were loosed, and his knees smote one against the other.

Wherefore the King cryed loud, that they shulde bring e the astrologians, the Caldeans and the soothsayers. And the King spake, and said to the wise men of Babel, Whosoever can read this writing, and declare me the interpretation thereof, shall be clothed with purple, & shall haue a chain of golde about his necke, and shall be the third ruler in the kingdom.

Then came all the Kings wise men, but they coulde neither read the writing, nor shewe the King the interpretation.

Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were affrighted.

Now the Queene by reason of the talke of the King, and his princes came into the banquet house, and the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

There is a man in thy kingdome, in whom is the spirit of the
holie gods, and in the dayes of thy father light and vnder-
standing & wisdom like the wisdom of the gods, was found
in him: whome the King Nebuchad-nezzár thy father the King,
I say, thy father, made chief of the enchanters, astrologians,
Caldeans, and soothsayers,

Because a more excellent spirit, and knowledge, and
vnderstanding (for he did expounde dreames, and declare hard
sentences, and dissolved doubts) were found in him, even in
Daniël, whome the King named Belteshazzár: now let Daniël
be called, and he will declare the interpretation.

Then was Daniël brought before the King, and the King spake
and said vnto Daniël, Art thou that Daniël, which art of the
children of the captivity of Iudáh, whome my father the King
brought out of Iewrie.

Now I haue heard of thee, that knowest the spirit of the holie gods
in thee, & that light and vnderstanding and excellent wisdom is
found in thee.

Now therefore women, and astrologians haue bene brought
before me, that they shoulde read this writing, and shewe me
the interpretation thereof: but they could not declare the
interpretation of the thing.

Then heard I of thee, that thou cōldeſt ſhewe interpretations,
and diffolue dou- tes: now if thou canſt read the writing, &
ſhewe me the interpretation thereof, thou ſhalt be clothed with
purple, & ſhalt haue a chaine of golde about thy necke, and
ſhalt be the third ruler in the kingdome.

Then Daniël answered, and faid before the King, Kepe thy
rewardes to thy ſelf, & giue thy gifts to another: yet I wil read
the writing vnto the King and ſhewe him the interpretation.

O King, heave thou, The moſte high God gaue vnto 1
Nebuchad-nezzár thy father a kingdome, and maieſtie and ho-
nour and glorie.

And for the maieſtie that he gaue him, all people, nations, and
langages trumbled, & feared before him: he put to death
whome he wolde: he fmote whome he wolde: who- me he
wolde he fet vp, & whome he wolde he put downe.

But when his heart was puft vp, and his minde hardened in
pride, he was depofed from his kinglie throne, and they toke
his honour from him.

And he was driuen from the fonnes of men, & his heart was
made like the beaſts, and his dwelling was with the wilde
affes: they fed him with graffe like oxen, and his bodie was
wet with the dewe of the heauen, til he knew, that the moſte
high God bare rule ouer the kingdome of me, and that he
appointeth ouer it, whome fo- euer he pleaſeth.

And thou his fonne, ó Belfhazzár, haft not húbled thine heart,
thogh thou knew- eft all theferthings,

But haft lift thy felf vp againft the Lord of heauen, and they
haue broght the vessels of his Houfe before thee, & thou and
thy princes, thy wines and thy concubines Vuu.ii.

b For the life laeers thoght, that f Augels had power as God,
and the- refore had the in like effima- tion, as they had God,
thou- king that the fpirit of pro- phesie, & vnderftanding ca me
of them.

1 Before he red the writ- ing, he derla- reto to f King his great
ingra timbs roward God, who col- de not be mo- ured to gue hi
the glorie, con- fidenting his wonderful wor ke roward his
grand father, & to the with, that he doeth not fone of
ignorance, but of malice.

The writing declared.

Daniél. His constancie.

haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasse, vron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

n After that 24 God had to long time de-ferred his an-gre, & pacificly wanted for the- ne amendment. n This words is twice writed for the extrem- tie of y thing: showing, that God had mo- ste surely con- ted a signily- ing also that God hath appointed a ter- me for all king dome, & y a miserable end shal come on all that raise them solors a- gainst him by, wearing.

e Cyrus his fome in lawe gene him this tute of honour alchigh Cyrus in effect had y dominion

a Read Effer Chap 1st

We, not be rea- bled. b Thus heathf King preferred Daniél affran- ger to all his nobles & fana liars, because the graves of God were mo- re excellent in him them in ockers e Thus the wicked of not abide the gra- ces of God in others, but fa- ke by all occa- sion to deface them thereto- re against in- the assiles there is no better remodie then to walk sprightly in y feare of God, and to have a goodemisien- ce.

m Then was the palme of the hand sent from him, and hath written this writing. And this is the writing that he hath written, a MENE, MENE, TEKEL VPHARSIN.

This is the interpretation of the thing, MENE, God hath no bred thy kingdome, and hath he finished it:

TEKEL, thou art wayed in the balan- ce, and art founde to light.

PERES, thy kingdome is divided, and giuen to the Medes and Persians.

Then at the commandement of Bel- shazzar they clothed Daniél with purple, and put a chaine of golde about his necke, and made a proclamacion concerning him that he shulde be the thirde ruler in the kingdome.

The same night was Bellshazzir y King of the Caldeans slaine.

And Darius of the Medes toke y king- dome, being threscore and two yere olde.

CHAP. VI.

Daniél is made ruler over the governors. 1 An alle against Daniél 16 He is put into a dome of lyons by the commandement of the King 23 He is delivered by faith in God 24 Daniels accusers are put unto the lyons. 25 Darius by a decree magnifieth the God of Daniél

IT pleased Darius to set over the king- dome an hundredth and twenty-gouernours, which shulde be ouer y whole king- dome.

And ouer these, thre rulers (of whom Daniél was one) that the governours might giue accompts vnto them, and the King shulde haue no damage.

Now this Daniél was preferred about the rulers and governours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

Wherefore theruleis and governours fought an occasion against Daniél concerning the kingdome: but they colde finde none occasio nor faute: for he was so faithful that there was no blame nor faute founde in him.

Then said these me, We shal not finde an occasion against this Daniél, except we finde it against him concerning the Law of his God.

Therefore the rulers and these governours went together to the King, and said thus vnto him, King Darius, liue for ouer. All the rulers of thy kingdome the officers and governours, the counsellors, and dukes haue consulted, together to make

a decree for the King and to establish a statute, that whosoever shal aske a petition of anie god or man for thirtie dayes saue of thee, o King, he shalbe cast into the denne of Lyons.

8 Now, o King, cofirme the decree, and feale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 Now when Daniél vnderstode that he had fealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeied vpon his knees three times a day, & prayed and praised his God, as he did afore time.

11 Then these men assembled, and founde Daniél praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not fealed the decree, that euerie man that shal make request to anie god or ma with- in thirtie dayes, saue to thee, o King, shalbe cast into the denne of lyons The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniél which is of the children of the captiuntie of Judah, regardeth not thee, o King, not the decree, that thou hast fealed, but maketh his peticion the times a day.

14 When the King heard these words, he was fore displeased with him self, and set his heart on Daniél, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, o King, that the law of the Medes and

Persians is, that no decree nor statute, which the King confirmeth, may be altered.

16 Then the King commanded, and they brought Daniél, and cast him into the denne of lyons: now the King spake, and said vnto Daniél, Thy God, whome thou alway seruest, enen he wil deliuer thee.

17 And a stone was brought, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, & with the signet of his princes, that the purpose might not be changed, concerning Daniél.

18 Then the King went vnto his palace, and remained fasting, nether were the instruments of musicke broght before him, and his stepe went from him.

19 Then the King arose early in the morning, and went in all haste vnto the denne of lyons.

4 Henle treb- densed the wickednes of the King, who wolde be set vp as a god, & passed not what wicked lawes he ap- proued for the misbeoues of the same e Because he wolde not by his slders show that he confen ted to this wre bed decree, he set open his windows to- ward Jerusalem, when he prayed: both to shire vp his self with the remembrance of Gods pro- miles to his people when they shulde pray towarde that Temple, & also y others might se that he wolde ne- ther confen in heart nor

dede for these sewe dayes to anie thing that was conuerate to
Gods glorie.

f Thus the wicked man- mine soul lawes by confanour, and
suroutie, which is oft times either lightenes, or subbentes when
as the innocents the- rely perish: & therefore go- vernours ne-
ther oght to feare nor be assamed to breake facha.

22 Ard

A iuite recompence.

Daniél. Foure beafts.

36125/1224

g This declareth that Darius was not touched with y true
knowledge of God, because he doutted of his power

h My mite cause, and vyrginous in this thing, who rest I was
charged, is approved of God. a For he did disobey the King's
wicked commandments to obey God, and in did no insure to
the King's he oght to command nothing, wherevry God shall
de be dishonor

k because he comtered him self wholly vnto God whose cause
he did defend, he was affured, y nothing but good colde come
vne him whe rem we fe the powerof faith, as like it, it

1 This is a terrible example against all the wicked, which do
again their conscience one he cruel laws to defraye the childre
of God & also admoniteth princes how to punish such,
whathier wickedness is come to lighthugh not in enure point or
with like circumfll ent, ret to execute true mitice upon them

m This proueh not thee Darius did worship God eright, or els
was con-nerred for then he wolde haue defroved all
hyperfition and idolatre, & not onely gmen God the chief
place, but onely haue for him vp, and cause him to be honored
according to his word: that this was a certain cidefition of
Gods power, whereunto he was compelled by this wonderful
miracle o Which hache not onely life to him self, but in the
oneli founeine of life, & quackeneth all things, so that
without him there is no life.

CHAP. VII.

3 A vifion of foure beaftes is fhorned vnto Daniél 4 The ten
hornes of the fourth beaft. 27 Of the everda-fling kingdome of
Chrifit.

IN the first yere of Belfhaxzár King of Babél, Daniél fawe a
dreame, and there were vifions in his head, vpon his bed: then
he wrote the deame, & declared y fumme of the matter.

3 Daniél fpake and faid, I fawe in my vifion

Where at the people of If-ead inked for a continual quicence
after thefe fouente yere, as Iera-mith had de-

claued, he sheweth that this reft thelone be a deliverance from
all croubles, but a beginning, & therefore encouraged the to
loke for a continual affliction till the fethish be vttered and
reunited, by whom they fholde have a fpir-tual deliverance,
and all the prouefe fulfill: in haeed they fholde have a
cererate token in the defaftion of the Babylonctal kingdom.

20 And when he came to the denne, he cly-ed with a
lamentable voyce vnto Daniél: & the King fpake, and faid to
Daniél, O Daniél, the fei uant of the liuing God, is not thy God
(whome thou alwaie ferueft) 2 able to deliuer thee from the
lions

21 Then faid Daniél vnto y King, O King, liue for euer.

22 My God hache fent his Angel and hache shut the lions
mouches, that they haue not hurt me: for h my iuftice was
found out before him: & vnto thee, O King, I haue done no
hure.

23 Then was the King exceeding glad for him, and
commanded that thei fluide cake Daniél out of the denne: fo
Daniél was broght out of the denne, and no manet of hure was
founde vpon him, becaufe he beeleued in his God.

24 And by the commandement of the Kig thefe men which had
accufed Daniél, were broght, & were 'catt into y denne of
lions, even thei, their children, and their wines: and the lions
had the maffrie of them, and brake all their bones a pieces, or
euer thei came at the grounde of the denne.

25 Afterwarde King Darius wrote, Vnto all people, nations &
langages, that dwell in all the worlde: Peace be multiplied vnto
you.

26 I make a decre that in all the dominion of my kingdome,
men tremble and feare before the God of Daniél: for he is the
liuing God, and remaineth for euer: and his kingdome fhall not
perifh, and his dominion fhall be euer lafting.

27 He lefcueh and deliuereth, & he worketh fignes and
wonders in heauen & in earth: who hache deliuered Daniél
from the power of the lyons.

28 So this Daniél prospered in y reigne of Darius & in y reigne
of Cyrus of Petia.

by night, and beholde, the foure windes of the heauen ftroue
vpon b the great fea:

3 And foure great beaftes came vp from the fea one diuers
from another.

4 The first was as a lion, and had eglet wings: I behelde, til the wings thereof were plukte of, and it was lifted vp from the earth, and fet vpon his fete as a man, and a mans heart was giuen him.

5 And beholde, another beaft whub was the feconde, was like a b heare and fto de vpon the one fide: and he had the ribbes in his mouth between his teeth, s and thei faid thus vnto him, Arife & deuoute muche ftefh.

6 After this I behelde, and lo, there was an other like a b leopaid, which had vpon his backe f foure wings of a foule: the beaft had also foure heads, and a dominion was giuen him.

7 After this I fawe in the vifions by night, & beholde, the fourth beaft was feureful and terrible and verie ftrong. It had great my fo teeth: it deuoured & brake in pieces and stamped the 1efidue vnde: his fete: & it was vlike to the beaftes that were before it: for it had ten hornes.

8 As I confidered the hornes, beholde, there came vp among them another life h horne, before, whome there were t thre of the first hornes plukte awaie: & beholde, in this horne were eyes like the eyes of man, and a mouthe fpeaking prefumptious things.

9 I behelde, til the thrones were fet vp, and the Ancienc of daies did fit, whose garment was white as fnoe, and the heere

b Which fig nifed y there fholde be hor-rible troubles and afflictions in the worlde in all corners of the worlde and at fondree times

c Meaning the Affyrian and Caldean em-pure, & was moſte ftrong & fierce at pow-er, and moſte fone come to their mererate as thugh thei had had wigs to fly: yet their wings were pulled by the Prefi-an, & their et on their foe, and were made like other men which at here muſt by mans heart

d Meaning the Prefaute, which were barbarous and cruel.

e That were fmole in y be-ginning and were that vp in their monen-ranes and had no bruce

f That is, de-froyed many kingdoms, & was mfacunble

g To wit, the Angels by Gods comni-dement, who by this man-ner punished y ingratitude of the worlde.

b Meaning, Alexander the King of Macedonia i That is, his foure chief captaine, which had the empire among them after his death Seleucus had Afa the great Antigones the Ieffe, Callander, and after him Antipater was King of Macedonia, and Proloume had Egypt k It was not of him ſelf nor of his own power that he gave all thefe contrerator for his armue moren-ued, but threte thousand men, and he oncecame in one batsel Darius, which had ten hundreds thousand, when he was fo beaute with fepe that his eyes were feufte open, as the fours

reports: therefore this power was given him of God i That is, the Roman empire which was at a monfer & colde not be chpared to ante beaft, because the nature of none was able to expenfe it in Signifying the tyrannas and grudines of the Romans o That which the Roman colde not quietly emote in other countries, that wolde goes it to other Kings and rulers that at all times when they wolde, that might in he is against which liberals in have called the Bamping of the reft under the fete o That is, foe dret and diuers pronunces which were governed by the deputies and proceofals, whereof merte one might be compared to a King p Which is ment of Saluta Cefar, Anguibus, Tiberias, Caligula, Clandins, and Mero &c who were at Kings in effect, but because that colde not rule, but by the confene of the Seas, their power is compared to a little horns For Mahomet came out of the Roman empire, and the Pope hache no vocacion of gonaromen: therefore this can not be applied unto them and also in this prophecia the Prophets purpofe is chiefly to comfort the faves vnto the emulation of Christ. Some take it for the whole bodie of Anti-chrift q Meaning, a certaine portion of the ten hornes: that is, a parte from the whole eftete was pluckte awaie For Anguibus take from the Seias the libertie of chofing the deputies to find into the pronunces, and coke the gonaromen, of certaine conurtes to him felf r Thefe Roman foure-ruers at the ftrf vfod a certaine humanite and gemlenes, and were conine that others at the Confuls and tenus fholde bears the name of digester, fo

that that might have the profite, and therefore in elefions and
comifle uol de behane them fclues according to the other Seas:
they are not to be a ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod a
ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod
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a ftrf vfod a ftrf vfod a ftrf vfod a ftrf

Vuu.iii.

Christ's dominion.

Daniel, The Sainctes consumed.

u That is, an infant number of Angels, & were ready to execute
his commanded men.

u This is most of the first of many of Christ when at y will of
God was plainely reces- ted by his God pell.

y Meaning, y he was ad- menced, when he saw these sin-
perours in fe- che dignities, & pride, & so did dely destroyed
in the clining of Christ who this fourth monarchian was falsed
to men of other natis- ons.

a As the other former monar- chias had an end at the time that
God ap- proved, of- though that son rified for a time, so that

this fourth ha- ne & they that passively she- de Gods appel- ment, that lany the pro- mises.

a Which is most of Christ who had not yet taken upon him into nam- re, neither was the Son of David accor- ding in y self, & he was of served to; but appeared then in a figure, and that in y clon- des - that is, being figure from the com- moner force of men by man- fele figure of his domin- ion.

b To wit, wh he afforded into the hea- nem, and his dinner man- fele appeared, and all power was good vain him in re- flect of that that he was our Mediter- • That is most of the beginning of Christ's kingdom when God the Father gave vain him all dominion, as to the Meditions, to the intent that he shall be governed by his Church in earth continually till the time there he brought the to crystallize. d Through the Bridges of the vision. e Meaning, of the Angels, as ver in f Because Abraham was ap- proved hears of all y wor- side. Ro 4, 21 & in him all the faithful, therefore y kingdoms thereof is theirs by right, which thees four bea- tes or tyrants should be made, and where until the y oride were restored by Christ and this was so con- sume them that were in terrible, that their affi- ftible shall be him an end at light. g That is, of the moths his things, because God had the chosen them out of this wor- side, y they should take up to the heamen, whereas all their hope dependeth. h For the other three monarch- ists were governed by a King, and the Roman empire by Confid- ial the Romans

changed their government y freely, & the other monarchists retained them for terms of life; also the Romans were the thought of all the other, and were never quiet among them felons. Read ver

of his head like the pure woll; his throne was like the fyrie flame, or his wheles as burning fyre.

10 A fyrie ftreame yffued, and came for the from before him: thoufand thoufands mi- nifred vnto him, and ten thoufand thou- fands ftole before him: the iudgement was fet, and the bokes opened.

11 Then I behelde, y becaufe of the voyce of the prefumptuous wo des, which the horne fpake: I behelde, euen til the beaft was flaine, and his bodie deftroyed, and giuen to the burning fyre.

12 As c concerning the other beaftes, thei had taken awaie their dominion yet their liues were prolonged for a certeine time and feafon.

13 As I behelde in vifons by night, be- holde, one like the Sonne of man came in the cloudes of heauen, and b approached vnto the Ancient of daies, & thei brought him before him.

14 And he gaue him dominion, & honour, and a kingdome, that all people, nations and langages fualde ferue him: his do-

minion is an euer lafting dominion, which fhall neuer be taken awaie: and his king- dome fhall neuer be deftroied.

15 ¶ I Daniél was d troubled in my fpirit, in the middes of my bodie, and the vifi- ons of mine head made me afraied.

16 Therefore I came vnto e one of them that ftole by, and afked him the trueth of all this: fo he tolde me, and fhewed me the interpretation of thefe things.

17 Thefe great beaftes which are foure, are foure Kings, which fhall arife out of the earth,

18 And thei fhall take the f kingdom of the Sainctes of the a moft high, and poffeffe the kingdom for euer, euen for euer and euer.

19 ¶ After thir, I wolde knowe the trueth of the fourth beaft, w was fo b vlike to all the others, very feareful, whofe teeth were of yron, and his nailes of braffe: which de- loured, brake in pieces, and ftamped the residue vnder his fete.

20 Alfo to knowe of the ten hornes that we- re in his head, & of the other which came vp, before whome thre fell, and of the hoc-

ne that had eyes, and of the mouth that fpake prefumptuous things, whofe k lome was more ftoute then his felowes. 21 I behelde, & the fame l horne made bat- tel againft the Sainctes,

yea, and preuailed againft them, 22 Vntil a the Ancient of daies came, and iudgement was giuen to the Sainctes of the moſte high: and the time approched, that the Sainctes poffeffed the kingdome. 23 The he faid, The fourth beaft ſhalbe the fourth kingdome in the earth, which ſhal be vlike to all the kingdomes, and ſhal deuoure the whole earth, and ſhal treade it downe and breake it in pieces. 24 And the ten hornes out of this kingdome are ten Kings that ſhal riſe: & another ſhal riſe after the, and he ſhalbe vlike to the firſt, and he ſhal ſubdue o thre Kings, 25 And ſhal ſpeake wordes againft o the moſte high, & ſhal cofume the Sainctes of the moſte high, & thinks y he maie p chan ge times and lawes, and thei ſhalbe giuen into his hand, vntil a t time, and times & the deuding of time. 26 But the e iudgement ſhal fit, & thei ſhal take awaie his dominion, to confume and deſtroie it vnto the end. 27 And the f kingdome, and dominion, and the greatnes of the kingdome vndes y who he heauen ſhalbe giuen to the holie people of the moſte high, whoſe kingdome is an euer laſting kingdome & all c powers ſhal ſerue and obeie him. 28 Euen this is the end of the matter, I Da- niél had manie x cogitations which troubled me, and my countenance changed in me: but I kept the mattes in mine heart.

b This is mfe of the foure the beaſt, which was more terrible then the oth: i

I f behelde, & the fame l horne made bat- tel againft the
Saintes, yea, and preuailed againft them,

2 Vntil a the Ancient of daies came, and iudgement was giuen
to the Sainctes of the moſte high: and the time approched, that
the Sainctes poſſeffed the kingdome.

3 The he ſaid, The fourth beaft ſhalbe the fourth kingdome in
the earth, which ſhal be vlike to all the kingdomes, and ſhal
deuoure the whole earth, and ſhal treade it downe and breake it
in pieces.

4 And the ten hornes out of this kingdo- me are ten Kings that
ſhal riſe: & another ſhal riſe after the, and he ſhalbe vlike to
the firſt, and he ſhal ſubdue o thre Kings,

5 And ſhal ſpeake wordes againſt o the moſte high, & ſhal
confume the Sainctes of the moſte high, & thinks y he maie p
chan ge times and lawes, and thei ſhalbe giuen into his hand,
vntil a t time, and times & the deuding of time.

6 But the e iudgement ſhal fit, & thei ſhal take awaie his
dominion, to confume and deſtroie it vnto the end.

7 And the f kingdome, and dominion, and the greatnes of the
kingdome vndes y who he heauen ſhalbe giuen to the holie
people of the moſte high, whoſe kingdome is an euer laſting
kingdome & all c powers ſhal ſerue and ebeie him.

8 Euen this is the end of the matter, I Da- niél had manie x
cogitacions which trou- bled me, and my countenance changed
in me: but I kept the mattes in mine heart.

b This is mfe of the foure the beaft, which was more ter- tible
then the oth: i

I f f t h e w i n g t h e Romaine Em- perours who were moſte
ctuel againſt the Church of God butte of the Jewet and of y
Gentiles.

in Til God the wed his power to the perfume of Christ, and by
the prea- ching of the Gospel gaue vnto his fume ſek & fo
uhtel ned a famous name in the worlds, and were called y
Church of God, or the kingdome of God.

b Read the ex- bolition here- W, ver 8. 9 Th 11, 12, fhall maie
wiched decrees & pro- clamations a- gainſt God's o oche and
fen dechrongh was all their domi tob to deſtroy all that did
proff, &c

y Theſe Em- perours thcl me confides y thei hone their power
of God but thinks it is in their own power to chan ge Gods
Iwets and men, and as it were y order of natu er, as appen- reth
by Gdi-

nies, Tyberius Caligula, Nero, Domitianus &c. q God fhall fiſte
them thus to rage againſt his Sainctes for a long time, a hach is
more by the time and th- mes but at figh he will afwage theſe

troubles an l shorten the time for his elefts fake, Mat 24, 25 which is here more by the dinding of time. c God by his power fhall refure things that were one of order, and fo deftrous this life borne, that is fhall mone rife vp again. f He fheweth wherefore the beaft fhall be deftroied, no wet, that his Church might have refit and quies- not, which flogh that do not fully minye here, yet then have it in hope and by the preaching of the Gospel minye the beginning thereof, which is mfe by thefe wordes under the hearers: therefore he here fpoeeth of y beginning of Christ's kingdoms in this worlde, which kingdoms y faithful have by the participation that that have with Christ their head. i That is, fome of c- nerce forte that heare rule. ii Thogh he had manie monsent in his heare d- moned him to and fro to febe one this matter curiously: ye he was content with that which God reveiled, and kept it in memorie and wrote it for the v- fe of the Church.

CHAP. VIII.

A vifion of a battel herwone a ramone and a goat, 20 The yoderfanding of the vifion.

1 IN the thirde yere of the reigne of King Belhazzar, a vifion appeared vnto me, euen vnto me Daniél, a after that which appeared vnto me at the firft.

2 And I fawe ima vifion, & when I fawe it, I was in the palace of Shufhán, which is in the prouince b of Elám, & in a vifion

me-

eve, and Marofoulatn: for the ruine of the Babylonians also he had fufleemly fphen thereof. b That is, of Perfa-

n After the go ental vifion, he eum oth to certeme surre- cular vifion: an morning y defention of the monarchs of the Perfa-

A little horne.

Daniël. The meaning.

367 727/1224

c Which re- preserved the kingdoms of the Persians, and Medes, which were loomed toge- ther

d Meaning Cyrus, which after grew greater lpow- er then De- rms his voice and father in lawe

e That is, no Kings or ne- trons

f Meaning, A- Alexander that came for Gre- cia with great spade and ex- pedition

g Thigh he came in the na- me of all Gre- cia, yet he ha- ne the title & dignitie of the genital capias ne, so that the strength was attributed to him, which is ment by this horne

h Alexander outer cause De- rms in two foursy Streets, and so had y two kingdo- mes of the Me- der and Per- sians

i Alexander great power was broken; for when he had oner- ne
all y East, he thought to retrove towar de Grecia to subdue
them that there had rebelled, and so dyed by the way

k That is, y were famous; for aloudle in the space of & tone
yere the re were diffe- ne dinars fac- cefours befo- re this
monar chie was deni- ded to theft fours, where of Callander
had Macedo- nis, Selonnes, Syria, Antigo- nis. Alia the leffe,
and Pro- lomous Egypt I Which was Antiochus E-

piphanes, who was of a feruile and flattering nature, and also
there were other between him & the kingdoms, and therefore
is here called the fall e horne, because neither prince lie
conditions, nor any other thing was in him, why he should
obtrine this kingdoms. m That is, toward Egypt. n Whereby he
meaneth Prolonians o That includes p Antiochus ra- ged
against the elect of God, and tend his erection theres vnder fate
which are so called, because they are separated from the
worlds q that is, God, who governed and maintained his
Church. r He labored to ab- blish all religion, & therefore cast
Gods service out of his Temple, which God had chosen as a
little corner from all the rest of y worlds to force his Name
there truly called vpon. i He sheweth that their fones are the
cause of which horrible afflictions; and yet comforteth them,
in that he appointed this cryant a time, whome he wolded not
toft, a vererly to abolish his religion. r This horne shall abolish
for a time y true doctrine & so corrupt Gods ser- vice in

Meaning, y he heard one of the Angels asking that question of Christ, o home he called a ceterine one or a secret one, or a materialious one.

thocht I was by the riner of Vlái.

Then I lewed vp and fawc, and beholde, there stode before the riner a rame, which had two homes: and these two homes were hie: but one was hier then another, & the hieft came vp last.

I fawc the 1am puffing against y Weft and against the North, and against the South: so that no beaftes might stande before him, nor colde deliuer out of his hand, but he did what he listed, and beca- me great.

And as I considered, beholde, a goat ca- me from the Weft ouer the whole earth, & touched not the ground: & this goat had an horne that appeared between his eyes.

And he came vnto the ram that had the two homes, whome I had fene standing by the riner, and ranne vnto him in his fitce rage.

And I fawc him come vnto the ramme, & being moued against him, he h fmote the ramme, and braks his two homes: & there was no power in the rame to stand against him, but he cast him downe to the groside, and stamped vpon him, & there was none that colde deliuer the ramme out of his power.

Therefore y goat waxed exceedig great, and when he was at the strongest, his great horne was broken: and for it came vp fou- re that h appeared towards the foure win- des of the heauen.

And out of one of them came forthe a little horne, which waxed very great tow- arde the s South, and towards the e East, and towards the e pleasant land.

Yes, it grew vp vnto the p hoste of hea- uen, and it cast downe fume of the hoste, & of the starres to the ground, and trode vpon them,

And extolled him self against the sprin- ce of the hoste from whome the e dailie fa- crifice was taken away, and the place of his Sanctuarie was cast downe.

And a time shalbe giue him ouer the dai lie sacrifice for the iniquitie: & it shal cast downe the truen to the ground, & thus shal it do, and prosper.

Then I heard one of the s Sainctes spea- king, & one of y Sainctes spake vnto a cer

teine one, faying, How long shal endure the vision of the daiely sacrifice, and the iniqui- tie of the a defolation to tread bothe the Sanctuarie and the r armie vnder fote?

14 And a he answered me, Vnto the e cue- ning and the morning, two thousand and thre hundredth: then shal the Sanctuarie be- clenfed.

15 Now when I Daniël had fene the vi- sion, and foght for the meaning, beholde, there stode before me b like the similitude of a man.

16 And I heard a mans voyce between the bankes of Vlái, which called and faid, Ga- briël, c make this man to vnderstand the vision.

17 So he came where I stode: and when he came, I was afraised, and fel vpon my face: but he faid vnto me, Vnderstand, d fonne of man: for d in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being a slepe fel on my face to the groun- de: but he touched me, and fet me vp in my place.

19 And he faid, Beholde, I wil shewe thee what shal be in the last e vrtath: for in the end of the time appointed is shal come.

20 The ramme which thou faweft hauing two homes, are the Kings of the Medes & Persians.

21 And the goat is the King of Grecia, & the great horne that is between his eies, is the first King.

22 And that that is broken, and foure sto- de vp for it, are foure kingdoms, which shal stand vp f of that nacion, but not s in his strength.

23 And in the end of their kingdoms, when the rebellious shalbe consumed, a King of h fierce countenance, and vnderstanding date sentences, shal stand vp.

24 And his power shalbe mightie, but not in his strength: and he shal destroye wonderfully, & shal prosper, and practise, and shal destroye the h mightie, and the holy people.

25 And through his l policie also, he shal cause craft to prosper in his hand, and he shal extoll him self in his heart, and by m peace shal destroy many: he shal also stand vp against the n prince of princes, but he shal be broken downe o without hand.

26 And the vision of the p euening and the morning, which is declared, is true: there- fore scale thou vp the vision, for it shalbe after many daies.

27 And I Daniël was stricken & ficke a cer- teine daies: but when I rose vp, I did the Kings bufines, and I was astonished at the vision, but none vnderstode it.

Vuo. iii.

r That is, the l own fones, which were cause of this definition

r That is, a superfluous Gods religion, to his people, a Christ answered me for the comfort of y Church.

a That is, vnder to so many an hundred daies be past, which make for yren the multitude & an hall: for so long vnder Antiochus was the Temple profaned.

b Which was Christ, who in the manner declared him self to the old fathers how he would be God manifest and in faith. c This power to command the Angel, declared that he was God

d The effect of this vision shall not yet appear, but a long time after

e Meaning y great rage & Antiochus should shew against this Church.

f That is, one of Grecia g They shall not have like power as had Alexander.

h Noting that this Antiochus was impudent and cruel, and also confess that he could not be deceased

i That is, not like Alcibids strength

k Both y Gentile that dwell about him, & a few y fables. l What former he goeth about by his craft, he shall bring it to path

m That is, vnder pretence of peace or as it were in faerie

n Meaning, a- gain God

o For God wilde destroy him with a no table plague, & so
comfort his Church,

n. Max po- p Read verf.

q For fesc & aftonish. mct.

A confession.

Daniél. The praier heard.

CHAP. IX.

Daniél defieth to have that performed of God, which he had
promised concerning the returns of the people from their
banishment in Babylon. 1 A true confession 20 Daniels prayer
is heard 21 Gabriël the Angel expoundeth vnto him the vision
of the feuentie weakly 24 The anointing of Christ. 25 The
boyiding against of Ierufalém. 26 The death of Christ.

a Who was al fo called A- flyages b For Cyrus led with ambe
tio, we about warres in o- ther coherent, and therefore Darms
had y title of y king down, though Cyrus was king in effect c
For though he was an ex- celler Prophet, yes he daily in
cressed I know ledge by rea- ding of y kert tures d He speaketh
not of that or din the praier, which he vid in his house thriffe a
day, but of a race and v them at pray or, left their fones shulde

cause God to delay the time of their A. Bueri ce prophesied by
Jeremiah e That is, had all power in thy life to ex cruce thy ter-
rible mige- metes against obtion, fi- ner, as y are re che in
merces to obfure the, which obey thy words & loue thee "Abe
Lou f He shee eth that whanfou- ner God pour- fteth, he doeth
it for in the cauce; and t to y godin omour accute him of rigour
as the wicked do, but acc know ledge y in them fellies there is
note cans, w y ve shulde fo in- treas them "Abe enaf of fion
glie doeth not excuse y kig becaufe of their anore- de, but
praeth chattly for the as y chief occusion of thefe great plague
b He shemeth that they re- bell against God, which feme him
not according to his chumade- met & worde. 1 As "then 27,
25, or the cur- fe confirmed by an othe.

IN the first yere of Darius the fonne of 1 Ahahuerofth, of y
fede of the Medes, which was made King ouer the 2 realme of
the Caldeans,

Euen in the first yere of his ieigne, I Da- niél vnderftode by 3
bokes the nombre of the yeres, whereof the Lord had spoken
vnto Ieremiah the Prophet, that he wol- de accomplifh
feuentie yeres in the defo- lation of Ierufalém.

And I turned my face vnto the Lord God, and 4 foght by praier
and supplica- cians with fafting & sackcloth & afhes.

And I praied vnto the Lord my God, & made my confeffion,
faying, Oh Lord God, which are great and feareful, and ke-

peft couenant and metcie toward them which loue" thee, &
toward them y kepe thy commandements,

We haue finned, & haue comitted iniqui- tie & haue done
wickedly, yea, we haue re- belled, and haue departed fró thy
precep- tes, and from thy iudgements.

For we wolde not obei thy feruants the Prophetes, which fpake
in thy Name to our Kings, to our princes, & to our fathers, and
to all the people of the land.

O Lord, 'righteoufnes beligefh vnto thee, and vnto vs" open
Thame, as appeareth this day vnto euerie man of Iudáh, and to
the inhabitants of Ierufalém: yea, vnto all If- raél, bathe nere
and farce of, through all the countreis, whether thou haft
driuen them, because of their offenfes, that thei haue
committed againft thee.

O Lord, vnto vs appertaineth open Thame, to ours Kings, to
our princes, and to our fathers, becaufe we haue finned againft
thee.

Yet compaffion and forgiuenes is in the Lord our God, albeit
we haue rebelled a- gainft him.

For we haue not obeied y h voice of the Lord our God, to
walke in his lawes, which he had laid before vs by the
minifferie of his feruants the Prophetes.

Yea, all Ifraél haue tranfgreffed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the 1 curffe is powred vpon vs, & the othe that is written in the lawe of Mofes the feruant of God, becaufe we haue finned againft him.

And he hathe cofirmed his wordes, which he fpake againft vs, and againft our iud-

ges that" iudged vs, by bringing vpon vs 10r, gneared a great plague: fot vnder the whole hea- uen hathe not bene the like, as hathe bene broght vpon Ierufalém.

13 All this plague is come vpon vs, as it is written in the Lawe of Mofes: yet made we not our prayer before the Lord our God, that we might tuine from our iniqui- ties and vnderftand thy tuieth.

14 Therefore hathe the Lord" made readie the plague, and broght it vpon vs: for the Lord our God is righteous in all his wor- kes which he doeth: fot we wolde not hea- re his voice.

15 * And now, ô Lord our God, that haft broght thy people out of y land of Egyp with a mightie hand, and haft gotten thee renoume, as appeareth this day, we haue fin- ned, we haue done wickedly.

16 O Lord, according to all thy h righte- oufnes, I befeche thee, let thine angre and thy wrath be turned away from thy citre Ierufalém thine holy Moftaine: for becau- fe of our iannes, &

for the iniquities of our fathers, Ierufalém and thy people are a re- proche to all that are about vs.

17 Now therefore, ô our God, heare the prayer of thy ſeruant, and his ſupplica- cians, and cauſe thy face to 1 ſhine vpon thy Sanctuarie, that lyeth waſte for the m Lords ſake.

18 O my God, encline thine care and hea- re: open thine ties, and beholde our defo- lations, and the citre whereupon thy Na- me is called: ſot we do not preſent our ſupplications before thee for our owne a righteousſes, but for thy great tendre mercies.

19 O Lord, heare, ô Lord forgiue, ô Lord * confider, and do it: differre not, for thine owne ſake, ô my God: for thy Name is called vpon thy citte, and vpon thy peo- ple.

20 ¶ And whiles I was ſpeaking & praying, and confeſſing my ſiine, and the ſiine of my people Ifraél, and did preſent my ſupplicacion before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was ſpeaking in praier, euen the man "Gabriél, whome I had ſene be- fore in the viſion, came flying, and tou- ched me about the time of the euening oblacion.

22 And he informed me, and talked with me, and ſaid, O Daniél, I am now co- me forth to giue thee knowledge & vn- derſtanding.

23 At the beginning of thy supplications the commâdement came forth, and I am come to shewe thee, for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

"Ehr warifed yce the ruit

Cæd 24, 25. barn 2014.

k I she is, ac- touring to all thy merciful promises and the performan re meout.

I shewe thy lefe fonom- ble

m That is, for thy Christs fane me hoose y wile accipe all our praier

n Declaring, y the gulfuctive only vnto Gods mercies and renouce their owne workes when they fake for remiffion of their finnes o That he col de not contere him selfe y any vtence- ce ofe orders for he was so led with a for wine scale con sidering Gods promen, made to the citte in refect of his Church & for y afhancemse of Gods glorie Cha 2.16.

24 feuentie

Of the Mefsiah.

Daniël.

A vision.

p He alluded to Jeremiah's pphecis, who pre-phreced their
 capcini- tis ftulde be fenance yeres; but now God's mercie
 ftulde fence folde ex cede his iudge ment, & ftulde be foure
 hun- dreth fenance yeres, euen to the comming of Chrif, & fo
 then it ftulde confume for one

Meaning Da- niel's naction, mer whome he was careful to
 fhwe mercie and to put fome out of remembrance From the ti-
 me, Cyrus ga ne th m leane re departet and thefe wike make 40
 y. re whereof 40 a- re referred to the time of the building of the
 Temple, & to the laying of fund. cion. c Cutting fro the fix yere
 of Darius who gave fefodo commandemet

for the building of the Temple, are 62 weeks, which make 439
 yere, which comprehend the time from this building of the
 Temple vntto the Baptifme of Chrif. "The in-furtiples of time"
 a In this laft weeks of the fenance fhall Chrif come and preache
 and fuffer death. x He fhall feue to have no beaure, not to be of
 ante oftionacion, as Iia 9.2 y Meaning, Ti- me Welpalii fonne,
 who ftulde come and deftroy buthe the Temple and the people
 without all hope of reconciere x By the preaching of the Gof-
 gel he confirmed his promes, lift, to the Iewes, and after to the
 Gentiles a Chrif accomplished this by his death and
 refurrection b Meaning that Ierusalem and the Sanctuarie
 ftulde be vererly deftroyed for their rebe- llion again God and

their idolarchie: or some read that the plagues shalbe so given,
that they shal all be afflictionate, at them

CHAP. X.

There appeareth vnto Daniél a man clothed in linen, 11 Which
sheweth with him wherefore be thou fine.

a Houseeth this third yere, because at this time, building of
the Temple began to be hindered by Cambyses Cyrus sonne,
whom the father made were in Asia manor against the captivity, was
a discontent raging to the godlie, and a great feare to Daniél
Which is to declare that godlie shoulde not haften to maner, but
piously to abide the will of God's promises of Called Ahi,
which cometh partly of Marche & partly of Apul d Being
carried by the spirit of prophesie to have the sight of this ruler
Tygria. e This was: the Angel of God, which was sent to assure
Daniel in this prophesie the followeth. "Iesem 10.8.

IN the third yere of Cyrus King of Persia, a thing was revealed
vnto Daniél (whose name was called Belteshazzár) and the
word was true, but the time appointed was long, and he
vnderstode the thing, & had vnderstanding of the vision. At the
same time, I Daniél was in heaviness for the weeks of daies.

I ate no pleasant bread, neither came flesh, nor wine in my
mouth, neither did I anoint my self at all, till the weeks of daies
were fulfilled.

And in the foure & twentieth day of the first moneth, as I was by the fide of that great riuer, euen Hiddekel,

And I lift vp mine eyes, and looked, and beholde, there was a man clothed in li- nen, whose loynes were girded with fine golde of Vphaz.

His bodie also was like the Chryfolite, His some came again, and touched me one like the appearance of a man, and he strenghtened me, And laid, O man, greatly beloued, feare not: peace be vnto thee: be strong and of

and his face (to loke vpon) like the lighte- ning, and his eyes as lampes of fyre, and his armes and his fete were like in colour to polished brasse, and the voyce of his wordes was like the voyce of a multi- tude.

7 And I Daniél alone sawe the vififo: for the me that were with me, sawe not the vififo: but a great feare fell vpon them, so that they fled away and hid them selues.

8 Therefore I was left alone, and sawe this great vifion, & there remained no stréngth in me: for my strength was turned in me into corruption, and I retened no power. Yet heard I the voyce of his wordest: and when I heard the voyce of his wordes, I slept on my face: and my face was towards the grounde.

10 And beholde, an hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands,

11 And he laid vnto me, O Daniél, a man gearly beloued, vnderstand the wordes that I spake vnto thee, and stand in thy place: for vnto thee am I now sinr. And when he had laid this worde vnto me, I stode trembling.

12 Then laid he vnto me, Feare not, Dani- él: for from the first day that thou didest set thine heart to vnderstand, and to humble thy self before thy God, thy wordes were heard, and I am come for thy wor- des.

13 But the prince of the kingdome of Per- sia with stode me one and twentle dayes: but lo, Michael one of the chief princes, came to helpe me, & I remained there by the Kings of Perfia.

14 Now I am come to shewe thee what shal come to thy people in the latter day- er: for yet the vñsion u for manne daies. 15 And when he spake these wordes vnto me, I set my face towards the ground, & helde my tongue.

16 And beholde, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, and laid vnto him that stode before me, O my Lord, m by the vision my sonnes are re- turned vpon me, and I have reteined no strength.

17 For how can the seruát of this my Lord talke with my Lord being such one: for as for me, straight way there remained no strength in me, nether is there breth left in me.

18 Then there came again, and touched me one like the
appearance of a man, and he strengthened me,

19 And laid, O man, greatly beloued, feare not: peace be vnto
thee: be strong and of

which him before in the similitude of a man feare and finnes,
when I sawe the vision God wolde be merciful vnto the pouer
of Israel

f The worde also signifieth comestions, or beaure, for for feare he
was like a de-nd man for de-formine.

g Which deela to the tyme we are stulde down with the manifestis
of God, we can not lye: keep he also lift vs vp his hand, & is his
pow-er

b Meaning, Ci-byses who re-neged in his la-ther's abience, &
did not one-ly for this space hinder the building of the
Temple, but wolde have farther ragged, if God has not sent me
to re-fit him, & therefore have I stured for the profite of the
Church

I though God colde by one Angel destroy all the worde, perfitio
ture his cilifate of his lunche Which fortune double power euen
Michael, that in Chrift Iesus head of An-gels

k For though the Prophe- ce Daniel stulde ent: and ealso, yet
his decert- ne stulde con- come til the comming of Chrift for

the comfort of his Church I This was the fame An- gel that
spake

in I was overcome with He declareth her thy that

XXX.1.

A mightie King.

Daniel. The holic land consumed.

Which declarh that whi God fumech dow on his chil dren, he
doeth not immediately life them up at one; (for now) Angel
had con ched him twi- fej, but by little and little p Meaning he
wade not only him diff bridle the re- ge of Cathy- les, but also
other King of Persia by

good courage. And when he had spoke vn- to me, I was
strengthened, and said, Let my Lord speake: for thou hast
strengthen- ed me.

Then said he, Knowest thou wherefore I am come vnto thee;
but now wil I retur- ne to fight with the prince of Persia: and
when I am gone for the, lo, the prince of Giecia shal come.

But I wil sheve thee that which is de- cieed in the Scripture of
truech: and there is none that holdeth with me in the- fe things,
but Michael your Prince.

Alexander the King of Macedonia. p For this Angel was appointed for the defense of the Church vnder Christ, who as one has thereof

CHAP. XI.

A prophecie of the kingdomes, which should be enemies to the Church of God, as of Persia, 1 Of Greece, 2 Of E- DPI, 12 Of Syria, 16 And of the Romanes

The Angel aflureth Daniel that God had the given him power to perform the fe things, Ieng he appointed him to aflist Darum, whd he overcame the Caldeans b Whereof C byfie now respone, was first, the fecon- de Smerdes, y third, Darum the some of Hyfafs, and the fourth Zer zes, which all were enemies to the people of God & fo- de again thd. c For he re- fed up all the Raft comereis to fight apat the Grecians and alhem he had in his ar- me time tom- drath choufid not, ye in fo re baueh he was disloun- ted and fed a- way with lna- ne

d That is, A- lexander the Great e For whd his elate was un- ft forfishing he onerame

him diff with drnke, and fo fell hro a difeafor a some wrt, was poyfo- ned by Calfander f For his twelve chief princes fdt deuided his kingdome among them Glues. g After this his monarche was deuided into fourrtior Selmnes had Syria, Antiponus Afia minor, Calfander the kingdome of Mace-

dome, and Prolemus Egyp. h Thus God reunged Alexanders
ambition & confit in casting his pofferite to be combined,
partly of the fathers chief friend, & partly one of mother. i
Nout of the feore fhalbe able to be compared to the power of
Alecifer. h That is, the pofferite having no per- ts thereof. i To
win, Prolemus King of Egyp. m That is, Antiochus the fome of
Selmnes, and one of Alecifer's princes fhalbe more mightier
for he fhalde have boehe Afia & Syria. h That is, Berence the
daughter of Prole- meus Philadelphus fhalbe guen in marrag in
Antonius Theos, thinking by this affinitie that Syria and Egypt
fhalbe have a continual peace together. n That force & strength
fhal not consumer for face after Berouice & her young fome
after her honlbauds death, was fcyne of her ftopfome Selmnes
Cali- neous the fome of Laodice, the lawful wife of Antiochus,
but put away for the womans fake. p Mother Prolemus, and
Antiochus. q Some read, fied, meaning the childe beguien of
Berouice

A Lfo I, in the firt yere of Darius of the Medes, eure I a fto de
to incourage and to ftrenghen him.

And now wil I sheve thee the truech. Be- holde, there shal
ftand vpyet b thre Kigs in Persia, and the fourth fhalbe farre ri-
chei then they all: and by his ftrengh, or by his riches he fhal
ftine vp c all againft the realme of Grecia.

But a d mightie King shal ftand vp, that thal rule with great
dominion, and do ac- cording to his pleafire.

And when he shal ftand vp, his kingdome thalbe broken, f and fhalbe deuided towarde the f fourewindes of heauen: & not to his b pofferite, nor according to his dominion, which he ruled: for his kingdome fhalbe pluckt vp, euen to be for other's besides b thofe.

And the I King of the South fhalbe migh- tie, and one of m his princes, and fhal pre- uaile againft him, and beare rule: his dominion fhalbe a great dominion.

And in the end of yeres they fhalbe ioy- ned together: for the Kings d daughter of the South fhal come to the King of the North to make an agreement, but the fhal not reteine the power of the e arme, ne- ther fhal b he continue, nor his a arme: but the fhalbe deliuered to death, and thei that

brought her, and he c that begate her, & he that comforted her in thefe times.

7 But out of the budde of her f rootes fhal one ftand vp in his fted, c which fhal co- me with an armie, and fhal entre into the fortrefse of the King of the North, and do with them as he lift, and fhal pre- uaile,

8 And fhal alfo carye captiues into Egypt their gods with their molten images, and with their precious veffels of filuer and of golde, and he fhal continue a mo yeres then the King of the North.

9 So the King of the South fhal come into his kingdome, & fhal retorne into his owne land.

10 Wherefore his a fomes fhalbe ftirred vp, and fhal affemble a mightie great at- tine: and one fhal come, and ouerflowe, & paffe through: then fhal be a retorne, and be ftirred vp at his fortereffe.

11 And the King of the South fhalbe an grie, and fhal come forthe, and fight with him, euen with the King of the North: for he fhal fet forthe a great a multitude, and the multitude fhalbe guen into his hand.

12 Then the multitude fhalbe proude, and their heart fhalbe lifted vp: for he fhal caft downe thoufands: but he fhal not fhle pre- uaile.

13 For the King of the North b fhal retur- ne, and fhal fet forthe a greatest multitude then afore, and fhal come forthe (after cer- teine yeres) with a mightie armie, & great riches.

14 And at the fame time there fhal c manie ftand vp againft the King of the South: alfo the rebellious children of thy d people fhal exalte them felues to eftablifh the vision, but they fhal fall.

15 So the King of the North fhal come, and caft vp a mounte, & take the ftrong citie: and the armes of the South fhal e not

re- fit, nether his chofen people, nether fhall there be anie
ftrength to withftand.

16 But he that fhall come, fhall do vnto him as he lift, and none
fhall ftand againft him: & he fhall ftad in the f pleafant land,
which by his hand fhallbe confumed.

17 Again he fhall fet his face to enter with the power of his
whole kingdome, & his cofederates with him: thus fhall be do,
and he fhall gnie him the b daughter of women, to deftroie:
her: but b the fhallnot ftande on his fide, nether be for him.

red with him into Egypt to fulfil this propheciet alfo the Angel
fheweth that all thefe troubles which are in the Church, are by
the providence & comifid of God. e The Egyptians were not
able to refift stops Antiochus cap- tions. f He fheweth that he
fhall not only afflict the Egyptians, but af- fo the feven, and
fhall enter into their country, where of he admonifeth the
before, that they may know that all thefe things come by God's
providence. g Thus was the feconde bae: I that Antiochus
fught againft Prolemus Epi- phates, h To win, a beautiful
woman, & was Cleopatra Antiochus daughter. i For he
regarded not the life of his daughter in refoeft of the kingdome
of Egypt. k The fhall not agre to her wicked comifid, but fhall
foe her honlfid, as her duette re pureth, and not fike her
oefuition

Some read, the that begu- te her, & the- whyroduffid her
ouree, & brought heryp- fo that all thei that were occa fion of
this ma riage, a ate de- froyd.

f Meaning that Prolemus kn rgenes after the death of his fiefier
Phi- ladelphus fhal de fhewde in the kregdo me being of f
fame flocke that Berouice was

t To reuenge his fifters de- ath againft An trochus Cali- neous
King of Syria

u For this Pro- lemus ring ned fix & for- tre yeres

x Meaning Se- lmues and An cmet us f gro- as, the fomes of
Calimans thal make war re againft Pro- lemus Philo- pater the
foe- ne of Philadel- phus

7 For his ef- der brother Se lmees dyed, or was fcyne whiles
the warren were preparing

a That is, Phi- lopater when he fhal fe An- trochus to ra- ke
great demi noon fch him in Syria, & alfo readie to lmo- de
Egypt

a For Antio- chus had fe thoufand hor- femen & thre- fore
thoufand foremen

b After the de ath of Prole- meus Philo- pater, who left
Prolemus' Epi- phates his herre

c For not one- ly Antiochus come againft him, but alfo
Philippe King of Macedone, and thefe two brought great
power with them

d For vnder Golea which falſely allod- ged that place of his ſp,
vp, carteine of the fewes very-

The Kings diffemble.

Daniél. The little helpe.

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1 That is, to- ward. Aſe, Greece & cho- ſe yles which are in
the ſea called Mediter ramai: for the leaves called all coüres y-
les which we re deuded feo them by ſea. 2 For where as
Antiochus was a one to co temne the Ro- maines, & put their
amboffe dours to ſhame tall places, At tilius y Con- cil, or
Iacum Scapio put him to Right and cauſed his tha- me to name
on his owne head n by his wic- hed life and obeying of foe life
counſel o For feare of the Romanes he ſhal fee to his holde p
For when as vader the pre- ence of power the he wode hane
robbed the temple of Suprier Dodo- nes, the coü- rened due hi
q That is, Seleu ces ſhal force- de his father Antiochus r Met
by fo- raine enemies or battel, but by treafoe f Which was
Antiochus Epi phanes, who as is thoght, was the occaüi of
Seleucus his brothers death and was of a vi le, cruel & flat
turing nature, and defended his brothers fume of y ſig- dome,
& vier- ped y ſingdo- ne without y confene of the people. 3 He

Sheweth y great fortune powers shal come to helpe the yong
fume of Seleucus a- gainst his uncle Antiochus, & yet shalbe
o- uerthrowen n Meaning Pto lomeus Philo- meter Philo-
pateres fume,

who was this childee cousin germane, & is here called y prince
of the coun- nal, because he was the chief, & all other
followers his seduce a For afore y batel Philometor & his
uncle Antiochus made a league y For he came vpo him at
rowages, & when he feofoe his uncle Antiochus nothing a
Meaning in Egypt a He wil chene him fell with the forale
holde for a time, but the fisher by trafe to amme to the chief, &
the shalbe overcome with trea- foe e Signifying his princes
and y chief above him d Declaring y his fol- diers shal hraft
out & vtrure their life to thy & to be fume for the lanegarde of
their prince a The uncle & the sephowe shal take erace, &
banke toge- ther, yet in their hearts that shal imagine misfther
one against another f Sig- nifying that in Bandeth not in the
counth of men to bring things to scife, but in the providence of
God who raleft y King by a feere bruef y they coue do what
chei lift the felure g Which he shal take of y lewes in spoiling
fema- falem & the fople, & this is tolde the before to mone the
ro pacice, knowing all things are done by Gods possedice b
That is, y Romanes power shal to me against him: for P
Popilitas the ambaffedor appointed him to depart in the
Romanes name, to which thing he abide, although with grief,

and to reme- ge his rage he came against the people of God the
feemde time

18 After this shal he turne his face vnto the lyles, & shal take
many, but a prince shal cause his shame to light vpon him,
befide that he shal cause his owne shame to turne vpon him
felf.

19 For he shal turne his face towards the fortes of his owne
land: but he shalbe o- uerthrowne & fall, & be no more foide.

20 Then shal stand vp in his place in y glo rie of the kingdome,
one that shal raife taxes: but after fewe dayes he shalbe de-
stroyed, nether in wrath, nor in battel.

21 And in his place shal thad vp a' vile perfo ne, to whome
they shal nor giue y honour of y kingdome: but he shal come
in peaceably, & obtaine the kingdome by flaterier.

22 And the armes shalbe ouerthrow with a flood before him, &
shalbe broken: and also the prince of the couenant.

23 And after the league made with him, he shal worke
disceitfully: for he shal come vp, and ouercome with a' fmalc
people.

24 He shal entre into the quiet and plenti- ful province, and he
shal do that which his fathers have not done, nor his fathers fa-
thers: he shal deuide amog them the pray and the spoile, and

the substance, yea, & he shal forecast his deuifes against the
frog holdes, even for a time.

25 Also he shal ffire vp his power and his courage against the
King of the South a great armie, and the King of the South
shalbe ftirred vp to battel a very great and mightie armie: but
he shal not b thad: for they shal forecast & practise against hi.

26 Yea, they that fede of the portio of his meat, shal destroy
him. & his armie shal ouerflowe: & many shal fall, & he
flame.

27 And bothe thefe Kings hearts shalbe to do mischief, & they
shal talte of disceite at one table: but it shal not auaille: for fyet
the end shalbe at the time appointed.

28 Then shal he returne into his land with great fusfice: for his
heart shalbe agaist the holie couenant: fo shal he do and retur
ne to his owne land.

29 At the time appointed he shal returne, and come towards
the South: but the last shal not be as the first.

30 For the shippes of Chitrim shal come against him: therefore
he shalbe forte and returne, and freat against the holie coue-

nant: fo shal he do, he shal euen returne & & have intelligence
with them that forfake the holie couenant. 31 And armes shal
stand on his parte, and thei shal pollute the Sactuarie of fregth,

& shal take away the dailie faerfie, & they shal fet vp the
abominable defolation. 32 And fuche as wickedly mbreake the
cou- nant, shal he cause to fume by flaterie: but the people that
do knowe their God, shal preuaille and prosper. 33 And they
that vnderstand among the people, shal instruct many: yet they
shal fall by fworde, and by flame, by capturitie and by spoile
many dayes. 34 Now whethey shal fall, they shal be hol pen
with a flitle helpe: but many shal clea uc vnto them t fainedly.
35 And fome of the v vnderstanding shal fall to trye them, and
to purge, & to make them white, til the time be out: for there u
a time appointed. 36 And the King shal do what him lift: he
shal exalte him felf, & magnifie him felf against all, that u
God, & shal fpeake mar- uelious things against y God of gods,
& shal prosper, til y wrath be acciplified: for the determination
is made. 37 Nether shal he regarde the u God of his fathers,
nor the defires of women, nor ca- re for any God: for he shal
magnifie him felf above all. 38 But in his place shal he honour
the god Mauzzim, & the god whome his fathers knewe nor,
shal he honour with golde and with siluer, and with precious
ftonet, and pleafant things. 39 Thus shal he do in the holdes of
Mauz- zim with a strange god whome he shal ac- knowledge:
he shal increafe his glorie, and shal cause them to rule ouer
many, & shal diuide the land for gaine. 40 And at the end of
time shal the King of the South pufta: him, and the King of the
North shal come against him like a whirle winde with charets,

& with horfe- men, and with many shippes, and he shal entre into the countreis, & shal ouerflowe and paffe through.

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and paffe through.

number many hypocrites r To wit, of the that feere God & wil
lofe their life for the defense of true religion, signifying also
that the Church must com- munally betrayed and purged &
ought to lofe for one persecution after another: for God hath
appointed the time: therefore we must obey f Because y An-
gels purpofe in to the v the whole courie of the persecution of
y f was vnto the command of Christ, he now fpeake it the
monarchie of th Romanes & he oment: by the name of a King,
who were with: at all religion & continued the true God s So

long the tyrants shal preuaille at God hath appointed to punish his people but he sheweth that it is but for a time n The Romanes shal obfettin on certaine forme of religion as other nations, this shal change their gods at their pleafures, yea, cistonne them & pretere them fol- ue to their gods a Signifying that they shalde be withem all humanism for the love of women in taken for singular or great love, as s Sam 1:37 y That is, the god of power and riches: they shal oftens their own power above all their gods & worship it a Voder pretence of worshipping y gods, they shal entre the their time with the most precious jewels of all the worlds, because that hereby all men shalde hone it & in amnitiation for their power & riches a although in their hearts that had no religion, yet they did acknowledge the gods and worshipped them in their temples, left they shalde hone hone deftified as athelftes: but this was to increafe their fame and riches: and whi they gave any country, they fo made others the rulers thereof, y the profite ent came to y Romanes b That is, buthe the Egyptians & the Syrians shal at length fge against the Romanes, but they shalde overcome.

XXXII.

1 With the leaves which shal forfake the con nant of the Lord: for fird he was called a- gainst y fewes by lafon the his frist, and this feemde it me by Mena- laus 2 A great fa- ction of y wie- kedlewes shal holde with an tochus 3 I to called, because y power of God was nothing dima- nified, although this tyrant fet vp in the fem- ple y usage of Suprier Olym- pins,

and fo be gan to corrupt the pure furni- ce of God 4 Meaning
fu- che as here the name of fewes but in fede were nothing
lefe: for they folde their fun- les, and be- trayed their brothers
for gaine 5 They that re- mance confane among the peo- ple,
shal teache others by their example and e diffe many in y true
stingb 6 Whereby he cauiteth the gollie re con- flatie altough
they shalde pe- riath a thou- land times, and thogh their ma
fense indure ncerf fo long. 7 As God wil not leave his Church
defti- ture, yet wil he not defmer at all at oire, but fo helpe, as
they may hail lone to fge voder me traf fe, as he die in the time
of the Maccafres wherein he he re propheseth 8 That is, the is
shalbe seen of this imme

*The general refurrection. Daniël. Of pacient
abiding.*

The Angel forewarneth lewes when they should be the Rumanies made them, and that the wicked should escape their hands, then they should not think but that all this was done by Gods proudly to, for adom- che as he war- red them of it so long a fore, and therefore he woke till perferre him. Hunting Crafter was flame & Auto- oms disciplined For Angelus overcame the Parthums, and recovered that which Auto- oms had lost. The Ruman- ies after this reigned ques- ly through all courts & fro fro to fro, and in Judea: but at length for their cruxine God shall de- froy them

Chap x t: a The Angel here noteth two things: first the Church shalbe in great afflicted true ble at Christ's convening, and next that God will send his Angel to deli- ver it, whome here he callich Michael, one surg Christ, & republished by proaching of Chap b: Meaning all shalbe is a general reforestation, & thing he here noteth, be- cause of faithful shalbe have ever their relpt to it: for in earth there shalbe to fire comfort. Who have kept the true fea- re of God & his religion. He chiefly maneth the monsters of Gods wor- de, & next, all the faithful which might be ignorant, and bring them to the true knowledge of God. Though the mobs parte despise this prophetess, it kept them to fire and ex- trem it as a treasure. If the time that God has appointed for the full re- relation of these things, and then many shall runne to and fro to fear the knowledge of these mysteries, which things they ob- serve now by the light of the Gospel

He shall entre also into the pleasant lâd, & many counters
shalbe ouerthrowen: but these shall escape out of his hâd, and
Edó & Moab, & the chief of childré of Ammô. He shall stretch
for the his hâds also vpó the counters, and the land of Egypt
shall not escape.

But he shall haue power ouer & treasures of gold & of filuer,
& ouer all precious things of Egypt, & of the Lybians, and of
the blacke Moers where he shall paffe.

But the tidings out of the Eaft and the North shall trouble his:
therefore he shall go forthe with great wrath to deftroy & root
out many.

And he shall plante tabernacle of his palace between yeas in
the glorious and holie mountaine, yet he shall come to his end,
& none shall helpe him.

CHAP. XII.

Of the deliverance of the Church by Christ.

And at that time shall Michael shall vp, the great prince, which
slandeth for the children of thy people, and there shalbe a time
of trouble, suche as neuer was since there began to be a nation
vnto that fame time: & at that time thy people shalbe
deliuered, euerie one that shall be founde written in the boke.

And many of the that slepe in the dust of earth, shall awake, some to euer lasting life, & some to shame & perpetual cotépt. And their that be wise, shall shine, as the brighmes of the firmament: & they that turne many to righteousness, shall shine as the stares, for euer and euer.

But thou, ô Daniel, shut vp the wordes, and scale the boke till the end of the Gospel. Meaning all shall rise as general reforestation, & thing he here noteth, be- cause of faithful shalbe have ever their relpt to it: for in earth there shalbe to fire comfort. Who have kept the true fea-re of God & his religion. He chiefly maneth the monsters of Gods wor-de, & next, all the faithful which might be ignorant, and bring them to the true knowledge of God. Though the mobs parte despise this prophetess, it kept them to fire and ex-trem it as a treasure. If the time that God has appointed for the full re-relation of these things, and then many shall runne to and fro to fear the knowledge of these mysteries, which things they ob-

time: many shall runne to and fro, & know- ledge shalbe increased.

Then I Daniël loked, and beholde, the- re stode other two, the one on this side of the brinke of the riuier, and the other on that side of the brinke of the riuier.

And we said vnto the má clothed in lin- nen, which was vpon the waters of the ri- uer, When shalbe the end of these wóders?

And I heard the man clothed in linnen which was vpon the waters of the riuer, when he held vp his right hand, & his left hand vnto heauen, and fware by him that liueth for euer, that is shal taue for a time, two times & an halfe: and when he shall haue accomplished to scatter the power of the holie people, all these things shalbe finished.

Then I heard it, but I vnderstode it not: then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniël: for the wordes are closed vp, and sealed, till the end of the time.

Many shalbe purified, made white, and tried: but the wicked shall do wickedly, & none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

And from the time that the daille sacrifice shalbe taken away, and the abominable desolation set vp, there shall be a thousand, two hundredth and ninety dayes.

Bleffed to be that waiteth and commeth to the thousand, three hundredth and a five and thirty dayes.

But go thou thy way till the end be: for thou shalt rest and stand vp in thy lot, as the end of the dayes.

Which was Tygris.

Which was as it were a double othe & did & more ob-ferne
the ship Meaning, a big time, a lon-ger time, & at length a
short time: signify that their trou-bles shalbe ha-ue an end.

When the Church shal- be feasted & dimnefted in the fore as
is shall some to have no power I fro the time that Christ by his
sacrifice shall take a- way & derit- ce & reremo- ure of Law.
Signifying that the time shalbe long of Christ's God de
coming, and yet the chil- dren of God ought not to be
disconceged, though it be disferred In this nom- ber he addeth
a month and an halfe to the former abber, signifying & it is not
as sad to approve the th-

me of Christ's coming, but they are bleffed that pacimily abide
his appearing. The Angel warneth the Prophet pacimily to
abide, all the time appointed come, signifying that he shalde
departs this life, and rife against with the elec, when God had
sufficiently humbled & purged his Church

HOSBA.

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HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in stede of his true service commanded by his wode worshipped him according to their owne fantasies and traditions of men, giving them selues to mofte vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grieve ever worfe and worfe, and stil abosed Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Iosth, God sent Hosea and Amot to the Israelites: (as he did at the same time Isaiah and Micah to them of Iudah) to cidemne them of their ingratitude: and where as they thought them selues to be greatly in the favour of God, and to be his people, the Prophet calleth them barfards and children borne in adulterie: and therefore sheweth them that God wode take away their kingdome, and give them to the Affyrans to be led away captives. Thus Hosea faithfully executed his office for the space of senentie yeres, though they remained stil in their vices & wickednes, & devided the Prophetes, & contemned Gods judgements. And because they shulde nether be discouraged with threatnings: only, nor yet flatter them selues by the swetenses of Gods promise, he setteth before them the two principal partes of the Law, which are the promes of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome only they shulde haue true deliuerance: and for the seconde, he vesth

threatnings and menaces to bring them from their wicked
manes and vices, & thus the chief scope of all the Prophetes,
ether by Gods promises to allure them to be godlie, els by
threatnings of his judgements to feare them fro vice: & albeit
that the whole Law conteine these two paines, yet the
Prophetes moreover note peculiarly bothe the time of Gods
judgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied 2 The idolatrie of the
people. 10 The calling of the Girdles. 12 Christ is the head of
all people.

a Called also Azariah, who being a lepre was deposed from his
kingdom. b So it may be gathered by the reign of these fones
Kings, that he preached above the forefeet yeere c That is, one
that of long to me bathe accustomed to play the harlan: not
that I Prophet did this thing in effect, but he sewe that in a
vision, or als was commanded by God to sin for the vnder this
parable or figure I idolatrie of I Syngognes, & of the people
her children. d Obmer fig- nifeeth a con- lamption or
corruption, & Dihlaim cla- fters of figges, declaring, that they
were all corrupt like routes figure e Meaning.

He worde of the Lord that came vnto Hosea the sonne of
Beerī, in the dayes a of Vzziah, Iotham, Ahaz, & Hezekiah

Kings of Iudah, & in y dayes of Ieroboam the sonne of Iosth King of Israel.

2 At the beginning the Lord shake by Hosea, and the Lord, said vnto Hosea, Go, take vnto the ca wife of fornications, and children of fornications: for the land hathe committed great whoredome, departing fro the Lord.

3 So he went, and toke a Gomer, the daughter of Dihlaim, which conceiued and bave him a sonne.

4 And the Lord said vnto him, Call his name a Izreel: for ye a little, and I wil visite the blood of Izreel vpon the house of Iehú, and wil cause to cease the kingdome of the house of Israel.

5 And at that s day wil I also breake y bow of Israel in the valley of Izreel.

6 She coceiued yet againe, & bare a daughter, and God said vnto him, Call her name b Lo-ruhamah: for I wil no more haue pitie vpon the house of Israel: but I wil vter

7 they shulde be no more called Israelites, of the which name they boasted, because Israel did preuate with God: but that they were as barfards, & therefore shulde be called Israelites, that is, scattered people, alluding to Izreel, which was y chief citre of y ten tribes vnder Ahab where Iohulhed so much the blood: King 10.8 f I wil be renfged vpon Ielus for the blood

that he shed in Israel: for albert God filtered him up to expense his judgements, yet he did them for his owne ambition, & not for the glorie of God, as the end declared: for he but I v p that idolatrie, which he had destroyed g When the wretches of their impasse is full, and I shall take vengeance and deft: we all their politic and force h That is, not obeeming mercise whereby he fig- uilleth, that Gods favour was departed from them.

ly t take them away.

7 Yet I wil haue mercie vpon the house of Iudah, and wil b faue them by the Lord their God, and wil not faue the by bowe, nor by fworde nor by battel, by hores, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said God, Call his name Lo-ammi: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the a children of Israel shalde as the fand of the sea, which ca not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto them, Ye are the sonnes of the liuing God.

11 Then shal the children of Iudah, and the children of Israel be a gathered together, and appoint them selues one head, &

they shal come vp out of the land: for great u the o day of
Izreel.

12 To wit, after the expnace of Babylon when the Jews were
chiefly this is referred to the time of Christ, who shulde be the
the Jews and Gentiles o The calomnie and destruction of Israel
shalde so great, that to restore them shalde as a miracle

1 For the 10th elites never returned, after y they were taken
captives by the Affy- rions

k For after their captives, the he restored the mercation fly by
y meanes of Cyrus, Bar 1.1

l That is, not my people m Bactuist that though that God colde
not haue bene true in his promes except he had preferred the,
he declareth, y though they were deftroed yet the true if
raelites, & are the sonnes of the promes, shulde be with out
nomber, & fland bothe of the Jews, and the Gentiles, Rom 9,
10

CHAP. II.

1 The people is called to repentance. 2 He sheweth their
idolatrie and threateneth them except they repent.

1 Say vnto your a brethren, Ammi, and to your silters,
Ruhamah,

2 Plaid with you b mother: plaid with her: for she is not my wife, nether am I her housband: but let her take away her fornications out of her sight, and her adulteries c from betwene her breaftes.

a Selug, that I haue promsed you delin rancis, it resteth noth that you encourage one another to embrace the same, considerig that ye are my people on whom I wil

haue mercie b God sheweth that the same was not in him but in their Syngognes, and their idolatries, that he forsake them, his 10.1 c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek 16, 35.

Xxx.iii.

Spiritual whoredome.

Hoféa.

Spiritual mariage.

d For though this people we re as an harlot for their idols tries, yet he had left them with their ap- parel and dow rie and cettie- ne figure of his favour, but if they claimed fill, he wode veterly de- ferry them. e When I bought her out of Egypt, Black 16,4 f That is, he- shades and be gotten in adel- terie g Meaning the idoles which they served & by whom the thought they had welsh and abundance h I wil punish thee that then I must e rye

whether mine idoles can be perthest, it brig thee into the
fleshines, that thou shalt ha- ue no hult to play the wan tion i
This he spea keth of I faith ful, which are truly comor- red, and
also sheweth the vfe and prothe of Gods rods. k This decla-
reth I idola- ters defraude God of his he nour whd thei
structure his benefices to their idoles. l Signifying I God wil
take away his bene fites whd man by his ingrati tude doeth ab
use them m That is, all her flemies, ce- remonies and landfions
whs reby the wor- shipped her idoles. n I wil punish her for her
ido larrie o By shewing how harlotes trimm them felines to
plea fo others, he declareth how the Superfici- ons idolaters for
a great par te of their cell gib in decking them felines on their
holie deyre p by my bene fags in offing her grace and mercie,
one in I place where the shalt hinkie her self deftirne of all
helpe and comfort. q Which was a pleasful valley, and wherein
they had great comfort when they came out of the wilderness,
as foith 7,18 and is called the dore of hope, because it was a de
parting from death, and an onerle into life. r The Shalt then
praise God as the did when she was delivered out of Egypt. f
That is, mine houlband, knowing that I am joyous to thee by
an intolable covenant. t That is, my master: which name was
applied to their idoles.

1 Left I strippe her naked, & fet her as in y day that she was
borne, and make her as a wilderness, & leaue her like a diye
land, and flaye her for thrift.

4 And I wil haue no pitie vpon her chil- dren: for they be the children of fornica- tions.

5 For their mother hathe played the har- lot: she that conceiued them, hathe done shamefully: for she said, I wil go after my s louers that giue me my bread & my wa- ter, my woll and my flaxe, mine oile and my drinke.

6 Therefore beholde, I wil floppe thy way with thornes, & make an hedge, y she shal not finde her paths.

7 Thogh she followe after her louers, yet shal she not come at them: thogh she feke them, yet shal she not finde them: then shal she fay, I wil go & returne to my firft hoof band: for at y time was I better then now.

8 Now she did not know that I gaue her corne, and wine, and oile, and multiplied her siluer and golde, which they beftowed vpon Baal.

9 Therefore wil I returne, and take away my corne in the time thereof, and my wi- ne in the ceafon thereof, and wil recouer my woll and my flaxe lent, to couer her shame.

10 And now wil I discover her lewdnes in the fight of her louers, and no man shal deluer her out of mine hand.

11 I wil also caufe all her myrth to ceafe, her feaft dayes, her newe moones, & her Sab- baths, and all her folemne feasts.

12 And I wil deftroy her vines and her fig- trees, whereof she hath faid, Thefe ate my rewardes that my louers haue giue me: & I wil make them as a forell, and the wilde beafts shal eat them.

13 And I wil vifit vpon her the dayes of Baalim, wherein she burnt incenfe to the: and she decked her self with her carings and her jewels, & she followed her louers, and forgate me, faith the Lord.

14 Therefore beholde, I wil allure her, & bring her into the wilderness, and speake friendly vnto her.

15 And I wil giue her her vineyardes from thence, and the valley of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of E- gype.

16 And at that day, faith the Lord, thou shalt call me Ifhi, and shalt call me no- more Baal.

The shalt hinkie her self deftime of all helpe and comfort. q Which was a pleasful valley, and wherein they had great comfort when they came out of the wilderness, as foith 7,18 and is called the dore of hope, because it was a de parting from death, and an onerle into life. r The Shalt then praise God as the did when she was delivered out of Egypt. f That is, mine houlband, knowing that I am joyous to thee by an intolable

covenant. t That is, my master: which name was applied to their idoles.

17 For I wil take away the names of Baalim out of her mouth, and they shal be no more remembered by their names.

18 And in that day wil I make a couenant for them, with the wilde beafts, and with the foule of the heauen, and with that that crepeth vpon the earth: and I wil breake the bowe, and the fwerde and the batel out of the earth, & wil make them to flepe safely.

19 And I wil marie thee vnto me for cuer: yea, I wil marie thee vntome in righteousnes, and in iudgement, and in mercie and in compaition.

20 I wil euen marie thee vnto me in raithfulness, and thou shalt know the Lord.

21 And in that day I wil heare, faith the Lord, I wil euen heare the heauens, and they shal heare the earth,

22 And the earth shal heare the corne, and the wine, and the oyle, and they shal heare Itreel.

23 And I wil fowe her vntome in the earth, and I wil haue mercie vpon her, that was not pitied, & I wil fay to the which were not my people, Thou art my people. And they shal fay, Thou art my God.

u No idola- tie shal once come in their mouche, but they shal
fer- ue me purely according to my worde a Meaning, y he wil
fo blef- fe them that all cemaures shal fauour them.

y With a co- ueade that ne- ner shalhe bro ken

z Then shal the heauen de- fire raine for y earth which shal
bring for- the for the vfe of man

Rom 9, 12. 1 Pet. 2, 10.

CHAP. III.

1 The Iemes Shalhe cast of for their idolatria. 2 After- wards
they shal returne to the Lord.

2 Then said the Lord to me, Go yet, and loue a woman
(beloued of lur houf band, and was an harlot) according to the
loue of the Lord toward the childre of Ifraél: yet they loked to
other gods, & bloued the wine bottels.

3 So I bought her to me for fifrene pieces of siluer, and for an
homer of barlie and an halfe homer of barlie.

4 And I said vnto her, Thou shalt abide with me manie da: e:
thou shalt not play the harlot, and thou shalt be to none other
man, and I wil be fo vnto thee.

5 For the children of Ifraél shal remaine manie dayes without a
King and without a prince, and without an ofting, & with- out

an image, & without an Ephod and without Teraphim.

6 Afterwarde shal the children of Ifraél conuert, and fehe the Lord their God, and a Daudid their King, & shal feare the Lord, and his goodnes in the latter dayes.

a Herein the Prophet repts fenneth y per- sons of God, which lound his Church be fore he called her, & did not withdrawn the fame when she gave her selfe to idoles.

b That is, ga- ue them felines wholly to pleasters, and colde not take vp, as they y are giuen to drunkenes.

c Yet I lound her & payed a finale portier for her, & the perceinte of premises of my loue, Shalde ha ue abufed me and not bene voder doetic: for fifrene pie ces of siluer were but half the price of a felines, Exod. 21, 12.

d I wil erie thee a long time as in thy widowehode whether thou wil be mine or no. e Meaning, not only all the time of their capricorn, but also vnu Christ. f That is, they Shalde neither have pollicie nor religion, and their idoles also wherein they put their confidence, Shalde be deftroyed. g This is men of Christ's kingdoms, which was promised vnto Daudid to be cettual, Psal 71, 28

CHAP. III.

A complaint against the people, and the Priests of I frael.

1 Heare

The land fhal mourne.

Hoféa. Princes & Priests. 366 85/1224

a Because the people wode not they the admonstics of the
Prophes, he creeth the before the ind gement sea of God,
against whome they chiefly often- ded, Ife 7.13 zeche 13.10 b
In euerre place appea- reth a liberite to mohe her- nous vices,
fo y one follow- eth in y ocke of another e Asthugh be wode
fay, y it were in va- ne to rebuke the for no mi can abite 111
yea, they wil speake again the Prophets and Priets whole office
it is chiefly to re buke them d Ye fhal pe- rieth all rige- thery
one, be caufe he wol- de not obite, &c the other be- cause he
wode not admonish e That is, the Synagogue wherein thou
booked f That is, the Priets fhalbe cafe of breau & y for lacue
of know ledge, they are not able to execu- re their char- guard:
i ftruth others, Den 11, y malach 2.7 g Meaning, y whole bodie
of the people which were wearne with bearing the worde of
God h The more I was benef- cut vntc the t To wit, the Priets
feke to wit y peoples offrigs & flat- ter them in their finnes. h
Signifying, that as they have finned to gather, fo fhal they be
pun- flued together I Shewing, that their wit kednes fhalbe
punfhed on all furter for thugh they thinks by the multitude of
wren to bane many chifde, yet they fhal- be deceased of their
hope

m Is giving them felues to pleasures, that become like brute
beafts. n Thus he fpekeeth by derifion in calling them his
people, which now for their finnes they were not for they foge
help of flockes and flocke o They are carried away with a rage
p Because they take away Gods honour, and give it to efoles,
therefore he wil give them vp to their lnkes, that they fhal
dithonour their own bodies, Rom 1.25 q I will not curret your
fname to bring you to amendment, but let you name headlong
to your owne damnation.

H Eare the worde of the Lord, ye chil dten of Ifraél: for the
Lord a hath a côtrouerfie with y inhabitants of the Iâd
becaufe there is no trueth, nor mercie nor knowledge of God in
the land.

2 By fwearing, and lying, and killing, and stealing, and
whoring they breake out, and b blood toucheth blood.

3 Therefore fhal the land mourne, and euerre one that dwelleth
therein, fhal be cut of, with the beafts in the field, and with the
foufce of the beaufe, and alfo the fishes of the fea fhalbe taken
away.

4 Yet flet none rebuke, nor reproue another: for thy people are
as they that rebuke the Priest.

5 Therefore fhal: thou fall in the day, and the Prophet fhal fall
with thee in y night, and I wil deftroie thy mother.

6 My people are deftroyed for lacke of knowledge: becaufe thou halt refufed knowledge, I wil alfo refufe thee, that thou fhalt be no Priest to me: and feing s thou haft forgotten the Law of thy God, I wil alfo forget thy children.

7 As they were increased, fo they finned against metherefore wil I change their glo- rie into fname.

8 They eat vp the finnes of my people, & lift vp their mindes in their iniquitie.

9 And there fhall be like people, like Priest: for I wil vifc their wayes vpon them, & rewarde them their dedes.

10 For they fhall eat, and not haue ynough: they fhall commit adulterie, and fhall not increafe, becaufe they haue left of to take hede to the Lord.

11 in Whoredome, and wine, and newe wine take away their heart.

12 My a people afke coufel at their flockes, and their ftaffe teacheth them: for the spirt of fornications hath caufed them to cere, and they haue gone a whoring from vnder their God.

13 They facrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the okes, and the poplar tre, and the elme, becaufe the fhadowe thereof is good:

therefore your daughters fhalbe harlottes, and your spoufes
fhalbe whores.

14 I wil not a vifite your daughters when they are harlots, nor
your spoufes when they are whores: for the them felues are fe-
parated with harlots, and facrifice with whores: therefore the
people that doeth not vnder: fland, fhal fall.

15 Thogh thou, Ifraél, playe the harlot, yet let not Iudáh finne:
come not ye vnto Gilgál, nether go ye vp to Beth-áuen, nor
fweare, The Lord liueth.

16 For Ifraél is rebellious as an vntrulie heif fer. Now the Lord
wil fede them as a a lambe in a laige place.

17 Ephráim is io; ned to idoles: let him alone.

18 Their drunkenes ftinketh: they haue committed
whoredome: their rulers loue to joy with fname, y Bring ye.

19 The winde hathe hounde the vp in her wings, and they
fhalbe ashamed of their facrifices.

20 the houfe of God, Beth-áuen, that is, the houfe of iniquitie,
because of their mountaine is vp there, signifying that no place
is holfe where God is one purely worshipped. u God wil fo
difperfe them that they fhal not comat- ne to une ceretine place
a They are fo impudent in receiuing bribes, that they wil

commande men to bring them vnto them. y To carte them
faddonly away.

CHAP. V

1 Against the Priests and rulers of Ifraél is The hel- pe of man
is in vame.

1 O Ye Priests, heare this, and heaiken ye, ô houfe of Ifraél, &
giue ye care, ô houfe of the King: for iudgement is to- wned
you, becaufe you haue bene a snare on Btzipáh, & a net fpred
vpon Tabór.

2 Yet they were profound, to decline to bdaughter, thogh I
haue bene a rebuker of them all.

3 I knowe Ephráim, and Ifraél is not hid from met: for now, ô
Ephráim thou art be- come an harlot, & Ifraél is deified.

4 They wil not giue their mindes to turne vnto their God: for y
fpirit of fornication is in the middes of them, & they haue not
known the Lord.

5 And the spride of Ifraél doeth teftifie to his face, therefore
fhal Ifraél and Ephráim fall in their iniquitie: Iudáh alfo fhal
fall with them.

6 They fhal go with their fhepe, and with their bullockes to
feke the Lord: but they fhal not finde him: for he hathe

wíhdrawé him felf from them.

7 They haue is afgreffed against the Lord: for they haue begotten f ftrange children: now fhal s a moneth deuoure them w their porciens.

8 Blowe ye the trumpet in Gibeáh, & the fhaume in Ramáh: crye out at Beth-áuen, afre: thee. ô b Benjamin.

9 Ephráim fhalbe defolate in y day of re- buke: among the tribes of Ifraél haue I caufed to knowe the trueth.

10 The prince of Iudáh were like the that k remoue the bondes: therefore wil I powre out my wrath vpon them like water.

11 Ephráim is oppressed, & broken in iud- gement, becaufe he willingly walked af- ter the commandement.

12 By the facerife that fhal knowe that I haue fately determined that k That haue nursed vp fide downe all political order, and all many of religion. I To wit, after King Ieroboams comandemés & did not rather follow God.

r God chplai- areth that In- dáh is defi- ced, and wil- leth them to learne by their example to re- mure to rime. f For albert the Lord had honored this place to time past by his pre- fence, yet be- cenfe it was abufed by theirs dolarie, he wode not that his peo- ple fhalde re- fore thother. t He calfath Beth-él, that

b: caufe of their where God is one they fhall not comat- ning
bribes, that To carte them faddonly away.

a The Priests & princes cat- ched the po- re people in their
flares as the fowlers did the birds, in theirs two high moun-
tames

b Notwith- flanding they fones to be guren afinge- ther to bull-
nes, & to facri fices, & here he calfath flaughter in cô tempe

c Thogh I admonished them continu- ally by my Prophetes

d They bou- fled them fel- ner not wnlly to be Ifraeli- tes, but
alfo Ephrammter, becaufe their King lerobod came of that
tribe

e Meaning, their commu- ning of all ad- monitions.

f That is their children are degenerate, fo y there is no hope in
them. g Their de- ftudio is not farce of.

h That is, all Ifraél chprehe ded vnder this parre, figrifi- ing y
the Lord: plague fhald purfue the fo place to place if they
were defiroy ed.

this k That religion follow God. Xvv. iii.

*The Lord woundeth&chealeth.Hoféa. A cake
not turned.*

m In head of feking for some die at Gods hand n Who was king
of y Af- lyrians.

12 Therefore wil I be vnto Ephraim as a moth, and to the houle
of Iudáh as a rot- tennes.

13 Whé Ephraim fawe his fickenes, and Iu- dáh his wounde,
then went Ephraim vnto in Afthúr, & fene vnto King aIaréþ:
yet col de he not heale you, nor cure you of your wounde.

14 For I wil be vnto Ephraim as a lion, and as a lions whelp
to the houle of Iudáh: I, euen I wil fpoyle, and go away: I wil
cake away, and none fhal refcue it.

15 I wil go, & returne to my place, til they acknowledge their
faues, and feke me: in their afflictio they wil feke me
diligently.

CHAP. VI.

1 Affliction cauleth a man to turne to God. 2 The wic- kednes
of the Priests.

Come, & let vs a returne to the Lord: for he hathe fpoiled, and
he wil hea- le vs: he hathe wounded vs, and he wil bin- de vs
vp.

After two dayes wil b he reuiue vs, & in the thirde day he wil
raife vs vp, and we fhal liue in his fight.

Then fhall we haue knowledge, and ende- uor our felues to knowe the Lord: his go- ing forth is prepared as the morning, and he fhall come vnto vs as the raine, & as the latter raine vnto the earth.

O Ephráim, what fhall I do vnto thee! ô Iudáh, how fhall I entreat thee! for c your goodnes u as a morning cloude, and as the morning dewe it goeth away.

Therefore haue I d cut downe by y Pro- phetes: I haue flaine them by the wordes of my mouth, and e thy iudgements were as the light that goeth forth.

6 For I defired f mercie, & not facrifice, & the knowledge of God more then burnt offrings.

7 But thei like s men haue tranfgreffed y co uenant: there haue they trefpased againft me.

8 Gileád u a citie of them that worke ini- quitie, & u polluted with blood.

9 And as theues waite for a má, fo the com panie of Priests murther in the way by co- fent: for they worke mefchief.

10 I haue fene vilenie in the houfe of Ifraél: there u the whoredome of Ephráim: Ifraél is defiled.

11 Yea, Iudáh hath fet a i plane for thee, whiles I wolde returne the captiuitie of my people.

1 That is, doeth imitate thine idolatria and hathe taken graffes
of thy trees

CHAP. VII.

2 Of the vicet & wantonnes of the people. 13 Of their
punishment.

WHen I wolde haue healed Ifraél, the the iniquitie of Ephraím
was difcoured, & the wickednes of Samarias

for they haue deit falfely: and a the thefe cometh in, & the
robber fpoyleth without.

2 And they confider not in their hearts, that I teméber all their
wickednes: now their owne inuencions haue befet them about:
they are in my fight.

3 They make y b King glad with their wic- kednes, and the
princes with their lies.

4 Thei are all adulterers, & as a verie oué heated by the baker,
which ceafeth fré rai fing vp, & from keding the dowe vntil it
he leauened.

5 Thus the day of our King: the princes ha- ue made him ficke
with flagons of wine: he ftretcheth out his hand to fcorners.

6 For thei haue made readie their heart like an ouen whiles
they lie in waite: their ba- ker flepeth all the night: in the
morning it burneth as a flame of fyre.

7 They are all hote as an ouen, and haue deuoured their
Iudges: all their Kígs are fallen: there is none among them that
cal- leth vnto me.

8 Ephráim hathe f mixt him felf amóg the people. Ephráim is
as a cake on the herth not turned.

9 Strangers haue deuoured his ftrengh, & he knoweth it not:
yea, s graye heeres are hee and there vpon him, yet he
knoweth not.

10 And the pride of Ifraél teftifieth to his face, and they do not
returne to the Lord their God, nor feke him for all this.

11 Ephráim alfo is like a doue deceiued, without b heart: they
call to Egypt: they go to Afthúr.

12 But whé they fhall go, I wil fpred my net vpon them, &
drawe them downe as the foules of the heauen: I wil chaftife
the as their congregation hathe heard.

13 Wo vnto them: for they haue fled away from me: deftruft
on fhallbe vnto them, be- cause they haue tranfigreffed againft
me: thogh I haue s redemed them, yet they ha- ue fpoken lies
againft me.

14 And they haue not cryed vnto me with their hearts, i when they howled vpó their beds: = they affemble them felues for corne, & wine, and thei rebell againft me.

15 Thogh I haue bounde, and ftrenghened their arme, yet do they imagine mifchief againft me.

16 Thei returne, but not to y moft high: thei are like a deceitful bowe: their prices fhall fall by the fworde, for the rage n of their tongues: this fhallbe their derifion in the land of Egypt.

a Manning, y there was no our kind of vice among them, but that they were fob teft to all wit fedenes, bathe ferret & opé. b That chime their wicked King Jerobod about God, & fake but how to flatter, and please him c He coupe- rech the cage of the people to a burning oven which y baker heareth fill all his dowe he lea- vened, and rai- fied

d They vied all ture & ex- ceffe in their feafts & fidem nities, where- by their King was overcome with furfet, & brought into difeates, and defeied in flat- teries.

e By them oc- cefion God he, the deprived them of all good rulers.

f That is, he conterfaireth the religion of the Gentiles, yet is but as a cake baked on y one fide, & rawe on y other, that is, nefher thro- ugh hote nor through cold, but purely a few, and

pur- tely a Gentil g Which are a token of his stamefolds
afflictions.

h That is, without all judgement, as they that can not tol whe-
ther is it bet- ter to cleane ously to God, to to feke the helpe of
men. i According to my curieo made to the whole congre-
gation of Ifraél

k That is, di- nees times re- demed them, and deliuered them
from death.

l When they were in affli- dion, & cryed out for paine, they
fights not vnto me for helpe.

m They one- their God

ly like their owne comoditie and welth, and paffe not for me n
Because they boaft of their owne ftrengh, and paffe not what
they fpeake againft me and my feruants, Pfal 71:9

CHAP. VIII.

2 The deftruftion of Iudáh and Ifraél, because of their idolatria.

1 Set

The calfe of Samaria.

Hoféa.

Baál-Peór.

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a God incur- geth the Pro- plet to figui- lie the Spedie coming of the encuate against Israel, which was once the people of God. b They shall crye like by purities, but not from the hears, as their deces declare. c That is, Iaro- bram, by who me they fight the ir owen li- berate, and not to obey my will.

d That is up- right, indep- ment and god- lie life. e Meaning, the calfe was in- nounced by the selves, and of their fathers in the wilder- nes. f Sinewing that their religion hashe but a shew, and in it self is but vanine.

g They must cause but run- ne to and fro to she help h That is, for the tribute of the King and the princes shall lay upon them which means the Lord vish to bring them to repentance. I think the id- lects come the words of God as things in respect of their own in- terance. h Saying that they offer it to the Lord, but he accepteth no service, & he him self hashe not ap- pointed.

Chap IX a For though all other people shulde escape, yet thou shalt be punished b Thou hast obmitted ido- berte to hope of rewards, & to ham thy harms filled, Jere 44.17.48 on harlot that had rather li- ne by playig & where than to be intertwined of her own hoofband a Thefs out- ward things & then Gheft, shalde taken from them.

S E the trumpet to thy mouth: he shal co- me as an egle against the House of the Lord, because they haue transgreffed my covenant, & trespassed against my Law.

2 Israel shal b crye vnto me, My God, we know thee.

3 Israel hathe cast of the thig that is good: the enemie shal pursue him.

4 They haue fet vp a c King, but not by me: they haue made princes, and I knew it not: of their siluer and their golde haue they made them idoles: therefore shal thei be destroyed.

5 Thycalfe, & Samaria, hathe cast thee of: mine anger is but defed against them: how long wil they be without c innocencie!

6 For it came euen from Israel: the worke- man made it, therefore it is not God: but the calfe of Samaria shalbe broken in pie- ces.

7 For they haue f fowen the winde, & they shal reape the whirlwind: it hathe no stal- ke: the budde shal bring forthe no meale: if fo be it bring forthe, the strangers shal de- uoure it.

8 Israel is deuoured, now shal they be amog the Gentiles as a vessel wherein a no plea- sure.

9 For they are gone vp to Asshus: they are as a wilde alle alon: by him self: Ephra- im hathe hired louers.

10 Yet though they haue hired amog the na- cians, now wil I gather them, and thei shal forowe a lick, for the b burde of the King, & the princes.

11 Becunfe Ephraim hathe made many al- tars to finne, his altars shalbe to finne.

12 I haue writ n to them the great things of my Law: but they were counted as a strange thing.

13 They fa r fice fleth for the sacrifices of mine offrings, and eat it: but the b Lord ac- cepteth them not: now wil he remember their iniquitie, and vifte their finnes: they shal returne to Egypt.

14 For Israel hathe forgotten his maker, & buyldeth temples, and Iudah hathe encrea fed strong cities but I wil send a fyre vp- on his cities, and it shal deuoure the pala- ces thereof.

CHAP. IX.

Of the hunger and captinitie of Israel.

1 R Eioyce not, & Israel for ioye a as other people: for thou hast gone a whoring from thy God: thou hast loued b a rewar- de vpon euery corne floore.

2 The floore, and the wine preffe shal not fede them, and the new wine shal faile in her.

3 They wil not dwell in the Lords land, but Ephraim wil
returne to Egypt, & they wil eat vncleane things in Asshus.

4 They shal not offer d wine to the Lord, nether shal their
sacrifices be pleasant vn- to him: but thes shalbe vnto the as
the bread of mourners: all that eat thereof, shal be polluted: for
their bread e for their foules shal not come into the House of
the Lord.

5 What wil ye do f them in the solene day, and in the day of
the feast of the Lord?

6 For lo, they are gone from a destitution: but Egypt shal
gather them vp, and Mem- phis shal burye them: the nettles
shal pof- seffe the pleasant places of their siluer, & the thorne
shalbe in their tabernacles.

7 The daies of visitation are come: the dayes of recompense
are come: Israel shal knowe it: b the Prophet is a foule: the spi-
ritual man is mad, for the multitude of thine iniquitie: therefore
the hatred is great.

8 The watchemia of Ephraim: shalde be with my God: but the
Prophet is the snare of a fouler in all his waies, & hatred in y
Hou- fe of his God.

9 They h are depely fet: they are corrupt as in the daies of
Gibeah: therefore he wil remeber their iniquitie, he wil vifte
their finnes.

10 I founde Israel like I grapes in the wil- dernes: I sawe your fathers as the first ripe in the fig tre at her first time: but they went to Baal-Peór, and separated them selues vnto that shame, and their abominations were according to m their louers.

11 Ephraim their glorie shal flee away like a birde: fro the birth a and from the wom- be, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: yes, wo to them, when I departe from them.

13 Ephraim, as I sawe, is as a tre e in Tyrus planted in a cottage: but Ephraim shal bring forthe his children to the murthe- rer.

14 O Lord, giue them: what wilt thou giue them: giue them a? baren wombe & drye breasts.

15 All their wickednes is in t Gilgal: for there do I hate them: for the wickednes of their inuencians, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.

16 Ephraim is smitten, their roote is dried vp: they can bring no fute: yea, though thei bring forthe, yet wil I slaie euen the dea- rest of their bodie.

17 My God wil cast the away, because they did not obey him: and they shal wander a- mong the nacians.

be them baren, rather then that this great flanghter shalde come
vpon their children. q The chief caul of their destruction is
that they commit ido- berne and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idolat. 14 His destruction for the same.

d All their doing: but he touching poli- cte and relight shal
bettered as things pol- luted

e The meat of, frog which that offered for them selues f When
I Lord shal take away all yourselves of stronghim, which shall
be the made grie- uous: pure of your captin- tie, when you shal
be yoursel- ves cut of the God

g Though they thanks to elec- pe by flung y defended that is as
hand, yea shal they be destroyed in y place whether they flue
for soccour

h Then they shal know y they were de- luded by them who
challenged to them selues to be their Pen- pheres & spi- ritual
men i The Prophe- tes duets: is to bring men to God and not to
be a fluoro pal them from God.

k This people is so rooted in their wicked- nes, y Gibeah
which was fa- ke to Sodom was never mo- recorrupt, Ind.

l Meaning, y he so esteemed the and delined in them.

m They were as abominable vnto me, as their louers y idolat.

n Signifying y God would de- stroy their children by the f
sundry men, nes, and fo of some them by little and little. was
they kept render plumes in their houses in Tyrus to preserve
them fro the colde cyte of y fea, fous: a Ephra- im as the first
vnto me, but now I wil gi- ne him to the flanghter

p The Prophet bring the great plagues of God toward Ephra-
im, preach to God to me

Tyy.i.

The calfe of Ifraél.

Hoféa. God did beare Ifraél.

a Whereof thoght the gra- pes were ga- thered, yet e- ner as it
ga- thered now throught, it in- creased now wickednes, fo that f
corer, then which shulde haue broght did to obedience, did but
utter their shubbernes b As that wa- re riche and had abundere.
c To wit, from God f The day thal come f God thal take awes
their King, &c then they thal fife the frute of their finnes, and
how they trused in him in voice. a Kig 17,6 e In promifing to
be faithful toward God. f Then their in regnate and fi- delitie
which they proefied, was nothing but bitternes and grief. g

When f cal- fe thalbe ca- ried away h Chemarims were
 carceme biolares' pale- ftes, f did wea- re blacke appa nd in
 their fa- crificm and cryed with a loods voice: which finerfil-
 tion filijh de- riated, a King 18,17 rest a king 19,6 f This he
 fpe- buth in con- cepts of fethil, read Chap 4. ff fifa 2,19. luk,
 2,20. remal 1,26. & p.6 h In thofe de- ler with then as wicked
 as the Gibrem- ins, as God there purely declared: for the scale
 col- de not be good in executing Gods judge- ment: a, fong
 thine owne do- des were as wicked as shares f To wit, to fife,
 or the Ifraélim re- mined to that shubbernes fob that time in
 The Ifraél- ms were not moved by their example to exale from
 defroy them that f Wherein in pleas- fore, as to plowing is
 labour and peine lay my yoke upon her fat necke f Read Ierum
 4,4 f That is, thal- manjax in the defruition of that citie fared
 necher haste nor age.

I Sraél is a a emptie vine, yet hathe it broght forthe frute vnto
 it felf, &c ac- cording to the multitude of the frute the- reof he
 hathe increafed the altars accor- ding to the b goodnes of their
 land they haue made faire images.

Their heartris c deuided: now fhall they be founde faucte: he
 fhall breake downe their altars: he fhall deftroye their images.
 For now they fhall fay, We haue no d Kig because we feared
 not the Lord: and what shulde a King do to vs?

They haue fpoken wordes, fwearing fal- fely in making e a
 couenant: thus f iudge- ment groweth as wormwood in the fur-

rowes of the field.

The inhabitants of Samaria fhal efeare because of the calfe of Beth-áuen: for the people thereof fhal mounne ouer it, &c the h Chemarims thereof, that reioyced on it for the glorie thereof, because it is depar- ted from it.

It fhalbe alfo broght to Afshúr, for a pre- fent vnto King Iaréb: Ephráim fhal recei- ue fhamé, & Ifraél fhalbe afhamed of his owne counfél.

Of Samaria, the King thereof is deftroi- ed, as the fome vpon the water.

The hic places alfo of : Auen fhalbe def- troied, even the finne of Ifraél: the thorne and the thiftle fhal growe vpó their altars, and they fhal fay to the mountaines, e Co- uer vs, and co the hilles, Fall vpon vs.

O Ifraél, thou haft b finned from the daies of Gibeáh: there they f fode: the battel in Gibeáh againft the children of iniquitie did not m touche them.

It is my defire a that I fshulde chaftife them, & the people fhalbe gathered agaift them, when they fhal gather them fflues in their two e furrowes.

And Ephráim as an heiffr vfed to de- lite p in threfhing: but I wil paffe by her q faire necke: I wil make Ephráim to ride:

Iudáh fhal plowe, and Iaakób fhal breake his cloddes.

Sowe to your felues in righteoufnes: rea- pe after the meafure of mercie: b breake vp your fallowe ground: for is it time to feké the Lord, til he come & raine righteouf- nes vpon you.

But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaté the frute of lies: because f dideft truft in thine owne waies, &c in the multitude of thy ftrong men.

Therefore fhal a tumult arife amóg thy people & all thy munitions fhalbe deftroi- ed, as f Shalmián deftroied Beth- áubél in the day of battel: the mother with the chil- dren was dafhed in pieces.

dren was dafhed in pieces.

So fhal Beth-él do vnto you, because of your malicious wickednes: in a morning fhal the King of Ifraél be defroyed.

CHAP. XI.

The benefits of the Lord toward Ifraél. s Their ingra- titude against him.

W Hen Ifraél a war a childe, then I loued him, and called my fonne out of Egypt.

They called them, but they b went thus fi ó them: thet
factificed vnto Baalim, & burnt incenfe to images.

I led Ephráim alfo, as one fshulde beare them in his armest:
but thet knewe not that I healed them.

I led them with cordes c of a man, even with bandes of loue,
and I was to them, as he that takrth of the yoke from their taw-
es, and I laied the meat vnto them.

He fhal no more: eturne into the land of Egypt: but Afshúr
fhalbe his d King, be- cause thet refused to conuert.

And the fworde fhal fall on his cities, & fhal confume his
barres, and deuoure thé, because of their owne counfels.

And my people are bent to rebellion a- gainft me: thogh e they
called them to the moft hie, yes none at all wolde exalt fam.

f How fhal I giue thee vp, Ephráim? how fhal I defiuer thee,
Ifraél? how fhal I make ther, as a Admáh? how fhal I fet thee,
as Ze- boim: mine heart is turned within me: my repentings are
roulled together.

I wil not execute the fiercenes of my wrath: I wil not returne to
defstroy Ephrá- im: for I am God, and not man, the holy o- ne
in the middes of thee, & I wil not: en- tre into the citie.

They fhal walke after the Lord: he fhal roare like a lyon: when
he fhal roare, then the children of the Weft fhal feare.

h Thet fhal feare as a fpa: owe out of E- gypt, and as a doue out of the land of Af- shúr, and I wil place them in their houfes, faith the Lord.

Ephráim cópaffeth me about with lies, and the houfe of Ifraél with deceit: but Iudáh yet ruleth i with God, and is faith- ful with the Sainctes.

CHAP. XII.

He admonifheth by Iaakób: example to truft in God, and not in man.

Ephráim is fed a with the winde, & fol- doweth after the Eaftwinde: he encrea- feth daiely lies and deftruction, and they do make a couenant with Afshúr, & b oyle is caryed into Egypt.

The Lord hathe alfo a controuefie with c Iudáh, & wil vifite Iaakób, according to his waies: according to his workes, wil he recompenfe him.

He toke his brothel by the hele in the wombe

a Whiles f If- raélím were in Egypt and did not proue he say wrath by their mali- ce and ingra- tion de

b They rebel- ed and were christy way when the Pro- pheres called them to expen- tance

c That is, frid ly and not as heafs or fela- nes.

d Seng they couscous aff this kindener; they fhalbe led captim
in- to Affyria

e To wit, the Propheres f God confide- reth with him felfe and
that with a cerceone greyf how to puaffi them g Which were
two of the ci- ties that were deftroied with Sodém, Den. 20,31

b Mœnlig, that his loue where with he firft loued thf, ma-
dahim betwe ne douer and afforance what to demand be- ture
appeareth his fathelfin affection, that his mercie cu- ward his
fhal outrecone his indigenents, as he declareth in f next verf. i
To confume thee, but wil capfe thee to yede and fo recene:
thee to mercie: f e his is ment of the finale number who fhal
wal- ke after the Lord

k The Egypt- trans and Af- fyrans fhal be afraid whd the Lord
mai- temeth his people.

Gonereth their foe: ac- cordignu Goda wants, & doeth not
degeon: in Chap XII a That is, fae- tereth him felf with reune
ch- fdeure.

b Mœnlig, pre- fenes to get frendfihp

e Which in thefe pumte was like to Ephráim, but not in laida-
cies.

To kiffe the calues.

Hoféa. Calues of the lips. 368 39/1224

d Seling that God did thus preferre Isa- dob, their fa- ther,
Iudahs in- gratitude was the more to be abhorred e Read Genes

f God founde Iaskob as he lay fteping in Beth él, Gene 28, 12,
and fo fpake with hi there, that the fome of that fpeache apper-
tomd to the whole body of the people, whereof we are

g As for E- phráim he is more like the wicked Canna nces the
god- lic Abrahám or Iaskób h Thus f wic had measure Gods
favour by once and proliferant, & like hypocris- tes can not a-
bide that ante fholde repro- ne their doigs i feting thou wile not
ac- know ledge my beut fices, I wil bring thee a- guise to
dwell in tenies as in the feaft of the Tabernacles, which thou
does now con temne

k The people thought y no and durd hane fpoken against Gileád,
y ho- lis place, and yes the Pro- phes faith, that

all their religion was but vanitie 1 If you boast of your riches
and nobil- litie, ye feme to reproche your father who was a
poore fugitme and fernear in Meaning. Hoféa Whereby
appeareth, that whafoeuer they have, it co- meth of Gods for
goodness

wombe, & by his ftrengh he had d power with God,

4 And had e power ouer the Angel, & pre- uailed: he wept and prayed vnto him: f he founde him in Beth-él, and there he fpake with vs.

5 Yea, the Lord God of hoftes, the Lord is him felf his memorial.

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope ftill in thy God.

7 He is i Canáan: the balances of deceit are in his hand: he louch to oppress.

8 And Ephráim fsid, Notwithftánding I am riche, I haue foude me out riches in all my labours: they fhall finde none iniquitie in me, h that were wickednes.

9 Thogh I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in the dayes of the folemne feaft.

10 I haue alfo fpoke, by the Prophetes, & I haue multiplied vifóos, & vfed fimilitudes by the minifterie of the Prophetes.

11 Is there h iniquitie in Gileád: furely thei are vanitie: they facrifice bullockes in Gil gál, and their altars are as heapes in the furrowes of the field.

12 1 And Iaskób fled into the countrey of Arám, and Ifraél ftued for a wife, and for a wife he kept fhepe.

13 And by a m Prophet the Lord broght If raél out of Egypt,
and by a Prophet was he refiued.

14 But Ephráim prouoked him with hie pla- ces: therefoe fhall
his blood be powred vpó him, and his reproche fhall his Lord
rewarde him.

CHAP. XIII.

1 The abomination of Ifraél, 2 And cause of their destruction.

a He fheweth the excellen- ner, & menetile that this tribe had
abone all the rest

b He made a King of his tribe

c The Ephra- mates are not farre from de- fruction, and hate
loft their nuncitie.

d The felfe p- pheres perfua- ded the idola- ters to offer their
children after y exipfe of Abrahám, & hefhweth how they
wolde ex force one son- ther so y fame & to kiffe, and worship
the- fe calues &c were their idoles.

e He calfeth fnum to repentance & reproveeth their
ingratiendo,

W Hen Ephráim fpake, thee was trembling: he b exalted him
felf in Ifraél, but he hathe finned in Báal, and is dead.

2 And now they finne more and more, and haue made them
molten images of their filuer, &c idoles accordig to their owne
vn deftanding: they were all the worke of y craftsme: they fay
one to another whiles, thei facrifice a dma, Let the kiffe y
calues. 3 Therefore they fhalbe as the morning cloude, & as
the morning dewe y paffeth away, as y chaffe that is driue with
a whir- le winde out of the floore, & as the fmoke that goeth
out of the chimney.

4 Yet I am the Lord thy God e fró the lád of Egypt, & thou
fhalt know no God but me: for there is no Saniour beside me.

5 I did knowe thee in the wilderness, in the
land of drought.

6 As in their pafures, fo were thei filled: they were filled, and
their heart was exal- ted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon, & as a leoparde in
the waye of Afthúr.

8 I wil mete the, as a beare that is robbed of her whelpes, and I
wil breake the cal- le of their heart, and there wil I deuoute
them like a lyon: the wilde beaft fhal tea- te them.

9 O Ifraél, f one hathe deft toyed thee, but in me n thine helpe.

10 e I am: where is thy King, that fholde helpe thee in all thy
cities? & thy iudges, of whome thou faideft, Giue me a King

and princes?

11 I gaue thee a King in mine angie, and I toke him away in my wrath.

12 The iniquitie of Ephraïm is b bounde vp: his fone is hid.

13 The forowes of a trauailing woman fhal come vpon him: he is an vnwife fonne, els wolde he not ftand ftill at the time, enen at the e breaking forthe of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them fró death: ó b death, I wil be thy death: ó graue, I wil be thy deftruction: i repentance is hid from mine eyes.

15 Thogh he grewe vp among his brethren, an Eaft winde fhal come, enen the winde of the Lord fhal come vp from the wilder- nes, and diye vp his veine, and his foútai- ne fhalbe dried vp: he fhal fpople the trea fure of all pleafant veffels.

16 Samaria fhal be defolate: for the hathe rebelled against her God: they fhal fali by the fworde: their infants fhalbe dafhed in pieces, and their women with childe fhalbe ript.

CHAP. XIII.

1 The deftruction of Samaria. 2 He exforteth Ifraél to turn to God, who requireth praife and thanks.

3 O Ifraél, e returne vnto the Lord thy God: for thou haft fallen
by thine iniquitie.

4 Take vnto you wordes, and turn to the Lord, and fay vnto
him, b Take away all iniquitie, and teceiue vs gracioufly: fo
wil we render the calues of e our lippes.

3 Afthúr fhal: not faue vs, nethet wil we ri- de vpó horfes,
nethet wil we fay anie more to the worke of our hands, fe are
our gods: for in thee the fatherles findeth mercie.

4 e I wil heale their rebellió: I wil loue the frely: for mine
anger is turned away fró hi.

5 I wil be as the dewe vnto Ifraél: he fhal growe as the lilie and
faften his rootes as the trees of Lebanon.

6 His branches fhal fpreade, and his beau- tie fhalbe as the
oliue tre, and his fmel as Lebanón.

f Thy deftru- tion is correl- ne, it my bene- fess towarde thee
declare that it cometh out of mer- refore thine owne malice,
Idolares and vaine confid- ce in men unat nodes be y exa- fe
thereof g I am allone, I am.1,17

h It is furely laid vp to be punifhed, as ferem.17,1

i But wolde come out of the wombs, y is, out of this diger
wherein he is, and not serie to be fil- felid

k Maming y no power fhal reft God whf he wil deliuer his, but enen in death wil he glue the life I becrafts thei wil we rame to me, I wil not chige my pus- pofo.

alle exforteth them to repen- unce, to nou- de all thefe plague, wil- ling them to declare by wordes their obedience and repentance b He fheweth them how thei oght to con- feft their fo- nes

c Declaring, y this is the true facrifice, that the fuchftal ci offer, onen thá- ket & priffe. Ebr 11,15.

d We will la- ne of all vaine confidence and pride

e He deftreeth fone, re, vp dof is to teceiue them thre do repost.

Yyy.ii.

Famine & warre.

Ioël. The drought.

f Whofouret 7 toyne the fil ues to this peo ple, fhalbe blef fed
g God fheweth how prfpe he is to beare his, when they re- pen,
and to offer him felf, as a procefith, ftfungard vo- to them, as a
malt e fuficide frute kprofus.

They that dwell vnder his f fshadowe, fhal returne: they fhal t
euiue at the corne, and florifh as the vine: the fent thereof
fhalbe as the wine of Lebanon.

Ephrhim fhalfay, What haue I to do anie more with idoles? I r
haue heard him, & loked vpó him: I amlike a grene fyrre tre:

vpon me is thy fiute found.

9 Who is h wife, and he fhal vnderftand thefe thungs and
prudent, & he fhal knowe them? for the wayes of the Lord are
righ- teous, and the iufte fhal walle in them: but the wicked
fhal fall therein.

h Signifying that the true wifdoms and knowledge of fifteth in
this, euen to refu vpon God.

IOEL.

THE ARGUMENT.

The Prophet Ioël firft rebuketh them of Judah, that being new
punifhed with a great plague of famine, remaine fhil deflinat.

Secondly he threateneth greater plagues, because they grow daily to a more hardener of heart, & rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart because they had grievously offended God. And for doing, he promifeth, that God will be merciful, & not forget his covenant that he made with their fathers but will fend his Christ who shall gather the scattered sheep, and restore them to life, and liberty, though they seemed to be dead.

CHAP. I.

1 A preface against the Jews 2 He exhorteth the people to prayer, and fasting for the misfortune that was at hand.

1

HE word of the Lord that came to Joel the son of Pethuel.

Hear ye this, O Elders, and hearken ye all inhabitants of the land, whether have a thing hath

been in your days, or yet in the days of your fathers.

Tell ye your children of it, and let your children shew to their children, and their children to another generation.

That which is left of the palmerworm, hath the grasshopper eaten, and the residue of the grasshopper hath the canker

worme eaten, and the refidue of the canker worme hathe y
caterpillar eaten.

Awake ye c drunkardes, and wepe, and houle all ye drinkers of
wine, because of y new wine: for it fhalbe pulled from your
mouth.

Yea, 4 a nation cometh vpon my land, mightie, and without
number, whofe teeth are like the teeth of a lyon, and he hathe
the iawes of a great lyon.

He maketh my vine wafte, and pilfeth of the barks of my
figtte: he maketh it bare, and cafeth it downe: the branches
thereof are made white.

Mourne like a virgine girded with facke- cloth for the
houfband of 1 her youth.

The meat offering, and the drinke offering is f cut of from the
Houfe of the Lord: the Priefte the Lords miniifers mourne.

The field is wafted: the land mourneth:

for the corne is deftroied: the new wine is dried vp, and the
oyle is decayed.

11 Be ye afhamed, ó houf bande men: houle, ó ye vine dreflirs
for the wheat, and for the barly, becaufe the harueft of the field
is perifhed.

12 The vine is dried vp, and the figtre is decayed: the pomegranate tre and the pal-me tie, and the apple tre, even all the trees of the field are withered: surely the ioy is withered away from the fonnes of men.

13 1 Girde your felues & lament, ye Priefta: houle ye miniifers of the altar: come, and lye all night in fackecloth, ye miniifers of my God: for the meat offering, and the drinke offering is taken away from the Houfe of your God.

14 Sanctifie you a faft: call a folemne af-femble: gather the Elders, and all the inhabitants of the land into the Houfe of the Lord your God, and crye vnto the Lord,

15 Alas: for the day, for the 1 day of the Lord is at hand, and it cometh as a deftru ction from the Almighty.

16 Is not the meat cut of before our eyes and ioye, and gladnes from the Houfe of our God?

17 The fede is rotten vnder their cloddcs: the garners are deftroyed: the barnes are broken downe, for the corne is withered.

18 How did the beaftes mourne? the herdes of cattel pine away, becaufe they haue no pafure, and the flockes of fhepe are deftroyed.

19 O Lord, to thee wil I crye: for the fyre hathe deuoured the
paftures of the wil- denes, and the flame hathe bu:nt vp all the
trees of the field.

20 The beaftes of the field crye alfo vnto thee: for the riuers of
waters are dried vp, and

g All comfor- ted fathance for nourifi- ment is taken away.

h He fheweth y the oely men nes to anode Gods wrath, it to
haue all things refu- red is vufal- and repentance.

i We fo by thefe great pla- gues that vnef deftruction is at
hand.

a Signifying, the Princes, the Priefte, and the gener- ners. b He
callethe the Iewes to the confidera- tion of Gods judgements,
who had now plagued the fumes of the grounds for the fques
of fours yere, which was for their fumes, it to call them to
repentance.

c Meaning, that the occa- fion of their excess and drunhumes
was taken a- way d This was another pla- gue where- with God
had punifhed thf, when he dif- red vp the Af- fyrynes agued
them

e Mourne gro noutly as a source, which hathe loft her
houfband, to whome the be- the bene ma- refed to her youth

f The cofens of Gods wrath did opposes in his Temple in to much, as Gods femece was left of.

To rent the heart.

Ioél. Gods armie.

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b That is, drought.

and the 3fyre hathe deuoured the pafures of the wildernes.

CHAP. II.

He prophesieth of the cunning and cruellie of their enemies. 13

An exhortation to move them to comers. 14 The lens of God terwarde his people.

a He threweth the great lodgement of God which are at hand except the repent. b Of affliction and trouble

B Lowe the trumpet in Zion, & shout in mine holie Moitaine: let all the inhabitants of the land tremble: for y daie of the Lord is come: for it is at hand.

c Meaning the Affyrians.

A b daie of darkenes, & of blackenes, a daye of cloudes, and obfcuritie, as the morning fpreade vpon the mountaines, fo is

there a great people, and a mightie: there was none like it from the beg inning, nether shal be anie more after it, vnto the yeres of manie generacions.

d The cnemle defroieyth our plenitful cod. trei wherefo-ous: he on-meth.

3 A fyre deuoureth before him, & behinde him a flame burneth vp: the land is as the garden of a Eden before him, and behinde him a defolate wildernes, fo that nothing shal efcape him.

4 The beholding of him is like the fight of horfes, and like the horfe men, fo shal thei runne.

5 Like the noyce of charets in the toppes of the mountaines shal thei leape, like the noyce of a flame of fyre that deuoureth the flubble, and as a mightie people prepared to the battel.

6 Before his face shal the people tremble: all faces a shal gather blackenes.

e Thei fhalbe pale and blacke for feare, as Nelson 2,10.

7 They shal runne like ftrong men, and go vp to the wall like men of warre, and euerie man shal go forwarde in his wales, & thei shal not ftaie in theis paths.

f For nonefhal be able to refit them.

8 Neither shal one f chruft another, but eue rie one shal walke in his path: & when thei fall vpon the feordef they shal not be wounded.

9 Thei shal runne to and fro in the citie: they shal runne vpon the wall: they shal clime vp vpo the houfes, & enter in at the windows like the thief.

g Read 15a. 6, 10 each 11.7, chap 1.1 & 1.2, 21 math. 14. 20

h The Lord shal fitre vp the Affyrians to execute his lodgemores

Ierom. 20.7.

anne. 5.12. faph 1,11.

i Mortifie your affections and fitre God & pursues of heart and not & ceremonies

k He fpoaketh this to fitre vp their fuch-folnrt, and not that he doutd of Gods mer-ces, if this did repent How God repenteth etzd lees 12.8.

10 The earth shal tremble before him, the heauens shal fhake, the s funne & the moo ne fhalbe darke, and the ftarres shal with-drawe their fhining,

11 And the Lord shal b vtter his voyce before his hofte: for his hofte is verie great: for he is ftrong that doeth his wocke: for

the daie of the Lord is great and very terrible, and who can abyde it!

12 Therefore alfo now the Lord faith, Turne you vnto me with all your heart, & with fafting, and with weping, and with mourning,

13 And i rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, flowe to angre, and of great kindenes, and repenteth him of the euil.

14 Who knoweth, if he wil b returne and re-

pent and leaue a blefning behinde him, euf a meat offering, and a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, fanctifie a faft, call a folemne affemblye.

16 Gather the people: fanctifie the congre-gacion, gather the Elders: affemble the f children, and thofe that fucke the breafte: let the bridegrome go forth of his cham-bre, and the bride out of her bride cham-bre.

17 Let the Priests, the minifters of the Lord wepe betwene y porche & the altar, and let the fay, Spare thy people, o Lord, and giue not thine heritage into reproche that the heathen fhulde rule ouer them. b Wherefore fhulde thei faie among the people, Where is their God?

18 Then wil the Lord be a ieloufe ouer his land and fpare his people.

19 Yea, the Lord wil anfwere and faie vnto his people, Beholde, I wil fend you corne, and winr, and oyle, & you shalbe satisfied ther: with: and I wil nomore make you a reproche among the heathen,

20 But I wil remoue farreof from you the a North en armie, and I wil driue him in-to a land, baren and defolate with his face towarde the s Eaft fea, and his end to y vtmoft fea, and his ftinke shal come vp, & his corruption shal ascend, because he hath exalted him self to do this:

21 Feare not, o land, but be glad and reioyce: for the Lord wil do great things.

22 Be not afraied, ye beastes of the field: for y pastures of the wilderness are greene: for the tre beareth her fruite: the fige and the vine do giue their force.

23 Be glad the, ye children of Zion, and reioyce in the Lord your God: for he hath giuen you the rayne of trifreousnes, and he wil cause to come downe for you the raine, euen the first raine, and the latex raine in the first moneth.

24 And the barnes shalbe full of wheat, and the presses shal aboundde with wine and oyle.

25 And I wil render you the yeres that the grafhopper hathe eaten, the canker worme and the caterpillar and the palmer worme, my great hofte which I fent a-mong you.

26 So you shal eat and be fatiffied & prai-fe the Name of the Lord your God, that hathe delt marueiloufly with you: and my people shal neuer be afhamed.

27 Ye shal alfo knowe, that I am in the mid-des of Ifrael, and that I am the Lord your God and none other, and my people shal neuer be afhamed.

28 And afterwarde wil I power out my Spirit vpon all flefh: and your fonnes and your daughters shal prophecie: your olde

Yyy.iii.

1 That as all bane fimed, fo all male the we forthe fig-ous of their re-pmtance, that men ining the children, which are not fro from Gods wrath, might be the more limly touched with the conf-deration of their owns fin-ues

2 Ffol 79.10. m If thei repent, he fhe-with that God wil prefereath defende them with a mofty ardent affetti-on.

b That is, the Affyrians your enemies

c Called the fife fea, or For fion fea: meaning y fthigh his armie we-ro fo grme, y it filled all fch this fea to the fea called mediterranean, yet he wolde fcanter them.

p That is, fea the as fhal-de come by in the manfure & as was
wom to be fine whd God was, yefe ciled with the. Lam. 28.4.
dem. 11.24.

q Thee is, in greater abou-dence and mo-re generally then in
time path: and this was fatfified under Christ, when at Gods
graces, and his Spirit under the Go fied was abundant ly
giuen to y Church, 15a. 44.1. 2b. 2.7. 10b. 7.18.

The day of the Lord.

Ioél. The harueft ripe.

At they had vifions, and decomes to old time, fe fhal they now
have clearer reme- fations He warneft ftruthful what terrible
change fholde come, to the noone that the fhal- de not lute fir
chemical quiet- ness in this world, & yet in all these troubles
he wolde prefec- ture them. The order of nature fhal de- me to
be cha- per fir & hun- tible affliftion that fhal be in the wonder,
Ife. 1, 10 each 12-7-chap 1, 15 mar 2, 6, 19 u Gods indigenous
are for the deftruction of the infideles, and to move the godfite
to call upon the Name of God, who wil giue them faluation. x
Meaning hereby the Gentiles, Sam 10, 15

men fhal de came a dreames, & your yong men fhal fe vifions,

And alfo vpon the feruants, and vpon the maides in thofe daies
wil I powre my Spirit.

And I wil fhewe f wonders in the heaués and in the earth :
blood and fyte, and pil- lers of fmoke.

The funne fhallbe turned into darkenes, & the moone into
blood, befote the great and terrible daie of the Lord come.

But whofoeurer fhall call u on the Name of the Lord, fhall be
faued : for in mount Zión, and in Ierufalém fhall be deliueran-
ce, as the Lord hathe faid, and in the a rem nant, whome the
Lord fhall call.

The world, Iſe. 1, 10 each 12-7-chap 1, 15 mar 2, 6, 19 u Gods
indigenous are for the deftruction of the infideles, and to move
the godfite to call upon the Name of God, who wil giue them
faluation. x Meaning hereby the Gentiles, Sam 10, 15

CHAP. III.

Of the indigenans of God against the enemies of his people.

For beholde, in a thofe daies and in y time, whé I fhall bring
againé the cap tiuttie of Iudáh and Ierufalém,

I wil alfo gather all mitifos, and wil bring them downe into the
b vallei of Ichofha- phát, and wil plead with he there for my

people, and foome heritage I fi aél, who- me thei haue
scattered amóg the nations, and parted my land.

And thei haue caft lottes for my people, & haue giuen the
childe for the harlot, & folde the girle for wine, that they might
drinke.

Yea, & what a haue you to do with me, d Tyrus & Zidón and
all the coastes of Pa- leftina wil ye render me a recompense and
if ye recompense me, fwiftely & spe- dely, wil I render your
recompense vpon your head:

For ye haue taken my siluer and my gold, and haue caryed into
your temples my goodlie & pleafant things.

The children alfo of Iudáh and the chil- dren of Ierufalém haue
you folde vnto y Grecians, that ye might fend them farre from
their border.

Beholde, I wil raife them out of the pla- ce where ye haue
folde them, and wil ren- der your reward vpon your owne
head, And I wil fell your fonnes and your daughters into the
hand of the children

of Iudáh, and thei fhall fell them to the Sa- beans, to a people
faireof: for the Lord him felf hathe fpoken it.

Publish this among the Gentiles: prepa- re warre, wake vp the
mightie men: let all the men of warre drawe nere & come vp.

x Breake your plowe shares into fwordes, and your fieths into
fpeares: let the weake faie, I am ftrong.

Affemble your felues, and come all ye heathen and gather your
felues together rounde about: there fhall y Lord caft dow- ne
thy mightie men.

Let the heathen be wakened, and come vp to the vallei of
Ichofhaphát : for there wil I fit to iudge all the heathen rounde
about.

Put in your h fieths, for the hauet ft is ri- pe: come, get you
downe, for y winepreffe is ful: yea, the winepresses iunne ouer,
for their wickednes is great.

O multitude, d multitude, come into the vallei of threshing : for
the daie of the Lord is nere in the vallei of threshing.

The funne and moone fhallbe darkened, and the sharrs shall
withdrawe their light.

The Lord also shall roare out of Zión, and vtere his voice from
Ierusalém, & the heauens, and the earth shall shake, but the
Lord wilhe the hope of his people, and y strength of the
children of Ifrael.

So shall ye knowe that I am y Lord your God dwelling in Zión,
mine holie Moun- taine: then shall Ierusalém be holy, & the- te
shall no fkrangers go h thoowe her ane moie.

And in that daie fhal the mountains droppe downe newe wine,
and the hilles fhal ftowe with milke, and all the riuers of Iudáh
fhal runne with waters, and a foun- taine fhal come forthe of
the Houfe of the Lord, and fhal watter the valley of Shíttim.

Egypt fhalbe wafte, and Edóm fhalbe a defolate wilderness, for
the iniuries of the children of Iudáh, becaufe thei haue fhed
innocent blood in their land.

But Iudáh fhal dwell for euer, and Ieru- falém ffrom generacion
to generacion.

For I wil a clenfe their blood, that I haue not clenfed, and the
Lord wil dwell in Zión.

For after- wards God fol de the by Me- bechea-ner- ni, and
Alexá- der the great, for the buche hate to his peo- ple, and
there- by they were comforted as though y price had fome
them.

What I fhal courage my ind gentle against monstances, I wil
cause one- re one to be ready, and to prepare their ecquies to
deftray one- other, for my Church fake. Thus he fhal incourage
the enemies when their wickednes is ful ripe to de- ftray one
ano- ther, which he ralfeth the val- ley of Gods indigenans

God affireth his against all troubles, that when he de- ftrayeth
his enemies, his children fhal- be deftoured. The fkran- gers

fhall no- more defray His Church is if they do, it is the people
& by their finnes make the breache the further the o- mone

He promi- feth to his Church abun- dantly of gre- ce, read Ezek
47, 1 which fhould watter and comfort y made barren places,
Amos- 9, 11

The mali- come ene- mies fhall ha- ue no parts of this grace. He
had fuffe red his Church leathen to Iye in their fiftions, but
now he promi- feth to clen- fe them and to make them yn re-
vnto him.

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AMOS.

THE ARGUMENT.

A Mong many other Prophetes that God raised vp to admonish
the Israelites of his plagues for their wickedness and idolatria,
he stirred vp Amos, who was an herdman or shepherd of a
poore town, and gave him both knowledge and constancy to
reprove all estates and degrees, and to denounce Gods horrible
judgements against them, excepts thei did in time repent:
shewing them, that if God spare not the other nations about
them, who had lived as is were in ignorance of God in respect
of them, but for their finnes wil punish them, that thei colde

lote for nothing, but an horrible destructive, excepts thei
turned to the Lord by voxained repentance. And finally, he
comforteth the godlie with hope of the comming of the
Messiah, by whom thei shulde haue perfoe deliverance and
saluacion.

CHAP. I.

1 The time of the prophecies of Amos 2 The words of the Lord
against Damascus 3 The Philistines, Tyrus, Idumea and
Ammon.

a Which was announce six m les from Ieru- salem in In- dem,
but ne pro- phected in Is- rael.

b In his daue the kingdoms of Israel did make fearish

c Which, as Josephus wer- terth, was who Vzziah wolde haue
vizeped the Priests of- fice, and there- fore was fmi- ten with
the leprofe

d Wharfse- ner is frueful and pleasan in Israel, that shortely
pe- rish

e He sheweth first that all y people rounde about shulde be
destroyed for their man folde sinnes: y are more by chre and
foure which make faun, because the Israelites shulde the mo re
deeply con- fide Gods ind gements two and them

f If y Syrians shal not be spared for ob- mitting this cruelite
agnish one citre, it is not possible y Israel shulde escape
punish ment which harbe coun- tered fo many & greuous sin-
nes against God & men g The antioul tie of their boy idge shal
not moulde my judgements, read Ier 49. 37

h Tiglash Pi- elfar led the Syrians capti- tie, and brogh- of to
Cyrene, which he call it: here Sir. i That inj not them felons
with the Edomites their enemies, & each corp ed them away
captures.

He wordes of Amos, who was amog the herd- men at Tecsa,
which he saw vpon Israel, in the dares of Vziah King of
Judah, and in the dares of Ieroboam the

sonne of Iofah King of Israel, two yere before the earth quake.

And he said, The Lord shal roare from Zion, and vter his
voyce from Ierusalem, and the dwelling places of the
shepherds shal perish, and the top of Carmel shal wither.

Thus faith the Lord, For thre transpres- sions of Damascus,
and for foure I wil not turne to it, because thei haue threshed
Gilead with threshing instruments of vro. Therefore wil I send
a fyre into the hou- fe of Hazael, and it shal deuoure thee pa-
laces of Ben-hadad.

I wil breake also the barres of Damascus, and cut of the
inhabitant of Bikeath-a- uen: and him that holdeth the fcepter

out of Beth-eden, & the people of Aiam shal go into captiuitie vnto Kir, faith y Lord. Thus faith the Lord, For thre transfpres- sions of Azzah, and for foure, I wil not tur ne to it, because thei caried away pris- oners the whole captiuitie to shut them vp in Edom.

Therefore wil I send a fyre vpon the walles of Azzah, and it shal deuoure the palaces thereof.

And I wil cut of the inhabitant from Ashdod, and him that holdeth the fcepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistines shal perish, faith the Lord God:

Thus faith the Lord, For thre transfpres- sions of Tyrus, and for foure, I wil not turne to it, because thei shut the whole captiuitie in Edom, and haue not remem-

which he call it: here Sir. i That inj not them felons with their enemies, & each corp ed them away captures.

bred the brotherlie covenant.

10 Therefore wil I send a fyre vpon the walles of Tyrus, and it shal deuoure the pa- laces thereof.

11 Thus faith the Lord, For thre transfpres- sions of Edom, and for foure I wil not tur- ne to it, because he did pursue his brother with the foworde, and did cast of all pitie, and his

anger spoiled him euermore, and his wrath watched him alway.

12 Therefore wil I send a fyre vpo Teman, and it shal deuoure the palaces of Bozrah.

13 Thus faith the Lord, For thre transpres- sions of the children of Ammon, and for foure, I wil not turne to it, because thei haue sips vp the women with childe of Gilead, y thei might enlarge their border.

14 Therefore wil I kindle a fyre in the wall of Rabbah, and it shal deuoure the pala- ces thereof, with shouting in the daie of battel, with a tempest in the day of the whil lewinde.

15 And their King shal go into captiuitie, he and his princes together, faith y Lord.

CHAP. II.

Against Moab, Judah, and Israel.

1 Thus faith the Lord, For thre transpres- sions of Moab, and for foure, I wil not turne to it, because it burnt thee bo- nes of the King of Edom into lime.

2 Therefore wil I send a fyre vpon Moab, and it shal deuoure the palaces of Kerroth, & Moab shal dye with tumult, with shou- ting, with the founde of a trumpet.

3 And I wil cut of the ludge out of the mid des thereof, & wil slae all the princes the- reof with him, faith the Lord.

4 Thus faith the Lord, For thre transpres- sions of Judah, & for foure, I wil not tur- ne to it, because thei haue cast away y Law of the Lord, & haue not kept his comande- ments, & their lies caused the to erre after the which their fathers haue walked.

5 Therefore wil I send a fyre vpo Judah, & it shal deuoure the palaces of Ierusalem.

6 Thus faith y Lord, For thre transpres- sions of Israel, & for foure, I wil not tur- ne to it, because thei folde y righteous for

Yyy. iii.

b For Rhoof woons came the Edomites; and Iakbh were brethest therefore that ought to haue admonified clum of their brotherlie fri- coulship, & not to haue pronoked them to hatred "Sir, curses his compeper. I He was a co cruel enemies vnto him.

n He wouch y great cune- tie of the Am- monites that spared not y women, but mute tyrannu- ally enmo- ted them, and yet y Ammo- nites came of Ive who was of y banhold of Abraham.

a For y Mo- nites were fo cruel against y King of Edom y they burnt his bones af- ter that he was dead. a declared their

barbarous ca- ge, seeing they wolde stump them felons of the
dead b Being the Gentiles that had not fo far re knowledge
were thus pu- nished, Iodah which was fo fully instru- ted of
the Lord des wil, maybe not thanks to escape c If he spare not
Iodah va- to whome but promises we- re made, much more he
wil not spare this degenerate kingdoms

Prophecie not.

Amós. Bring, let vs drinke.

4 They effer- mes moſte vi- la breſes mo- re thou meas liace. 6
 What that ha- uſ ſpoiled him & thence'd him to y grounſe, they
 gape for his life. 7 Thinking by theſe correm- ence, that is, by
 ſacriffuring, and but-y may on ne alfar, they may cernſe all
 there other wickedneſſe. 8 They ſpe- ſe aſhts and after thereof
 veto God, him long that he wil diſpene with them, when he is
 made partaker of their imqui- tle. 9 The deſtra- ction of their
 cenſion is his merce toward them ſtudde haue eſſed there
 hearſes to meſe for loue toward him. 10 To commu- ned my
 benefi- tes & aſſed my grace & ertruly went above to Boy y
 moſtles of my Prophetes. 11 You haue wearyed me with your
 fa- nes, Iſa 1:4. 12 None ſtudde delivered by any means Chap.
 11. 13 I haue only choſe you to be mine amfg all other peo-
 ple, & yet you haue ſeataken me. 14 Hereby the Prophet ſigni-
 ſect y be ſure with out of him ſelf, but as God get deſh and mo-
 neth him, & is eſtled y agre- ment his eſour God and his
 Prophetes. 15 Will God theefeſe by his Prophe- tes, except the
 re be ſome great occaſi. 16 Can any thing come without God's
 preſſence? 17 I ſtudde his threſendings be in reſure? 18 I
 ſtudde the Pro- phetes thence? 19 Gods inde- ment and the
 people not be aſrayed? 20 Death a- me eduffure come without
 Gods appom- men: Iſa 1:5. 21

filuer and the poore for 4 ſhoes.

7 They gape our the head of the poore, in the 4 duſt of the
 earth, and peruen, y waies of the meke: and a man and his

father wil go in to a maid to difhonour mine holie Name.

8 And thei lie downe vpon clothes laid to pledge 7 by euerie altar: and thei z drinke the wine of the condemned in the Houfe of their God.

9 Yet deftroied I the Amorite before the, whose height was like the height of the cedres, and he was strong as the ofes: notwithstanding I deftroied his fruce from aboufe, and lufe roote from benefh.

10 Alfo I broght you vp fró the land of E- gypt, and led you fourlie yefes thorow the wildernes, to poffeffe the land of the A- morite.

11 And I raied vp of your fonnes for Pro- phetes, and 1 of your yong men for Na- zarites Is it not euen thus, ó ye childré of Ifraél, faith the Lord?

12 But ye gaue the Nazarites wine to drin- ke, and commâded the Prophetes, faying, Prophecie no.

13 Beholde, I 2 am preffed vnder you as a cart is preffed that is ful of fheaves.

14 Therefore the flight fhall perifh fró the 1 fwift, and the strong fhall not ftrungthen his force, nether fhall the mightie faue his life.

15 Nor he that handleth the bowe, ſhal ſtand, and he that is
ſwift of fote, ſhal not eſcape, nether ſhal be that rideth the hor-
ſe, ſaue his life.

16 And he that is of mightie courage amóg the ſtróg men, ſhal
ſtee away naked in that day, faith the Lord.

CHAP. III.

He reproveeth the houſe of Ifraél of ingratifude 11 For the
which God wil pouſh them.

1 Heare this worde that the Lord pro- nounceeth againſt you, ó
children of Ifraél, euf againſt the whole familie which I broght
vp fró the land of Egypt, ſaying,

2 You 2 onely haue I knowen of all the fa- milies of the earth:
therefore I wil viſite you for all your iniquities.

3 Can two walke together except thei be 4 agreed?

4 Wil a 5 lion roare in the foreſt, when he hathe no pray? or
wil a lions whelp crye out of his denne, if he haue taken
nothing?

5 6 Can a birde fall in a ſnare vpon y earth, where no fouler is?
or wil he take vp the 7 ſnare from the earth, and haue taken no-
thing at all?

6 Or 8 fhal a trumpet be blowen in the ci- tie, and the people
be not afraied? or fhal there z be euli in a citie, and the Lord
ha- the not done it?

7 Surely the Lord God wil do nothing,

but be reueileth his fecret vnto his fetuāts the Prophetes.

8 The lion hathe roared: who wil not be afrayed? the Lord God
hathe fpoken: who can but 1 prophecie?

9 Proclame in the palaces at Afhdód, & in the palaces in the
land of Egypt, and fay, Afft imble your felues vpó the
mountainez of Samaria: fo beholde the great tumultes in the
middles thereof, and the oppreffed in the middes thereof.

10 For thei knowe not to do right, faith the Lord: thei ftore vp
violence, and robberie 11 in their palaces.

12 Therefore thus faith the Lord God, An aduerfarie fhal come
eu: n rounde about the countrie, and fhal bring downe thy
ftregh from thee, and thy palaces fhalbe fpoiled.

13 Thus faith the Lord, As the fhepherd ta- keth in out of the
mouth of the lion two legges, or a piece of an eare: fo fhal the
children of Ifraél be tak: n out that dwell in Samaria in the
corner of a bed, and in 14 Damafcus, as in a couche.

15 Heare, and teftifie in the houfe of Iaa- kób, faith the Lord
God, the God of ho- ftes.

16 Surely in the day that I shal visite the transgressions of Israél vpon him, I wil also visit the altars of Beth-él, & the hornes of the altar shal be broken of, and fall to the grounde.

17 And I wil fomite the winter house with the sommer house, and the houses of yuorie shal perish, and the great houses shal be consumed, faith the Lord

CHAP. III.

Against the generosity of Samaria.

1 Heare this worde, ye 2 kine: if Bashán that are in the mostaine of Samaria: which eppresse the poore, and dest: oy the nedie, & thei lay to their masters, 3 Bring, and let vs drinke.

2 The Lord God hathe fborne by his holines, that lo, the daies shal come vpon you, that he wil take you away with thornes, & your possertie with his hokes.

3 And ye shal go out at the breaches euerie 4 you e forwarde: and ye shal cast your felues out of the palace, faith the Lord.

4 Come to 5 Beth-él, and transgresse: to Gil-gál, and multiplie transgression, & bring your sacrifices in the morning, & your tithes after thre 6 yeres.

5 And after a thakes giuing 7 of leaué, published and proclame the fre offerings: for this z liketh you, ó ye children of Israél,

faith the Lord God.

6 Therefore haue I gluen you 8 ciennes of teeth in all your cities, and scarcenes of

denceſh and good fertion had bene ſufficient to haue bounde 9
Read Deut 14, 18 7 As Leo 7, 11 8 You onely deſſes in theſe
ourwarde ceremonies & haue none other reſpelt. 9 That is, lack
of bread and man-

b God deaſleth not with the Ifraélites as he donſh with other
peoples for the one war neth them be- tore of his pleques by
his Prophetes 1 Becuſe the people euer mourned a- gainſt the
Pro- phetes, he heaweth that Gods ſpate mound the ſo to
ſpeake as that did b He callith the ſtrangers, at the Phili- dion
& Egypt- tions to wit- neſſes of Gods indgements a- gainſt the
If- raélites for their cruſtion & oppreſſion 1 Ius fruit of their
cruſtion and theſe ap- peareſh by their great ri- ches which they
have in their houſes in When the lion hathe ſa- clare his ben-
ges, ſhepherd Bodeha legge or a tip of an eare to ſtore that the
ſhope hathe been woried 2 Where they thought to ha- ue had a
fore holde, and to have been in falette.

a Thus he cal- leth the prin- ces and geuer- ters, & being an
trehized with the great abundance of Gods benefi- tes, 1 organ
God, & care- fore he e- leth them by the mine of bodies & not
of man b They mean rage faiths as haue auora- tie euer y peo-
ple, to powle them, ſo that they may ha- ue proffer by it

c He alle- defth to fi there which catches this by hokes and thorn.
d He fpeakeſh this to con- tempt of the which reſor- ed to their
places, fi liking y their great

Of drought & famine.

Amós. Loue the good. 371

I I failed the raiſe of the times of the earth were de- froyed
with drought & yet you would not conſider it ſo retinue to me
by repentance

k That colde not finde wa- ter youngh where they had heard
lay it had rained.

I As I plagued the P. 1:16, 1:20

m You were almoſt all con- ſumed, and a few of you
wonderfully paternal, 2 King 14:26

n I have to him by irpen- tance

a He fo cal- leth them be- cauſe they fo houſed of the felons,
or be- cauſe they we re given to wantonous & demones b
Meaning, & the reith par- ce ſhould fear faly be fared c In
theſe pla- ces that wor- shipped new ſoldes, which afore time
for and for & nine honour of God thereto- re he faith & theſe
that not fane them. d In fared of judgement & equite they
encure cruel- ce & oppref- ſon.

bread in all your places, yet haue ye not re- turned vnto me,
faith the Lord.

7 And also I haue withhold in the raine fro you, when there
were yet thre 1 monetha to the harueft, and I caused it to raine
vpon one citie, and haue not caused it to raine vpon anoth. r
citie: one piece was rained vpon, and the piece whereupon it
rained not, withered.

8 So two or thre cities wandered vnto one citie to drinke water,
but they were not fa- tified: yet haue ye not returned vnto me,
faith the Lord.

9 I haue fmitten you with blafting, & mil- dewe: you: great
gardens & your vineyar- des, & your fig trees, and your oliue
trees did the palmer worme deuouie: yet haue ye not returned
vnto me, faith the Lord.

10 Petfience haue I fent among you, after the mane: of 1
Egypt: your yong men haue I flayne with the fworde, and haue
taken away your horfes: and I haue made the ftinke of your
tents to come vp euen into your noifrels: yet haue ye not
returned vnto me, faith the Lord.

11 I haue ouerthrowen you, as God ouer- thre we Sodom and
Gomorah: & ye were as a fyre = biande pluét out of the
burnig: yet haue ye not returned vnto me, faith the Lord.

12 Therefore, thus wil I do vnto thee, ó If- raél: and becaufe I wil do this vnto thee, prepare to = mete thy God, ó Ifraél.

13 For lo, he that formeth the moftaines, & createth the winde, and declaveth vnto má what is his thought: which maketh the mor- ning dark: nes, and walketh vpon the hie places of the earth, the Lord God of ho- ftes his Name.

CHAP. V.

A lamentacion for the capitulite of Ifraél.

1 Haue ye this worde, which I life vp vpon you, cum a lamentacion of the houfe of Ifraél.

2 The 3 virgine Ifraél is fallen, and fhal no more life: the is left vpon her land, & the- re = none to raise her vp.

3 For thus faith the Lord God, The citie which went out by a thousand, fhal lea- ue an 4 hundredth: and that which went for- the by an hundredth, fhal leaue ten to the houfe of Ifraél.

4 For thus faith the Lord vnto the houfe of Ifraél, Seke ye me, and ye fhal liue.

5 But feke not Beth-él, nor enter into Gil- gál, and go not to Beer-fhéha: for Gilgál fhal go into capitulite, and Beth-él fhal come to naught.

6 Seke the Lord, and ye fhal liue, left he breake out like fyre in the houfe of Iofeph and deuouie it, & there be none to quenche it in Beth-él.

7 They turne 8 iudgemét to wormwood,
and leaue of righteousnes in the earth.

8 He 9 maketh Pleiades, and Orion, and he 10 He deftri-
turneth the shadowe of death into the 11 power of God, Iob.
morning, and he maketh the day darcke as 12 13 night: he
calleth the waters of the fea, and powreth them out vpon the
opé earth: the Lord is his Name.

9 He fit éghtheneh the deftroyer againft the mightie: and the
defstroyer fhal come a- gainft the foteetiffe.

10 They haue hated him, 11 that rebuked in the gate: and they
abhorre him that fpea- keh vprightly.

11 For asmuch then as your treading is vpó the poore, and a ye
take from him burdens of wheat, ye haue buylt houfes of
hewen ftone, but ye fhal not dwell in them: ye ha- ue plinted
pleafant vineyardes, but ye fhal not drinke wine of them.

12 For I knowe your manifolde tranfgrefi- ons, and your
mightie finnes: they afflict the iuft, the take rewardes, & thei
oppriffe the poore in the gate.

13 Therefore 14 the prudent fhal kepe filence in that time, for it is an euil time.

14 Seke good and not euil, that ye may liue, and the Lord God of hoftes fhalbe with you, as you haue fpoken.

15 Hate the euil, and loue the good, and e- flablifh iudgement in the gate: it may be that the Lord God of hoftes wil be merciful vnto the remnant of Iofeph.

16 Therefore the Lord God of hoftes, the Lord faith thus, Mournig fhalbe in all ftre- tes: and they fhal fay in all the hie waies, Alas, alas: and thei fhal call the 1 houfbad. man to lamentacion, & fuche as can mour- ne, to mourning.

17 And in all the vines fhalbe lamentacion: for I wil paffe through thee, faith & Lord.

18 Wo vnto you, that 19 defire the day of the Lord: what haue you to do with it? the day of the Lord is darkenes and not light.

19 As if a man did flee from a lyon, and a beare met him, or went into the houfe, and leaned his hand on the wall, and a ferpent hit him.

20 Shal not the day of the Lord be darke- nes, and not light? euen darkenes and no light in it?

21 I hate & abhorre your feaft daies, and I wil not fmel in your folemne assemblies.

22 Thogh ye offer me burnt offings and meat offings, 1 I wil
not accept them ne- fier wil I regarde the peace offting of your
fat beafts.

23 Take thou away from me the multitude of thy fongs (for I
wil not heare the me- lodie of thy violes)

24 And let iudgemét runne downe as = wa- ters, and
righteousnes as a mightie riuer.

25 Haue ye offred vnto me fcrifices & of-

f Thal hate & Prophtes, & reprene them in the open of
femblies.

g Ye take bo- na his money n also his fo- de wherewith he
fholde liue

h God wil fo plague them, that thei fhal not fuffer the graffe
were to open their moubles to ad moulth them of their fames

i So that all degrees fhal have mitter of lamentaci for the grant
plague.

k That he fpoketh be- cafe me wre ked & hypo- crisesfad tne
were chten to abide Gods indgements, whine as the godia
tremble & feure, tera- ye, 7 indl 1,4i- reph 1,25.

l Becaufe ye haue corrupt my true fem- ce & remune obfiance
in your ices, 15s 1,4,4,4re. 6,10 m Do your dorse to God & to

your ne- tighour, & fo ye fhal fele his grace plan cifully, if you fueve your abundit affre tous accor- ding to Gods words.

Zzz.1.

Nonelamenteth Ioséph.

Amós. The priests practise.

frings in the wilderness fortie yeres, ô hou- se of Israel?

a That Idols which you a- demed as your King, & carried about, as you did Chion, in the which images you thought there was a terrume died- ment. Chap. VI. a The Prophet- chismeth the wreathy, & re- garded our Gods plagues our monees by his Pro- phesus. b Thee two cities were fa- gous by their first inhabi- tions the Ca- namenteth fa- ing before el- me they did nothing entile them that we- re there bor- ne, why that- de you help f thel sbalde fa- ne you, which were brought in to dwell in other most politicians? c If God bane destroyed the- fe excellent el- ties in thro di- vers kingdom- ments, in Re- bylon, Syria, of the Phil- listines, & back brought their wide borders into a greater fracture, the yours yet are, shalln you to be better in the fringe d To that can them fill in your wretched- ness & thanks, that Gods pla- gues are not at hand, but give your fel- ues of all i- ditions, where- nes and elects. e As he can- thel sinners kin few of instru- ments to be able to form blade gform, thefe did moral to in- ter as means feme their men affec- nd lo-

[illegible]

But you have borne a Siccúth your King and Chiun your
images, and the starre of your gods, which ye made to your
selues. Therefore wil I cause you to go into captuuitie beyonde
Damafcus, faith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel lining in pleasure.

b W O to them that are at ease in Zi- ón and trust in the
mountaine of Samaria, b which were famous at the be- ginning
of the nacions: and the house of Israel came to them.

c Go you vnto Calneh, & St: & from thence go you to Hamáth
the great: the go dow- ne to Gath of the Philistums: the: thei
bet- ter theft thefe kingdomes: or the boider of their land
greater then your border,

Ye that put farre away the 4 euil day, and approche to the seat
of iniquitie?

Thei lie vpô beddes of yuoite, & stretch them selues vpon their
beddes, and eat the lambes of the flocke, and the calues out of
the stall.

They sing to the founde of the violet: thei inuent to them selues instruments of mu- sicke like a Dauid.

They drinke wine in bowls, and anoint them selues with the chief ointments, but no man is f sory for the affliction of Io- séph.

Therefore now shal thei go captiue with the first that go captiue, and s the forowe of them that stretched them selues, is at had.

The Lord God hathe sworne by him self, faith the Lord God of hostes, I abhor- re: the excellencie of Iaskób, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

And if there remaine ten men in one hou- se, thei shal dye.

And his vncler b shal take him vp & bur- ne him to cary out the bones out of the house, and shal say vnto him, that is by 1/3 fides of the house, Is there yet any with the? And he shal say, None. Then shal he say, a Holde thy tongue: for we may not remember the Name of the Lord.

For beholde, the Lord commandeth, and he wil smite g great house with breaches, and the little houses with clefts.

Shal hoffes, runne vpon the rocke? or

and caryed away captiue. g. vpon and the love of them the
them selues, shal degrees. h And stretched the house and
pampes. i The dethroffes shal be to great that none shal almost
be left to hone the land: and therefore they shall have them to
boon, to cary out the burnt after with more safe. i The is so fo-
ne neighbour, that detholled mande thorn. m They shall be so
admitted to the dethroffes, that they shall boon no more of the
Name of God, and that they are his people: but they shall be
dooms: when they leave God, they are the more than they that
are dethroffes or nephems. i The commandeth them to be on
rocker whereof it is in vnto: to be home in the throfting that
God has been the can have to place among them.

will one plowe there with oxen: for ye have turned iudgement
into gull, and the frute of: righteousness into a wormewood.

Yereioyce in a thing of noght: ye say, Haue not we gotte vs?
hone: by our ow- ne strength?

But beholde, I wil raise vp against you a nacion, ô house of
Israel, faith the Lord God of hostes: and thei shal afflict you, fi
ô the entring in of a Hamáth vnto the riuer of the wilderness.

o Read Chap. 5:7

p That is, po- wer & glorif.

q From one corner of the country to another.

CHAP. VII.

God foreth certain vifsens, whereby be fighteth the def- trulim
of the people of Israel. 10 The false accusation of Amaziah 11
His crafty enufil

This hathe g Lord God shewed vnto me, and beholde, he
formed a gethop- pers in the beginning of the shurring vp of
the latter groeth: and lo, it was in the latter groeth b after the
Kings mowing.

And whe they had made an end of eating the grasse of the
land, then I said, O Lord God, spare, I besече thee: who shal
raise vp Iaskób? for he is smale.

So the Lord c repented for this. It shal not be, faith the Lord.

Thus also hathe the Lord God shewed vnto me, and beholde,
the Lord God cal- led to iudgement by fyre, d and it deuou-
red the great depe, and did eat vp a parte.

Then said I, O Lord God, cease, I besече thee: who shal raise
vp Iaskób? for he is smale.

So the Lord repented for this. This also shal not be, faith the
Lord God.

Thus againe be shewed me, and behol- de, the Lord stode vpon
a wall made by li- ne e with a line in his hand.

And the Lord said vnto me, Amós, what seest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middles of my people Israel, and wil passe by them no more.

And the he places of Ishák shalbe defo- late, and the temples of Israel shalbe de- stroyed: and I wil rise against the house of Ieroboam with the sworde.

Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amós hathe conspired against thee in the middles of the house of Israel: the land is not able to beare all his wordes.

For thus Amós faith, Ieroboam shal dye by the sworde, and Israel shalbe led away capitue out of their owne land.

Also a Amaziah said vnto Amós, O thou the Seer, go, flee thou away into the land of Iudáh, and there eat thy bread and prophecie there.

But prophecie no more at Beth-el: for it is the Kings chappel, and it is the Kings court.

a To deonore the land: and he alledeth to the rounding of the one- mate

b After the publicks cast mandemts for mowing was green: or as some rest, when g Kings shepe were shorne

c That is, hal- ed this pla- gue at my prayer

d Meaning of Gods judg- nation was enfamed a- gain: g Rob-
bernes of this people.

e fightifying g this shalde be the last men- suring of the
people, and g he wode de- fore his ind- gement on log er.

That is, whe Amishad pro- phered they g King shalde be
destroyed: for that wie- led Priest no re for hatred he bare to
the Prophet then for bourrow- ard the King, shaght that re
cursion suffi- cient to con- seine hi, wha- re as more o- ther
colde to- ke place

g When this indomance of Satan was not able to espouse his
purpose by

the King, he stayed by another practise: that was, to seere the
Prophets, that he might deponte, and not reprove their solder
to there, openly, and to hinder his profus. 14 Then

Amaziahs rewarde.

Amós. Famine of the worde. 747/1224

b Thus he Sheweth by his execordina- rie vocation, & God had
good him a charge which he must notes execut.

14 Then answered Amós, and said to Ama- ziah, I was no h
Prophet, neither was I a Prophetes sonne, but I was an
herdman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go, propheticie vnto my people Ifraél.

16 Now therefore heare thou the worde of the Lord. Thou faift, Prophecie not against Ifraél, and speake nothing against the houfe of Ithák.

I thus God vnto me to approue the authoritie of its Prophetes by his pleques & and genets against them, & were malicious eormice, for 18 15 & 19, 21 & 25 as this day he doeth against them & perfectue the minikers of his Gospel

17 Therefore thus faith the Lord, Thy wife shal be an harlot in the citie, and thy sonnes and thy daughters shal fall by the sworde, and thy land shal be deuided by line: and thou shalt dye in a polluted land, and Ifraél shal surely go into captiuitie forthe of his land.

CHAP. VIII.

a Which Eignified the ripe nes of their fines and the readnes of Gods aufgements

b There shal be none late to mourne for them c By saying the tale of fode and nectf fitie chngs & you haue gotten into your owne hands, & cause the poore to defd quickly that fide that they hane, and at length for necessity to become your felance. d When the doath was on ce come, that were fo gerely

of gaine, that they thought holy day tobe an hinderan- ce vnto
them e That is, the masfare fme- le & the pri- ce great f That
is, the inhabrians of the land shal be drawn due Nihu draw-
neth many when it unct. Soweth g In the mid- des of their
prosperme I wil fend great affliction.

Against the rulers of Ifraél 7 The Lord sweareth. 11 The
famine of the worde of God.

1 Hus hathe the Lord God shewed vn- to me, & beholde, a
basket of somer fruze.

2 And he said, Amós, what scelt thou? And I said, A basket of
somer a fruze. Then said the Lord vnto me, The end is come
vpon my people of Ifraél, I wil paffe by them no more.

3 And the songs of the Temple shal be houlings in that day,
faith the Lord God: many dead bodies shalbe in euerie place:
they shal cast them for the with b filence.

4 Heare this, & ye that c swallow vp the poore, that ye may
make the nedie of the land to faile,

5 Saying, When wil the d new moneth be gone, that we may
sell cecine e & the Sab- bath, that we may set for the wheat, &
ma- ke e the Epháh smale, and the shekel great, and faffe fie
the weights by deceit

6 That we may bye the poore for siluer, and the nedie for shoes: yea, and sell the refuse of the wheat.

7 The Lord hathe sworne by the excellen- cie of Iaakób, Surely I wil neuer forget any of their woikes.

8 Shal not the land tremble for this, and euerie one mourne, that dwelleth therein and it shal rise vp wholly as a flood, and it shalbe cast out, & f drowned as by y flood of Egypt.

9 And in that day, faith the Lord God, I wil euen cause the a sunne to go downe at noone: and I wil darken the earth in the cleare day.

10 And I wil turne your feastes into mour- ning, and all your songs into lamentacion: and I wil bring sacke cloth vp & all loines, and baldnes vpon euerie head: and I wil make it as the mourning of an onelie son- ne, and the end thereof as a bitter day.

11 Beholde, the daies come, faith the Lord God, that I wil fend a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they runne to & feo to feke the worde of the Lord, and shal not finde it.

13 In that day shal the fayre virgines and the yong men perish
for thirst.

14 They that sweare by the sinne f of Sa- maria, and that fay,
Thy Go, do Dan, li- ueth, & a the maner of Beer-sheba liueth,
euen they shal fall, and neuer rise vp a- gaine.

their sone, as the papilles yet do by cheire h That is, the of
worshiping and the service or religion there vied.

h Whereby he sheweth y they shal not only perish so bodes,
but also in fools for the ke of Gods worde, & in y fods thereof
: For the ido- lators did vie to sweare by their idoles: which
have he calleth

CHAP. IX.

Threatnings against the Triple. 2 And against Ifraél. 11 The
reserung of the Church

1 I Sawe the Lord standing vpon the a al- tar, and he said,
Smite the lintel of the dore, that the postes may shake: and cut
the in pieces, euen the b heads of them all, & I wil slay the last
of the with the swor- de: he y sleeth of them, shal not flee
away: & he that escapeth of them, shal not be de- lichered.

2 Thogh thei digge into the hel, thence shal mine hand take
the: thogh thei clime vp to heauen, thence wil I bring them
downe.

3 And thogh thei hide them selues in the toppe of Carmel, I wil searche and take them out thence: and thogh thei be hid from my fight in the bottome of the sea, thence wil I commande the c serpent, and he shal byte them.

4 And thogh thei go into captiuitie befo- re their enemies, thence wil I commande the sworde, and it shal slaye them: and I wil set mine eies vpon them for euil, and not for good.

5 And the Lord God of hostes shal tou- che the land, and it shal melt away, and all that dwell therein, shal mourne, and it shal rise vp wholly like a flood, and shal- be drowned as by the flood of Egypt.

6 He buydeth his d spheres in the heauels, and hathe laid the fundacion of his glo- be of elements in the earth: he calleth the waters of the sea, & powreth them out vpo the open earth: the Lord ii his Name.

7 Are ye not as the Ethiopians c vnto me, o children of Ifraél, faith the Lord haue not I broght vp Ifraél out of the lad of Egypt and the Philistims from f Caphtór, and Arám from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I wil de- stroy it cleane out of the earth. Neuerthe- les I wil not vterly s destroy the houfe of Iaakób, faith the Lord.

a Which was at lamilleint for he appea- red not as the
idolatrous pla- ces of Ifraél b Bothe the chief of them & also
the ci- mine people.

c He sheweth that God wil declare him felle etemie vnto them
in all places, and that his ele- ments and all censures shalbe
ene- mes to de- stroy them d He derla- reth by y w- derful poo
er of God, by the making of the heauens and y elements that it
is not possi- ble for man to escape his sad gements when he
punishes. e Am I more bodies to you at the th thistim or the the
the the the the the the the the the the the the the the the the
the the the the the the the the the the the the the the the the
the the the the the the the the the the the the the the the the

Zzz. ii.

Of the Melfiáh.

Obadiáh. Edoms crueltye.

b Meaning, y none of his fholde percih in his waith.

11 wil fend y Meffiáh pro- mised and re- ftone by him the
fpiritual Israel, Act 15. 16. k Meaning y the very con- mies, as
were the Edomites in others, fhal- de be soymed the lawes in
one fonette and body, who reof Christ fholde be the head.

9 For lo, I wil commande and I wil fite the houle of Ifrael
among all nacions, like as come is fitted in a ftue: yet fhal not
y h leaft ftone fall vpon the earth.

10 But all the finners of my people fhal dye by y fworde,
which fay, The euil fhal not come, nor haften for vs.

11 In that day wil I tafe vp the 1 taberna- cle of Daud, that is
fallen downe, and clo- fe vp the breaches thereof, and I wil rai-
fe vp his ruines, and I wil buyld it, as in the daies of olde,

12 That thei may poffeffe the remnant of h Edóm, and of all the
heathé, becaufe my Name is called vpon them, faith y Lord,
that doeth this.

13 Beholde, the daies come, faith the Lord, that the plowman
fhal touche the mower, & the treader of grapes him that foweth
fede: and the mountaines fhal m droppe fwete wine, and all the
hilles fhal melt.

14 a And I wil bring againe the captiuitie of my people of
Ifrael: and thei fhal buyl- de the waite cittes, and inhabite

them, and thei ſhal plant vineyardes, and drinke the wine thereof: thei ſhal alſo make gardés, & eat the frutes of them.

15 And I wil plant them vpon their land, and thei ſhal no more be pulled vp agai- ne out of their land, which I haue giuen them, faith the Lord thy God.

1 Sigaifying that there ſhal be great plen- ty of all thigs ſo that when one kind of fruze in rape, nother ſhal- de faillowe &c euerie one in courſe, Len 26

m Read 1661, 1.18 a The accom- pliffement he reof is vnder Christ, when they are plan- ted in his Church, out of y which they can never be pulled, after they are once graffed therein

OBADIAH.

THE ARGUMENT.

The Idumeans, which came of Efau, were mortal enemies alway to the Ifraelites, which came of I aakób, therefore did not only vexe them continually with fondry kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when this were now in their greatſt proſſe- viſe, and did moſte triumphs againſt Ifrael, which was in great affliction and miſerie, God raifed vp hu. Prophet to comfort the Ifraelites, for afmuch as God had now determined to deſtrey their ad- vertaries, which did ſo fure vexe them, and to ſend them ſuche

as ſholde deliuer them, and ſet vp the kingdome of Meſſiáh,
which he had promiſed.

He viſion of Obadiáh. Thus faith y Lord God againſt Edóm, a
We haue heard a rumor ſiío the Lord, and an ambaf- ſadour is
ſent amóg the heathen: ariſe, and b let vs riſe vp againſt her to
batrel.

Beholde, I haue made thee ſmale a- mong the heathen: thou art
vtterly def- piſed.

The c pride of thine heart hathe deci- ued thee: thou that
dwelleſt in the cleftes of the rockes, whoſe habitacion u hie,
that faith in his heart, Who ſhal bring me dow- ne to the
geounde?

Yea though thou exalt thy ſelf as the egle, & make thy neſt
among the ſtarræ, thence wil I bring thee downe, faith the
Lord.

d Came theues to thee or robbers by night? how waſt thou
brought to ſilécē wolle thei not haue ſtollen, til they had ytough?
if the grapegatherers came to thee, wolle thei not leaue ſome
grapes?

e How are the things of Eſau foght vp, & his treasures
ſearcried?

f All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againft thee: then that eat

thy f bread, haue laid a wolfe vnder thee: there is none vnderftanding in him.

8 Shal not I in that day, faith the Lord, eue deftroy the wife men out of Edóm, and vnderftanding from the mounte of Elau.

9 And thy ft: ong men, ó Temán, fhall be a- frayed, becaufe euerie one of the mounte of Elau fhall be cut of by flaughter.

10 For thy crueltie againft thy e brother I aakób, fhame fhall cour thee, and thou fhalt be cut of for euer.

11 When thou ftodeft h on the other fide, in the day y the ftangers caryed away his fubftance, and ft rágers entred into his ga- tes, and caft lottes vpon Ierufalém, euen thou waft as one of them.

12 But thou fhuldeft not haue beholden the day of thy brother, in the day that he was made a ft ranger, nether fhuldeft thou haue reioyced ouer the children of Iudáh, in the day of their deftruction: thou fhul- deft not haue fpoké proudly in the day of affliction.

13 Thou fhuldeft not haue entred into the gate of my people in the day of their de- ftruction, nether fhuldeft thou haue once

lofed on their affliction in the day of their deftruction, nor haue
laid hands on their fubftance in the day of their deftruction.

14 Nether fhuldeft thou haue ftand in the croffe wares to cut of
them, that fhoulde efcape, nether fhuldeft thou haue ftut vp

f That is, thy femilue frida and gheftes ha ue by fecret praftfes
de- broyed thee.

g He fheweth the caufe why the Edomites were fo fharpely
punifhed: to wit, becaufe they were con- nuce to his Church,
who- me now he ch- foneth by pu- cifhing their manner.

h Who Nebu- chad-writ in came againft Ierufalém, y toyndeft
with him & hadft part of y fpor- le, & fo dides recepe when
my people, y is, my brother were afflicted, whom as thou
fhuldeft haue pated & helped my brother. i When the Lord
deprive and them of their former dignitie and gone them to be
caryed into captimie.

a God bathe certainly re- ueiled to his Prophetes y he wil criſe
vp the heathé to deftrei the Edomites, who reof y rumour is
now publi- fhed, Ierem. 49:14

b Thus y hea the incourage them felues to riſe againft E- dóm.

c Which def- pised all o- thers in ref- neft of the ſelf & yet art
but no handfel in comparition of others, and are ftut vp amóg
the hilles as ſeparate from the reft of the world.

d God wil fo defrouythem y he wil leaue none, though themes when they come, as- ke but til the hane ytough, and they that gather grapes, ence I feate to- me behinde them, Ierem. 49:6.

e They in whome thou dides meft, for to haue halpe and friendship of them fhall be thine enemies and deftroy ftue.

Fyre, flame & stubble.

Ionáh. Casting of lottes.

b. Who he will common all heathen, and food them to defray thee I that is re- joined & teru- pled in the Edo- mire's shalbe veterly de- freed, & yet in defure of all 9 enemies I will refrain my Church & refute it n God attri- bute this power to consume his ene- mies to his Church which power is only is proper to his self, at 1st 10, 17 4:24 chr 11,19

the remnant thereof in the daie of afflic- tion.

15 For the daie 6 of the Lord is ntre, vpon all the heathen: as thou hast done, it shal be done to thee: thy rewarde shal returne vpon thine head.

16 For as ye haue 1 drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, thei shal drinke and swa- lowe vp, and thei shal be 2 as thogh thei had not bene.

17 But vpon mount Zión shal be deliuerá- ce, and it shalbe holy, & the house of Iza- kób shal possesse theis possessions.

18 And the house of Izakób shalbe 3 a fyre, and the house of Iuseph a flame, and the house of Esau as stubble, & thei shal kindle

in them and deuoue them: and there shal be no remnant of the house of Esau: for the Lord hath spoken it.

19 And thei shal possesse the South side of the 2 mount of Esau: and the plaine of the Philistims, and thei shal possesse the fiel- des of Ephraim, & the fields of Samaria, and Benjamin shal haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the P Canaanites shal possesse vnto Zarepháth, and the captiuitie of Jerusalem, which is in Sepharád, shal possesse the cities of the South.

21 And thei what shal faue, shal come vp to Mount Zión to iudge the mount of Esau, and the kingdome shalbe the Lords.

IONAH.

THE ARGUMENT.

WHEN Ionáh had long prophesied in Israel and had little profited, God gave him expresse charge to go, and denounce his judgements against Ninuch the chief critic of the Assyrians, because he had appointed, that thei which were of the heathen, shulde convert by the mightie power of his words,

and that within three daies preaching, that Israel might se how horribly thei had pro- posed Gods wreath, which for the space of so many yeres, had not converted to the Lord for so many Prophetes and so diligent preaching. He prophesied under Iosáh, and Ieroboam, as 2 King 14,25.

o He defori- beth how the Church shal- be enlarged & have great possessions, but this chief- ly is accom- plished under Christ when as the faithful are made but- 1,2 and Iords of all things by him which is their head. p By the Cana- anites the Ie- wes means the Dorche men, and by Zare- pháth, France, and by Sepha- rád, Spain q Meaning 3 God will raise vp in his Church fuchs as shal rule & generous for 4 defence of 5 fame, and def- ification of his enemies under Medi- al, whom the prophet cal- leth bore the Lord & head of this king- dome.

CHAP I.

3 Ionáh fled when he was sent to preache. 4 A tem- perit arifeh, and he incast into the sea for his dif- obedience.

a After that he had preached along time in Israel: and so Ezekiel, after that for a time he had prophesied in Ioda, he had villous in Babylon, Ezek 1,2 b For seeing 3 great obfion- tion of 4 Isa- cilers, he sent his Prophet to the Gentiles 4 they might go more the to re- perance or at least make the incastables for Ninuch was the chief critic of the As- syrians c For an au- terer

writer, it obtained in cir- canic abode cight & foire mile & had a christand and fyne hideous rowers, and at this time there were no hon- drish &cowcise thou had child of therein. Chap 4,25. d Whereby he declared his weakness, that would not promptly follow the Lords calling, but gave place to his own reason, which persuaded him that he shulde nothing at all prison there, seeing he had done so shalde good among his own people. Chap 4,2 e Which was the haue, and power to take shipping chisber, called alib Jeppe. f From that vocation whereunto God had called him, and wherein he w olde haue afflicted him g As one 5 w olde haue cast of that care, and fulcicada by taking test and quicenea

He worde of the Lord come a also vnto Ionáh the sonne of Amitrái, saying,

Arife, and go to b Ni- nuch, that great citic, and crye against it: for

their wickednes is come vp before me.

But Ionáh rose vp to a flee into Tarshish from the presence of the Lord, and went downe to a Iaphó: & he founde a ship going to Tarshish: so he paied the fare ther- of, and went downe into it, that he might go with them vnto Tarshish, from the presence of the Lord.

But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be

broken.

Then the mariners were aſſaied, and cry ed euerie man vnto his god, and caſt the wares that were in the ſhip, into the ſea to lighten it of them: but Ionáh was gone downe into the ſides of the ſhip, and he

drish & cowſe thou had child of therein. Chap 4,25. d
Whereby he declared his weakneſſe, that would not promptly follow the Lords calling, but gave place to his own reaſon, which perſuaded him that he ſhulde nothing at all priſon there, ſeeing he had done ſo ſhalde good among his own people.
Chap 4,2 e Which was the haue, and power to take ſhipping chisber, called alib Jeppe. f From that vocation whereunto God had called him, and wherein he w olde haue afflicted him g As one 5 w olde haue caſt of that care, and fulcicada by taking teſt and quiceneſſe

laie downe, and was faſt a ſlepe.

6 So the ſhipmaſter came to him, and ſaid vnto him, What meanest thou, ôſleper! Arife, call vpon thy b God, if ſo be y God wil thinke vpon vs, that we periſh not.

7 And thei ſaid euerie one to his felowe, Come, and let vs caſt lottes, that we maie knowe, for whoſe cauſe this cullis vpon vs: So thei caſt lots, & the loeſel vpon Ionáh. 8 Then ſaid thei vnto him, Tel vs for whoſe cauſe this eull is vpon vs: what is

thine occupacion? and whence comest thou? which is thy countre? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heanen, which hath made the sea, and the drye land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had told them)

11 Then said thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wrought and was trou- blous)

12 And he said vnto them, Take me, and cast me into the sea: so shal the sea be cal- me vnto you: for I know, that for my sake this great tempest is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei colde not: for the sea wrought, and was troublous against them. Zzziii.

b As they had called on their idoles, which declared that idolaters haue noisy nor cer- teinate, but in their trou- bles sake, thei cannot tell to whome 1 Which de- clared that 2 master was in great extremi- tie, and done, which thing was Gods mo- tion in them for the trial of the cause: and this may not be done but in matters of great impor- tance

Ionahs praier.

Ionáh. A proclamacion.

8 This declareth that the very wicked in their necessities see vouchod for her court, and also that they are touched with a certain feare to these mans blood, where at the time no manless of the great wretches.

They were touched with a certain repentance of their life past, and began to worship the true God, by whom they saw them as a wonderful delivered; but this was done for fears and not of a pure heart and affection, neither according to God's words in Thus the Lord wode chastis his Prophet with a not for terrible spectacle of death, & hereby also confirmed him of his favour and support in this his charge which was assumed him.

14 Wherefore thei cryed vnto the Lord, & said, "We besche thee, & Lord, we besche thee, let vs not perish for this mans life, and late not vpon vs innocent blood: for thou, & Lord, hast done, as it pleased thee.

15 So thei toke vp Ionáh, and cast him into the sea, & the sea ceased from her raging. 16 Then the men feared the Lord exceedingly, & offied a sacrifice vnto Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionáh: and Ionáh was in the m belly of the fish thre dates, and thre nights.

18 Now they saw them fishes so wonderfully delivered: but this was done for fears and not of a pure heart and affection, neither according to God's words in Thus the Lord wode chastis his Prophet with a not for terrible spectacle of death, & hereby also confirmed him of his favour and support in this his charge which was assumed him.

CHAP. II.

Ionáh is in the fish belly. 1 His prayer, to He is delivered.

a Being now swallowed vp of death, and seeing no reme dy to escape, his faith brath out vnto the Lord knowing v out of the ve ry hel he was able to deli-ue him. b For me was now in the fishes belly as in a grue or place of dar-hence. c That decia-red what his prayer was, & how he labored between hope and def-payes, confide ring the neg-leth of his ve-cation & Gods judgements for the same: but yet in the end faith gave the vishute d Then hath delivered me from the bel-ly of the fi-she & all the-fe dangers, at is were rousing me from death to life. e They that depend vpon any thing (not on God alone f That refute their owne fe-lience & that goodness they shallle als vucene of God.

a This is a great declan-tion of God's mercie. 1 he mccworth him agatus & Son-dents hi forch as his Prophet which had

1 Then Ionáh praied vnto the Lord his God out of the fishes belly, 2 And said, I cryed in mine affliction vnto the Lord, & he hea de m:: out of the bel-ly b of hel cryed I, and thou heardst my voice.

3 For thou haddeft cast me into b bottome in the middes of the sea, and the floods compassed me about: all thy surges, and all thy waues passed oues me.

4 Then I said, I am c cast awaie out of thy sight: yet wil I loke againe towarde thine holy Temple.

5 The waters compassed me about vnto the foule: the depth closed me rounde about, & the wedes were wrapt about mine head. 6 I went downe to the bottome of the moi-taines: the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, & Lord my God.

7 When my foule fainted within me, I re-membred the Lord: and my praire came vnto thee, into thine holy Temple.

8 Thei that waite vpon lying c vanities, forsake their owne mercie.

9 But I wil sacrifice vnto thee with the voice of thanksgiving, and wil paie that that I haue vowed: saluacion is of Lord. 10 And the Lord spake vnto the fish, and it cast out Ionáh vpon the drye land.

CHAP. III.

Ionáh is sent against Nineuéh. 1 The repentance of the King of Nineuéh.

1 And the wode of the Lord came vn to a Ionáh the seconde time, saying, 2 Arise, go vnto Nineuéh that great citie, and preache vnto it the preaching, which I bid thee.

3 So Ionáh arose and went to Nineuéh ze-before shewed so great infirmtle.

cording to the worde of the Lord: now Nineuéh was a b great and excellent citie of thre dates journey.

4 And Ionáh began to entre into the citie a dates c journey, and he cryed, and said, Yet for the dates, & Nineuéh shalbe ouer-thrown.

5 So the people of Nineuéh 4 beleued God and proclaimed a fast, & put on sackcloth from the greatest of them eue to the least of them.

6 For worde came vnto the King of Nineuéh, and he rose from his throne, and he laied his robe from him, and couered him with sackcloth, and fate in asshes.

7 And he proclaimed and said through Nineuéh, (by the counsel of the King and his nobles) saying, Let nether ma, not

beaft, bullocke nor shepe taft any thing, nethet fede not drinke water.

8 But let man and beaft put on sackcloth, and crye mightely vnto God: yes, let e-uerie man tuine from his euil waie, and from the wickednes that is in their hands.

9 Who can tell if God wil turne, and repes and turne awaie from his fierce wrath, y we perish not?

10 And God sawe their b works that thei turned from their euil wayes: &c God re-pented of the euil that he had said that he wolde do vnto them, and he did it not.

frues of their repentance, & did precede of faith & God had planted by the manisteria of his Prophet. 1 Read Leren 18,8.

CHAP. III.

The great goodness of God toward his creatures.

1 Therefore it displeased a Ionáh exceedingly, and he was angrie.

2 And he praid vnto the Lord, and said, I praie thee, & Lord, was not this my sayig, when I was yet in my country; therefore I preueled it to flee vnto a Tarshish: for I knew that thou art a gracious God, and merciful, slowe to angre and of great kinsdones, and repented thee of the euil.

3 Therefore now & Lord, take, I besche thee, my life c from me: for it is better for me to dyg then to liue.

4 The said the Lord, Doest thou wel to be a angrie?

5 So Ionáh went out of the citie and fate on the East side of the citie, and there made him a boothe, and fate vnder it in the shadowe c til he might se what shulde be done in the citie.

6 And the Lord God prepared a g gourde, & made it to come vp ouer Ionáh, that it might be a shadowe ouer his head and deliuer him from his grief. So Ionáh was exceeding glad of the gourde.

7 But God prepared a worme when the morning rose the next daie, and it smote

f Which was a further means to court him from the he reumland in his boothe.

b Read Chap.

c He went for ward one one in the citie, & preached, & so he continued all y citie was conquered

d For he declared that he was a Prophet sent to them fro God to do-noire his rod-gendts against them.

e Not that y dumme bestful hadioned of colde repent, but y by their example man might be sftonished, confide ring y for his

spone y angre of God hanged onan all creatures.

f He willed, that the men shulde earnestly call vnto God for
mercie

g For partly by the threatening of y Prophet, & partly by the
motion of his owne confide, he denied whether God wode
slowe them mercie h I am in the

a Besoufe hereby he shulde be taken as a salie prophet, & so
she Name of God, which he preached, shulde be blaf phemed.

b Read Chap.

c Thus he praied of grief bearing his Gods Name by this large-
nenes might be blaf phemed as thegh he sent his Prop-thera
forthe to denoise his indgenntes in vanne

d Will thou be ridge when I do shings for my glorie, and when
I do noir e For he don-ted as yet whe ther God wol-de slowe
the mercie or not and therefore after fourne dayes he de-poned
out of the citie, lo-ding what y's-fas God wol-de said

the

Ionahs infirmitie.

Micah. Destruction.

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g This declareth the great anchorances where God's services on fall when they go up place in their own defection, & do not in all things willingly submit the selves to God

the gourde, that it withered.

8 And when the sunne did arise, God prepared also a fervent East winde: and the sunne bet upon the head of Ionah, that he fainted, and wished in his heart to dye, and said, It is better for me to dye, then to live.

9 And God said unto Ionah, Does thou wel to be angre for the gourde? And he said, I do wel to be a angry vnto ye death.

10 Then said the Lord, Thou hast had pitie on the gourde for the which thou hast not laboured, nether made it growe, which came vp in a night, and perished in a night,

11 And shulde b not I spare Nineueh that great citte, wherein are 1 six score thousand perfones, that can not discern between their right hand, & then left had, and also muche cattel?

b Thus God met citally reproach him, which wode puse him self & this gourde, and yet wode restrain God to shewe his compulsion to so unme thou said people. Meaning, y they were children, & infants.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah served in the worke of the Lord, concerning Iudah and Israel, at the hast thirtie peres at what time Isaiah prophesied. He declareth the destruction first of the one kingdom, and then of the other, because of their manifolde wickednes, but chiefly for their idolatra. And to this end he noteth the wickednes of the people, the crueltie of the primor and governours, and the permission of the false prophetes, and the delisting in them. Then he seteth for the coming of Christ, his kingdom, & the felicitie thereof. This Prophet was not that Micah which resisted Ahab, & all his false prophetes, as I. King, 22, 8, but another of the same name.

CHAP. I.

1 The destruction of Iudah & Israel because of their idolatra.

a Borne in Ma rishah a case of Iudah

b Because of the malice, & obfluence of people whom he had so oft exhorted to repentance, he famooeth the to God's judgements taking all creatures, & God him self to witness, that the preaching of his Prophets, & they na ne abused, that he reunged c Meaning hereby that God wil come to judgement against y strong citte & holdes d Samaria, & shulde have been an eaple to all Israel of true religio & justice, was y puddle, and shews of all idolatra, and corruption, & boushed them

selves of their father Iaskob-e. 1 Not in the idolatra and selection f Which they gathered by evil practices, & taught that their idoles had enriched them therewith for their service vnto them.

He worde of the Lord, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he sawe cu cerning Samaria and Ierufalem.

1 Iufalem.

2 Heare, b all ye people: hearken thou, o earth, and all that therein is, and let the Lord God be witness against you, even the Lord from his holie Temple.

3 For beholde, the Lord cometh out of his place, and wil come c downe, & tread vpo the hie places of the earth.

4 And the moutaines that melt vnder him (so that the valleis cleaue) as waxe before the fyre, & as the waters that are powred downeward.

5 For the wickednes of Iaskob is all this, & for the sinnes of the house of Israel: what is the wickednes of Iaskob Is not a Samaria & which are the hie e places of Iudah? Is not Ierufalem?

6 Therefore I wil make Samaria as an heape of the field, & for the planting of a vineyards, and I wil cause the stones thereof

to tumble downe into the valley, & I wil discover the fundacions thereof.

7 And all the grauen images thereof shalbe broken, and all the gifts thereof shalbe burnt with the fyre, and all the idoles thereof wil I destroye: for the gathered it of the hyre of an harlot, and they shal retur-

had enriched them therewith for their service vnto them.

ne to the wages of an harlot.

8 Therefore I wil mowne & houle: I wil go without clothes, and naked: I wil make lamentacion like the dragons, & mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: the enemye is come vnto the gate of my people, vnto Ierufalem.

10 Declare ye it not at b Gath, nether wepe ye: for the house of Aphrah roule thy self in the duft.

11 Thou that dwellest at sShaphir, go together naked with shame: she that dwellest at Zaanan, shal not come for the in y mourning of Beth-Exel: the enemye shal i teceue of you for his standing.

12 For the inhabitant of Maroth waited for good, but evil came from the Lord vnto the m gate of Ierufalem.

13 O thou inhabitant of Lachish, binde the charet to the beaftes
o of price: she o is the beginning of the sinne to the daughter
of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moretheth b Gath: the
houfes of Achzib shalbe as a lie to the Kings of Israel.

15 Yet wil I bring an a heire vnto thee, o inhabitant of
Marethah, he shal come vnto Adullam, the glorie of Israel.

16 Make thee balde: and shaue thee for thy delicate children:
enlarge thy baldenes as the egle, for they are gone into
captuitie from thee.

1 Iufalem o Thou first receded y idolatra of Iaroboam, &
Ierufalem p Thou shalt bribe y Philiations thy neighbours, but
they shal deceive thee, as wel as thee of Ierufalem q He
propheseth against her owne citte, & because it signified an
heritage, he said y God wode tend an heave to prescribe it r
For so they thought them selves for the strength of their citte.

CHAP. II.

2 Threatnings against the wanton & dentis people.

4 They wode teache the Prophets to preache.

Zzz.iii.

g The galon y came by their idoles, shalbe consumed as a chig
of onghe: for as y wages or riches of harlotes are wodeely
gotten, so are they villy and speedy spent. h Let the Philiations
our enemies revoye at our destruction

1 Which was a citte were to Ierufale, Ioth. 18, 21, & signi- feth
do the refort he wil- leth them to mowne, & you le the selves
in y duft, for their duth citte citte k I hefe were cates whereby
y seemne shalde pafe as he come to Iudah l He shal not depart
before he hath oper- come you, and so you shal pay for his ta-
ryng

m For Rab- shakoh had thou vp Ierufalem, y thee col de noe
feud to succour them. o to see away: for Sancherib shad they
first to y citte, & remained therein whihle S in his captature, &
ar mir against Ie-

Prophecie not.

Micah. Couetoufnes is cruel.

a Affone as they rise, they caress their wicked dem. for of y
night, and according to their power have others. "Mistis is pro-
ce."

b Thus the lower lament and say that there is no be pe of
reticulio living their pos fiction are di nified among the
enemies c Ye fhal ha- ne no more lands to di- side, as you had
in times past, and as you v- fed to meafure them in the fu- bile

d Thus the people warne the Prophecies that they fpo be to
them no more; for they can not alife their threaten- ings

e God faith, that they fhal not prophecie, nor receive no more
of their veheketaures

fare, hefe your workers accor- ding to his Law!

g Do not the godlie finde my wordes comfortable! h That is, a-
fore time

i The poore can have no climodine by them, but they fpoyle
them, as though they were comin- es

h I has it, their fathance, and living, which is Gods blef- fing,
and as it were, parts of his glove

j Ierufalém fhal not be your forger- de: but the cin fa of your
de- ftuition

m That is, flowe him left to be a Prophetes they delite of
their commodities their guest and wales and lead them wards,
and to helpe

W O vnto thé, that imagine iniqui- tie, and worke wickednes
vpon their beddes: "whé y morning is light thei prachfe it
becaufe their had" hathe power. And they couet fields, and
take them by violence, and houfe, and take them away; fo they
opresse a man and his houfe, eu man and his heritage.

3 Thezefore thus faith the Lord, Beholde, against this familie
haue I deuifed a pla- gue, whereout ye fhal not plucke your
nec kes, and ye fhal not go fo proudly, for this time is euil.

4 In that day fhal they take vp a parable against you, and
lament with a dolful la- métacion, & fay, We be veterly
wafted: he hathe changed the porcion of my peo- ple: how
hathe he taken it away to reftore it vnto me: he hathe diuided
our fields.

5 Thetefore thou fhal haue none that fhal caft a coard by lot in
the Congregation of the Lord.

6 They that prophecied, Prophecie ye not. The fhal not
prophecie to them, ne- ther fhal they take fname.

7 O thou that art named the houfe of Iaa- kób, is the Spirit of
the Lord fhoi tened; are thefe his workes are not my wordes
good vnto him that walketh vprightly: But he that was yefter

day my people, is risen vp on the other fide, against an
enemie: they fpoyle the beautiful garment from the that paffe by
peaceably, as though they returned from the waire.

9 The women of my people haue ye caft out from their
pleafant houfes, or from their children haue ye taken away my
glorie continually.

10 Aiife and departe, for this is not your left: becaufe it is
polluted, it fhall deftroye you, euen with a fore deftruction.

11 If a man walke in the Spirit, & wolde lie falfely, faying, I wil
prophecie vnto thee of wine, and of ftrong diinke, he fhall eue
be the Prophet of this people.

13 I wil furely gather thee wholly, o Iaa- kób: I wil furely
gather the remnant of If- rael: I wil put them together as the
fhepe of Bozrah, euen as the flocke in the middes of their
folde: the cities fhall be full of brute of the men.

15 The v breaker vp fhall come vp before them: they fhall
breake out, and paffe by the gate, and go out by it, and their
King fhall go before them, and the Lord fhall be vpon their
heads.

16 That is, flowe him felf to be a Prophet. He floweeth what
Prophe- cies they delite in that is, in flatterer, which tel them
pleafante tales, & fpoake of their commodities. To do furely
thee. The enemies fhall breake their guest and walles and lead

them in to Caldera. To dize them for- ward, and to helpe their enemies.

CHAP. III.

Against the tyrannie of princes and false prophecies.

And I faid, Heare, I pray you, o heads of Iaakób, and ye princes of

the houfe of Ifrael: ffulde not ye knowe judgement

2 But they hate the good, & loue the euil; thei plucke of their fkinnes from them, & their flesh from their bones.

3 And they eat alfo the flesh of my peo- ple, and flay of their fkinne from them, & they breake their bones, & chop them in pieces, as for the pot, & as flesh within the caldron.

4 Then v fhal they crye vnto the Lord, but he wil not heare them: he wil eue hide his face from them at that time, becaufe they haue done wickedly in their workes.

5 Thus faith the Lord, Cocerning the pro- phetes that difceue my people, and bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepetate waire against him,

6 Thezefore v night fhalbe vnto you for a vision, and darkenes fhalbe vnto you for a diunation, and the funne fhal go down

ouer the Prophetes, and the day fhall be darke ouer them.

7 Then fhall the Seers be afnamed, and the fothe-faiers confounded: yea, they fhall all couet their lippes, for they haue none an fwer of God.

8 Yet notwithstanding I am full of powe by the Spirit of the Lord, and of iudgment and of ftrength to declare vnto Iakób his tranfgreffion, and to Ifrael his finne.

9 Heare this, I pray you, ye heads of the houfe of Iakób, and princes of the houfe of Ifrael: they abhorre iudgement, and peruert all equitie.

10 They buyld vp Zion with blood, and Ierufalem with iniquitie.

11 The heads thereof iudge for rewardes, and the Priests thereof teache for hyre, & the Prophetes thereof prophecie for money: yet wil they leane vpon the Lord, & fay, Is not the Lord among vs no euil can come vpon vs.

12 Therefore fhall Zion for your fake be blowed as a field, & Ierufalem fhall be an heape, and the mountaine of the houfe, as the high places of the foreft.

of his vocatio by the Spirit of God, fereeth him felf alone againft all the wicked, flowing how God borbe gate him giftes, habilitie, and knowledge, to difcerne bereene good & evil,

and also confute to reprove the fannes of the people, and not to flatter them. They buyld them houses by hitherie, which be calleth blood and iniquitie. They wil fey, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisia. & Read Jeremiah, 2d, 18.

CHAP. III.

1 Of the kingdoms of Christ, and felicity of his Church:

1 B Ye in the last dayes it shal come to a When Christ passe, that the mountaine of the House of the Lord shal be prepared in the cot of the mountaines, and it shalbe exalted aboue the b hilles, and people shal flowe vnto it.

2 Yes,

a That thing which is rofe & famful, be- the to generne my people a- right, & also to dit: harge your owne confici- ce:

b The Pro- phet condemneth the wic- ked gourners not only of conctoufnes, theft, and our ther, but com- preach them to wolves, lyons, & moft cruel beads

c That is, whé I shal vifte their wict ed- uc: for though I heare y god- I ebece they crye, Ifa 6, 12, yut I wil not heare theft thigh they crye, Ifa 1, 15, 1am 2, 15; 1 pet- 2, 15

d They deuen to all their fith fiance, & then flatter them, promising that all shal powel but if one re- frame from their

bellies, then they in- nece all wayes to michief.

e As you ha- ne louce to wilke in dar- krees, and to prophecie
lies fo God fhal

reuerne von with groffe blindeses, and ignoreded, fo y whé all
others fhal fo the

bright bea- me of Gods greets, ye fhal as blinde men grope as
in y night.

f When God fhal difconer them to the worde, they fhal be a-
fraid to fpea- he: for all fhal knowe y they were but falfe
prophecies, and did belye the worde of God. g The Prophet
being affured

God wil gather his.

Micah. Of the Messiah.

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He sheweth that there is no true Church but where as the
people are toughly Gods pure words & by his cor- rections and
threatings he will bring the people into sub sultion which are
in the ve- nooth corners of the world. They shall absture from
all evil doings, and exercise them selves in godines & in well
doing to others. I had I a 2,4 g He sh which that the peo- ple of
God opite to remain no conflate in their religion, about all the
world's shul- de give them selves to their superficial &

abolition. I will cause that Israel, & to now as one lone & halely, and to almost delivered, shall live agnize & grow into a great people. Meaning le- nsallem whe- re the Lords flocke was ga- then to The flori- thing state of the seldom, as it was un- der David & Salombo, & thing was ac- complished to the Church by the chasing of Christ. In the means shall he shew- eth that they shalde indore great trou- blist and ten- tations when they have the selves neither to have King nor counse mble sheweth that I faith- ful right not to measure Gods inde- ments by the bragges and threatings of I wicked, but thereby are admoni- shad to life by their hear- ters to God to call for del- inrence. n God growth his Church this vi- nor is so oft as he overcometh their enemies but the accomplishment hereof shalbe at the left coming of Christ

a Yea, many nacians shal come and say, Co- me, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Iaakôh, and he wil c teache vs his waies, & we wil walke in his paths: for the Law shal go for the of Zion, and the worde of the Lord from Ierufalem.

And he shal iudge among many people, & 4 rebuke mightie nacians a farre of, & thei shal breake their fwordes into mattockes, and their speares into c fiefs: nacion shal not life vp a fworde against nacion, nether shal they flearne to fight any more.

But thei shal fit euey ma vnder his vine, and vnder his fig tre,
and none shal make them afiated: for the mouth of the Lord of
hostes hath spoken it.

For all people wil walke e euey one in the name of his god,
and we wil walke in the Name of the Lord our God, for euer
and euer.

At the fame day, faith the Lord, wil I ga- ther her that halteth,
and I wil gather her that is cast out, & her that I haue afflicted.

And I wil make her that halted, a 1 cm- nant, & her that was
cast farre of, a migh- tie nacion: and the Lord shal eigne ouer
them in Mount Zion, from hence for the e- uen for euer.

And thou, d t tovere of the flocke, y strong holde of the
daughter Zion, vnto thee shal it come, euen k the first
dominion. & king- dome shal come to the daughter Ierufa-
lem.

Now why doest thou crye out with lame- tacion h it there no
King in thee is thy counseller perished: for forow hath e taken
thee, as a woman in travail.

Sorow and mourne, d daughter Zion, like a woman in travail:
for now shalt thou go for the of the citie, and dwell in the field,
& shalt go into Babel, but thee shalt thou be deliuered: there
the Lord shal redeme thee from the hand of thine enemies.

Now also many nations are gathered against thee, saying,
Zion shall be condemned and our eye shall look upon Zion.

But they know not the thoughts of the Lord: they
understand not his counsel, for he shall gather them as the
sheaves in the barn.

Arise, and thresh, O daughter Zion: for I will make thine house
strong, and I will make thine houses many, & thou shalt break
in pieces many people: and I will consecrate their riches unto
the Lord, and their substance unto the ruler of the whole
world.

In God gineth his Church this victory so oft as he overcometh
their enemies: but the accomplishment hereof shall be at the last
coming of Christ

CHAP. V.

a The destruction of Ierusalem. a The excellence of Beth- leem.

NOW assemble thy garrisons, O daughter of garrisons: he hath
laid siege against us: they shall smite the judge of Israel
with a sword upon the cheek.

And thou Beth-leem Ephrathah art little to be among the
thousands of Judah, yet out of thee shall he come for the victory
unto me, that shall be the ruler in Israel: whose commandings for the
years have been from the beginning & from everlasting.

Therefore wil he giue them vp, vntil the time that the which
shal beare, shal tra- tail: then the remnant of their brethren shal
returne vnto the children of Israel.

And he shal stand, and fede in y strength of the Lord, & in the
maiestie of the Na- me of the Lord his God, & they shal dwell
stil: for now shal he be magnified vnto the ends of the worde.

And he shal be our peace whf Asshur shal come into our land:
when he shal tread in our palaces, then shal we raise against
him seuen shepherds, and eigh principal men.

And they shal destroie a Asshur with the fworde, & the land of
Nimiod with their fwordes: thus shal he h deliuer vs from
Asshur, when he cometh into our land, & when he shal tread
within our borders.

And the remnant of Iaakôh shalbe amog many people, as a
dewe from the Lord, and as the showres vpon the graffe, that
wai- teth not for man, nor hopeth in the sonnes of Adam.

And the remnant of Iaakôh shal be amog the Gentiles in the
middles of many peo- ple, as the lyon among the beasts of the
fo- rest, and as the lyois whelp among the flockes of shepe,
who when he goeth tho- row, treadeth downe and teareth in
pieces, and none can deliuer.

Thine hand shal be life vp vpon thine ad- uerfaries, & all thine
enemies shalbe cut of. And it shal come to paffe in that day,

farth y Lord, that I wil cut of thine h hor- fes out of the middes of thee, and I wil destroie thy charets.

And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.

And I wil cut of thin: inchanters out of thine hand: and thou shalt haue no more fochfayers.

Thine idoles also wil I cut of, & thine i- mages out of the middes of thee: and thou shalt no more worship the worke of thine hands.

And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

And I wil execute a vengeance in my and Babylonians which were the chief at that time wil God deliuer vs when the enemies cometh into our land or Church which God shal deliuer, shal onely depend on God feste, as doeth the graffe of the field, and not on the hope of destroy all things wherein thou puteth thy confidence, as thy and idolatrie, and so wil helpe thee.

alle forewar- neth them of the dangers y shal come, be- forefls: enoy thee comfor- tes, shewing y forefls: the Ierufalem was accubined & her garisons to trouble others the Lord wol- de now cause other garisons to veze her, and that her Rulers shalde he shureen on the face mo he commip-

treally h For so the Jewes deceded their country, that for every
thousand tre- re was a chief capanne and herasth Beth- liem
was not able to make a thousand, he calleth it life, but yet God
wil raise vp his capanne and governour therms: thus it is not
the leaf by resth of this hemo- fit, as may 2,6 e He sheweth
that the com- ming of Christ & all his was- re were ap- polted
of God shall eternate d He compa- reth the hewes to women &
childe, who for a sthe shal de haue great forowes, but at length
they shalde haue a comfortable delinuerer, loth t: Thar 11,
Chis- fles kingdo- me shalbe the- ble and mer- lasting, and his
people, alwel the Gettles as the Jews shal dwel in safene f
Thea Messiah shalbe a fed- cines laurga- de for vs, and thigh
the ene- me muade vs for a time, yes shal God thurn vp many
& shal be able to deliuer vs g Theis who- me God shal raise vp
for y delinuerer of his Church, shal destroy all the enemies
thereof, which are more here by y asfyrian

Aaaa.i.

Treasures of wickedness.

Micah. Perilous times.

1 Is Shal be so recrishe that like harhe not hear heard of Chap.
VI

2 He taketh the mousianes and hard rec- kes to wane against
the ob- sinace of his people

3 I have not hurt thee, but behaved us- nize breaches upon thee.

4 That is, re- member my be- naises from beginning how I delivered you from Balaia's course, and also spread you from Shirine, which was in place of Moab, till I brought you into the land promised

5 That is, the crutch of his promises & his mousicide be- noises to war- de you

6 Thus the peo- ple by hypo- crise as how to please God, and are comfe- to offer facri- fices, but will not chige the- is lines

7 There is no- thing so dear to man, but the hypocrites will offer us unto God, if they chike thereby to avoid his angerless they will never be brought to mot- side their ow- ne affections & to give them felizes wil- lingly to serve God as he ob- mandeth

8 The Prophet in few war- des called the to the obser- sion of the so condemns, to know if they will obey God aright or an, saying God home prescri- bed them to do this

9 Meaning, when God speaketh to a- ly citie or na- ish, the godlie will acknowledged to his mantle and consider out the mortal and their bring- eth the chrea- tion, but God that sin- deth it.

10 That is, of 2a rabition 11 Thou shalt be consumed with
inwarde grief and only, as they that lay

wrath and indignacion vpon the heathen, 1 which they haue
not heard.

CHAP. VI.

An exhortation to the dumme creatures to heave the ind-
gement against Israel being undignle. 2 What maner of
sacrifices do please God.

H Earken ye now what the Lord faith, Arise thou, and contend
before the mountaines, and let the hilles heare thy voyce.

Heare ye, d mousianes, the Lords quarel, and ye mightie
fundacions of the earth: for the Lord hathe a quarel against his
people, and he wil pleade with Israel.

O my people, what haue I done vnto thee? or wherein haue I
griued thee 3 testifie a- gainst me.

4 Surely I 4 brought thee vp out of the land of Egypt, &
redeemed thee out of the hou- se of tenants, and I haue sent
before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Ba- lik King of Moab had
diuised, and what Balaam the sonne of Beor answered him,

from 6 Shattim vnto Gilgal, that ye may knowe the 7
righteousness of the Lord.

6 Wherewith 8 Shal I come before Lord, & bowe my self
before the hie God: Shal I come before him with burnt
offerings, & with calues of a yere olde?

7 Wil the Lord be pleased with thousands of rams, or when
thousand riuers of oyle? Shal I giue my firstborne for my
trisgres- sion, men the frute of my bodie for the sin- ne of my
soule?

8 He hathe shewed thee, d ma, what is good, and what the
Lord requireth of thee: 9 fu- rely to do instely, and to loue
mercie, and to humble thy self, to walke with thy God.

9 The Lords voyce cryeth vnto the 10 citie, and the man of
wisdom shal se thy name: Heare the rod, and who hathe
appoin- ted it.

10 Are yet the treasures of wickedness in the house of the
wicked, and the scant measu- re, that is abominable?

11 Shal I instifie the wicked balances, and the bag of deceitful
weights?

12 For the riche men 13 thereof are ful of cru- eltie, & the
inhabitants thereof haue spo- ken lies, & their tongue is
deceitful in their mouth.

13 Therefore also wil I make thee sicke in smitting thee, & in making thee desolate because of thy sinnes.

14 Thou shalt eat and not be satisfied, & thy casting downe shalbe in the middes of thee, and thou 15 shalt take holde, but shalt not deliuer: & that which thou deliuerest, wil I giue vp to the sword.

1 Meaning, that the citie shalde go about to sine har men, holde on that which they woke preserve.

15 Thou shalt fowe, but not reape: thou shale treade the oliues, but thou shalt not anoint thee with oyle, and make swete wine, but shalt not drinke wine.

16 For the 17 statutes of Omel are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I shulde make thee waste, and the inhabitants the- reof an hissing: therefore ye shal beare the teptoche of my people.

your doings, you alledge the Kings auvoirite by his flames, and also wis- dome duplicate to so doing, but you shal use escape punishment, but as I have shewed you great favour, and taken you for my people, so shalt your plagant be accordingly, Luk 12,47.

m You haue re- ceased all the corrupció and adolescive, who- reweth the of tribes were in fested under Omel and A- hab his sonner and to excels

CHAP. VII.

1 A complaint for the finale number of the righteous 2 The wickedness of these times. 3-4 The preference of the Church.

1 W O is me, for I am as 4 the somer gatherings, & as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe frutes.

2 The good man is perished out of the earth, and there is none righteous among men: 3 that all lie in waite for blood: euer y man hometh his brother with a net.

3 To make good for the evil of their hands, the prince asked, and the judge indgett for arewarde: therefore the 4 great man be speaketh out the corruption of his soule: so 5 they wrap it vp.

4 The best of them is as 6 a brier, and the most righteous of them is sharper then a thorne hedge: the day of 7 thy watchmen & the victuacion cometh: then shalbe their confusion.

5 Trust ye not in a friend, nethe: pur ye co- fidence in a counsellor: keep the dores of thy mouth from her that lieth in thy bo- some.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in

law, and a man: enemies are 7 men of his owne house.

7 Therefore 8 I wil loke vnto the Lord: I wil waite for God my
Sauour: my God wil heare me.

8 Retoyce not against me, 9 d mine enemie: thogh I fall, I shal
arise: when I shal sit in darkness, the Lord shal be a light vnto
me.

9 I wil beare the wrath of the Lord because I haue sinned
against him, vntil he pleade my cause, and execute iudgement
for me: then wil he bring me for the to the light, & I shal se his
righteousness.

10 Then she that is mine enemie, shal loke vpon it, and shame
shal couer her, which said vnto me, Where is the Lord thy
God? Mine eies shal beholde her: now shal she be troden
downe as the myre of the stutes.

a The Prophet taketh vpon hun the perfio- ne of 7 earth, which
com- plainteth that all her frutes are gone, so 7 none is left: 7
is, that there is no godlie: ma stemming for all are given to
crucifix & deceit, so that none (pareth his owne bro- ther

b He sheweth that 7 prince, the iudge and the riche man are
linked together, all to do: will end to cloke the doings one of
another

c That is, the riche man that is able to give money, abder- neth
from no wickedness nor minors.

d Theft me a- gre among the selves & con- fect with one
consent to do will

e They that a- re of miche e- limation and are ceded me the
hourh a- mong the, are but thornce & brent to pre- be

f Meaning of the Prophecies & governments g The Prophet
sheweth that the onelie re- medy for the godlie: m delp rat
eulis is to flee vnto God for fae cour.

h This is spo- ken in the per son of the Church which ealleth
the malignant Church herh- nems.

11 Thos

Gods power.

Nahúm. Our strong holde. 378 55/1224

To wit, wh God shall shew him self a de- broner of his Church,
and a destroyer of his enemies & Meaning, the cruel empire of
the Baby- lonians 1 When the Church shall be reduced, they
that were con- misses afore, shall come out of all the con- cess
of the wreide vmo- ther, so that ne- ther holdes, re- ents, fear
nor mountains shall be able to let them in afore this grace
appear, he sheweth how grievous- ly the hypo- crises them
selves shall be punished, bring that the earth is self, which can

not sione, shall be made wake because of their weaknesses in the Prophet prayeth to God to be merciful vmo his Church, when they shall be fet cured abroad as in foliants places to bubylon and to be beneficial vmo them as in time past God promisteth to be favorable to his people as he had been afore time

11 Thiu 1 the day, that thy walles shal be buyl: this day shal driue faire away b the decre.

12 In this day also they shal come vnto thee from 1 Affhú, and from the strong ci- ties, and ftion the strong holdes euen vnto the riuen, and from sea to sea, & from moû- taine to mountaine.

13 Notwithstanding, the land shalbe defo- late because of the that dwell therein, and for the ftutes of m their inuentions.

14 b Fede thy people with thy rod, the stocke of thine heritage (which dwell folitarie in the wood) as in the middes of Carmél: let them fede in Bafhán and Gileád, as in ol- de time.

15 a According to the dayes of thy com- ming out of the land of Egypt, wil I ffiewe vnto thee maruefious things.

16 The Nacions shal se, and be confounded for all their power: they shal I laye their hand vpon their mouth: the ftion eares shal be deafe.

17 They ſhal I licke the duſt licke a ſerpēt: thei ſhal mone out of their holes like wor- mes: they ſhal be afraid of the Lord our God, and ſhal feare becauſe of thee.

18 Who is a God like vnto thee, that takeeth away iniquitie, & I paſſeeth by the tréſgreſſion of the remnant of his heritage! He re- reineth not his wrath for euer, becauſe mercie pleaſeth him.

19 He wil turne againe, and haue compaſſion vpon vs: he wil ſubdue our iniquities, & caſt all their finnes into the bottome of the ſea.

20 Thou wilt performethy a trueth to Iaa- kób, & mercie to Abrahám, as thou haſt ſworne vnto our fathers in olde time.

21 Thou wilt performethy a trueth to Iaa- kób, & mercie to Abrahám, as thou haſt ſworne vnto our fathers in olde time.

22 his merciful promes, which he had made of olde to Abrahám, ſhalde apprehende the promes by faith.

23 They ſhalbe as dumme men & dare begge no more 24 They ſhalbe admiſhed, and afraid to hear of them ſpeaks, left they ſhal- de heare of their deſtru- ction 25 They ſhal fall flat on the grounds for feare 26 As though he welde not ſe is, but winke an it.

27 Meaning, of his elect

28 The Church is affured, that God wil de- clare in effect the trueth of and to all they

NAHVM.

THE ARGUMENT.

A S they of Nineueh fherwed them felves prompt and ready to receiue the worde of God at Ionahs preaching, and fo turned to the Lord by repentance fo after a certeine timetather giving the felves to wordefe meanes to increase their dominion, then feking to continue in the feare of God, and trade wherein they had beffone, they caft of the care of religion, and fo returned to their vomite, and proufled Gods iufte iudgement againift them, in affilcing his people. Ther-free their citie Nineueh was deftroied, and Meich-haladan King of Babel (or as fome thunke Nebuchad-nor, xár) enieged the empire of the Alfshú ius: But becaufe God hafhe a continual care of his Church, he ftireth vp his Prophet to comfort the godfhe, fherwing that the deftruftion of their enemies ftudde be for their con- foliation. And as it femeth, he prophecied about the time of Hic, Alfshú, and not in the time of Ma- noffeñ his fonne, as the Iones write.

CHAP I. Of the deftruftion of the Alfryrians, and of the definerance of Ifrall.

aftend Ifa 1:1. b The viftion or revelation, which God ob- mided Nahúm to write con- cerning y Ni- nenies c That is,

borve of a poore vil- lage in the tri- be of dimfon. d Meaning,
of his glove e With his he is but angre for a time, but his angre
ne ner af-a-geth toward the re- probes, though for a time he
deftere it f Tion y wie- led wolde ma- ke Gods mer- cie an
occaffi to fince, but y Prophet wil- leth them to confide his
force and misce.

He a buidé of Nineueh. b The boke of the viftion of Nahúm y
Elkefhute. God u 4 ielous, and the Lord reuengeth: y Lord
reuengeth: eue the Lord of angre, the Lord wil take vengeance
on his aducifaries, and he left tueth wrath for his enemies.

The 5 Lord u flowe to angre, but he is great in power, and wil
not fuiely cleare the wicked: the Lord hafhe his way in the
whirle winde, and in the ftome, and the clouds are the duft of
his fete.

He rebukeeth the fea, and diyeeth it, and he dꝛyeth vp all the
riuen: Bafhán is wa- fted and Carmél, and the floure of Leba-
nán is wafted.

The mountaines tremble for him, & the and misce.

hilles melt, & y earth is burnt at his fight, yea, the worde, and
all that dwell therein.

6 Who can ftand before his wrath? or who cá abide in the
fiercenes of his wrath? his wrath is powred out like fyre, and
the ro-kes are broken by him,

7 The Lord is good b and as a strong hol- de in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, he wil vterly destroye the 1 place thereof, and darkenes shal pursue his enemies.

9 What do ye a magine againist the Lord? he wil make an vter destruction: afflictioe shal not rife vp the seconde time.

10 For he shal come as vnto 1 thornes folden one in another, and as vnto drunkardes in their drunkenness: the shalbe deuoured as stubble fully dried.

shal lie in perpetual darkness, & never recover their strength sheweth that the enterprises of the Affhú againist indith were againist God, & therefore he w olde in destroye the ar once, not made to returne y seconde time. I Flogh y Affhú: thunke the foluen like thornes y priche on all sides yea y Lord u, the fyre on the moure not able to laide againist state feare, so that shalbe nathig Affhú.

g If all cream res be at Gods cōn, and unne & toon is able to resist his wrath, shal me ll over him self and chuke by ante means to ofeape whd he proufeth his God to angre h Left y faith- ful studie be ditouraged by grazing me power of God, he sheweth the that his mer- cies apperten- ne vnto them, & that he ha- the care ouer them 1 Signifying, y God wil ind- dely destroye Kineuh, and y Affyrians in fa che fore enthal

Aaaa.ii.

Good tidings.

Nahúm. A bloodie citie.

m Which may be understand came of bane- berth, or of whole
body of the people of Nineuth. n Thogh they choke the fel- ues
in moin is fence, and of grazenh fregth yes when God thal pa-
ffe by, he wil deftroyethent now with Ben- ding he chion- uth
in Church and promifeth no make sound of penithing them by
the Affyrians Ifie 13,7. rom 10,11. o Manning St neberth, who
sholde hane no more chifed, but he flame as the houfe of by
the death of

11 There, a cometh one out of thee that imagineth euil againit
the Lord, euen a wicked counfelour.

12 Thus faith the Lord, Thogh they be quiet, & also manie, yet
thus thal they be cut of when he thal paffe by: thogh I haue
afflicted thee, I wil afflict thee no more.

13 For now I wil breske his yoke from thee, and wil burst thy
bondes in fondre.

14 And the Lord hathe giuen a commandement concerning
thee, that no more of thy name be a fowd coat of the houfe of
thy gods wil I cut of the grauen, and the molten image: I wil
make it thy graue for thee, for thou art vile.

15 Beholde vpon the mountaines the fete of him that declareth,
& publifhethr peace: o ludah, keperthy folene feaftes, perfor-
me thy vowes: for the wicked thal no more paffe through thee:
he is utterly cut of. 16 Which peace the lawes should enjoy

CHAP. II.

He describeth the victories of the Caldeans against the
Affyrians.

17 He destroyer is come before thy face: keperthy munitió,
loke to the way: make thy loynes ftrong: increafe thy ftréngth
mightely.

18 For the Lord hathe turned away the glorie of Iaakób, as the
glorie of Ifraél: for the emptiers haue emptied them out, &
marred their vine branches.

19 The shield of his mightie men is made red: the valiant men
are in fcarlet: the charrets fhalbe as in the fyre flames in the
day of his preparation, and the firre trees thal tremble.

20 The charrets thal rage in the fretes: thei thal runne to and
fro in the hie wayes: thei thal feme like lampes: they thal ftote
like the lightning.

21 He thal remember his ftróg men: they thal flumble as they
go: they thal make hafte to the walles thre of, and the defen- fe
fhalbe prepared.

22 The gates of the riuers fhalbe opened, and the palace thal melt.

23 And Huzzáb the Queene fhalbe led away captiue, and her maides thal leade her as with the voyce of doues, fmiting vpon their breafte.

24 But Nineuéh is a of olde like a poole of wates: yet they thal flee away. Stand, fld, thal they crye: but none thal loke backe.

25 Spoyle ye the filuet, fpoyle the golde: for there is none end of the flore, glorie of all the pleafant veffels.

26 She is emptie and voyde and waffe, & the heart melteth, and the knees fmite to- gether, and forow is in all loines, and the faces of them all gather blackenes.

27 The fhalbe fcartered, & thal not loke backe thogh me wode call them. b God chmandeth the enemies to spoile Nineuéh, & promifeth the fufante richet, & treafores. 1 2 hirt is, Nineuéh, & the men thoroof fhal- be afint this fette. k Read loél 2,6.

28 Where is the dwelling of the lyons, & the pafture of the lyós whelpes: where the lyon, the lyoneffe walked, and the lyons whelpe, and none made them afraid.

29 The lyon did reare in pieces ynough for his whelpes, and worryed for his lyoneffe, and filled his holes with praye, & his den- nes with fpoyle.

30 Beholde, I come vnto thee, faith the Lord of hoftes, & I wil burne her charrets in the smoke, and the fworde thal deuoute thy yong lyons, & I wil cut of thy fpoile from the earth, & the voice of thy meflengers thal no more be heard.

CHAP. III.

1 Of the fall of Nineuéh. 2 My power can escape the hand of God.

2 O Bloodie citie, it is all ful of lies, and robberie: the pray departeth not:

3 The noyce of a whippe, & the noyce of the mounge of the wheles, and the bea-ting of the horfes, and the leaping of the charrets.

4 The horfeman lifeth vp bothe the bright fworde, and the glittering fpeare, and a multitude of flame, and the dead bodies are manie: there is none end of their corpes: they flumble vpon their corpes.

5 Because of the multitude of the fornications of the harlot that is beautiful, and is a maftrefse of witchcraft, and felleth the people thorowe her whoredome, and the nations thorowe her witchcraftes.

6 Beholde, I come vpon thee, faith the Lord of hoftes, and wil difcouer thy fkiertes vpon thy face, and wil fhewe the nations thy

filthines, and the kingdomes thy flame.

7 And I wil caft filth vpon thee, and make thee vile, and wil fet thee as a gafing ftocke.

8 And it thal come to paffe that all they that loke vpó thee, thal flee from thee, and fay, Nineuéh is deftroyed, who wil haue pitie vpon her: where thal I feke comfor- tera for thee.

9 Are thou better then. No, which was ful of people: that laye in the riuers, and had the waters round about it: whofe ditche was the fea, her wall was from the fea?

10 Ethiopia and Egypt were her ftrength & there was none end. Put and Lubim were her helpers.

11 Yet was the caryed away, went into captuitie: her yong children also were da- fhed in pieces at the head of all the ftre- tes: & thei caft lottes for her noble me, & all her mightie me were bound in chaines.

12 Also thou fhalt be drunken: thou fhalc hide thy felf, and fhalt feke helpe becaufe of theemie.

13 All thy ftrong cities fhallbe like figgrees w the firft ripe figs: for if thei be flaken, thei fall into the mouth of the eater.

14 Beholde,

15 Me sing, haneuéh, w hode inhabria were reuel like the
lyons & giuen to all opyraf- fion & fparted no renf649. or
tyrannie to proude for there wines, & children

16 That is, af- fone as my wrath begin- neth to kindle &
Simplying heraldes, & were acco- lued to proe- la me waere
fo- me read of thy gemme to- the where with Nineuéh was
wons to brufe the bones of the poore.

Chap III. 17 Is there rce feth to fpoile and robbe. 18 He
fheweth how the Cal- deans thal ha- ffe, and how contaginal
their horfes fhalbe in bea- ting the grod- de when they come
against the Affyrians.

19 He compa- reth Nineuéh to an harlot, & by her heamte and
fcheltie entifeth yong men, & bring- eth them to defruitism.

20 Manning, A- lexandria, & was as league & fo manie na-
tions, and yet was now de- ftroyed.

21 Beholde.

The godlie oppressed.

Habakkuk. Offer to the net.

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e Signifying, y Gods using- ment shulde luddeuly de- Srove
the Af- Syrruna, a scho- se vermine are with cause or change

of me- ther.

11 Beholde, thy people with the are wome: the gates of thy land shalbe opened vnto thine enemies, the fyre shal deuoure thy bantes.

14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the mortar: make strong bricke.

15 There shal y fyre deuouie thee: the fwor de shal cut thee of: it shal eat thee vp like y locustes, thogh thou be multiplied like y locustes, or multiplied like y grasshopper.

16 Thou hast multiplied thy marchantes a-boue the starres of heauen: the locust spoi-leth and flieth awaie.

17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers w remaine in the hedges in the colde dayet: but when the sunne aifeth, they flee awaie & their place is not knowe where thei are.

18 Thy f shepherdes do slepe, o King of Afshur: thy strong me lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: all that heare y bruce of thee, shal clappe the hands ouer thee: for vpon s whome hathe not thy malice passed continually?

f Thy princes and couldest!

f Meaning, y there was no people, to who me y Affyrruna had not down here.

HABAKKVK

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kindle of affliction or crueltie, and yet can se none end. Therefore he had this revelation shewed him of God, that the Caldeans shulde come and take them awaie captives, so that they colde loke for none end of their troubles as yet, because of their stubbornness and rebellion against the Lord. And lest the godlie shulde despise, seeing this horrible confusion, be comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the faithful to patience by his owne example, and sheweth them a forme of prayer, wherewith they shulde comfort them selues.

CHAP. I.

8 A cieplaine against the wicked that persecute the inst.

He burden, which Habakkuk y Prophet did se. O Lord, how long shal I crye, and thou wilt not hear! even crye out vnto

thee for violence, and thou wilt not helpe!

a The Prophet complaineth vnto God and bewaleth that andg y
fewes at leth none equite nor his therlie loue: but in head he
reef reigneth crueltie, ineth, contention & strife b To suppresfe
him if any shulde shewe him self ex-fours of Gods cause. c
Becastle the judges which shulde redressle that excite are as
evil as the rest d As in times past you wolde not helene Gods
wonde, fo shal y eone now helene one frage plague which are
at hand e They reem selues shal be your judges in this canst
and none shal hane anorette ouer eife to circule them Expo 1.1.

Why doest thou shewe me iniquitie, and cause me to beholde
forowe for spoyling, and violence are before me: and there are
that raise vp strife and contention.

4 Therefore the Law is dissolved, and iudgement doth neuer
go forth: for the wicked doeth compasse about the righteous:
therefore wrong iudgement procedeth.

5 Beholde among the heathen, and regarde, & wonder,
marueil: for I wil worke a worke in your daice: ye wil not
beleue it, thogh it be tolde you.

6 For lo, I raise vp the Caldeans, that bitter and furious nacion,
which shal go vpo the breadth of the land to possesse the
dwelling places, that are not theirs.

7 Thei are terrible & fearful: thei iudgement and their dignitie
shal procede of them selues.

8 Their horses also are swifter the the leopards, and are more
fierce then the wolues in the euening: & their horsemen are
many: & their horsemen shal come fro far re: thei shal flie as y
egle hasting to meat.

9 They come all to spoyle: before their faces shalbe an
Eastwinde, and they shal gather the captiuitie, as the sand.

10 And thei shal make the Kings, and the princes shalbe a
skone vnto them: thei shal deride eucy strong holde: for they
shal gather dust, and take it.

11 Then shal thei take a courage, & transgresse & do wickedly,
imputing this their power vnto their god.

12 Art not thou of olde, o Lord my God mine holy one: we
shal not dye: O Lord, y hast ordeined them for iudgement, and
o God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not se euil: y canst not
beholde wickednes: wherefore doest thou loke vpon the
trassgressors, holdest thy tongue when the wicked deuouieth
the man, that is more righteous then he?

14 And makest men as the fish of the sea, or as the creping
things, that haue no ruler ouer them.

15 Thei take vp all with the angle, thei catch the it in their net,
and gather it in their yarne, whereof they reioyce & are glad.

16 Therefore thei sacrifice vnto their men and burne incense
vnto their yarne, because by them thei porcion is fat & their
meat plenteous.

17 Shal thei therefore stretch out their net & not spare
continually to flaye y nacion Aaaa. iii.

f For y fewes make feared thiswinde, be- cause it de- sroved
their iruses g They shalbe so many in no her h They shal cast
vp moun- ers against in. i The Prophet coforth the faithful that
God wil also destroy the ha by lounsm, he- cause they shal
abofishne victorie and become pro- de and mindes, arrivating
the praise hereof to their selues h He assures the godlie of
Gods protec- tion; shewing that the en- mie can do no more
then God hache ap- pointed, and al so that their fones requi-
red shehe a sharpe rod. l So that the great deuou- ieth the
finale and the Cal- deans destroy all the worlde in Meaning, y
the enemies farmer the sel- ues and glorie to their owne force,
power, wit n Meaning, y they shulde not.

The ftones fhall crye.

Habakkúk. Teachers of lies.

CHAP. II.

2 A vision, 3 A gainst pride, coueoufhes, drunkgones and idolatrie.

a I wil reoufi- ce mine owne indigiment, and onely depend on God to be in- ftrushed what I fhall answer them that she fe my prin- ching, and to be armed a- gainst all com- tances. b Wren in great letters, then he that rumeth, may read it. c Which contained the de- ftruction of the enemy, & the comfort of the Church, which thug thoft accure not according to meas halfe of feftions, yet the yffe of be the it oftine as but time ap- poused d To end in him felf or in anfe worldin thing, is sour to be quiet: for the coelle reft is to flay upon God by faith, Rom- ter, 17. galat 1st abr 10,18. e He compa- reft the prou- de, and cou- cte man to a drunkard that in with one rea fon and fenfe, whome God wil penifh, & make him a laughing doc- he to all the world: & this he fpeaketh for the com- fort of the godlie, and a- gainst the Cal- doun f Signifying, that all the world fhall with the de- ftruction of tyrants, and that by their oppreffion, & coueoufhes that heape her upon them fel- ues more hea- nie burdens: for the more they get, the more are they mooled g That is, the Medes and Parfians, that fhall deftroye f Babyfonides

I Wil ftand vpon my 4 watche, and fet me vpon the tovere, and wil loke & fe what he wolde fay vnto me, & what I fhall answer to him that rebukeft me.

And the Lord answered me, & laid, Wri- te the vifion, and make it plaine vpon ta- bles, that he may runne b that rea- deth it.

For the vififi is yet for an appointed time, but at 5: laft it fhall fpeake, & not lie: thogh it tary, waite: for it fhall furely! come, or fhall not flay.

Beholde, 4 he that lifeeth vp him felf, his minde is not vpright in him, but the iufte fhall liue by his faith.

Yea, in dede the proude man is as he that tianfgreesteth by wine: 5 therefore fhall he not endure, becaufe he hafhe enlarged his defire as the hel, and is as death, and can not be fatiffied, but gathereth vnto him all naciens, and heapeth vnto him all people.

Shall not all thefe take vp a parable agaift him, and a tanting prouerbe againft him, and fay, Ho, he that increafeth that which is not his? 6 how long? and he that ladeth him felf with thicke claye?

Shal s they not rift vp fuddenly, that fhall bite thee? and awake, that fhall ftire thee? and thou fhalt be their pray?

Because thou hast spoiled manie naciens, all the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, & vnto all that dwell therein.

Ho, he that couerteh an euil coueoufhes to his houle, that he may set his nest on hie, to escape 8 from the power of euil.

Thou b hast consulted shame to thine owne houle, by deftuoying manie people, and hast finned against thine owne foule.

For the 9 stone shal crye out of the wall, and the beame out of the timber shal an- fwer it.

Wo vnto him that buyldeth a towne with blood, and erefteth a citie by ini- quitie.

Beholde, is it not of the 10 Lord of ho- ftes that the people shal labour in the very fyre: the people shal euen weary them sel- ues for very vanitie.

For the earth shal 11 be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that giueeth his neigboure = drinke: thou ioyneft thine heate, & ma- keft him drunken also, that thou maist fe their priuities.

16 Thou art filled with shame a for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing shal- be for thy glorie.

17 For the 2 crueltie of Lebanon shal couer thee: so shal the spoile of the beastes, which made them afaide, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the 3 image? for the maker thereof hath made it an image, and a teacher of lies, thogh he that made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that faith to the wood, Awake, and to the dumme stone, Rise vp, it shal teache thee: behold, it is laide couer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holie Temple: let all the earth kepe filence before him.

like crueltie shalbe executed against them p He sheweth by stones gods colde nothing entile them: for they were or stones, read Jerem 10,8 q if thou wile confide: what that is hath neither breath nor life, but is a dead thing;

m He repro- cheth that the King of Baby lon, who as he was drunken with couetousnes and crueltie, so he pronounced others to the same & infamed them by his rage, & so in the end brughes them to shame a Where as f thoghest to hate glorie of these thy

dungs, they fhall tume to thy fhame: for f Shalt drin he of the fame cup d others in thy corne a Because the Babylonions were cruel not only againft o- ther naciens, but alfo again the people of God, which is meat by Liba nion, and the beaftes the- reache there- eth that the

that the be- that blockes it is, and how

CHAP. III.

2. A praier for the fatisfiful.

1 A Praier of Habakkúk the Prophet for the 2 ignorances.

2 b O Lord, I haue heard thy voyce, and was afraide: d Lord, teuiue thy 3 worke in the middes of the people, in the middes of the yeres make it known: in wrath re- member mercie.

3 God commeth from 4 Temán, and the holie one from mounte Parán, Sélah. His glorie couerteh the heauens, & the earth is ful of his praife,

4 And his brightnes was as the light: 5 he had hones coming out of his hands, and there was the hiding of his power.

5 Before him went the peftilence, and bur- ning coles went for the before his fete.

6 He ftode and meafured the earth: he behelde and diffolued the naciens and the euerlafting moftaines were broken, or the ancient hilles did bowe: his 7 waies are e- uerlafting.

7 8 For his iniquitie I fawe the tentes of Co- fhán, and the curtaines of the land of Mi- dián did tremble.

a The Pro- phat inltrun- heth his peo- ple to pray vn to God not on ly for their great ftones, but alfo for fuche as they had coun- ti- ted of igno- nence b Thus the people were afraided when they heard Gods the care- lungs, and proud c That is, the ftone of thy Church which is now ready to perfiſh befo re it come to half a perfoſh age which fualde he vu- der Christ. d Trmie and Parán were no re findi whu- re the Law was glori: whereby it fignified that his folidanfless was as pro-

ftone now as it was then. e Whereby is mere a power, that was joy- need with his heighten, which was hid to the reft of the worſide, but was riæcified in Mount Siuli to his people, Pfol. 11,19 f Signifying that God haube wonderful means, and ever had a meruffious power when he wolde defiour his Church g The iniquitie of this King of Syria in wæring thy people was made manifest by thy indgenesis, to the com- fort of thy Church, Ibid. 1,10, and alfo of the Midianites, which deftruded them fidues, Ibid. 7,23.

b Signifying, that the coueouſhes men is the ruins of his owne houfe, when as her ftionle in to curule it by crueltie and

oppression. 1 The stones of the house shall crye, and say that they are boylt of blood, and the wood shall answer and say the same of it self. 2 Mearning, that God wil not deserre his wagonate long, but wil come, and desstroye all their labours, as though they were confirmed with fyre. 3 In the destruction of the Babylonians his glory shall appear through all the creature.

Elements, Gods soldiers. Zephaniah. Mansioye. 378759/1224

b Messing, 3 God was not angry with y waters, but y by this moun he wolde destroy his enemies and destroy later his Church.

I and for destiny all y elements as in front for the overthrow of thine enemies.

2 That is, thy power I for he had not only made a converse of Abraham, but rented much his pottery. m Read Num 20.11

n He allowed to y red sea & Iordan, which gave passage to Gods people, & shewed lightnes of their obedience, as it were by lively vp of their hands

n as appointed Ioth 10, 12.

p According to thy commandment the fume was directed by the weapons of thy people, that fought in thy cause, as though it durd not go forwards. q Signifying that there is no salvation, but by Christ. r From the top to the toe thou hast destroyed the enemies.

Was the Lord angrie against the h riuers or was thine angrie
against the floods? or was thy wrath against the fea, that thou
didest ride v upon thine horses? thy cha- rettes brought
faluation.

Thy h bowe was manifestely reueiled, o the lothes of the tribes
were a sure wor- de, Sélah. y m didest cleave the earth with
riuers.

The mountaines faw thee, and they trembled: the ftreame of
the water n paf- sid by: the depe made a noise, and lift vp his
hand on hie.

The o fume and moone stood ftil in their habitation: r at the
light of thine arrows thei went, and at the bright thinning of
thy speares.

Thou trodest downe the land in angrie, and didest thresh the
heathen in displea- sure.

Thou wentest for the for the faluation of thy people, even for
faluation with thine s Anointed: thou hast wounded the head of
the house of the wicked, and difcoue- redst the fundatrons vnto
the r necke, Sélah.

tion prepared x The chief finger vpon the infirmence of the
fume was directed by the weapons of thy people, that fught in
thy cause, as though it durd not go forwards. q Signifying that

there is no faluation, but by Christ. r From the top to the toe
thou helt destroyed the enemies.

Thou didest f strike thorowe with his owne statues the heads of
his villages: they came out as a whirlwinde to featter me:
their reioycing was as to deuoure the poore secrety.

Thou didest walke in the fea with thine horses vpon the heape
of great waters.

When I t heard, my belie trembled: my lippes ftoke at the
voyce: othenes entred into my bones, and I trembled in my fel-
fe, that I might rest in n the day of trou- ble: for when he
cometh vp s vnto the peo- ple, he fnal destroy them.

For the fngtre fnal not florish, nether fnal frute be in the vines:
the labour of the olive fnal faile, and the fieldes fnal yelde no
meat: the snepe fnalbe cut of from the folds, and there fnalbe
no bullocke in the ftalles.

But I wil reioyce in the Lord: I wil joy r in the God of my
faluation.

The Lord God is my ftrength: he wil make my fete like
hindees foie, & he wil ma- ke me to walke vpon mine hie
places. To the chief finger on Neginothal.

tions prepared x The chief finger vpon the infirmence of the
fume was directed by the weapons of thy people, that fught in

thy cause, as though it durd not go forwards. q Signifying that there is no faluation, but by Christ. r From the top to the toe thou helt destroyed the enemies.

f God de- froyed his e- nemies boe he great and fma le with their owne weapht, though they were never to ferre against his Church. He remneth to that which he foke in y 1, we and fneeth how he was afrid- de of God and gennies

He fheeth that fnalfnal of none: have true left, ap- cept they falu before y we- ight of Gods mignments.

That is, the enemies but y godhe fnalbe quiet, nowig that all things fnal curse to good vnto thef. He occlu- reth whereon fundeth the comfort & toy of the faith- ful, though thei fe never fo great affi-

f onfick s fnal Church.

ZEPHANIAH.

THE ARGUMENT.

S Sing the great rebellion of the people, and that there was now no hope of amendment, he de- nounceeth the great judgement of God, which was at hand, shewing that their countries fnalde be veterly destroyed, and they carried away captives by the Babylonians. Yet for the comfort of the faithful

he prophesied of Gods vengeance against their enemies, as the Philistines, Moabies, Af- frians and others, to assure them that God had a communal care over them. And as the wicked fnalbe punished for their fumes and transgressions: fo he exhorteth the godlie to pacience, and to trust to finde mercie by reason of the fre promes of God made vnto Abraham: and therefore quiet- ly to abydle to God shewe them the effect of that grace, whereby in the end they fnalbe ga- thered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierufalim, because of their idolatres.

He worde of the Lord, which came vnto Zepha niah the fonne of Cu- shi, the fonne of Geda- liah, the fonne of Ama- riah, the fonne of Hiz- kiah, in the daies of Io-

fiah, the fonne of a Amón King of Iudáh. I wil surely destroy all things fro of the land, faith the Lord.

I wil destroy man and beast: I wil destroy the a foules of the heauen, & the fish of the fea, & ruines fnalbe to the wicked, & I wil cut of man from of the land, faith y Lord.

4 I wil also fretche out mine hand vpo Iu- dáh, and vpon all the inhabitants of Ierufa- lém, & I wil cut of the remnát of

Báal fro this place, and the names of the h Chema- rims with the Priestess,

5 And them that worship the hofte of hea- uen vpon the houfe toppes, and them that worship and fware by the Lord, and by c Malchám,

6 And them that ate turned backe fro the Lord, and thofe that haue not fought the Lord, nor inquired for him.

7 Be ftill at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hathe prepared a facrifice, o hathe fancified his gheftes.

teth them that wil hoche feye they worship God, & yet wil fware by idoles and ferne them: which halung is here condemned, as Exa 1-19 a King 17.95.

b Which wo- re an order of fopertition men appen- ted to musher in the furece of Báal, and were as his pe cultur chap- lens, read a King 11.11 ho- fte 10.5 c He allo- deth to their idole Molech, which was for hidden Lea. 20.2 yet they called him their king and made him as a godthentfo re he here no- Aaaa. iii.

a King 22.1 a King 21.19 a Not y God was angrie & thofe duome creatures, but because men wnto fwicked for whofe

can fe they were created, God moheth them to take parte of the
punish- me with him.

Frofen in their dregs.

Zephaniáh. The careles citie.

d Meaning the courtears & did imitate & fridge apparel of
other na- cious to win- ne their fa- nour thereby, & to appear
glorious in & lyes of all o- ther, read Itus. 31:16 e He menuch
the seruances of the rulers which moade other mens houses and
re- loyce and lea- pe for joy with they can get any pray to plafe
their mafter with- all f Signifyfing & all & corners of the cists
of Iomfalém fhall be fol of trouble g I his is mef of the ftice
of the marchá- tes which am lower than & reft of the pla- ce a
bout it h So that no- thing fhall ef- cape me i By their prof-
perise they are hardened in their wic- kedors Deut 28, 30,
annis 1, 11 k They that troffed in their owne ftrength and
contem- ned the Pro- pletes of God. Ier 25, 7, ieli 1, 11, annis
1, 12. Exph. 7, 19. Chap. 3, 4.

8 And it fhallbe in the day of the Lords fa- crifice, that I wil
vifite the princes & the Kings children, and all fucne as ate clo-
thed with a ftange apparel.

9 In the fame day alfo wil I vifit all thofe that e dance vpó the
threftiofde fo proud- ly, which fil their mafters houses by cruel-
tie and deceit.

10 And in that day, faith & Lord, there shal- be a novce, and crye from the i filth gate, & an howling fró the seconde gate, & a great destruction from the hilles.

11 Howle ye inhabitants of e the lowe pla- ce: for the cópanie of the marchants is de- stroied: all thei that bare filuer, are cut of.

12 And at that time wil I feat the Ierufa- lem with h lighters, and vifite the men that are frofen i in their dregges, & fay in their hearts, The Lord wil nether do good nor doeuill.

13 Therefore their goods shalbe spoiled, & their houfes waite: * thei shal alfo buyl- de houfes, but not inhabit them, and thei shal plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is nete : it is nere, and hafteth greatly, euen the voyce of the day of the Lord : h the strong man shal crye there bitterly.

15 * That day is a day of wrath, a day of trou ble and heauines, a day of destruction and defolation, a day of obfcurrite and danke- nes, a day of cloudes & blackenes,

16 A day of the trupet and alarme againft the strong cities, & againft the hie towies. 17 And I wil bring diftres vpon men, that thei shal walke like blinde men, becaufe thei haue finned againft the Lord, and their blood shalbe powred out as duft, and their flefh as the dongue.

18 * Nether their filuer nor their golde fhall be able to deliuer them in the day of the Lords wrath, but the * whole land fhall be deuoued by the fyre of his ieloufie: for he fhall make euen a fpedie riddance of all the that dwell in the land.

CHAP. II.

He menuch to renume in God, 3 'Propheſying deſtruction againſt the 'Philiftims, Moabites & others.

a He exhorteth them to repenſeance & willich them to deſceend into them felues & gather them felues together, left they be ſcattered like chaſte

b That is, 4 haue flood vp- rightly & god ly according as he preſcribeth by his words

c He comfor-

ereth the faithfull

to the Philiftims

1. G Athei your felues, euen gather you,
2. G o nacion not worthy to be loued, Before the decre come for the, and ye be as chaſte that paſſeth in a day, & before the fier ce wrath of the Lord come vpon you, & before the day of the Lords angre come vpon you.

3 Seke ye the Lord all the meke of & earth, which h haue wrought his iudgement : seke righteoufnes, flike lowlines, if fo be that ye may be hid in the day of the Lords wrath. 4 For c Azzáh fhall be forfaken, and Alhke-

in that, & God wode change his poul ftimes from them vo-
their enemies and other nations.

lón defolate: thei fhall driue out Afhdód at the none day, &
Ekrón fhall be rooted vp.

5 Wo vnto & inhabitants of the fea d coaft: the nacion of the Cherethims, the worde of the Lord is againft you : ó Canáan, the land of the Philiftims, I wil euen deftroy thee without an inhabitant.

6 And the fea coaft fhall be dwellings & co- tages for fhepherdes and fhepoides.

7 And that coaft fhall be for the remnant of the houfes of Iudáh, to fede thereupon: in the houfes of Afhkelón fhall thei lodge towarde night: for & Lord their God fhall vifite them, & turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammón, whereby they vphraided my people, and magnified the felues againft their borders.

9 Therefore, as I line, faith the Lord of hostes, the God of
Ifráel, surely Moab shal be as Sodóm, and the chilou en of
Ammón as Gomoráh, euen the breeding of nettels and sale
pintes, and a perpetual defolation: the residue of my folke shal
spoile them, & the remnant of my people shal possesse them.

10 This shal thei haue for their pride, becau se thei haue
reproched and magnified the felues against the Lord of hostes
people.

11 The Lord wil be terrible vnto the : s for he wil consume all
the gods of the earth, and euerie man shal woi ship him fro his
place, euen all the yles of the heathen.

12 Ye Moriás also shalbe flaine by my swor- de with them.

13 And he wil stretche out his hand against the North, and
destroy Alhñúr, and wil make Nineúeh defolate, and waste like
a wildernes.

14 And flockes shal lie in the middes of her, and all the beastes
of the nations, and the ppellicane, & the owle shal abide in the
vp per postes of it: the voyce of birdes shal sing in the
windowes, and defolations shalbe vpon the postes: for the
cedres are vncou- uered.

15 This is i the reloycing citie that dwelle carelesse, that laid in
her heart, I am, and there is none besides me: how is she made

wafte, and the lodging of the beastes: eue rie one that paffeth by her, fhall hiffe and wagge his hand.

d That is, G is lieluy the fe nacion he men toch the 5 mo- ple that owe here to the Jewes and to Read of friend ftus were that came to the fure be calieth them Canaun tes u come the Lord appoin- ted to be na- ne e He fheweth why God w. I de deftroy their enemies, beraule their coitres u ifte be a refting place for his Church f Tauts na- ce preftured to take iron 5 lewes that country & the Lord had given them.

g When he fhall defince his people and deftroy their enemies and v- dales, his glo- rie fhall ftine towingh not all the worlde

h Read 12a. 14, 15 *Or, in defchige

i Meaning, Nl neuth, which recovering fo nache of her ftrengh and prolucities, fhindebe thus made wafte & Gods people definere.

CHAP. III.

4 Againft the governors of Ierufalém. 6 Of the cal- ling of all the Gentiles. 13 A comfort to the refidue of Ifráel.

1 WO to her that is filthy and pollu- ted, to the robbing a citie.

2 She heard not the voyce: the receiued not correftó: fhe trufted not in the Lord: fhe drue not nere to her God.

3 Her prices within her are as roaring lifos: her iudges are as *
wolves in the euening, which

a That is, Ierufalém.

Exph. 22, 27, mac 3, 11. Habak, 1, 8.

The lewed prophetes.

Haggái. Of the Church. 375 61/1224

b They are so greatly if they cut up bones and all c The wicked
thus boasted that God was ever among them but the Prophet
afwes ruth that that can not excuse this wicked- ness for God
will not heave with their lin- ces: yet that he did patient ly
abide and sent his Pro- phetes conti- nually to call them to rep-
pose, but he g- ared nothing. d By the de- fruction of o- ther
nations he threweth that the Jews shall be have lear- ned to
feate God

e They were more earnest & ready to do wickedly f Being ye
will not repel, you shall look for my vengeance afled as other
nations

g Left any shall de think the that Gods glo ate should have
perished whf Judah was de strayed, he threweth that he will
publish his grace through all f workde

"We wish not shalder, as Hs 6.9

h That is, the Jewes shall co- me afwel as f Gentleia which

is to be understand under the time of the Gospel. 1 For they shall have full remittance of their finestrans and the hypocrites which boasted of the Temple, which was also thy pride in time past, shall be taken from thee.

which, b leave not the bones till the mo- rowe.

4 Her prophetes are light, & wicked per- sones: her priests have polluted the Sanc- tuarie: they have wrested the Law.

5 The cult Lord is in the middes thereof: he will do none iniquitie: query morning doeth he bring his iudgement to light, he falleth not: but the wicked will not learne to be ashamed.

6 I have cut of the natiós: their towres a- re desolate: I have made their steates wa- ste, that none shall pass by: their cities are destoved without man and without inha- bitant.

7 I said, Surely thou wilt feare me: y wilt receive instruction: so their dwelling shul- de not be destroyed how secure I visited the, but they rose early & corrupted all their works.

8 Therefore I waite ye vpon me, saith the Lord, vntil the daye that I rise vp to the pray: for I am determined to gather the nations, and that I wil assemble the king- domes to powre vpon them mine indig- nacion, euen all my fierce wrath: for all the earth shalbe deuoured with the fyre of my relousie.

9 Surely s then wil I turne to the people a pure langage, that they may all call vpon the Name of the Lord, to scrue him with one consent.

10 From beyonde the riuers of Ethiopia, the b daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that daye shalt thou not be ashamed for all thy workses, wheeim thou hast tiás- giessed against me: for then I wil take away out of the middes of thee them that reioyce of thy pride, & thou shalt no mo- re be proude of mine holie Mountaine.

12 Then wil I leave in the middes of thee an humble and poore people: and thei shal trust in the Name of the Lord.

13 The remnant of Israel shal do none ini- quitie, nor speake lies: neither shal a deceit- ful tongue be sounde in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.

14 Reioyce, & daughter Zion: be ye ioyful, & Israel: be glad and reioyce with all thine heart, & daughter Ierusalem.

15 The Lord hathe takin away thy iudgement: the hathe cast out thine enemye: the King of Israel, euen the Lord is in the middes of the thee: thou shalt se no more euil.

16 In that day it shalbe said to Ierusalem, Feare thou not, & Zion: let not thine hads be faint.

17 The Lord thy God in y middes of thee is mightie: he wil save, he wil reioyce ouer thee with ioye: he wil quiet him self in his love: he wil reioyce ouer thee with ioye.

18 After a certaine time wil I gather the afflicted that were of thee, & them that bare the reproche for it.

19 Beholde, at that time I wil bruise all that afflict thee, & I wil save her that halteth, and gather her that was cast out, and I wil get them praise and fame in all the lands of their shame.

20 At that time wil I bring you againe, & then wil I gather you: for I wil give you a name and a praise among all people of the earth, when I turne backe your captuutie before your eyes, saith the Lord.

k That is, y punishment for thy some l As the Affyrians, Caldeas, Egyptians, and other nations m To defende thee as by thy lioness thou halt put him away and left thy selfe naked, as Exod. 12.25

n Signifying y God deliverth to shewe his love and great affection toward his Church o That is, them that were had in hatred and remiled for y Church and because of their religion. y will deliver the Church & now is afflicted, as Micah 4.6 A among the Affyrians and Caldeans y did wacke them and put the to shame.

HAGGAI.

THE ARGUMENT.

When the time of the eunite yeres captuutie prophesied by Jeremiah, was expired, God vai- sed vp Haggái, Zechariah and Malachi to comfort the Jews and to exhorte them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose per- fection and excellencie stod: in Christ. And because that all were given to their owne pleasures & commodities, he declareth that that plague of famine, which God sent them among them, was a juste rewarde of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they wil returne to the Lord, with the promises of greater felicitie, for as much as the Lord wil finish the works that he hathe begonne, and send Christ whome he had promised, and by whome they shulde attesse to persue ivy and glorie.

Bbbb.i.

Contempt of religion.

Haggái, Two questions asked.

a Who was f sonne of thy- florism, and the third King of the Perfiá, as sonne thunke. b Because the buylding of f Téple begá to cease by rea- son that the people were discouraged by their one, month if the- se two notable men had neda to

beferred vp and admon- shed of their doctors, whit shal we
 thunke of other gours notes whof doings are e- ther again God,
 or very cable to his cause e Not f they condemned f buildig
 there- of, but they pre ferred polices, & primate pro- fits to
 religio, being content with fmalhe- ginings e Shewing f they
 fught not only their ne- cefantes, but their very pleasures befo
 ce Gods ha- noun e Confider f plagues of God vpon you for
 preferring your policies to his religio, and because ye fabe
 social first of all f Meaning, that they fmalhe loans of their
 owns cumodi- ties, and go forward in the buylding of Gods
 Temple and in the sin- ting for the of his religion g That is, I
 will hear your praises accor- dig to my pro- mes, i King. 8.11.
 h That is, my glores, that be let forth by you i And fo bring it
 to nothing. h This decla- ted that God was the outor of the
 dofryme, and that he was but the minister, as Ex od 14.11 mdy
 7.10.48 12.28. i Which decla- teth that men are vnapt and did
 to icme f Lord, neither can they obey his words or his
 mufingers before God re forme their heaveth if else them now
 fpi- tus, 10.6.44.

CHAP. I.

The time of the prophecies of Haggái. 1 An exhortación to
 huyld the Temple agame.

N the fecode yere of King a Darius, in the fixt moneth, the first
 day of the moneth, came the worde of the Lord (by the mini-

terie of the Prophet Haggái) vnto b Zerub

babél the fonne of Shealtiel, a prince of Iudáh, and to Iehofhúa
the fonne of Ie- hozadák the hie Priest, faying,

2 Thus fpeaketh f Lord of hoftes, faying, This people fay, The
time is not yet co- me, c that the Lords Houfe fhulde be
buylded.

3 Then came the worde of the Lord by the minifterie of f
Prophet Haggái, faying,

4 Is it time for your felues to dwell in your flied houfes, & this
Houfe lie wafte?

5 Now therefore thus faith the Lord of hoftes, Confider your
owne waies in your hearts.

6 c Ye haue fowen muche, & bring in litter ye eat, but ye haue
not ynought ye drinke, but ye are not filled: ye clothe you, but
ye be not warme: and he that earmeth wages, putreth the
wages into a broken bagge.

7 Thus faith the Lord of hoftes, Confider your owne waies in
your hearts.

8 Go f vp to the mountaine, & bring wood, & buyld this
Houfe, & c I wil be fauora- ble in it, and I wil b be glorified,
faith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blowe vpon it. And why, faith the Lord of hostes? Because of mine Houfe that is wafted, and ye runne euery man vnto his owne houfe.

10 Therefore the heauen ouer you failed it self from dewe, and the earth failed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corn, and vpon the wine, and vpon the oyle, vpon all that the grounde bringeth forth: both vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabél the sonne of Shealtiel, and Iehohúa the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the voice of the Lord their God, & the wordes of the Prophet Haggái (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggái the Lords messenger in the Lords meflage vnto the people, saying, I am with you, faith the Lord.

14 And the Lord stirred vp in the spirit of Zerubbabél, the sonne of Shealtiel a prin-

ce of Iudáh, and the spirit of Iehohúa the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people,

and they came, and did the worke in the Houfe of the Lord of
hoftes their God.

CHAP. II.

He furmeth that the glorie of the feconde Temple fhall en- code
the firft.

1 IN the foure and twentieth daye of the fixt moneth, in the
feconde yere of King Darius,

2 In the feueneth moneth, in the one & twen- tieth day of the
moneth, came the worde of the Lord by the minifterie of the
Pro- phet Haggái, faying,

3 Speake now to Zerubbabél the fonne of Shealtiel prince of
Iudáh, & to Iehofhúa the fonne of Iehozadák the hie Priest, &
to the refidue of the people, faying,

4 Who is left among you, that fawe this Houfe in her firft
glorie, & how do you fe it now? Is it not in your eyes, in
compa- rison of it as nothing?

5 Yet now be of good courage, ô Zerubba- bél, faith the Lord,
and be of good com- fort, ô Iehofhúa, fonne of Iehozadák the
hie Priest: and be ftrong, all ye people of the land; faith the
Lord, and b do it: for I am with you, faith the Lord of hoftes,

6 According to the worde that I couenan- ted with you, when ye came out of Egypt: so my Spirit fhal remaine among you, feare ye not.

7 For thus faith the Lord of hoftes, c Yet a little while, and I wil fhake the heauens and the earth, and the fea, and the diye land:

8 And I wil moue all nacions, and d the de- fire of all nacions fhal come, and I wil fil this Houfe with glorie, faith the Lord of hoftes.

9 The e filuer is mine, and the golde is mine, faith the Lord of hoftes.

10 The glorie of this laft Houfe fhalbe grea- tes then the firft, faith the Lord of hoftes: and in this place wil I giue f peace, faith the Lord of hoftes.

11 In the foure and twentieth day of the ninth moneth, in the feconde yere of Da- rius, came the worde of the Lord vnto f Prophet Haggái, faying,

12 Thus faith the Lord of hoftes, Afke now the Priests concerning the Law, and fay,

13 If one beare t holy flefh in the fkur of his garment, and with his fkur do touche the bread, or the potage, or the wine, or

oyle, or any meat, fhall it be holy? And the Priests answered and faid, No.

14 Thê faid Haggái, If a polluted persone touche any of thefe, fhall it be vncleane? And the Priests answered, & faid, It fhall be vncleane.

15 Then answered Haggái, and faid, So

a For the peo- ple according as ffa. 11.11, & each 4.11, had propheted, thought this Téple fhulde have been mo- re excellent then Salumbe Téple, which was destroyed by the Baby. Iomane, but f Prophets mre the fpirimal Temple, the Church of Christ b This is, go forward in buylding the Temple. the exhortheth them to pacif- ce flogh they fe not as yet this Temple fo glorsent: ethe Prophets had declared for this fhulde be accomplished in Christ by whome all things fhulde be remed d Meaning, Christ whome all oght to lo- be for and de- fierne by de- fire, he may fignite all pre cross things, as riches and fache lifes. e Therefore when fux com- cometh, he can make all the treasures of f woride to fer- neftes preprofit but the glorie of this fholde Temple oneth not fland in material thigs nefher can be buy it f Meaning, all fpirimal blele- fings and fe- lictate purchas- fed by Christ, Phil 4.7. g That is, the fleth of the fa crifees: where byhe fignifeth that that thig, of it felf is good, can not make ano- ther thing for and therefore they oght not to mfthe the felues by their fcerifices and ceremonies: but efecity he that it vnclean- ne and one pu- re of hears, doeth

cerene chofe things & make them de- trifable vnto God which
is are good and go-fim

Not to folowe the fathers. Zechariah. Gods signet.

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h Confide hon God did plague you with families afore you be-
gan to buyde the Temple i That is, be- fore the bail- ding was
begh on.

8 From the it me they begb to buyde the Temple, he promiteth
God molde blesse them: &c albeit as yet the irate was not
come for- the, yet in the gather- ing they find de haue plen-
ties.

is this people, and so is this nation before me, faith the Lord:
and so are all the wor- kes of their hands, and that which they
of- fre here, is vncleane.

16 And now, I pray you, confider in your mindes: from this b
day, and afore, euen a- fore a stone was laid vpon a stone in
the Temple of the Lord:

17 Before these things were, when one ca- me to an heape of
twentie meaffues, there were but ten: when one came to the
wine preffe for to drawe out fiftie vessels out of the preffe, there
were but twentie.

18 I smote you with blasting, and with mil- dewe, and with haile, in all the labours of your hands: yet you turned not to me, faith the Lord.

19 Confider, I pray you, in your mindes from h this day, and afore from the foure and twentieth day of the ninth moueth, euen from the day: that the fundacion of the Lords Temple was laid: confider it in your mindes.

20 Is the i feed yet in the barne? as yet the vines, and the figtre, & the pome grana- te, and the olive tre hath not broght forth from this day wil I bleffe you.

21 And againe the worde of the Lord came vnto Haggai in the foure & twentieth d by of the moneth, faying,

22 Speake to Zerubbabel the prince of Iu- dah, and fay, I = wil ftake the heauens and the earth,

23 And I wil ouerthrowe the throne of kingdomes, and I wil deftroy the ftrngth of the kingdomes of the heathen, & I wil ouerthrowe the charets, & thofe that ride in them, and the hofe and the ridets fhall come downe, euecie one by the fworde of his brother.

24 In that day, faith the Lord of hoftes, wil I take thee, o Zerubbabel my feruant, the fonne of Shealtiel, faith the Lord, & wil make thee as a fignet: for I haue chofen thee, faith the Lord of hoftes.

I He exhan- teeth them to paruene and to abide til fi baruch came and then they fholde is Gods blafting.

in I wil make a change and reme all things in Christ, of whome Zerub babel here is a figure n Hereby he fhauefh that there fhallbe no let or hon- derance when God wil make that widerfal reftitution of his Church o Sigufityng that his digot tre fholde be moth excelled, which flung wasaccomplif- fted in Christ

ZECHARIAH.

THE ARGUMENT.

Two moneths after that Haggai had begonne to prophecie, Zechariah was also fent of the Lord to helpe him in the labour, and to fofume the fame doctrine. Fieft therefore he puteth them in re- membrance, for what cause God had fo fore pumfthed their fathers: and yet comforteth this, if they wil repent vnft: medly, or not abue the great benefice of God in their deliuerance, which was a figure of that true deliuerance, that all the faithful fholde haue from death and fome by Christ. But because they ftill remained in their wickedness: and coldness to fet folthe Gods glorie, or were not yet made better by their long banffhen: &c, he rubuteth the moft fharpely: yet for the comfort of the repentant, he ever mixeth the promes of grace, that they might by this meanas be prepared to receiue Christ, in whome all fholde be fanfi: fted to the Lord.

CHAP. I.

He exhorteth the people to return to the Lord, & to ef- chesse the wickedness of their fathers. He signuſteth the reſtitution of Jerusalem and the Temple

a Who was the ſonne of his Baipis b This was not Zecha- riah, whereof is meſtion: Obro 24, 25, but had the fa- me name, & is called ſi ſonne of Berechiah, as he was, be- cauſe he came of Ihale pro- genuores, as of ſonada or Be- rechiah and Iddo

c He ſpeaketh this to ſcane the with Gods indgements they ſholde not prouone him as their fa- thers had do- ne, whome he

fo graunouſly pumſtheth d Let your ſnutes declare, ſi you are Gods people & that he hathe wrought in you by his Spirit & mortified you: for ele mil hathe no power to return to God, but God meth conuers him, as for 31, 32 Iam 5, 20 26 31, 32, 33, 34 & 35, 36 & 37, 38 & 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

N the eight moneth of ſeconde yere of Darius, came the worde of the Lord vnto Zechariah ſonne of Berechiah, the ſonne of Iddo, the Pro- phet, ſaying,

The Lord hathe bene fore diſpleaſed with your fathers.

Therefore say thou vnto the, Thus sayth the Lord of hostes,
Turne ye vnto me, sayth the Lord of hostes, & I wil turne vn- to
you, sayth the Lord of hostes.

Be ye not as your fathers, vnto whome former Prophets haue
cryed, sayig, Thus sayth the Lord of hostes, Turne you now
from your euil wayes, & from your wicked

workes: but they wolde not heare, nor hear- ken vnto me, sayth
the Lord.

5 Your fathers, whete a ae they? and do the Prophetes liue for
euer?

6 But did not my wordes and my statutes, which I commanded
by my seruants the Prophetes, take holde of your fathers & a
they returned, & said, As the Lord of ho- stes hath determined
to do vnto vs, ac- cording to our owne wayes, & according to
our workes, so hath he delt with vs.

7 Vpon the foure and twentieth day of the eleuefth moneth,
which is the moneth h She bat, in the seconde yere of Darius,
came the worde of the Lord vnto Zechariah sonne of
Berechiah, the sonne of Iddo the Prophet, sayig,

8 I sawe by night, and beholde ka man ri-

e Thofh your fathers be dead, yet Gods indgements in
punfing the ofte ftill to be before your eyes: & shugh the

Prophetes be dea, yet their doctrine semainteth to euer, Pet. 1,
19

f Seing 20 fae the force of my dolter- ne in punfble g your
fathers, why do no ye feure I ftht at nongs contri- need in the
fa- me and decil- ed by my Pro- phets:

g As men aftonifhed with my indgements, and not that they
were em- ched with true repentance h Which cons: ineth parte
of Iamatie and parte of Februarie i This vifion fignufeth the
reftitution of the Church, but as yet it fholde not appear to
man: eyes, which is here none by the night, by the hoftome &
by fi nurse trees, which are blacke and gina a daide fhadowe:
yet he compareh God to a King, who hathe his poffes and meft:
in- gers abroad, by whome he ftil worketh his purpofe and
bringeth his matters to paffe h Who was the chief among the
reft of the horfe man.

Babb. ii.

The foure hornes.

Z echariáh. A wall of fyre.

1 These figui- fied & dimmyof fices of Gods Angels by who
me God fom- tions punisheth and function comforeth &
belighth forth his works in direct forces

ding vpon a red horfe, and he fto de among the mirre trees, that
were in a bottome, & bé hinde him were there 1 red horfe
spec- keled and white.

Then faid I, O my Lord, what are thefe And the Angel that
talked with me, faid vnto me, I wil fhewe thee what thefe be.

And the man that fto de among the mir- re trees, answered and
faid, Thefe are they whome the Lord hathe fent to go through
the worlde.

11 And they answered the Angel of the Lord, that fto de among
the mirre trees, & faid, We haue gone thorowe the worlde: and
beholde, all the worlde fitteth fiil, and is at reft.

12 Then the = Angel of the Lord answered and faid, O Lord of
hoftes, how long wilt thou be vnmerciful to Ierufalém, and to
the cities of Iudáh, with whome thou haft bene difpleafed now
thefe thre fcore and ten yees)

13 And the Lord answered the Angel that talked with me, with
good wordes and ef- fortable wordes.

14 So the Angel that communed with me, faid vnto me, Crye
thou, and fpeake, Thus faith the Lord of hoftes, I am = ieloufe

ouer Ierufalém and Zión w a great zeale,

15 And am greatly angrie againft the ca- reles heathen: for I was angrie but = a li- tle, & they helped forward the afflictio.

16 Therefore thus faith the Lord, I wil re- turne vnto Ierufalém with tender mercie: mine houfe fhall be buylde in it, faith the Lord of hoftes, & a line fhall be ftretched vpon Ierufalém.

17 Crye yet, and fpeake, Thus faith & Lord of hoftes, My cities fhall yet 1 be broken with plentie: the Lord fhall yet comforte Zión, and fhall yet chufe Ierufalém.

18 Then lift I vp mine eyes and fawe, and beholde, f foure hornes.

19 And I faid vnto the Angel that talked with me, What be thefe? And he answered me, Thefe are the hornes which haue fcattered Iudáh, Ifræel, and Ierufalém.

20 And the Lord fhewed me foure c car- penters.

21 The faid I, What come thefe to do? And he answered, and faid, Thefe are the hor- nes, which haue fcattered Iudáh, fo that a man durft not lift vp his head: but thefe are come to fraye them, and to caft out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudáh, to fcatter it.

m That 1, Christ the Me dimer pried for the falun- tion of his Church, & was now tem- bled when all the connerys about

them were at reft

n Thogh for a time God dif- ferm his belye & comfort fo his Church, yet that decia rech that he loneth them fll mohe dore ly, at a mohe merciful fe- ther his chil- del, or in burs hand his wife, and when it is expedient for them, his hel- pe is euer randy

o In defroyig the reprobes I themed my faith but a life angrie toward my Church, but f eneme wolde hane de froued them alfe, and con- fidered not the end of my cha- difements.

p To meafure out the buyl- dings q The chou- dance fhall be fo great that the places of fore fhall not be able to con time thefe his fings that God wil fend, but fhall even breake for ful nce.

r Which figui fed all the o- nomies of the Church, Eall, Wall, North, South f Thefe carpenters or fmethes are Gods lahrumentes, which with their mallets and hammers breake chaft hard and ftrong horner, which wolde onemhowe the Church, and duellate that none connes horne is fo ftrong, but God ha- the an hammet to breake is in pieces.

m The church, Eall, Wall, North, South f Thefe carpenters or fmethes are Gods lahrumentes, which with their mallets and hammers breake chaft hard and fstrong horner, which wolde onemhowe the Church, and duellate that none connes horne is fo fstrong, but God ha- the an hammet to breake is in pieces.

CHAP. II.

The reflecting of Ierufalém and Iudáh.

1 Lift vp mine eyes againe and loked, and beholde, a man with a meafuring line in his hand.

2 Then faid I, Whither goeft thou? And he faid vnto me, To meafure Ierufalém, that I may fe what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forthe: and another Angel went out to mete him,

4 And faid vnto him, Runne, fpeake to this byong man, and fay, Ierufalém fhall be inhabited without walles, for the multitu- de of men and cattel therein.

5 For I, faith the Lord, wil be vnto her a wall of 4 fyre rounde about, and wil be the glorie in the middes of her.

6 Ho, ho, come fforhe, and flee from the land of the North, faith the Lord: for I haue fscattered you into & fourses windes of the heauen, faith the Lord.

7 Saue thy felf, o Zión, that dwelleft with the daughter of Babél.

8 For thus faith the Lord of hostes, After the glorie hathe he
fent me vnto the na- cions, which fpoiled you: for he that tou-
cheth you, toucheth the apple of his eye.

9 For beholde, I wil lift vp mine hand vpon them: and = they
fhal be a fpoile to thofe that ferued them, and ye fhal knowe,
that the Lord of hostes hathe fent me.

10 Reioyce, and be glad, o daughter Zión: for lo, I come and
wil dwell in the mid- des of thee, faith the Lord.

11 And many nacions fhal be ioyned to the Lord in that day,
and fhal be my people: and I wil dwell in the middes of thee,
and thou fhalt knowe that the Lord of hostes hathe fent me
vnto thee.

12 And the Lord fhal inherit Iudáh his por- tion in the holy
land, and fhal chufe Ierufalém againe.

13 Let all flefh be fiil before the Lord: for he is raifed vp out
of his holy place.

the Church 1 bring that God hathe begotten to fhewe his grace
among you by delivering you, he connooeth the feme fiil
onward you, and the- refore fendeth me his Angel, and his
Christ to defend you from your con- miss, that they fhal not
hure you, neither by the way nor at home 2 To are fo dease
vnto God, that he can no more feffer your connooeth to hure
you, than a man can abide to be throft in the eye, Ffal 17.3 3

Upon the heathen your connooeth 4 They fhall be your
fcrummes as you haue bane fhelts 5, Thus much necessarily be
vnderfend of Christ, who being God equal with his Father, was
fent as he was Mediator to dwell in his Church, and to guntme
them

CHAP. III.

A prophecies of Christ and of his kingdoms.

1 And he fhewed me Iehofhia the his Priest, 1 ftáding before
the Angel of the Lord, and 2 Satan fto de at his right hand to
refit him.

a That is, the Angel who was Christ: for m reipedit of his office
he is oft times called an An- gel, but in re- spelt of his e- neral
offence, is God and fo called

b Meniup hI felf Zecha- riah. c Signifying & fpirimal
Ierufalém and Church vnder Christ, which fhald be eard ded
by & God pal through all the worlde and fhald be no- de no
mate- rual walles, nor treft in a my worldelic through, but
fhald be fefe ly preferred, and dwell in peace among all their
one- ment.

d To defroude my Church, to foure the con- ment, and to
defrey them if they appre- che were. e In me they fhall butcheri

fell felicitoe & glorie

f He calleth to the, which parely for fee re and parely for their
owne nefe remmed fiil in capmu- tic, and fo pre- ferred their
owne preme commodities to the benefi- son of God pro- mised
in his Church.

g As it was I that fscattered you, fo hane I power to refo fi you
h by feling from Bphyion and coming to

a He pried to Christ the Mediator for the fate of the Church.

b Which de-

clerech that the feithful hane not only warre with fath and
blood, but wish Satan him feif and the fpirimal pickadme, Eph
6,4.

Satans temptacion.

Zechariah. The tinne stone.

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e That is, Christ speaketh to God as the Mediator of his
Church that he would rebuke Satan; and here he sheweth him
self to be the continual pre- seuer of his Church. Meaning ye
Iehoshua was wonderfully preferred in the expatriate, and now
said fight to afflict at trouble him when he was doing his office
to be a pist of y glorious garments, and previous do- nes that

the Priests did were before the captains; and by this
contemplable state the Pro- phes signified that these fons is
beginning shulde be ma- de excellent when Christ shal make
the full retribution of his Church. He sheweth of what appea-
vel he spea- leth, & is wh our filthy fa- nes are taken away and
we are clad with God's merces, which is more of the spiri-
tuel: Stintub g The Prophet praise that besides the armament
the

Priest might also have eyes for his head accordingly, that is,
that the digni- tie of the Priest made might be perfect; and that
was fulfilled in Christ, who was both the Priest and King; and
here all fuchs are condemned that can con- tent them felues
with any means, reformation in religion, thing the Pro- phes
desire the perfection, and obtaineth it h That is, have rule and
government in my Church as thy predecessors have had i
Whereby he meaneth to have the whole charge and minister of
the Church h That is, the Angels who represented the whole
number of the faithful: figu- sifying that all the godlie shulde
willingly receive him i Because they follow my words, thil are
commuted in the world, and esteemed as mon- sters, ifa kall m
That is, Christ, who did so humble him self, that not only he
became the ftrume of God, but also the ftrume of men; and
there- fore in him they shulde have comfort, although in the
world they were con- temned, ifa 11,6 12,6 13,6 14 15,6 16 He
sheweth that the minister can not boyld, before God lay ye
first stone, which in Christ, who is full of eyes, both because

he gneith light vnto all others, & that all oyle to fche light at him. Chap 4,10 o That is, I will make it perftre in all pounce, as a thing wrought by the hand of God p Thogh I have punished this land for a time, yet I will even now be perfted, & vllit their fume to more q Ye fnal then line in peace & quietness, that is, in the kingdom of Christ, ifa 2,2 meeth 4,4

CHAP. III.

The vision of the golden candellicke, and the exposition thereof.

And the Angel that talked with me, came againe & waked me, as a man that is raifed out of his flepe,

a Which was 2 And faid vnto me, What feeft thou? And cuer in the I faid, I haue looked, & behold, a cadelftic- ke all of gold with a bowle vpo the top of it, & his feue lampes therein, & feue pipes to ye lampes, & were vpo the top thereof.

moft abundance, and in all perfection b Which contested the oyle that aropped fch the trees into the lampes, fo that the light never failed: & this vllfo was to celtme the fuchful that God had fufficient power in him fcl to celtme his graces, & to bring his gues to paffe, thogh he had no help of mi

And two oliue trees ouer it, one vpo the right fide of the bowle, & the other vpon the left fide thereof.

So I answered, & spake to the Angel that talked with me,
faying, What are thefe, my Lord

5 The the Angel that talked w me, answered and faid vnto me,
Knoweth thou not what thefe be? And I faid, No, my Lord.

6 Then he answered and spake vnto me, faying, This is the
worde of the Lord vn- to Zerubbabel, faying, Nether by an ar-
mie not ftength, but by my Spirit, faith the Lord of hoftes.

7 Who art thou, o great mountaine, befo- re Zerubbabel thou
fhalt be a plaine, & he fhall bring forth the head stone thereof;
w fhewtings, erying, Grace, grace vnto it.

8 Moreover, the worde of the Lord cainc vnto me, faying,

9 The hands of Zerubbabel haue laid the fundacio of this
houfe: his hands fhall alfo finifh it, and thou fhalt knowe that
the Lord of hoftes haue fent me vnto you.

10 For who haue despised the day of the f fmale things but
they fhall reioyce, and fhall fe the stone of t tinne in the hand of
Zerubbabel: is thefe feuen are the eties of Lord, which go thou
owe ye whole worde

11 Then answered I, and faid vnto him, What are thefe two
oliue trees vpon the right and vpon the left fide thereof?

12 And I spake moreover, and faid vnto him, What be thefe
two oliue branches, which thou owe the two goldde pipes

emp- tit them felues into the golde?

13 And he answered me and faid, Knoweth thou not what thefe be? And I faid, No, my Lord.

14 Then faid he, Thefe are the two l oliue branches, that ftande with the ruler of the whole earth.

Meaning ye, f Prophes, that I am Christ sent of my Father for the boylding, & Proclamation of my Spiritual Yepie. h Signifying ye all were discouraged at ye fmale & poore beginnings of the Yepie i Whereby he signifith ye phi- mer & line, that is, ye Zerubbabel which represented Christ, should go forward with his boylding to ye 1070 & celsor of ye godlie, thogh the worde be agnath him & thogh his for a whole be discouraged, because that fo not thong plea- tane to ye ye k That is, God hahe feuen eyes: meaning, a celtual proutde- ce, fo that nether Satan nor anue power in the worde can go alone or bring anue thong to paffe to hinder his worde, Chap 1,9 l Which were euer grene & full of oyle, fo that flf they poured forthe oyle into the lampes: figu- ting, that God will continually maintain and preserve his Church, and toine it flf with abundance and perfection of graces

CHAP. V.

The vision of the flying booke, signifying the curse of theurs, and fuch as abuts the Name of God. d By the vision of the

measure is signified the bringing of Iudate afflictions into
Babylon

1 Then I turned me, & lift vp mine eyes and looked, & beholde,
a flying booke.

2 And he faid vnto me, What feeft ye? And I answered, I fe a
flying booke: the legth thereof is twentie cubites, & the
breadth thereof ten cubites.

3 Then faid he vnto me, This is the curse fling of all indigent
& equite, he sheweth that God's curse booke had infely light
be the them & their father: there of ten cubites.

e Who was a figure of Christ and therefore this doctrine was
directed to all y Church who are hahe die & mofters. d He
sheweth y Gods power only it suffi- cient to preserve us his
Church, thogh he ve not mis hahe thereous

e He compa- reth the power of the adverfa- riate to a great
moftre, who thocht the lewes nothig to refpct of them, and
wolde have hindred Zerub babel who re- preste of Christ
whome ye con- sumes daily la- bourne fet in the boylding of
his spiritual Temple, but all in vain

f Thogh ye one mice chinde to flay this boyld- ing, yet Zerub
babel fhall lay the hief stone thereof, and bring it to per faction,
fo that all the godlie fhall reioyce, & pray vnto God that he
wolde celtme his gra- ce, and funcur toward ye fepe

4 Because the lewes had pro noked God's plaques by ch-
remung his worde, and ca- teming his worde, and ca- teming
his worde, and ca- teming his worde, and ca- teming his
worde, and ca- teming his worde, and ca- teming his worde,
and ca- teming his worde, and ca- teming his worde, and ca-
teming his worde, and ca- teming his worde, and ca- teming
his worde, and ca- teming his worde, and ca- teming his
worde, and ca- teming his worde, and ca- teming his worde,
and ca- teming his worde, and ca- teming his worde, and ca-
teming his worde, and ca- teming his worde, and

Bbbb.iii.

Wickednes fhut vp.

Zechariah. The Branche.

[illegible]

he and raftion means. I To remove the iniquitie and afflictions that came for the lame from Iodiah, to place it for ever in Babylon.

that goeth forthe ouer the whole earth: for euerie one that b ftealeth, fhallbe cut of afuel on this c fide, as on that: & euerie one that d fweareth, fhall be cut of afuel on this fide, as on that.

I wil bring it forthe, faith the Lord of hoftes, and it fhall enter into the houfe of the thief, & into y houfe of him, y fallfely fweareth by my Name: & it fhall remaine in the middes of his houfe, and fhall confume it, with the timbre thereof, & ftoms thereof.

Thin the Angel that talked with me, wefe forthe, & laid vnto me, Lift vp now thine eyes, and fe what is this that goeth forthe.

And I laid, What is it? And he laid, This is an e Ephah y goeth forthe. He laid moreover, This is the f fight of them, through all the earth.

And beholde, there was lift vp a s talent of lead: & this is a h woman that fifeeth in the middes of the Ephah.

And he laid, This is i wickednes, & he caft it into the middes of the Ephah, & he caft the weight of lead vpfe the mouth thereof.

Then lift I vp mine eyes, and looked: and beholde, there came out two k women, & the winde was in their wings (for thei had wings like the wings of a stork) & they lift vp the Ephah between the earth and the heauen.

Then said I to y Angel that talked with me, Whither do these beate the Ephah?

And he said vnto me, 1 To buyld it an house in y laud of Shinar, & it shalbe establihed and set there vpon her owne place.

CHAP. VI.

By the foure charettes he described the foure monarchies.

A Gaine, I turned and lift mine eyes, and looked: and beholde, there came foure a charettes out from between b two mountaines, and the mountaines were mountaines of braffe.

In the first charet were c red horses, and in the seconde charet d blacke horses,

And in the thirde charet e white horses, & in the foure charet, horses of f diuers colours, and reddish.

Then I answered, and said vnto the Angel that talked with me, What are these, my Lord?

And the Angel answered, and said vnto me, These are the s
foure spirits of y heauen, which go forthe from standing with
the Lord of all the earth.

By charet here, as by horses afore, he monarch y furit enffes-
gars of God to execute & declare his wil by the bre- fen
moderns he monarch y normal coffel & providence of God,
whe- rity he halfe from before all germinis de creed what fhal
come to passe, ftales & nother Imen nor all the worlde can
alive

Which signified the great cruellie and perfections that the
Church had ledared under diuers colours. d Signifying that
they had indeed great afflictions under the Babylonian e These
represented their ftales under the Preffure which refured them
to liberate f Which signified that God wolfe fometre gine his
Church, and power his plague vpon their enemies, as he did in
deftroying Niereth and Babylon, and other their enemies. g
Meaning, all the obfons and motions of Gods fpires, which
according to his unchangeable counfel he cenfeth to appear
through all the worlds.

That with the blacke horfe weft forthe into the land of the
North, and the white went out after them, & they of diuers
colours went forthe towarde the h South country.

And the i reddifh went out, & required to go, and passe through
the worlde, and he said, Go passe through the worlde. So they

went thoro wout the worlde.

Then tried he vpon me, and spake vnto me, faying, Beholde, thefe that go towarde the North country, haue pacified my k fpirit in the North country.

And the worde of the Lord came vnto me, faying,

Take of them of the capeinitie, even of Heldai, & of Tobiih, and Iedaiah, which are come from Babel, and come thou the fome day, and go vnto the houle i of Iohiih, the fonne of Zephaniah.

Take euen filues, and golde, and make crownes, and fet them vpon the m head of Iehofhua, the fonn. of Iehozadak the hie Prift,

And fpeake vnto him, faying. Thus fpeaketh the Lord of hoftes, and faith, Beholde the ma whofe name is the n Branche, and he fhall grove e vp out of his place, and he fhall y buyld the Temple of the Lord.

Euen he fhall buyld the Temple of the Lord, and he fhall beate the g glorie, and fhall fit and rule vpon his throne, and he fhall be a Prift vpon his throne, & the coil fel of peace fhall be between e the boehe.

And the crownes fhall be to f Helém, and to Tobiih and to Iedaiah, and to i Hen the fonne of Zephaniah, for a m

memorial in the Temple of the Lord.

And thei that are z farre of, shal come & buyld in the Temple of the Lord, and ye shal know, that the Lord of hostes hathe sent me vnto you. And this shal come to passe, if ye wil y obey the voyce of the Lord your God.

is was spirital, & not material, Ilog 2, to y Whereof Iehoshua had but a shal dove. The two offsets of the kingdoms, & preftinde shalbe so toynd to gather, y they shalbe no more differed. f Who was all called Iedaiah. He alfe was called Ii shih. u That they were acknowledge their infemite, which looked that all things shalde have been reftured incontinently & of that their stadelition these two crownes shal remains at tokean. Ad 2, d. a That, the Gentiles by the preaching of the Gospel shal befe towards the buylding of this spirital Temple. y If ye wil befeas & remain in the obedience of faith

h That Iacou- ard Sigy, and otherwise, set there about

I. That it, they of diuers colours, & alfe Iome, to signi- in y Iuen ha- the no power to hurt or af- fift till God guts it him, Ioh can.

h By preu- fhing the Cal- acla must an- ger enffed, and you were deli- bered.

I. In means of him and the other that, one my to make y two crowns fe were men of great enemies among y laws, and

doused of the refitization of y kingdoms & of y Briet- hode,
and hurt others by their example.

u Means this culee not be neithine to one one accor ding to y
Law, therefore it followeth that Iehoshua wait reprefente the
Meriiah who was boehe

Prift & King. n Meaning, Christ, of who me Iehoshua was j
figure: for to Grebe they were bo- the called Ielot

a That is, of him felf with- on the bespe of man.

p Which de- clareth y none cofde buyld the Temple, whereof
Hagi- gii fpeaketh, but cofi Christ and therefore

the Temple, whereof Hagi- gii fpeaketh, but cofi Christ and
therefore

CHAP. VII.

The true fafting. 11 The rebellion of the people is the cause of
their affliction.

And in the fourth yere of King Darius, the worde of y Lord
came vnto Zechariah in the fourth day of the ninth moneth,
euen in a Chffeu.

For b thei had fent vnto y Houfe of God Sharézet, and Regem
mélech and their men to praye before the Lord,

of these questions, because these feaits were effomed vpon by the agrenium of the whole Church, the one in the moneth, that the Temple was destroyed, and the other when Godalifi some some, Iace 4:24.

a Which elect and purse of Monember and purse of December

b That is, the red of y peo- ple y remained yet in Calden, fit to y Church at Ierffefel for the resolution

p. 1

Hypocrites fasting.

Zechariah. Citie of trueth. 382

c By wriping, and rooaning appears what exercises can yield in their fasting

d That is, pro- pose my self with all deon- cion to this fact

e Which was now since the time the Tem- ple was de- ferred

f For there were both of the people, and of the Priests, which donied as touching this controversy for, besides the which as yet remained in Galileia, it re- founded it as of one of the chief points of their religion g For they thought they had deformed toward God because of this fact, which they intended of them felons and though fa- fling of it self be good, yet because they

thought it after- to the towards God, and ten- had therein, it is
here repro- ved

h Did ye not eat and drink for your own composition, &
executive and so likewise ye did oblivie ac- cording to your
own fantasies, and not alter the preference of my Law?

i Hereby he condemneth their hypocris- sis, & thought by their
fa- fling to please God, and by such things as they impen- ted,
and in the manner season wolded not ter- ve him as he had
comman- ded

h He sheweth, that that did not fall with a sincere heart, but for
an hypocris- sis, & that it was not done of a pure religion,
because that they lacked these offices of charities, & that he
had declared that that were godless, Mat 25:21. I And wolded
not carry the Lord's burden, which was sweet and easy, but
wol- de hears their own, which was hears it & get so out to the
flesh, thinking to merit thereby & should be in tabu of water,
& shrunk at the yoke, Nehem. p.19 m Which declared, that if
ev is shall do not only against ye Prophecies but against ye
Spirit of God that serve in them. n That is, after they were
carried capitate o By their sünnns whereby they provoked Gods
anger

C I A P. VII I

a Of the returns of the people unto Ierusalém, and of the
mercia of God towards them, 16 Of good works, as The
calling of the Gentiles.

c A Gaine the words of the Lord of hostes came to me, saying,

a I loved my cutted a from Iar Ious, so that I colde not abide
that unto Shulde do her and mine.

for Zion with great ielouise, & I was ie- lous for her with great
wrath.

3 Thus faith the Lord, I wil returne vnto Zión, and wil dwell in
the middes of Ie- rusalém, & Ierusalém shalbe called a b ci- tie
of trueth, and the Mountaine of the Lord of hostes, the holie
Mountaine.

4 Thus faith y Lord of hostes, Thee shal yet olde c men and
olde women dwell in the Stretes of Ierusalém, and euerie man
writ his staffe in his hand for very age.

5 And the Stretes of the citie shalbe ful of boyes and girles,
playing in the Stretes thee of.

6 Thus faith the Lord of hostes, Thogh it be v vnpossible in the
eyes of the remnant of this people in these dayes, shulde it thee
fore be vnpossible in my fight, faith the Lord of hostes

7 Thus faith the Lord of hostes, Beholde, I wil deliuer my
people from the East co- trey, and from the West country.

8 And I wil bring them, & they shal e dwell in the middes of Ierusalém, and they shal be my people, and I wil be their God in trueth and in righteousness.

9 Thus faith the Lord of hostes, Let your hands be strong, ye that heare in these dayes these words by the mouth of the Prophecies, which were in the day, that the fundacion of the House of the Lord of hostes was laide, that the Temple might be buylded.

10 For before these dayes there was no hier for man nor anie hier for beast, nether was there anie peace to him that went out or came in because of the affliction: for I set all men, euerie one against his neigh- bour.

11 But now, I wil not intreate the residue of this people as afore time, faith the Lord of hostes.

12 For the fede shalbe prosperous: the vine shal giue her frute, and the ground shal giue her increase & the heau ns shal giue their dewe, & I wil cause the remnant of this people to possess all these things.

13 And it shal come to pass, that as ye were a curse among the heath, & house of Iudáh, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, but let your hands be strong.

14 For thus faith the Lord of hostes, As I thoght to punish y
you: when your fathers prouoked me vnto wrath, faith the
Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to do wel vnto
Ierusalém, and to the house of Iudáh: feare ye not.

16 These are the things that ye shal do. Speake ye euerie man
the trueth vnto his neighbour: execute iudgement truly and
vpightly in your gate.

b Because the shalbe faith- ful, and loyal towards me her Lord
hand.

c Thogh their enemies did greatly mo- list and trou- ble them,
yet God wolded to me, and do all among them, & so preserve
them so big as nature wolded suffer them to line, and darren so
their shul- dern in great abundance.

d He sheweth whereof our faith sheweth, that it, to bele- ne
that God of performe that is he hath g- mised thoght to some
never so vnpossible to man, Rom- debe.

e So that their renemies shal not be in val- ne: for God wil
accomplish his promises, & their apprentee shal- be fore and
table

f Let nether respite of your private como- dities, nether consist
of o- thers, our feare of enemies did courage you in the giving

for- ward with y buying of y Temple, but be conflict & shed
the Prophecies, & encourage you therefor. g For God our led
your wor- ke, & that net- her man nor heath had pro- fess of
their labours.

h Read Ezek 12,20

i Which decla- rish, that man can not turn to God till he chung,
man's hears by his Spirit, and so begins to do well, which is to
pardon his fines and to give him his graces.

Bbbb.iiii.

The vocation of Gentiles. Zechariah.
Prisoners of hope.

h Which fast was appointed when the citre was befripped, &
was the first fast of these fourth: & here the Prophet Sheweth,
that if I leaves wil repent, and cut me wholly to God, they shall
have no more octafish to fast, or to Sieweg ness of humane for
God wil send them roy & gladnes. I the declareth the great
male that God should give the Gentiles to come to his Church
& to soye & the Jews in his true religion, & Shalde be in the
kingdom of Christ. Jsa.2. Mcc.4.

47 And let none of you imagine euli in your hearts against his
neighbour, & loue no false othe: for all these are the things that
I hate, faith the Lord.

48 And the worde of the Lord of hostes came vno me, saying,

49 Thus faith the Lord of hostes, The fast of the four the month, and the fast of the fifte, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah ioye and gladnes, and prosperous hie feaftes: therefore loue the trueth and peace.

50 Thus faith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

51 And they that dwell in one citre, shall go to another, saying, Vp, let vs go and pray before the Lord, and feke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shall come to feke the Lord of hostes in Ierufalem, and to pray before the Lord.

23 Thus faith the Lord of hostes, In those dayes shall ten men take holde out of all langages of the nations, even take holde of the skirt of him that is a lewe, & say, We wil go with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 2 The cunning of Christ.

1 He burden of the worde of the Lord in the land of Hadrach: and Damafcus shalbe his rest: whe the eyes of man, euen of all

the tribes of Israel shalbe toward the Lord.

2 And Hamach also shall border the thy: Tyrus also and Zidon, though they be ve rie wife.

3 For Tyrus did buy lde her self a strong holde, and heaped vp siluer as the dust, & golde as the myre of the streates.

4 Beholde, the Lord wil spoile her, and he wil smite her power in the sea, & she shall be deuoured with fyre.

5 Ashkelon shall be it, and feare, and Azzah also shalbe verte forowful, and Ekron: for her countenance shalbe ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I wil cut of the pride of y Philistims.

7 And I wil take away his blood out of his mouth, and his abominacions from betwee he his teeth: but he that remaineth, eue he shalbe for our God, & he shalbe as a prince in Iudah, but Ekron shalbe as a Iebusite.

8 Whereby he meaneth Tyrus. 9 Gods anger shall abide with their chief cri- ter, and not spe- re so much as that c When the Jews shall ch- vert and ripfe, then God wil destroy their enemies d That is, by Dama feue meaning that Hamach or Antiochia shall de be under y fame end and plague. e He

secretly sheweth Yeun- se of their de- frudhi, becan- se they decei- nd all other by their craft, and fathilite, which they choke with this name of wifdoms f Thogh they of Tyrus than- he them selues immobile by reason of the sea, that com- paseth them round about, yet they shall destroyed fane a writ fewe, that shalde remains as strangers. h He prom- ish to deliver the Jews when he shall take whigance on their enemies for their cruciere, and wrongs done to them. i As the Iebusites had bene de- forged, so shalde Ekron and all the Philistims.

8 And I wil campe about mine House a gainst the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them anie more: for now haue I fene with mine eyes.

9 Reioyce greatly, & daughter Zion: shoute for ioye, & daughter Ierufalem: beholde, thy King cometh vno thee: he is iuste & faueed, poore and riding vpon an a afse, and vpon a colte the fole of an afse.

10 And I wil cut of the charrets from Ephraim, and the horse from Ierufalem: the bowe of the battel shalbe broken, and he shall speake peace vno the heathen, & his dominion shalbe from yea vno sea, and from the a riuier to the end of the land.

11 Thou also shall be faueed through y blood of thy covenant. I haue lofed thy prisoners out of the pit wherein a no water.

12 Turne you to the strong holde, yea pri-soners of hope: euen to day do I declare, that I wil render the double vno thee.

13 For Iudah haue I bente as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, & Zion, against thy sonnes, & Grecia, and haue made thee as a gyants fworde.

14 And the Lord shalbe fene ouer them, & his arrowe shall go forthe as y lightning: and the Lord God shall blow the trumpet, and shall come forthe with the whirle-windes of the South.

15 The Lord of hostes shall defend them, & they shall deuoure them, and subdue them with fling stones, and they shall drinke, & make a noyse as thorowe wine, and they shalbe filled like bowles, as the horses of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shalbe as the stones of y crowne lifted vp vpon his land.

17 For how great is his goodness! and how great is his beautie! corne shall make the yong men chereful, & new wine y maides,

The ^๔รั้ง was a figure, and is here called the connotes of the God made it with his Church, and left it with them for the dangers, some they never so great. That is, into the holde of the Temple are, where God will defend you. a Meaning the

faith- ful, which femed to be in danger of their enemies on our
side, and in hope that God wolde restore them to liberties. a
That is, double benefices, and perspire in respect of that
which your fathers enjoyed from Demise time to the capemise.
I wil make Iudah and Ephraim, that is, my whole Church,
victorious against all enemies, which he here meaneth by the
Grecians. He promiseth that the Jews shall destroy their
enemies and have abundance, and creaide of all things, as
there is abundance on the al- ser who the Gentiles is offered.
Which things are not to move them to inter- pretate, but to
fathilite, and a thankful remembrance of God's great liber- ity.
The faithful shall be preferred, and resurrected of all, that the
veria enemies shall be compelled to offense them: for God's
glorie shall shine in them, as Ielegans declareth of Alexander
the great when he met Iadi the his Priest.

He sheweth y Gods power only shalbe sufficient to defend his
Church again all adversaries behind owner so cruel or effem-
ble their pow- er none so often

1 That is, God hate no insane the great mun- ries and affi-
ctions where- with they ha- ue bene affi- ded by their enemies

in That is, he he haste righ- noodion, and falon in in him fell
for the vfe & comodine of his Church

a Which de- clareth y that shalde not ta- ke for fische a king as
shalde be glorious in the eyes of mi but shalde be poore, and

yet in him self ha- ue all power to deliver his: & this is met of
Christ, as Mar 21,5

6 No power of men or cru- cere shalbe a- ble to let this kingd
one of Christ, and he shall peaceably pourine the by his worde

7 That is, fob the red fea, to the sea called Syracuse; and by
these places which y Jews know, he met an infinite spa- ce &
compa- se over the who- le worde

9 That is, fob Ephraims

7 Meaning, Ierufalem or the Church, which

is faueed by y blood of Christ

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Church because one that he ha- ue that he ha- ue that he ha- ue
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The corner, naile & bowe. Zechariah. Two ftaues.

b He calleth to remfurence Gods pnuſh- ments in times paſt
becauſe they truſted hat in him, but he their idoles and
forcerers who cure do- cerated them 4 That is, the le was went
in- to capturine 6 Meaning, the cruel gouer- ments which did
oppeſſe y poore ſhepe, Eich 14,17 7 The wil be metriſtful to his
Church and eſhath them as a King or Prince deeth his beſt
horſe which ſhalbe for his owne vie in the narre f Out of Iudáh
ſhal the chief gouernou pro- cede, who ſhal be as a corner to
vp holde the buyliding and as a naile to faſten it to- gother 8
Over their eſtances h That is, the me trifles, & ſhalde be ga-
thered under Chriſt to the reſt of y Char the i Whereby he
deſtaveſh the pover of God who nedeth no great prepa- ration
when he wil deliuer him: for with a beche or hiſſe he can call
them from all places ſudſely k Thogh they ſhal ye be ſcamored
life- me to be loſt, yee is ſhalbe profitble to to them: for there
the ſhal come to the knowledge of my Name, & was accompli-
ſhed under the Goſpel, anfig whome it was firſt preached. l Not
y they ſhalde recurne ture their coil crey, but by gathered and
royated in one faith the deliuerance of floods and turre

make white cloudes, and giue you ſhowres of raine, & to
euerie one graſſe in y field. 2 Surely b the idoles haue ſpoken
vanisse, and the ſoftfayers haue ſene a lie, and the dreamers
haue tolde a vaine thing: they cofort in vaine: therefore c thei
went away as ſhepet: thei were troubled, becauſe there was no
ſhepherd.

My wrath was kindled againſt the ſhep- herds, and I did viſite the d goates: but the Lord of hoſtes wil viſite his flocke the houſe of Iudáh, & wil make them as e his beautiful horſe in the battel.

4 Out of him ſhal the corner come forth: out of him the naile, out of him the bowe of battel, & out of him euery s appointer of tribute alſo.

And they ſhalbe as y mightie men, which treade downe their enemus in the myre of the ſtretes in the battel, & thei ſhal fight, becauſe the Lord w with them, and ther- ders on horſes ſhalbe confounded.

And I wil ſtrengthen the houſe of Iudáh, and I wil pt eſerue the houſe b of Ioseph, and I wil bring them againe, for I ptce them: and they ſhalbe as thogh I had not caſt them of: for I am the Lord their God, and wil heare them.

7 And they of Ephrāim ſhalbe as a gyant, & their heare ſhal reioyce as thorowe wi- ne: yea, their children ſhal ſe it, & be glad: & thei heare ſhal reioyce in the Lord.

I wil hiſſe for them, and gather them: for I haue redemed them: & they ſhal encrea- ſe, as they haue encreafed.

And I wil h fowe them among the people, and they ſhal remember me in farre coun- tries: and thei ſhal liue with their children and t turne againe.

10 I wil bring them againe alfo out of the land of Egypt, & gather them out of Af- fhú: and I wil bring them into the land of Gileád, and Lebanon, & place fhall not be founde for them.

And he e fhall go into the fea with afflic- tion, and fhall finite the waues in the fea, and all the depths of the riuer fhall diue vp: and the pride of Affhúr fhall be caft downe, and the feptre of Egypt fhall de- parte away.

13 And I wil ftrengthen them in the Lord, and they fhall walke in his Name, faith the Lord.

CHAP. XI.

a Becauſe the 7 The deftruction of the Temple a The care of the faith- leaves fhoghe fui is commuted to Chriſt. 7. A grievance viſion againſt them falces, Ieruffels and Iudáh

1 O Penthý dores, & a Lebanon, and the fyrre fhall deuoure thy cedres. de come to hurt them, the Prophet fheweth that when God ſender the en- mun, in fhall ſhowe it ſelf ready to reecure them.

2 Houle, b fyrtre trees: for the cedre is falſe, becauſe all y mightie are deftroied: hou- le ye, & okes of Baſhán, for the c defenſed foreſt is cut downe.

3 There is the voyce of the howling of the ſhepherds: for thei d glorie is deftroied: y voyce of the roaring of lyons whiſpes: for

the pride of Iordén is destroyed.

4 Thus faith the Lord my God, Fede the shepe of the c
slaughter.

5 They that possesse them, flaye them f and finne not: and thei
that fell the, fay, e Blef- fed be the Lord: for I am riche, and
their owne shepherds spare them not.

6 Surely I wil no more spare those y dwell in the land, faith the
Lord: but lo, h I wil deliuer the men euerie one into his ne-
ighbours hand, and into the hand of his 1 King: and they shal
finite the land, and out of their hands I wil not deliuer them.

7 For I fed the shepe of slaughter, euen the b poore of the
flocke, and I toke vnto me 1 two staues: the one I called,
Beautie, and the other I called, Bandes, and I fed the shepe.

8 a Thre shepherdes also I cut of in one moneth, & my foule
lothed e the, & their foule abhorred me.

9 Then said I, I wil not fede you: that that depth, let it dye: and
that that periseth, let it perish: & let the remnant eat, euerie
one the flesh of his neighbour.

10 And I toke my staffe, euen Beautie, and brake it, that I
might difanul my couenát, which I had made with all people.

11 And it was broken in that day: and so the o poore of the
shepe that waisted vpon me, knewe that it was the worde of the

Lord.

12 And I laid vnto them, If ye thinke it good, giue me: my wages: and if no, leave of: fo they weighed for my wages thirtie piece of filuer.

13 And the Lord laid vnto me, Cast it vnto the s potter: a goodlie price, that I was valued at of them. And I toke the thirtie pieces of filuer, and cast them to the potter in the House of the Lord.

14 Then brake I mine other staffe, euen the Bandes, that I might dissolve the brother-hode between Iudáh and Ifraél.

15 And y Lord laid vnto me, Take to thei yet r y instruments of a foolish shepherd.

16 For lo, I wil raise vp a shepherd in the lád, which shal not loke for the thing, that is lost, nor seke the tender lambes, nor heale that that is hurt, nor fede y that stan-

he sheweth his care and diligence that he wolde suffer them vp haue no coil rulers, because they shalde consider his great sone. n Meaning the people, because they wolde not acknowledge these great benefits of God

o He sheweth that the loalt parne euer pride by Gods indigenous. p Besides their ingratitude God acruseth them of malice & wickedness, which did not onely forget his benefits,

but eftamed them as things of noght. q Shewing that it was to
lie to pay his wages, which colde learle faffe to make a ferve
tiles for to cour the Triple r Signifying, that the fhalde have a
cervant kunde of reguence, & our earde showe of guurement: I
am as eft & it fhalde be nothing: for they fhalde be wolues, and
deuouring heafs in ftead of fhepherds. f And is in health and
foned

Cccc. i.

b Chewing y if the ftrung men were def- troued, y wea- her
were not able to reffh. c Seing that Lebanon was deftroued, &
was the ftrug- eft munierom, y weaker pla- ces colde not
thinke to hol- de me

d That is, the remnant of Iudáh & Ifraél fhalde periffh e Which
bring now deftance to be fhynes, were deftoured as one of the
lifa mon- the

f Their gouer nouns deftrace them with him any remorse of
confiances, or yet thinkig that they do euil

g He noteth y ly poctites, & euer him the Name of God in that
mou- ches, thogh in their life and dongs that de me God, euri-
boring their game to Gods bleffing, & cometh of the fpoile of
their brothers h I wilaffe one to deftroy another

i Loter gouer nouns fhale ex- euice cruess over them

k That is, the female remnant, whom he thought worthy that to show mercy unto I God sheweth his great benefits towards his people to chance them of greater ingratitude, & wolde neither be ruled by his most beneficial order of government, neither costume so y bands of brotherly virtues, and therefore he bleaketh both the one and the other. Some read, for Blinde Deftnessers, but to the is very first reading is confirmed

The idle shepherd.

Zechariah. The fountain opened.

deth upon: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 O idle shepherd that leaveth the flock: he sword shall be upon his ear, and upon his right eye. His arm shall be cleanly dried up, and his right eye shall be utterly darkened.

CHAP. XII.

Of the destruction and doubling against of Ierusalem.

1 He burden of the word of the Lord upon: Israel, faith the Lord, which spread the heavens, and layed the foundation of the earth, and formed the spirit of man within him.

2 Beholde, I wil make Ierufalem a cuppe of poyson vnto all the people rounde about: and alfo with Iudah wil he be, in the siege against Ierufalem.

3 And in that day wil I make Ierufalem an heauie stone for all people: all that lift it vp, shalbe to me, thogh all the people of the earth be gathered together against it.

4 In that day, faith the Lord, I wil smite euery horse with stonishment, & his rider with madness, and I wil open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindness.

5 And the princes of Iudah shal say in their hearts, The inhabitants of Ierufalem shal be my strength in the Lord of hostes their God.

6 In that day wil I make the princes of Iudah like coles of fyre among the wood, & like a fyre brande in the sheafe, and they shal deuoure all the people rounde about on the right hand, and on the left: and Ierufalem shalbe inhabited againe in her owne place, ewes in Ierufalem.

7 The Lord alfo shal preferue the tenters of Iudah, a afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierufalem against Iudah.

8 In that day shal the Lord defende the inhabitants of Ierufalem, and he that is feble among them, in that daye shalbe

as Daudid: and the house of Daudid shalbe as gods house, & as the Angel of the Lord before them.

9 And in that day wil I seke to destroye all the nations that come against Ierufalem.

10 And I wil powre vpon the house of Daudid, & vpon the inhabitants of Ierufalem the Spirit of grace and of compassion, and they shal loke vpon me, whome they haue peered, and they shal lament for him, as one mourneeth for his onelie fonne, and be forie for him as one is forie for his first borne.

11 In that day shal there be a great mourning in Ierufalem: as the mourning of

before they had so grieuntly offended by their ingratitude. They shal lament and repose exceedingly for their offences against God

1 Hadadrimmón in y valley of Megiddón. 1 Which was the name of a towne & place nere to blegid db where Iudah was flyrne, 1 Chro 15. 11

2 The familie of the house of Leuá a parte, and their wiues a parte: the familie of Shemeí a parte, and their wiues a parte: 1 That is in all places where the Jewes shal remain. 1 Signifying y the mourning or repentance shalde not be a vame este-

monetize every one touched with his owne grief shal lament:
thole extreme families be contented all the tribes, and sheweth
that boe he the kings and the Priests had by their fumes prece
Christ: a Called also Shemen o To win, which were elish by
grace, and preferred from the commun destruction

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of
delatres 3 The zeale of the godlie against false prophetes.

1 IN that day there shalbe a fountaine opened to the house of
Dauid, and to the inhabitants of Ierufalem, for sinne & for
vncleannes.

2 And in that day, faith the Lord of hostes, I wil cut of the
names of the idoles out of the land: and they shal no more be
remembered: and I wil cause the prophetes, and the vncleane
spirit to departe out of the land.

3 And when anie shal yet prophecie, his father & his mother
that begate him, shal say vnto him, Thou shalt not liue: for
thou speakest lies in the Name of y Lord: and his father and
his mother that begate him, a shal thrust him through, when he
prophecieth.

4 And in that daye shal the Prophetes be ashamed euerie one
of his vition, when he hathe prophecied: neither shal they

weare a rough garment to deceue.

5 But he shal say, I am not Prophet: I am an hoist band man:
for man taught me to be an herdman from my youth vp.

6 And one shal say vnto him, What are these wounds in thine
hands? Then he shal answers, Thus was I avoided in the house
of my friends.

7 Anise, of sworde, vpon my shepherd, and vpon the man, that
is my fellow, faith the Lord of hostes: smite the shepherd, &
the shepe shalbe scattered: and I wil turne mine hand vpon the
little ones.

8 And in all the land, faith the Lord, two partes therein shalbe
cut of, & dye: but the third shalbe left therein.

9 And I wil bring that third parte thorow the fyre, and wil fine
them as the siluer is fined, and wil trye them as golde is tryed:

rents and friends deft more gently with them, and put them not
to death, yet they wolde so punish their children, that became
false prophetes, that the marked & signus shalde remaine for
ever. The Prophet warneeth the leaver, y before this great
comfort shalde come under Christ, there linde be an horrible
disgrace among the people: for these gods: mourn and pasture
shalde be destroyed, and the people shalde be as scattered
sleep: and the Evangelist applish that to Christ, because he was
the head of all Passports, Most 20, 21. The greatest parte shal

have no portion of these blessings, and yet they that shal enoye them, shalbe tryed with great afflictions, so that it shalbe known that only Gods power and his mercies do prefer to them Waters of life.

Zechariah. Holines in all. 384 71/1224

they shall call on my Name, & I wil heare them: I wil say, It is my people, and they shall say, The Lord is my God.

CHAP. XIII.

9 Of the disillusion that shall precede out of the Church, & of the reformation thereof

1 B Eholde, the day of the Lord cometh, and thy spoyle shall be a diuided in the middes of thee.

2 For I wil gather all nations against Ierusalém to battel, and the citie shall be taken, & the houfe spoyled, and the women defiled, & half of the citie shall go into captu- uitie, & the residue of the people shall not be cut of from the citie.

3 Then shall the Lord go for the, and fight against those nations, as when he fought in the day of battel.

4 And his fete shall stand in that day vpon the mount of olives, which is before Ierusalém on the East side, and the mount of

olives shall cleave in the middes thereof: toward the East & toward the West there shall be a very great valley, & halfe of the moutaine shall remove towards the North, and halfe of the mountaine towards the South.

5 And ye shall fle vnto the valley of the moutaines: for the valley of the mountaines shall teache vnto Azál: yea, ye shall flee like as ye fled from the earthquake in the dayes of Vzziah King of Iudáh: and the Lord is my God shall come & all the Saintes with thee.

6 And in that day shall there be no cleare light, but darle.

7 And there shall be a day (it is known to y Lord) heathen day not night, but about the evening time it shall be light.

8 And in that day shall there waters of life go out from Ierusalém, halfe of the towards the East sea, & halfe of them towards the vtermoft sea, & shall be, both in some and winter.

9 And the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name shall be one.

10 All the land shall be turned as a plaine fió Géba to Rimmón, towards the South of Ierusalém, and it shall be lifted vp, & inhabited in her place: from Beniamins ga-

11 The enemies are rich, and therefore shall not come for a pray, but to do it, & then & should blood.

12 And men shall dwell in it, and there shall be no more destruction, but Ierusalém shall be safely inhabited.

13 And this shall be the plague, wherewith the Lord wil finite all people, that haue foght against Ierusalém: their flesh shall consume away, though their stand vpó their fete, and their eyes shall consume in their holes, & their toque shall consume in their mouth.

14 But in that day a great tumult of the Lord shall be among them, and euerie one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

15 Yet this shall be the plague of the horse, of the mule, of the camel and of the affe and of all the beasts that be in these tenies as this plague.

16 But it shall come to paffe that euerie one that is left of all the nations, which came against Ierusalém, shall go vp from yere to yere to worship the King the Lord of hostes, and to kepe the feast of Tabernacles.

17 And who so wil not come vp of all the families of the earth vnto Ierusalém to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the familie of y Egypt go not vp, and come not, it shall not raine vpon them. This shall be the plague wherewith

y Lord wil finite all the heathen, that come not vp to kepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, & the punishment of all the nations that come not vp to kepe the feast of Tabernacles.

20 In that day shall there be written vpon the bridels of y hostes, The holines vnto the Lord, and the pottes in the Lords House shall be like the bowles before the altar.

21 Yea, euerie pot in Ierusalém and Iudáh shall be holie vnto the Lord of hostes, and all they that sacrifice, shall come and take of them and seeth therein: and in that day there shall be no more the Canaanite in the House of the Lord of hostes.

Cec. ii.

9 By y Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles

r Signifying, that to what service they were put now (whether to be born, or to serve in war) they were now holie, because the Lord had sanctified the As precious the one as the other, because they shall be sanctified.

t But all shall be pure, and cleave & there shall be the by virtue, or one that shall corrupt y true service of God.

9 But all shall be the part, and cleave & there shall be the by virtue, or one that shall corrupt y true service of God.

Cec. ii.

9 And the part, and cleave & there shall be the by virtue, or one that shall corrupt y true service of God.

a He armeth the godle against great tentacles, that should come, before they enjoyed this prosperous e- here promised under Christ, that when the fa dangers should come, they might know that they were war and of them afore

b As your fa- chest, and you have had expe cence both at the red Sea and at all other times e By this ma- ner of speache the Prophet sheweth Gods power, and ca- re ouer his Church, and how he wil as it were by mi racle fane it

d So that one of all the par- en of y worl- as they shall be Ierusalém, as before bid w this mountai- nctane this he metath of the spiritual Ierusi- lim y Church. e He speaketh of the hypo- erists, which colde not abs- de Gods pre- sence, but shall define into all places where they might hi- de them amog the mountai- nes

f Read Amos, 1. g Because the aid not credit the Prophetes wordes, be tur- meth to God, and chforesh him self in y that he knew y these things should come, & faith, Thou-

b God, with thine Angels wilt come to performe this great thing b Sig- nifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here ment by the cue- mity God wode send chfort. t That is the spiritual graces of God, which shall be ouer consume in mode abundance k All idolazie and superfition shall be abolished, and there shall be one God, one faith, and one religion l This new Ierusalém shall be fane through all the worlde & shall excell the first in excellence, with and greasier.

MALACHI.

THE ARGUMENT.

THE Prophet was one of the three, which God was set up for the comfort of his Church after the captions, and after him there was no more visit. John Baptiste was sent, which was either a token of God's wrath, or an admonition that they should with more fervent desires take for the comming of Messiah. He confirmed the same doctrine, that the two former do, but chiefly he reprove the Priests for their countenances, and for that they found God after their own fantasies, and not according to the prescript of his words. He also noted certain peculiar sinners, which were then among them, as marrying of idolatrous and manic wines, mummings against God,

impacient, and sinful like. Notwithstanding for the comfort of the godlie he declared that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and toyne unto the godlie.

ORIGINAL

Which declared their great ingratitude that did not acknowledge this time, which was so content to that he chose above him from one of all world, and next chose Lakhis the younger brother of whom they came and left Esau the elder. For besides that the signers of mine barred appeared even when he was made servant unto his younger brother, being yet in his mothers belly, and also afterward in he was put to his birthright, yet even now before your eyes the signers hereof are evident, in that his country hath waft, & in that other remote to inhabit it, where as yet my people whom I enclose heard more than the are by my grace and love to-ward you delivered, read from 9, 10

CHAP. I. A complaint against Israel and chiefly the Priests.
THE a burde of the words of Lord to Israel by minister to of Malachi. I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Lakobs brother, saith Lord? yet I loved Iakob,

And I chated Esau, and made his mountains waft, and his heritage a wilderness for dragons.

Thogh Edom say, We are impouerished, but we will return and buyld the desolate places, yet saith the Lord of hostes, they shall buyld, but I will destroye it, and they shall call them, The border of wickedness, and the people, with whom the Lord is angite for euer.

And your eyes shall se it, and ye shall say, The Lord will be magnified upon the border of Israel.

A sonne honorech his father, and a servant his master. If then I be a father, where is mine honour & if I be a master, where is my fear, saith the Lord of hostes vnto you, a Priests, that despise my Name and ye say, Wherein haue we despised thy Name?

Ye offer vncleane bread vpon mine altar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not to be regarded.

And if ye offer the blinde for sacrifice, it is a noteuil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: wil he be content & thee, or accept

a besides the rest of the people he condeeth Priests chiefly because they should haue reproof others for them hypocrisies, a obstinac against God, & not haue hardened them by their

example to greater evils. He noteth their graffes by sacrifice, & would not so their sinners, but made impudently covered them, & so were blinde guides. To receive all manor outings for your own goodness, and do not examine whether they be according to my Law or to give that they said them, but by their doings they declared no loss. You make it no sinners; they be condemneth; I chande it sufficient to serve God parely, as he hath commanded, & parely after me's fancies, and so come not to that persons of religion, which he requireeth, & therefore in reproche he sheweth: they a mortal man would not be content to be so sermed.

thy persone, saith the Lord of hostes?

9 And now, I pray you, pray before God, that he may haue mercie vpo vs: this hath he bene by your meanes: wil he regarde your persones, saith the Lord of hostes?

10 Who is there euen among you, that would shut the dores? and kindle not give on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, nethe: wil I accept an ofring at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is a great among the Gentiles, and in euerie place incense shalbe offred vnto my Name, and a pure ofring for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is a polluted, and the frute thereof, euen his meat is not to be regarded.

13 Ye said also, Beholde, is a weariness, and ye haue shuffled at it, saith the Lord of hostes, and ye offred that which was torne & the lame and the sicke: thus ye offred an ofring: shulde I accept this of your hand, saith the Lord?

14 But cursed be the deceiuct, which hath he in his flocke a male, and voweth, and sacrificeth vnto Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

Vice of God, which shulde be under the Gospel, when an end shulde be made to all these legal ceremonies by Christs only sacrifice. a and people were notified & thus error, they passed not what was offred: for they thought God was a swel content & the leaner at with the fact: not in the means seafen they shutted out that obedience to God, which he required, & so chummed both impasse, and also shewed their contempt of God & contempt of the Priests & people were both weary with serving God, & passed not what manner of sacrifice & service they gave to God, for that was least profitable, was though good youngh for the Lord. y That is, hath he hath little to serve one Lord according to his words, and yet will serve him according to his consent made

CHAP. II.

Threatening against the Priests being seducers of the people. a
He speaketh vnto the chiefly, but under them he conceneth the
people also.

1 A Nd now, o ye Priests, this comma-dement is for you.

2 II

The Priests charge.

Malachi. Iohn & Chrst.

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b To ferue me according to my worse c That is, the abundance
of Gods betwi on

d Your feed fo-ou shal cu- me to no pro- for

e You boast of your holmes, factifices and feasles, but they
shal sur- ne to your flame, and be as vile as don- gue

f The Priests obtured a- gainst the Pro- phes that he colde not
re- proue the, but he must ipeake against y priest book, and the
office othabil- shad of God by promise, but he sheweth, that
the office is nothing fell dered, when these vdenes, & dengue
are called by their own names

g He sheweth what were the two condits of the covenate made with the tribe of Leui, on Gods pares, that he wilde giue the long life & fe- littate, and on their pares, y they shulde faithfully fer- ne him accor- ding to his worde

h I prescribed Leui a certaine Law to ferue me.

i He ferued me & ire for- ne my glorie with all homi- litie and fab- mission

j He sheweth that the Priest oght to have knowledge to infruch other in the worde of the Lord

k He is as the tresture house of Gods wor- de and oght to gine to merie one according to their neces- ficie, and not to refer to it for him self in Shewing, that whoso- ner doeth one declare Gods wil, is not his

messenger, and Priest lewes toward God braham, and God had co offend God selves to God to be marriage with them of ye cause the feariffsce, so that whereof he accufeth them, that is, that

3 If ye wil not heae it, nor confider it in your heart to giue glorie b vnto my Na- me, faith y Lord of hoftes, I wil eue fend a curfe vpon you, and wil curfe your bles- fings: yea, I haue curfed them already be- cause ye do not confider it in your heart. Beholde, I wil corrupt y your feed, & caft dogue vpon

your faces, euen the c dongue of your folemne feafits, and you
fhalbe like vnto it.

4 And ye fhal knowe, that I haue f fent this commandement
vnto you, that my cou- enant, which I made with Leui, might
ftad, faith the Lord of hoftes.

5 My s couenant was with him of life and peace, and I b gaue
him feare, & he feared me, and was afraid before my Name.

6 The law of b trueth was in his mouth, & there was no
iniquitie foide in his lippes; he walked with me in peace and
equitie, and did turne manie away from ini- quitie.

7 For the Priests l lippes fhulde preferue knowledge, and they
fhulde feke the lawe at his mouth: for he is the messenger of
the Lord of hoftes.

8 But ye are gone out of the way: ye haue caufed manie to fall
by the Law: ye haue broke the couenat of Leui, faith the Lord
of hoftes.

9 Therefore haue I also made you to be defpifed, and vile
before all the people, be- cause ye kept not my wayes, but
haue be- ne parcial in the Law.

10 Haue we not all one father? hathe not one God made vs
why do we transgresse euerie one against his brother, and be
cake the couenant of our fathers?

11 Iudáh hathe transfgressed, and an abomi- nacion is committed in Israel and in Ieru falem: for Iudáh hathe defiled the holines of the Lord, which he loued, and hathe ma- ried the daughter of a strange god.

12 The Lord wil cut of the man that doeth this: bathe the master and the feruat out of the tabernacle of Iaskóh, and him that y offreeth an offspring vnto the Lord of hoftes.

13 And this haue ye done againe, and c co- uered the altar of y Lord with teares, with weping and with mourning: because the offering is no more regarded, nether recei- ued acceptably at your hands.

14 Yet ye fay, f Wherein? Because the Lord hathe bene witnes betwene thee and thy wife of thy youth, against whome thou

a The Prophet accufeth the ingestitude of the lewes toward God and man: for feing they were all borne of one father A- braham, and God had elected them to be his holie people, they oght nither to offend God nor their brethren. b Whereby they had bounde them felues to God to be an holie people. p That haue toynd them felues in marriage with them that are of another religion. q That is, the Priests ye cause the people to lament, because that God doeth not regire the their feariffsce, so that they feate to factifice in vain. f This is another faate, whereof he accufeth them, that is, that they brake the lawes of marriage

haft transgressed: yet is the thy copanion, and the wife of thy
c couenant.

15 And did not he make one yet had he abundance of spirit:
and wherefore one because he fought a godlie feed: therefore
kepe your felues in your spirit, and let none trespass against
the wife of his youth.

16 If thou hatest her, b put her away, faith the Lord God of
Israel, yet he couereth the iniurie vnder his garment, faith the
Lord of hostes: therefore kepe your fel- ues in your spirit, and
transgresse not.

17 Ye haue wearied the Lord with your wordes: yet ye fay,
Wherein haue we wea- ried him? Whe ye fay, Buerie one y
doeth euil, is good in the fight of the Lord, and he delireth in
them. Or where is the God of iudgement?

bounde, and be sober in mind, and bridle your affections he
doeth allow dimorcement, but of the two faates he sheweth,
the leffe c He thinketh it sufficient to kepe his wife till, albeit
he fa- ke others, and to as it were couereth his faate. d Ye
mormoreth against God, because he heard not you affirm as
you called. e So thinking that God fanored the wicked, and
hathe no respect to them that ferue him. f Thus they
blasphemed God in condemning his power and faftice, becau-
fe he judged not according to their fanatites

1 As the one belfe of thy felfe.

2 She that was toynd to thee by a folemne couenant, and by
the tounca- tion of Gods Name

3 Did you God make man and woman as one fleth and not
many?

4 By his power & ver- me he colde ham made ma ny women
for one man

5 Suchs as fhall de be borne in lawful and not derat marriage
wherein is no racefe of in- hes

6 Conceine your felues within your

b Not that which, which is the leffe c He thinketh it sufficient
to kepe his wife fill, albeit he fa- ke others, and to as it were
couereth his faate. d Ye mormoreth against God, because he
heard not you affirm as you called. e So thinking that God
fanored the wicked, and hathe no respect to them that ferue
him. f Thus they blasphemed God in condemning his power
and faftice, becau- fe he judged not according to their fanatites

CHAP. III.

1 Of the messenger of the Lord, John Baptist, and of Christ's
office.

2 Beholde, I wil fend my messenger, & he fhall prepare the
way before me: & the Lord whome ye feke, fhall spedely co-

me to his Temple: euen the messenger of the couenant whome ye desire: beholde, he fhall come, faith the Lord of hoftes.

3 But who may abide the day of his coming and who fhall endure, when he appeareth for he is like a purging fyre, and like fullers foape.

4 And he fhall fit downe to trye and fine the filuer: he fhall euen fine the finnes of Le- ui, and purifie them as gold & filuer, that they may bring offrings vnto the Lord in righteousness.

5 Then fhall the offrings of Iudáh and Ierufalem be acceptable vnto the Lord, as in olde time and in the yetes afore.

6 And I wil come neere to you to iudgement, and I wil be a twitfe witnes against the forthefters, and against the adulterers, and against false fwearer, and against those that wrongfully kept backe the hirelings wages, and weare the widdowe, and the fatherles, and oppresse the stranger, & feare not me, faith the Lord of hoftes.

7 For I am the Lord: I change not, and ye fones of Iaskáh care not confumed.

8 From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: returne vnto me, and I

a This is 'mft of toho Baptist, as Christ expoundeth it, Luk 7:27 b Meaning, Mefiáh, as pfal 14:6, dan 9:17.

c That is Christ by who me the couen- ant was made and raised, who is called the Angel or messenger of the couenant, because he re- conceieth vs to his father: & is Lord or King, &c re- ce he hath the goueroement

of his Church d He sheweth that the hyo cries which with so much for the Lords comming, will not abide whe he sheweth ne re: for he wil cōome them, and purgt his & make them cleane.

e He begin- neeth at y Friet Res that they might be laft tes and thine vnto others

f They mure mured against God, because they feate not his helpe ever prefeet to de- fend them: &

therefore he accufeth them of ingestitude, and sheweth that in that they are not daily consumed, it is a token, that he doeth it defend them: and so his mercie toward them utter changeth. g Read Zeel: 1:3.

Cec.iii.

Boke of remembrance.

Malachi. Sunne of righteousness

wil returne vnto you, faith the Lord of hoftes: but ye faid,
Wherein fhall we re-turne?

8 There are none of f hea-then fo barba-rous, that wil defraude
the r gods of their honour, or des le deceitfully with them.
Whereby the ferries of God fhoulde hane beute mahuel-ner, and
the Proefe, & the poore relieued. Not huaing repaft how much
ye ende, but I wil gute you in all abu-dance fo that ye fhall
lack place to put my blefings in.

I Meaning, the enterpillar, & whatsomer de ftoleth sorue and
fruere. The Prophet condemneth them of double blaf-phende
again God: feth in f they faid that God had to repaft to the f
ferued him, and next that f wicked were more in his fa-ffue
thee the fiddle

a They are not only prefer-red to honour, but also deli-nered
from all gers. a After these admonitions of the Prophet fume
were li-nely touched, and secure-ged others to feare God b
Bothe becen fe the thing

was ftrump, that fume turned to God in that great and vulsorful
corruption, and also that this might be an example of God's
mercure to all penitent fla-ners. When I fhall refore my Church
according to my promes, they fhallbe as mine owne propre
goons. That is, forgeon their finnes, and gemene them with my
Spirit.

Wil a man fpoyle bu gods? yet haue ye fpoyled me: but ye fay,
Wherein haue we fpoyled thee! In 'tythes and offrings.

Ye are curfed with a curffe: for ye haue fpoyled me, euen this
whole nacion.

Bting ye all the tythes into f storehoufe that there may be meat
in mine Houfe, & proue me now herewith, faith the Lord of
hoftes, if I wil not open f windows of hea urn vnto you, &
powre you out a blefing without meafure.

And I wil rebuke the deuourer for your fakes, and he fhall not
deftroye the frute of your grounde, nether fhall your vine be
baren in the field, faith the Lord of hoftes.

And all nacions fhall call you bleffed: for ye fhall be a pleafant
land, faith the Lord of hoftes.

Your wordes haue bene ftoute = againft me, faith the Lord: yet
ye fay, What haue we fpoken againft thee?

Ye haue faid, it is invaine to ferue God: & what profite is it
that we haue kept his commandemét, and that we walked
humbly before the Lord of hoftes?

Therefore we couite the proude bleffed: euen they that worke
wickednes, are fet vp, and they that tempte God, yea, thei are
= deliuered.

Then fpake they that feared the Lord, euerie one to his
neighbour, and the Lord hearkened & heard it, and a f boke of
re-mébrance was writen before him for the that feared the
Lord, & that thoght vpon his Name.

And they fhalbe to me, faith the Lord of hoftes, in that day that
I fhal do this, for a flocke, and I wil fpare them, as a man
fpareth his owne fonne that ferueth him.

Then fhal you returne, and difcerne be-twene the righteous and
wicked, betwene him that ferueth God, and him that fer-ueth
him not.

CHAP. III.

The day of the Lord, before the which Eliáh fholde came

For beholde, the day cometh that fhal burne as an ouen, and all
the prou-de, yea, and all that do wickedly, fhal be fubble, &
the day that cometh, fhal bur-ne them vp, faith the Lord of
hoftes, and fhal leaue them, nether roote nor branche.

But vnto you that feare my Name, fhal the Sunne of
righteousness arife, and he-alth fhalbe vnder his wings, and ye
fhal go forth, and grove vp as fat calues.

And ye fhal treade downe the wicked: for they fhalbe duft
vnder the foles of your fete in the day that I fhal do this, faith

the Lord of hostes.

Remember the Lawe of Mofes my fer-uant, which I commanded vnto him in Horéb for all Ifraél with the flatutes and judgements.

Beholde, I wil fend you Eliáh the Pro-phet before the cóming of the great and ffeareful day of the Lord.

And he fhall turne the heart of the fa-thers to the children, and the heart of the children to their fathers, left I come and fmitte the earth with curfing.

at liberty and increase in the joye of the Spirit. Cor 5,17 time was come that the Jewes fhould be deftirure of Prophetes vusil the re-me of Christ, because they fhould with more fettent mindes deftre his co-ming, the Prophet exhorteth them to exercise them felices diligently in fha-dying the Lawe of Mofes in f means fation, whereby they might continue in the true religion and also be armed against all tentations. This Christ expoundeth of John Baptist, Met. 11, 15, who bothe for his zeale, & refouting of religion is aptly cōpared to Eliáh. Which as it is true for the wicked, fo doeth it waken the godlie and call them to repentance. He fheweth wherein fobus office fhould fiand: in the morny of men to God and toying the father & children in one vunte of faitheth that f father fhall turne to that religion of his fume which is contented to Christ, and the fume fhall imbra-ce the faith of the true fathers. Abraham,

Izhák and Izakáh. The fecon de poine of his office was to denounce Gods judgements against them that wolde not receive Christ.

a He prophe-teeth of Gods judgements against the wicked, who wolde not re-come Christ, when as God fholde fend him for the re-liberation of his Church. b Meaning, Christ, who wrth his wings or brames of his grace fhol-de ighson, & comfort his Church, Eph. 5,14, and he is called the fun-ne of righteous, because he is him self he hadte all perfashion, and also the mfrica of the father dwelleth in his whereby he re-generaeth vs into righteousness, elecseth vs from the flick of this worlde, and re-formeth vs to the image of God.

c Ye fhalbe fet 4 Because the vusil the re- deftre his co- might cheome in This Christ fhal, & refouting for the wicked, He fheweth God and toying fhal turne to that fhal turne to that fhal imbra- The fecon them that

APOCRYPHA.

THE ARGUMENT.

THESE bokes that follow in order after the Prophetes vnto the Newe testament, are called Apocrypha, that is bokes, which were not received by a comune consent to be red and expounded publickly in the Church, nether yet ferued to prove any point of Christian religion, saue in asmuche as they had

the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bokes proceeding from godlie men, were received to be red for the aduancement and furtherance of the knowledge of the hister, or for the instruction of godlie maners: which bokes declare that at all times God had an especial care of his Church and left them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witness that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophetes, and so brought it to pass for the destruction of their enemies, and for the tryal of his children.

I. Esdras.

CHAP. I.

1 Iosias appointeth Priests, and kepeth the Pafseouer. 7 Offring: for the Priests and the people. 11 The order of the Leuites. 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachas appointed King. 35 The destruction of Ierusalem.

2 King 23, 25 o. chro 31, 1.

And Iosias kept the Pafseouer to his Lord in Ierusalem, and offered the Pafseouer in the fourteenth day of the first moneth,

And appointed Priests in order according to their dailie courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they shulde sanctifie them selues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Daud had buylt,

4 And said, Ye shal no more beare the Arke vpon your shulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Daud King of Israel, and according to the majestie of Salomon his sonne, and stand in the Temple (according to the ordre of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in ordre the Pafseouer, and make readie the sacrifices for your brethre, and kepe the Pafseouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with thre thousand calues.

8 These were giuen of the Kings possessions according to the promest, to the people, and to the Priests, and to the Leuites.

Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priests for the Pafseouer two thousand shepe, and thre hundred calues.

9 Furthermore, Iechonas, and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Ioram captaines gaue to the Leuites for the Pafseouer five thousand shepe and seuen hundred calues.

Or, Israel.

10 And when these things were done, the Priests and the Leuites stode in ordre, hauing vnleauened bread according to tribes,

Or, Hasidias Or, Israel. Or, Chroab.

11 And after the ordre of the dignitie of their fathers, before the people to offre to the Lord, as it is writen in the bokes of Moyses: and thus they did in the morning.

Exod. 12, 2.

12 And they rosted the Pafseouer with fyre as apperteined, & they sod their offrings with perfumes in caldrons and pottes,

13 And set it before all them that were of the people, and afterward they prepared for them selues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offred the fatte vnto the euening, and the Leuites did make ready for them selues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, accordig to the appointed ordinances of Daud, to wit, Asaph, and Azarias, and Eddimus, which was of the Kings appointment.

16 And the porters were at euerie gate, so that it was not lawful, & anie slulde passe his ordinarie watchet: for their brethre the Leuites made readie for them.

17 And in that day those things which apperteined to the sacrifice of the Lord, were accomplished, that they might offre the Cecc. iii.

18 And the porters were at euerie gate, so that it was not lawful, & anie slulde passe his ordinarie watchet: for their brethre the Leuites made readie for them.

19 And in that day those things which apperteined to the sacrifice of the Lord, were accomplished, that they might offre the Cecc. iii.

I. Esdras.

Passeouer,

18 And ostre sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen daies.

20 And there was not suche a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not ostre suche a Passeouer, as did Iosias, and the Priestes, and the Leuites, and the Lewes, and all Israel, which were sounde to remaine in Ierusalem.

22 In the eightenth yere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpriht before his Lord with a heart ful of godlines.

24 And concerning y things which came to passe an his time, they are writen before, to wse, of those that finned & did wickedly against the Lord aboue euerie nacion and kingdome, and grueued him with sensible things, so that the wordes of the Lord stode vp against Israel.

25 Now after all these actes of Iosias it came to passe that when Pharaos King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But y King of Egypt sent to him, saying, What haue I to do with thee, o King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lord.

28 But Iosias wolde not tuine backe his chariot fro him, but prepared him self to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set him self in battell array against him in the field of Megeddo, & the princes came downe to King Iosias.

30 And the King said to his seruants, Conuaye me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buryed in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wuues did lament him vnto this day: & this was ordeined in all the kinred of Israel to be done continually.

33 But these things are written in the booke

of the stories of the Kings of Iudea, and euerie one of the actes y Iosias did, & his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things now rebrysed are registred in the boke of the Kings of Israel and Iudea.

34 Then they of the nacion toke Ioachaz a King, 23, 31 the sonne of Iosias, and made him King a chre. 30, 31 in steade of his father Iosias, when he was thre and twentie yere olde.

35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, & one talent of gold.

37 And the King of Egypt made Ioacim his brother King of Iudea & Ierusalem.

38 And he bounde Ioachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and siue yere olde was Ioacim, when he reigned in Iudea and Ierusalem, and he did euil in the sigt of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who whe he had boude him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor toke of the holie vessels of the Lord,
& caryed the away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproche are
written in the Chronicles of the Kings.

43 And Ioacim his sonne reigned for him: and when he was
made King, he was eightene yere olde.

44 And he reigned thre moneths and ten dayes in Ierusalem,
and he did euil in the sight of the Lord.

45 So a yere after Nabuchodonosor sent and broght him to
Babylon with the holy vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem when
he was one and twen tie yere olde, & he reigned eleuen yeres.

47 And he did euil in y sight of the Lord, nether did he feare
the wordes spoken by Ier. 32, 33, Ieremias the Prophet from
the mouth of the Lord.

48 For after that he was sworne to King Nabuchodonosor, he
forsware him self by the Name of the Lord and fel away, and
hardened his necke and his heart, and transgressed the Lawes
of the Lord God of Israel.

49 Also the gouerners of the people, and the Priests comitted
many things against the lawes and passed all the pollutions of

all nacions, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheles the God of their Fathers sent

10r, by wrefd- king fr-fide creamer.

2.Chr. 31, 20.

Apocrypha.

sent his messenger to call them backe, be-caufe he fpared them
and his owne Taber nacle.

51 But thei derided his messengers, and in the day, that the
Lord fpae vnto them, thei mocked his Prophetes,

52 So that he, being moued to angre againft his people for
their great wickednes, commanded the Kings of the Chaldeas
to in-uade them.

53 Thefe killed their yong men with the fworde roide about
their holie Temple, nether did they fpare yong man, nor
maiden, nether olde man, nor childe among them.

54 But he deliuered the all into their hads, and all the holy
vessels of the Lord, bothe great & finale with the vessels of the
Ark: of God: and they toke, & caryed away the Kings
treasures into Babylon.

55 And this fet fyre in the Houfe of y Lord and brake downe
the walles of Ierusalem and burnt their towres with fyre.

56 They confumed alfo all the precious things thereof, &
brought them to noght, and thofe that were left by the fworde,
he caryed away into Babylon.

57 And they were feruants to him, & to his children til the
Perfians reigned, to fulfil the worde of the Lord by the mouth
of *Ieremias,

58 And that the lad might enioye her Sab-baths all the time,
that it was defolate, til fcuenta ytres were accomplished.

CHAP. II.

1 Cyrus gaue laene to the Iewes to returne. 10 He fem the h ly
vessels 13 The names of them that returned. 14 Their
aduersaries did let their buylding, and the Kings letters for the
fame.

1 N*the firft yere of the reigne of Cyrus King of the Perfians,
to fulfil the worde of the Lord by the mouth of Ieremias,

2 The Lord raifed vp the fpirit of Cyrus King of the Perfians,
and he made proclamation through out all his kingdome, e-uin
by exprefse lettres,

3 Siying, Thus faith Cyrus King of the Perfians, The Lord of
Israel, euen the moſte high Lord, hathe made me King o-uer
the whole worlde,

4 And he hathe commanded me to buyld him an Houſe in
Ierufalem, which is in Iudea.

5 If there be anie therefore of you of his people, let the Lord,
eue his Lord be with him, & let him go vp to Ierufalem, which
is in Iudea & buyld the Houſe of y Lord of Israel: he is the
Lord which dwelleth in Ierufalem.

6 All they then that dwell in the places rounde about, thofe, I fay, that are in his place, let them helpe him with golde and filuer,

7 With giftes, with horfes and cattel, and other things, which fhall be brought, according to the vowes into the Temple of the Lord, which is in Ierufalem.

8 Then arofe the chief of the families of Iudea, and of the tribe of Benjamin, and the Priests & Leuites, & all whofe minde the Lord had moued to go vp, and buyld an Houfe to the Lord in Ierufalem.

9 And thofe that were about them, helped them in all things with filuer and golde, horfes, and cattel, and with diuers vowes of many whofe mindes were firred vp.

10 Alfo King Cyrus brought out the holy vessels of the Lord, which Nabuchodo-nofor had caryed out of Ierufalem, and had confecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Perfians had brought them out, he deliuered the to Mithridates his treasurer,

12 By whome they were giuen to *Abaffar the gouernour of Iudea.

13 Whereof this was the number: a thou-fand golden cuppes, and a thoufand filuer cuppes, bafens of filuer for the factifices,

nine and twentie viores, of golde thirtie, and of filuer two thoufand, foure hudreth and ten, and a thoufand other vessels.

14 So all the vessels of golde and filuer, which thei caried away, were fue thoufad, foure hundreth, thre fcore and nine.

15 They were broght by Sanabaffar with them of the captiutie of Babylon to Ierufalem.

16 But *in the time of Artaxerxes King of the Perfians* Belemus, & Mithridates, and Tabellius, and Rathumus, and Beel-tethmus, & *Semellius the fecretaire, & o-thers which were joyneo to thefe, dwelling in Samaria and in other places, wrote vn-to him this epiftle here following againft the, that dwelt in Iudea & Ierufalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy feruants, Rathumus the writer of things that come to paffe, and Semellius the fecretairie, and the reft of their counfel, & the iudges which are in Coelofyria and Phenice.

18 Be it now therefore knowen to our lo d the King, that the Iewes which came vp from you, are come to vs into Ierufalem, that rebellious and wicked citie, & buyld the marked places, and make vp the walles thereof, and laye the fundacions of the Temple.

19 Therefore if this citie be buylt, and the walles be finifhed, they wil not onely not indure to paye tribute, but wil alfo refift

Kings.

20 And becaufe the things, pertaining to the Temple, go
forwarde, we thought it not Dddd.

Ierem 25, 10. & 29, 10.

I. Efdras.

mete to paffe ouer fuche a thing,

21 But to declare it to our lord the King, that if it be thy
pleafure, it may be fogut out in the bokes of thy fathers,

22 And thou fhalt finde in the Chronicles the writings
concerning thefe things, and fhalt knowe that this citie did
alwaies tebel, & did trouble bothe Kings and cities,

23 And that the Iewes are rebellious, railing alwaies warres
therein: for the which caufe alfo this citie was made defolate.

24 Now therefore, fo lord the King, we declare it, that if this
citie be buyft and the walles thereof repared, you fhall haue no
more paffage into Coelofyria, nor Phenice.

25 ¶ Then the King wrote againe to Rathumus, that wrote the
things that came to paffe, and to Beelcthmus, and to Samellius
the fecretarie, and to the reft of thofe that were ioyned with

them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.

26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be fought out, and it was founde, that this citie bathe alwaies practised a-gainst Kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelofyria and Phenice.

28 Now therefore I haue commanded to forbid these men to buyde vp the citie, and that it be taken hede that no more be done,

29 And that those wicked things, if shulde molest the King, go not forward.

30 Then when Rathumus, & Scmellius the secretarie and the rest, which were ioyned with them, had red the things, which King Artaxerxes had writen, they moued their tents with speede to Ierusalem with horses and men in arraye,

31 And began to let them which buyt, so that the buyding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.

CHAP. III.

1 The staffe of Darius 16 The fiftie wife sentences.

2 Now when Darius reigned, he made a great feaft to all his
fubiects & to all thofe of his owne houfe, and to all the princes
of Media and Perfia,

3 And to all the gouernours & captaines, and lieutenants that
were with him, from India vnto Ethiopia of an hundreth and
feuen and twentie prouances.

4 And when they had eaten and drunke, & were fatiffied, they
departed, and King Darius went into his chamber, and flept, til
he wakened againe.

5 ¶ In the meane time thre yong men of the garde, keepers of
the Kings bodie, laid one to another.

6 Let euerie one of vs fpeake a fentence, & he that fhall
ouercome, and whole fentence fhall appeare wife: then the othe:
s, Darius the King fhall giue him great gifts, and great things in
token of victorie,

7 As to weare purple & to drunke in golde, and to flepe in
golde, and a chariot with bridles of golde, an head tyie of fine
line, and a chaine about his necke.

8 And he fhall fit next to Darius for his wifdome, and fhallbe
called Darius coufin.

9 Then euerie man wrote his fentence and fealed it, and put it
vnder the pillowe of King Darius,

10 And laid, when the King rofe, thei wolde giue him the writing, and whose fentéce the King and the thre princes of Perfia fhulde iudge to be wifeft, to him fhulde the victorie be giuen, as it was appointed.

11 One wrote, The wiue is ftrongeft.

12 The other wrote, The King is ftrongeft.

13 The other wrote, women are ftrongeft, but trueth ouercometh all things.

14 ¶ And when the King rofe, they toke the writings and gaue them to him, and he red them,

15 And fent and called all the noble men of Perfia and of Media, and the gouernours & the captaines, and lieutenants, and the confuls,

16 And fate him downe in the counfel, and the writing was red before them.

17 Then he laid, Call the yong men, that they may declare their owne fentences. So they called them, and they came in.

18 Then he laid vnto them, Declare vnto vs the writings. So the firft began, which had fpoken of the ftrength of wine,

19 And laid on this manet, O ye men, how ftrong is wine! it deceiuech all men that drunke it.

20 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.

21 It turneth alfo euerie thought into ioye and gladnes, fo that one remembreth no maner of forow, nor det.

22 It maketh euerie heart riche, fo that one remembreth nether King nor gouernour, & caufeth to fpeake all things by talents.

23 When men haue drunk, they haue no minde to loue ether friends or brethren, and a little after they drawe out fwoides.

24 But when they are from the wine, they do not remember what they haue done.

25 O ye men, is not wine ftrógeft, which co-pelleth

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pelleth to do fuche things! & he helde his peace when he had thus fpoken.

CHAP. III.

Of the strength of a King. 13 Of the strength of women. 14 Of the strength of trueth, which fentices is approved, 47 And his

peifition granted.

1 Then the seconde which had spoké of the strégth of the King,
began to fay,

2 O ye men, are not men strongeft, which beare rule by land
and by fea, and ouer all things which are in them!

3 But the King is yet greater: for he ruleth all things, & is lord
of them, fo that they do all things which he commádeh them.

4 If he bid the make warre one againft another, they do it: if he
fend them out againft the enemies, they go and breake downe
mountaines and walles and towres.

5 They kil & are killed, & do not paffe the comandement of the
King: if they ouercome, they bring all to the King, afwel the
fpoyles as all other things,

6 And thofe alfo which go not to warre & battel, but til the
earth: for when they haue fowen it againe, thei reape it, &
bring it to the King, and cópell one another to paye tribute to
the King.

7 Yet he is but one man: if he bid, Kil, they kil: if he fai, Spare,
they fpare.

8 If he bid, Smite, they fmite: if he bid the, Make defolate, they
make defolate: if he bid, Buyld, they buyld.

9 If he bid, Cut of, they cut of: if he bid, Plante, they plante.

10 So all his people & all his armies obey one mâ: in the meane while he fiteeth downe, he eatch, and drinketh and ftepeth.

11 For thofe kepe him rounde about: nether can any one go & do his owne bufines, nether are they difobedient vnto him.

12 O ye men, how fhulde not the King be ftrongeft, feing he is thus obeied! So he hel de his tongue.

13 Then the thirde which had fpoken of women & of the trueth (this was Zoi oba-bei) began to fpeake,

14 O ye men, nether the mightie King, nor many men nor wine is ftrongeft: who then ruleth them or hathe dominion ouer the! are they not women!

15 Women haue borne the King & all the people which beare rule by fea & by land.

16 Eutn of them were they borne, and they nourifhed them, which planted the vines, of which the wine is made.

17 They alfo make mens garments & make men honorable, nether can men be without women.

18 And if thei haue gathered together gold & filuer, or any goodlie thing, do they not loue a faire and beautiful woman!

19 Do they not leaue all thofe things & giue the felues wholly vnto her, & gape, and

gaze vpon her, & all men defire her more then gold, or filuer, or any precious thing!

20 A man leaueth his owne father which ha the nourifhed him, & his owne countrei, and is ioyned with his wife.

21 And for y woman he ieopardeth his life, and nether remembreth father nor mother nor countrey.

22 There fore by this ye may knowe that y women beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?

23 Yea, a man taketh his fworde and goeth for the to kil & to fteale, and to faile vpon the fea, and vpon ruiers,

24 And he feeth a lion & goeth in darkenes, & when he hathe ftollen, rauifhed & fpoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene feruants for them.

27 Many alfo haue perifhed & haue erred and finned for women.

28 Now therefore do you not beleue me? is not the King great in his power? do not all regions feare to touche him?

29 Tei I fawe him & Apame, the Kings concubine, the daughter of the famous Bartacus, fitting on the right hand of the King.

30 And she toke the crowne of the Kings head, & put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: & if she were angrie with him, he did flatter her that he might be reconciled with her.

32 How then, o ye men, are not women more strong, feing they do thus?

33 Then the King and the princes looked one vpon another, and he began to speake of the trueth.

34 O ye men, are not women strongest? great is the earth, & the heauen is his, and the sonne is his wife in his course: for he turneth rounde about heauē in one day, & runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen bleffeth it: and all things are shaken and tremble, nether is there any vn: vnto

thing with it.

37 The wine w wicked, the King w wicked, women are wicked, & all the children of men are wicked, and all their wicked woo-kes are fuche, and there is no trueth in the, and they perifh in their iniquitie.

38 But trueth doeth abide, and is ftrong for euer, and liueth and reigne: for euer and euer.

Dddd. ii.

I. Esdras.

19 With her there is no receiuing of persons nor differed; but the doeth things which are iuste, & abteineth from vniust wicked things, and all men faouoher workes. 40 Nether is there any vniust thing in her judgement, and the is the ftrngth and the kingdome and the power, and maiestie of all ages. Blested be the God of trueh. So he ceased to speake, and then all the people cryed, & Iud then, Trueth is great and ftrongest. 42 The the King said vnto him, Ake what thou wilt besides y which is appointed, & we wil giue it thee, because thou art founde the wifst, and thou shalt haue libertie to fit by me, and shalt be called my coufin. 41 Then he said to the King, Reinembre the vowe that thou hast vowed to buylde Ierufalem, in the day that thou tokest the kingdome, And to send againe all the vessels y were taken out of Ierufalem, which Cyrusfeta

parte when he made a vowe to cut of Babylon, & vowed to send them thither. 45 Thou also hast vowed to buylde the Teple, which the Idumeans burnt whe Iudea was deftroied by the Chaldeans. And now, o Lord the King, this is that which I defire & require of thee, & this is the magnificence, which I require of thee: I require therefore that thou woldeft accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen. 47 Then King Darius rifying vp, kiffed him, & wrote him letters to all the stewardestes and lieutenants, and captaines, and gouernours, that the shulde bring on y waye both him, & all that were with him, which went vp to buylde Ierufalem. And he wrote letters to all the lieutenants in Coelofyria and Phenice, & to the that were in Libanus, that they shulde bring ce dre wood from Libanus to Ierufalem, and buylde the citie with him. And he wrote for all y Iewes, which wet vp out of his kingdome vnto Iudea, cocerning their libertie, that no price, nor lieutenant, nor gouernour, nor steward shulde enter into their dores, And that all the region which they kept, shulde paye no tribute, and that the Idumeans shulde let go the villages of the Iewes which they helde, And that euerie yere there shulde be giuen for the buylding of the Temple twentie talents vntil it were buylt, And to mainiteine y burnt offrings vpon the altar euerie day (as they had a commandement to offer feuentene) other ten talents euerie yere. And that all they which went from Babylon to buyld e y citie, shulde haue libertie,

afoel they as their pofteritie, and all the Priest that went away. He wrote also touching the charges and the Priests garment, wherein they shulde minifler. And he wrote that they shulde giue the Leuites their charges vntil the Houfe were finifhed, and Ierufalem buylt. Also he wrote that they shulde giue pensions & wages to them that kept the citie. And he fent away all the vessels which Cyrus had fet aparte out of Babylon, and whatfoet; Cyrus had commanded to do, he also commanded to do it, and to fend to Ierufalem. And when the 'yong man was gone for the, he lift vp his face to heauen towards Ierufalem, and gaue thanks to the King of heauen, Saying, Of thee is the victorie, & of thee is wifdome, & of thee is glorie, and I am thy feruant. Bleffed be thou which hast giue me wifdome: for vnto thee I acknowledge it, o Lord of our fathers. So he toke y letters & went out & came to Babylon & telled all his brethren. And the bleffed y God of their fathers, be cause he had giue the fredome & libertie To go vp & to buy lde Ierufalem, & the Temple, where his Name is renounced, & they reioyced with instruments of musicke and ioye, fet in daies.

CHAP. V.

The number of them that returns from the capitulite. 42 Their views & facrises. 14 The Tople is begne to be buyls. 46 Their enemies wode crafty wyne with them. After these things, the chief of the houses of their fathers were chosen after their

tribes, & their wines, and their fones, & their daughters, & their feruantes, & their maides, and their cartel. And Darius fent with the a thousand horsemen, til they were restored to Ierufalem in faetic, & with musical instruments, with tabrets and flutes. And all their brethren plaied: thus he caused them to go vp together with them. And these are y names of the men that went vp after their families, by their tribes, and after the order of their dignitie. The Priests. The fones of Phinees, the fone of Aai o, Iefus fone of Iofedec, fone of Saratas, & Ioacim the fone of Zorobabel, the fone of Salathiel of the houfe of Daud, of the kinted of Phares, of the tribe of Iuda. Who fake wife wordes to Darius the King of the Persians in the fecode yre of his reigne, in the moneth Nifan, which is the fiift moneth. And these are thei of Iudea, which came out of y captuuitie, where thei dwelt, who

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me Nabuchodonosor King of Babylon had caryed away into Babylon, 8 And returned vnto Icruallem and to the rest of Iudea, euctie one into his owne citie which came with Zotobabel, & Iefus, Nehemias, Zacharias, Reefaias, Enenius, Mardocheus, Beelfarus, Aspharaus, Ree-lius, Roimusey Baana

their guides. 9 The nobler of them of the nation & their
gouvernours: y sonnes of Phares two thousand and hundredth
fourth & two, the sonnes of Saphat four hundredth, fourth
& two. 10 The sonnes of Ares four hundredth, fifth and six. 11
The sonnes of Phaath Moab, two thousand, eight hundredth
and twelfth. 12 The sonnes of Elam, a thousand, two hundredth,
fifth & four: the sonnes of Zathui nine hundredth fourth &
five: the sonnes of Corbe four hundredth & five: the sonnes of
Bani six hundredth, fourth and eight. 13 The sonnes of 'Sube
six hundredth, twelfth and three: the sonnes of Sadas three thou-
sand, two hundredth, twelfth and two. 14 The sonnes of
Adonikan, six hundredth, sixth & four: the sonnes of Bagoi,
two thousand, sixth & six: y sonnes of Adinu, four
hundredth, fifth and four. 15 The sonnes of Aterifias, ninth
& two: the sonnes of Ceilan & Azotus, sixth & four: the
sonnes of Azucan four hundredth, third and two. 16 The
sonnes of Ananias, an hundredth & one: the sonnes of Arom,
and the sonnes of Baffa, three hundredth, twelfth and three: the
sonnes of Arfiphurith, an hundredth & two. 17 The sonnes of
Meterus, three thousand & five: the sonnes of Bethlomon, an
hundredth, twelfth and three. 18 They of Netophas, fifth & five:
they of Anaboth, an hundredth, fifth & eight: they of
Bethfamos, fourth and two. 19 They of 'Cariathiarus, twelfth &
five: they of Capbiras & Betoth, four hundredth, fourth & three:
they of 'Piras, four hundredth, 20 They of Chadias and
Ammidioi, five hundredth, twelfth & two: they of 'Cirama &

Gabdes, fix hundredth, twentie and one. 21 They of 'Macalon, an hundredth twentie and two: they of 'Betolius, fiftie & two: the sonnes of Nephis, an hundredth, fiftie & fix. 22 The sonnes of Calamolalus & Orius fe-uen hundredth, twentie and fiue: the sonnes of Ierechus, the hundredth, fortie & fiue. 23 The sonnes of Annaas, thre thousand, thre hundredth and thirtie. 24 The Priest, the sonnes of Ieddu, y sonne of Iefus, which are counted among the sonnes of Sanifis, nine hundredth, feuetie and two: the sonnes of Meruth, a thousand fiftie and two. 25 The sonnes of 'Phaffaron, a thousand, for-tie and feuen: the sonnes of 'Carme, a thou

sand and feuentene.

26 ¶ The Leutes. The sonnes of Iffue, Cad-miel, Bannu and Suu, feuentie and foure.

27 ¶ The sonnes which were holte singers. The sonnes of Afaph, an hundredth, fortie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of 'Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Samitall were an hundredth, thirtie and nine.

29 The ministers of the Temple. The sonnes of Efau, the sonnes of Afipha, the sonnes of Tabaoth, the sonnes of 'Ceras, the sonnes of Sud, the sonnes of Phaleu, y sonnes of Labana, the sonnes of Agraba,

30 The sonnes of 'Aciua, y sonnes of 'Outa, the sonnes of Cerab, the sonnes of 'Agaba, y sonnes of 'Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of 'Geddur.

31 The sonnes of 'Airus, the sonnes of Dai-fan, the sonnes of 'Noeba, the sonnes of Chafeba, the sonnes of 'Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Afara, the sonnes of 'Bafthai, the sonnes of Afana, y sonnes of 'Meani, the sonnes of 'Naphifi, the sonnes of 'Acub, the sonnes of 'Acipha, the sonnes of 'Afur, the sonnes of Pharacim, the sonnes of 'Bafaloth.

32 The sonnes of 'Meeda, y sonnes of Cou-tha, the sonnes of 'Corea, the sonnes of 'Charcus, the sonnes of Aferar, the sonnes of 'Thomoi, the sonnes of 'Nafith, the sonnes of Atipha.

33 The sonnes of the feruans of Salomon. The sonnes of 'Afaphion, the sonnes of 'Pharira, the sonnes of 'Teeli, the sonnes of Lozon, the sonnes of Ifdael, the sonnes of 'Sapheth.

34 The sonnes of Agia, y sonnes of 'Phach-threth, the sonnes of 'Sabie, the sonnes of 'Sarothie, the sonnes of Mafias, the sonnes of Gar, the sonnes of 'Addus, the sonnes of 'Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the feruats of Salomon were thre hundredth, feuentie and two.

36 These came up from 'Thermeleth and Thelerfas: Caraathalat and Aalat leading them.

37 Nether colde they shewe their families nor their flocke how they were of Ifrael, the sonnes of 'Ladan the sonne of 'Ban, the sonnes of 'Necodan, fix hundredth fiftie and two.

38 And of the Priests those which exerci-fed the office of Priests, & were not foode, y sonnes of 'Obdia, the sonnes of 'Accos, the sonnes of Addus, which had taken for wife Augia, one of the daughters of 'Ber-zelaius.

Dddd.iii.

I. Efdras.

39 And was called after his name, and when the description of the kindred of these men had bene foght in the registre, and colde not be founde, they were set a parte from the office of Priests. 40 For 'Neemias and Attharias said to the that they shulde not be partakers of the holie thigs, all there arose an his Priest clothed with doch me and trueth. 41 So all they of Israel from them of twelve yere olde and little children, were 'fortie thousand besides men seruants and women seruanes, two thousand, three hiddieth and fixture. 42 Their seruants and handmaides were seuen thousand, three hundred, fortie and seuen: the singing men and women, two hundred, fortie and fiue: 43 Camelles, foure hundred, thirtie and fiue: and horses, seuen hundred, thirtie and fix: mules, two hundred, fortie and fiue: 'beastes that bare y yocke, fiue thousand, fiue hundred, twentir and fiue. 44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to buyld the House in his owne place according to their power, 45 And to giue to the treasure of the workes, 'a thousand pound in golde, and fiue thousand pound in siluer, and an hundred priestlie garments. 46 And the Priests and the Leuites and the people dwelt in Jerusalem and in the countrei, & the holie fingers & the porters and all Israel in their villages. 47 But when the seventh moneth was nere, and when the children of Israel were euerie one at home, they were all gathered together with one accorde into the open place of the first gaze, which is toward the East. 48 Then Iesus the

sonne of Iosdee and his brethren the Priests with Zorobabel the sonne of Salathiel & his brethre, rising vp, made ready y altar of the God of Israel, 49 To offie burnt offerings vpon it according as it is written in the boke of Moyses the man of God. 50 Whither also there were gathered agaist them of all nacions of the land: but they dressed the altar in his owne place, although all the nacions of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offrings to the Lord, morning & evening. 51 They kept also the feast of tabernacles, as it is 'ordeined in the Law, & offred sacrifices euerie day, as was requisite, 52 And afterwards, the continual oblations and offrings of the Sabbaths & of the new moneths & of all holy feasts. 53 And all the which had made any vowe to God, began to offie sacrifice vnto God in the first day of y seventh moneth, although the Temple of God was not yet buylt. 54 They gaue also money to the masons & to the workemen, and meat and drink with gladnes, 55 And charrets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which shulde be brought by flots to the bauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia. 56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosdee, and their brethre, and the Priests & Leuites, and all they that came out of capituntie into Jerusalem, 57 And 'layed the fundacion of the House of God in

the first day of the second moneth of the second yere after
their returne into Iudea and Jerusalem. 58 And they appointed
y Leuites frutwentie yere olde ouer the workes of the Lord,
and Iesus & his sonne, & his brethre, & his brother Cadmiel,
& the sonnes of Madiabon with the sonnes of Ioda, the sonne
of Heliadun, with their sonnes, & brethren, enen all the Leuites
with one accorde did followe after the worke, calling vpo the
workes in the House of God: thus the workemen buytl the
Temple of the Lord. 59 And the Priests stode clothed with their
long garments with musical instruments & trumpets, and the
Leuites the sonnes of Asaph with cymbales, 60 Singing &
blessing y Lord, according to the ordinace of David King of
Israel. 61 And they sung with loud voice songs to the praise of
the Lord, because his mercie and glorie u for euer in all Israel.
62 Then all the people blewe trumpets, and cryed with loud
voice, praising y Lord for the raising vp of the House of the
Lord. 63 Also some of the Priests & Leuites, and chief men, to
wit, the Ancients, which had sene the former House, 64 Came
to se the buyldig of this with weping and great crying, &
manie with trupets and toye cryed with loude voice, 65 So that
the people colde not heare the trupets, because of the weping
of the people: yet there was a great multitude that blew trupets
so that they were heard far of. 66 Wherefore when the enemies
of the tribes of Ioda & Benjamin heard it, they came to know
what noise of trupets it was, 67 And they knew that they of the
capituntie buylt the Temple to the Lord God of Israel. 68

Wherefore they coming to Zorobabel, & Iesus, and the chief of the families, said vnto

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vntto them, Let vs buyld also with you. 69 For we obey your Lord, as you do, and sacrifice vnto him since the dayes of 'Afsareth King of the Assyrians, which broght vs hether. 70 Then Zorobabel, and Iesus, & the chief of the families of Israel said to them, It doeth not apperceine to vs, and to you to buyld an House to the Lord our God. 71 For we alone wil buyld it to the Lord God of Israel, as it becometh vs, or as Cyrus the King of the Persians bad vs. 72 Howbeit the people of the land made them sluggish that were in Iudea, and let-ted them to buyld the worke, and by their ambushments and seditions & conspiracies hindred the finishing of the buyldig, 73 All the time of King Cyrus life: so that they were let from the buylding two yere, vntil the reigne of Darius. CHAP. VI. 1 Of Aggeus and Zacharias. 2 The buylding of the Temple. 3 Sifimes wode let them. 7 His epistle to Darius. 23 The Kings answer to the contrarie. E. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. E. 24. 25.

26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42.
43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59.
60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76.
77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93.
94. 95. 96. 97. 98. 99. 100. *Ger. vpt them. 2 Then Zorobabel
sonne of Salathiel, and Iesus the sonne of Iosfedee thode vp,
and began to buyld the House of the Lord, & is in Ierusalem,
the Prophetes of the Lord being with them, & helping them. 3
In that time Sifimes the gouernour of Syria, and Phenice, and
Sathrabouzanes with his companions came vnto them, 4 And
said vnto them, By whose commandement buyld you this
House & this buylding, and enterprife all these other things?
and who are the buylders that enterprife suche things? 5 But
the Ancients of the Iewes had grace of the Lord after that he
had visited the captiuitie, 6 That they were not letted to buyld,
vntil it was signified vnto Darius of these matters, and an
answer was received. 7 The copie of the epistle, which he did
write and send to Darius, S I S I N N E s gouernour of Syria
and of Phenice, and Sathrabouzanes, and their companions,
presidents in Syria and Phenice, salute King Darius. 8 It may
please the King our masters plainly to understand, that when
we came to the country of Iudea, and entered into the citie of
Ierusalem, we found in the citie of Ierusalem the Ancients of
the Iewes that were o the captiuitie,

9 Buylding an House to the Lord, great & newe, of hewen
stones, and of great price, and the timber all ready laid vpon

the wallles. 10 And these works are done with great spede, yea, and the worke hathe good succeffe in their hands, so that it wil be finished with all glorie & diligence. 11 Then we asked their Ancients, saying, By whose commandement buyld you this House & lay y fundacion of these works? 12 We asked them these things to the intet to notifie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing. 13 But they answered, saying, We are the seruants of the Lord, which hathe created the heauen and the eath. 14 And this House was buylt vp manie ye - 1. King 4. 25. res ago by a King of Israel great & strog, and was finished. 15 But when our fathers, provoking God to wrath, finned against the Lord of Israel, which is in heaufe, he deliuered them into the hands of Nabuchodonosor King of Babylon of the Chaldeans, 16 Who brake downe the House burnt it, & caryed the people captiue to Babylon. 17 But in the first yere of the reigne of Cyrus ouer the country of Babylon, King Cyrus wrote that this House shulde be buylt vp. 18 And y holie vessels of golde & of siluer, which Nabuchodonosor had caryed out of the House at Ierusalem, & had dedicated them in his owne Temple, Cyrus the King toke out of the Teple at Babylon, & they were giuen to Zorobabel, and to Sanabafarus ruler. 19 And a comandement was giue vnto him, y he shulde ca y away those vessels, & put the in y Teple at Ierusalé, & that this Teple of y Lord shulde be buylt in this place. 20 The same Sanabafarus, being come hether, layed

the foundations of the House of the Lord at Ierusalem, and since that time til now, it is in buylding, or is not finished. 21 Now therefore if it please the King, let it be foght vp in the Kings libraries concerning Cyrus. 22 And if it be found that the buylding of y House of the Lord at Ierusalem hath bene done by the cosent of King Cyrus, & if it some good to the lord our King, let him make vs answer cocening these things. 23 Then King Darius commanded to searche in the Kings libraries, that were in Babylon, and there was founde in Ecbatane, which is a towne in the region of Media, a place where suche things were layed vp for memorie.

Ddd.iii.

I. Efdras.

24 In the first yere of the reigne of Cyrus, King Cyrus, commâdde the House of the Lord at Ierusalem to be buylded, where they did sacrifice with the continual fyre.

25 Of the w̄the height shulde be of thre- score cubites, the breadth of threscore cu- bites with thre rowes of hewen stones, & one rowe of newe wood of that country, and that the costs shulde be payed out of the house of King Cyrus.

26 And that the holie vessels of the House of the Lord, as well those of golde as of fil- uer, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon,

shulde be restored to the House, which is in Ierusalem, & set in the place where they were afore.

27 Also he commanded that Sifinnes, go- uernour of Syria and Phenice, and Sa- thabouzan, and their companions, and those which were constitute captaines in Syria and Phenice, shulde take hede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and go- uernour of Judea, and the Elders of the Iewes to buyld that House of the Lord in that place.

28 And I also haue commanded to buyld it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, til the House of the Lord be finifhed,

29 And that some parte of the tribute of Coelofyria and Phenice shulde be diligently giuen to these men for sacrifice vn to the Lord, and to Zorobabel the gouernour, for bulles, tams and lambes:

30 Also corne, & falue, and wine, and oyle continually euerie yere without faille, as the Priests, which are in Ierusalem shal te- fte to be spent euerie day,

31 That ofttings may be made to the high God for the King, and his children, & that they may pray for their liues.

32 Further more he commanded that who- foeues shulde transgresse any thing afore spoken or writen, or derogate any

thing thereof, that a tre shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.

33 And therefore let the Lord whose Na- me is there called vpon, destroye euerie King and nation, which stretcheth out his had to hinder or do euli to that Hou- se of the Lord which is in Ierusalem.

Expa 4,15.

34 "I Darius the King haue ordeined that it shulde be diligently executed, according to these things.

CHAP. VII.

1 Sifinnes and his companions flow the Kings comman-
dement and helpe the Iewes to buyld the Triple 2 The time that
is was buyit. 10 This kepe the Passouer.

1 Then Sifinnes the gouernour of Coe- lofyria and Phoenice,
and Sathrabou- zanes, & their companions, obeying King
Darius commandements,

2 Assisted diligently the holie workes, wor- king with the
Ancients and gouernours of the Sanctuarie.

3 And the holie workes prospered by Ag- geus and Zacharias
the Prophetes which prophecied.

4 So they finished all things by the com- mândement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.

5 Thus the holie House was finished in the thre and twentieth day of the moneth A- dar in the fixt yere of Darius King of the Persians.

6 And the childre of Israel, and y Priests and the Leuites, and the rest, which were of the captiuitie, & had ante charge, did according to the things writen in the boke of Moses.

7 And they offred for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth tams, foure hudreth lambes,

8 And twelve goates for the finne of all Is- rael, according to the number of the chief of the tribes of Israel.

9 And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the boke of Moses, and also the porters in euerie gate.

10 And the children of Israel offred the Passouer together with them of the cap- tiuitie, in the fourth day of the first mo- neth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie we- re not sanctified together, but all the Le- uites were sanctified together.

12 And they offred the Passouer, for all the children of the captiuitie, and for their brethren the Priests, and for them selues.

13 Then all the children of Israel which were of the captiuitie did eat, euen all they that had separated them selues from the abominations of the people of the land, and foght the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioy cing before the Lord,

15 Because he had turned the counsel of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esftras cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 20 Es- dras giueth thanks to the Lord 12 The number of the heads of the people that came with him. 26 His prayer and confession.

2 And

Apocrypha.

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en.Aqarias.

en.Aqarias en.Meralisb en.Sond en.Aq.

1 And after these things when Artaxerxes King of the Persians reigned, Esdras the sonne of "Saratas, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of "Ezias, the sonne of "Memeroth, the sonne of "Zaraias, the sonne of "Sauras, the sonne of Boccar, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the his Priest.

3 This Esdras went out of Babylon, & was a scribe well taught in the Law of Moyses, given by the Lord God of Israel.

4 Also the King gave him great honour, & he found grace in his sight in all his requêtes.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Jerusalem,

6 In the feueth yere of the reigne of Artaxerxes, & in the first moneth this was the feueth yere of the King (for the went out of Babylon in the first day of the first moneth,

7 And came to Jerusalem according as the Lord gave them speed in their sournay)

8 For Esdras had gotten great knowledge, so that he wolde let nothing passe that was in the Law of the Lord, and in the commandments, and he taught all Israel all the ordinances and judgements.

9 So the commission written by King Artaxerxes was given Esdras the Priest and reader of the Law of the Lord; the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, & reader of the Law of the Lord, Salutació.

11 Forasmuche as I consider things with pitie, I have commanded that they that wil and desire of the nation of the Iewes, and of the Priests and Leuites, which are in our kingdoms, shulde go with thee vnto Israel.

12 Therefore as many as be willing, let them departe together, as it hath he semed good to me and my seuen friends the counsellors,

13 That they may visite the things that are in Iudea and Jerusalem diligently, as it is contained in the Law of the Lord,

14 And carry the gifts to the Lord of Israel in Jerusalem, which I and my friends have vowed: also all the golde and siluer, which shall be found in the country of Babylon appertaining to the Lord in Jerusalem,

15 With that which is given of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well siluer as golde, for bulles, and rams, &

lambes, and things thereunto pertaining.

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Jerusalem.

17 And whatsoever thou and thy brethren wil do with the golde or siluer, accoplish it according to the wil of thy God.

18 And the holy vessels of the Lord, which are given thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things secure thou shalt remember for the vse of the Temple of thy God, thou shalt give it out of y Kings treasure.

20 And I also King Artaxerxes have commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest & reader of the Law of the hiest God, shall send for, they shulde give it him with all speede, euen to the some of an hundredth talents of siluer,

21 And likewise vnto an hundredth cores of corne, and an hundredth pieces of wine and other things in abundance.

22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpo the kingdoms of the King and of his sonnes.

23 Also to you it is commanded, that of none of y Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the workmen of this Temple, no tribute nor tax be taken, nor that any have power to tax them in any thing.

24 Thou also, Esdras, according to the wisdom of God, orde me iudges and gouernours, that they may iudge in all Syria & Phenice, all those which are well instructed in the Law of thy God, and teache those, which are not instructed.

25 And let all those which shall transgress the Law of God & the King, be diligently punished, ether with death, or other punishment, ether with penalty of money, or banishment.

26 ¶ The Esdras the scribe said, Blessed be the onelie Lord God of my fathers, which hath put this in the heart of the King to glorifie his House which is in Jerusalem,

27 And hath he honoured me before y King, and the counsellors, and all his friends and gouernours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of David "Lettus.

Esdras.

en.Raman.

Eccci.

I. Esdras.

31 Of y sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32 Of the sonnes of "Salomo, Abeliacnias the sonne of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of "Iezolus, & with him thre hundredth men: of the sonnes of Adin, "Obeth sonne of Ionathas, and with him two hundredth and fiftie men.

34 Of the sonnes of Elam "Iesias, sonne of Gotholias, and with him feuentie men.

35 Of the sonnes of Saphatias, Zarias sonne of "Machael, and with him feuentie men.

36 Of the sonnes of Ioab "Badias sonne of Iezelus, and with him two hundredth and twelve men.

37 Of the sonnes of "Banid, Assalimoth sonne of Iosaphias, and with him an hundredth and threscore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and w him twentie & eight me.

39 Of the sonnes of "Aftath, Iohannes sonne of Acatan, & with him an hundredth & te.

40 Of the sonnes of Adonicam the last: & these are the names of them, Eliphalat, "Ieouel and "Maias, and with them feuentie men: of the sonnes of "Bagouthi sonne of Iecacourus, & with him feuentie men.

41 ¶ And I gathered them together to the flood called "Theras, & pitched our tents there thre daies, and nombred them.

42 But when I had founde there none of the Priests nor Leuites,

43 I sent to Eleazar, and beholde, there came "Maasman, and Alnathan, & Samaian, and "Iribon, & Nathan, Ennatan, Zacharian, & Mosollamon the chief, & best learned.

44 And I bad them to go to Daddeus the captaine, which was in the place of the treasuris,

45 With charge to bidde Daddeus and his brethren, & the treasurers that were there, to send to vs them, which shulde offer sacrifice in the House of our Lord.

46 And they broght vnto vs by the mightie hand of our Lord learned m:n of the sonnes of Mali, the sonne of Leui, the sonne of Israel, to wit, "Cisebebran & his sonnes, and his brethren being eightene.

47 And Asebia, and "Annon, & Osian his brethre of the sonnes of "Canaineus with their sonnes, twentie persones.

48 And of the ministers of the Temple, w Dauid gaue, & those which were rulers over the worke of the Leuites, to wit, ministers of the Temple, two hundredth & twetie, of whome all the names were registered.

49 ¶ And there I proclaimed a fast for the yong men before the Lord to aske of him a good journey bothe for vs, and for them that were with vs, for our children, & for our cattel.

50 For I was ashamed to aske the King foremen, or horsemen, or conduit for fauegarde against our enemies,

51 Because we had said to the King, that the power of our Lord shulde be with the that foght him to direct them in all

things.

52 Wherefore we praied our Lord againe, according to these things, whome we founde fauorable.

53 Then I chose from among the chief of y tribes & of the Priests, twelve men, to wit, "Esebrias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, & the holy vessels of the House of our Lord, which the King and his counsellors, & his princes, & all Israel had giue.

55 And I weighed the, six hundredth & fifty talents of siluer, & siluer vessels of an hundredth talents, & an hundredth talents of golde,

56 And twentie golden basen, & twelve vessels of brass, of fine brass shining like golde.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord of our fathers.

58 Watch and kepe them, til that you giue the to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chabers of the House of our God.

59 So the Priests & Leuites toke the siluer and the golde, & the vessels, & caryed the to Jerusalem to the Temple of the Lord.

60 And we deprived fion the flood Thera, in the twelveth day of the first moneth, & came to Jerusalem, according to y mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our journey from all enemies. So we came to Jerusalem.

61 And thre daies being past there, in the fourth day the siluer that was weighed, & the golde was deliuered in the House of our Lord to "Marmoeth the Priest the sonne of Iouri,

62 And with him to Eleazar y sonne of Phinees: & there were with them, Iosabad the sonne of Iesus, & "Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weighe.

63 And all the weight of them was writen that same houre.

64 Afterwards those that were come out of the captiuitie, offied sacrifices to the Lord God of Israel, even twelve bulles for all Israel, rams foure score and sixtens,

65 Labs thre score & twelve, twelve goates for saluacion, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, & to y gouernours

Apocrypha.

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Expa 9.1.

gournours of Coelofyria & Phenice who honored the people,
and the Temple of God.

67 ¶ When these things were done, the gouernours came to
me, saying, The peo- ple of Israel, the princes and the Priests,
& the Levites have not separated from them the strange people
of the land,

68 Nor the pollutions of the Gentiles, to me, of the Cananites,
and Cherites, and Pherofites, and Iebufites, and Moabites, and
Egyptians, and Idumeans.

69 For they have dwelt with their daugh- ters, both they and
their sonnes, and the holic sede is mixed with the strange peo-
ple of the lad, & the gouernours & rulers have been partakes of
this wickedness fro the beginning of the thing.

70 And asson. as I had heard these things, I sent my clothes,
and the holic garment, & I pulled the beere of mine head, and
of my bearde, and fate me downe forowful, and verse sad.

71 The also all they that were mouted with the wode of the
Lord God of Israel, came to me: whiles I wept for the iniquitie,
but I fate verse sad till the evening sacrifice.

72 Then I rose from the fast with my clothes to me, and the holic garment, and bowed my knets and stretched for the mine hands to the Lord,

Expa 9.4.

73 And I said, "O Lord, I am ashamed, & co- founded before thy face.

74 For our sinnes are increased above our heads, & our ignorances are lifted up to heaven.

75 Yea, even from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our Kings and Priests have bene giuen up to the Kings of the earth, to the swode and to capti- nitie, and for a pray with all shame vnto this day.

77 And now how great hath they mercie bene, o Lord, that there shulde be left vs a roote, and name in the place of thine ho- lines!

78 And that thou shuldest reueale to vs a ligat in the House of the Lord our God, and giue vs meat in the time of our ser- uitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that

thei shulde giue vs meat,

80 And that they shulde honour the Tem- ple of our Lord, and raise up Sion that is defolate, and giue vs assurance in Iudea & Ierusalem.

81 And now, o Lord, what shal we say, ha- uing these things? for we have transgressed thy commandements, which thou hast

giuen by the hands of thy seruants the Pro- phetes, saying,

82 * Because the land, which ye go to inhe- rite, is a land polluted by the pollutions of the strangers of the land, which have filled it with their filthines,

83 Therefore now ye shal not ioyne their daughters with your sonnes, nether giue your daughters to their sonnes,

84 Nether shal you desire to have peace with them for euer, that ye may be made strong, and eat the good things of the lad, and I. aue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked works, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs suche a roote: but we a- gaine have turned backe to trasgressethy Law, & to mixe vs with the vncleennes of the people of the land.

87 Mightest thou not be angrie with vs to dissoye vs, so that
thou shuldest nether leave vs roote nor sede nor name?

88 But, o Lord of Israel, thou art true: for there is a roote left,
even vnto this day.

89 Beholde, we are now before thee with our iniquities, nether
can we indure befo- re thee for these things.

90 ¶ And * as Esdras prayed and confessed and wept, and laye
upon the grounde be- fore the Temple, a verse great multitude
was gathered vnto him out of Ierusalem of men and women,
and yong children: et there was great lamentation among the
multitude.

91 Then Iechonias y sonne of Ieei of the sones of Israel, crying
out said, O Esdras, we have sinned against the Lord God: we
have taken in mariage strang: women of the nacion of the land.

92 And now all Israel is douteful: therefo- re let vs make
anothe concerning this to the Lord to put away all our wines,
which are strangers, with their children.

93 If it seme good to thee, and to all them that obey the Law of
the Lord, rise up and put it in execution.

94 For to thee doeth it apperteine, & we are with thee to make
thee strong.

95 Then Esdras arose, & made all the chief of the families of the Priests and Levites of all Israel to sweare, that they wolde do thus: and they sware.

CHAP. IX.

7 After Esdras had red the law for the strange wines, so Thes promise to put them away.

1 "Hen" Esdras rose from the court of the Temple, & went to the chamber of Ioann in the sinne of Eliasib,

2 And being lodged there, he did eat no Ecccii.

I. Esdras.

bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem to all them, that were of the captiuitie, that they shulde be gathered to Ierusalem,

4 And that all they which shulde not mete there within two or three dayes, according to the ordinance of the Elders, which bare rule, shulde haue their cattel confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude fate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And do his wil, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out and said with a loude voyce, We wil do so as thou hast said.

11 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seeing that manie of vs haue sinned in this matter,

12 Let the chief men of the multitude and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, all thei haue appeased the wrath of y Lord against vs for this matter.

14 Then Ionathas Aseels sonne, and Ezecias sonne of Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certeine men, chief of their families, all by name: & thei fate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married strange wiues in the first day of y first moneth.

18 And there were founde of the Priests, which had married
strange wiues,

19 Of the sonnes of Iesus, the sonne of Iose-dec, & of his
brethren 'Mathelas, & Eleazar, and Ioribus, and Ionadan.

20 Who also gaue their hands to cast out
their wiues, and offred a ram for their reconciliation in their
purgation.

21 And of the sonnes of Emmer 'Ananias, and Zabdeus, and
Canes, and Samerus, and Hierel, and Azarias.

22 And of the sonnes of 'Phaisu, Ellionas, Massias, Esmaeus,
and Nathanael, and 'Ocidelus, and Talsas.

23 And of the Leuites 'Iorabadus, and Semis, and Colius, who
was called 'Calitas, and Patheus, and Ooudas, and Ionas.

24 Of the holie singers, 'Eliazurus, Bacchurus.

25 Of the porters, 'Sallumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, Hiermas, and
Eddias, & Melchias, & Maelus, & Eleazar, & Asbias, &
Banaias.

27 Of the sonnes of 'Ela, Matchanias, Zacharias, and
'Hierielas, and 'Hieremoth, and Acdias.

28 And of the sonnes of 'Zamoth, Eliadas, Elisimus, Othontas, Iarimoth, and 'Sabatus, and Sardeus.

29 Of the sonnes of 'Bebai, Ioannes, and Ananias, and 'Iosabad, and Ematheas.

30 Of the sonnes of 'Mani, Olamus, Mamuchus, Iedaia, Iasubus, Iasael, and Ieremoth.

31 And of the sonnes of 'Addi, Naathus, Moosias, Laccunus, and Naidus, and Mathanias, and 'Seschel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, & Ases, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of 'Asom, Altaneus, & Matthias, and Bannaia, Eliphlat, & Manasse, and Semei.

34 And of the sonnes of 'Maani, Ieremias, Momdis, Omarus, Inel, Mamat, and Paclias, and Amos, Carabafion and Euasibus, and Mamnimatanaius, Elisasis, Vamus, Eliali, Samis, Selemias, Nathania, & of the sonnes of Ozoias, Sisis, Esril, Azailus, Samatas, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaia.

36 All these maryed strange wiues, and put them away with their children.

37 And the Priests & the Leuites dwelt in Ierusalem, & in the country, the first day of the seventh moneth, and the children of Israel in their owne houses.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that he shulde bring the Law of Moyses, which had bene giue by the Lord God of Israel.

40 Then brought Esdras the chief Priest the Law to all the multitude, both man and woman,

or, Anai, & Zabiah.

or, Phaisu, Elionas, Maefas, Iesus, Iesus, Oledel, and Aias, Iesus, Iosabad, Syme, Galias, Pashan, Iohadar

or, Eliash, and Bacus

or, Salim.

or, Rymias.

or, Banailas.

or, Elam

or, Iesuel or, Ieremoth, & Melias or, Zabdeus, Esmaeus, Elifas,
Esfilis or, Zabad, and Sardas

or, Bebe or, Iofakas, and Emash or, Bani, Olam, Maliach,
Ierad, Iofah.

or, Addis, Masius, Lacinus, Banaias or, Brezel, Balvar,
Manasseas.

or, Hafam. or, Mahmual, Manasseas.

or, Bas, Ieremoth, Maedi, Euzam.

or, Iehasias. or, Thoma.

or, Maefas. or, Iodaliah.

Psy. 2.2.

Apocrypha.

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woman, and to all the Priests, that they might heave the Law
the first day of the seventh month.

41 And he red in the first broad place of the gate of the
Temple, from morning to midday, before the men and the
women, and all the multitude hearkened to § Law.

42 So Esdras the Priest and reader of the Law, stode vpó a pulpet of wood that was prepared.

43 And there stode by him "Matgathias, Sá-mus, Ananias, Azaias, Ourias, Execias, Balasamus at his right hand,

44 And at his left hand "Phaldaius, and Sail, Melchias, Aothafaphus, Nabarias.

45 Then Esdras toke § boke of the Law before the multitude (for he fate honotably before them all)

46 And they all stode vpright when he expounded the Law, and Esdras blessed the Lord the most heic God, the most mightie God of hostes.

47 And the whole multitude cryed, Amen.

48 Then Iesus and Anus, and Sarabias, and Adimus, & Iacobus, Sabataias, Autanias, Maanias and Calitas, Azaias, & Ioazab-

dus, and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshiped the Lord,

49 And taught the Law of the Lord, and stode also earnestly vpon the reading.

50 Then said 'Anthharates to Esdras the chief Priest and reader, & to the Leuites, that taught the multitude in all things, This

day is holie vnto the Lord, and all haue wept in hearing of the Law.

51 Go therefore and eat the fat meares, & drinke the swete drinkes, and send presents to them that haue not.

52 For this day is holie to the Lord, and be not forie: for the Lord God wil glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holie to the Lord: be not sad.

54 Then they departed all to eat, and drinke, and to reioyce, and to giue presents to the that had not, and to make good there.

55 For they were yet filled with the wordes wherewith they were instructed, whè they were assembled together.

II. Esdras.

CHAP. I.

The people is reproved for their unfaithfulness. So God wil haue another people, if these wil not be reformed.

Esra 7.1.

He second boke of the Prophet * Esdras, the sonne of Saraias,
§ sonne of Azarias, the sonne of Helcias, the sonne of
Sadamias, the sonne of Sadoe, the sonne of A-

chitob,

2 The sonne of Achias, § sonne of Phinees, the sonne of Heli,
the sonne of Amerias, the sonne of Asie, the sonne of
Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of
Borith, the sonne of Abises, the sonne of Phinees, the sonne of
Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was
prisoner in the lad of Medes, in the reigne of Artaxerxes King
of Persia.

Isa 11.1.

4 * And the worde of the Lord came vnto me, saying,

5 Go, and shewe my people their sinnes, & their children their
wickelines, which they haue committed against me, that they
may tel their childrens children.

6 For the sinnes of their fathers are increased in them, because
they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I broght them out of the land of Egypt from the
house of bondage? but they haue prouoked me vnto wrath, and

despised my counsels.

8 Pull thou of then the heere of chine head, and cast all euil vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shal I so beare thè, vnto whome I haue done somuche good?

10 *Many Kings haue I destroyed for their fakes: Pharao with his servants and all his armie haue I smitten downe.

11 All the nacions haue I destroyed before them: * I haue destroyed the East, the people of the two countreis Tyrus and Sido, and haue slaine all their enemies.

12 Speake thou therefore vnto thè, saying, Thus saith the Lord,

13 *I haueled you thorow the Sea, and haue giuen you a sure way, since the beginning:* I gaue you Moyses for a guide, and Aaron for a Priest.

14 *I gaue you light in a piller of fyre, and great wonders haue I done amog you: yet haue ye forgotten me, saith the Lord.

15 Thus saith § Almightye Lord, The quail let*were a toke vnto you: I gaue you tentes for sauegarde, wherein ye murmured:

16 And ye trumped not in my Name for the destruction of your enemies, but ye yet murmure stil.

17 Where are the benefites, that I haue done for you? when ye were hungitie in the wilderness, *did ye not crye vnto me?

18 Saying, Why hast thou broght vs into Eecc.iii.

Exod.14,28.

Numb 21,24 Iohu.8,12.

Exod 14,29.

en,8,10

Exod 3,10. & 4,14.

Exo.15,21.

Exod 16,13. psal.14,40.

Num.14,8.

II. Efdras.

this wilderness to kill vs? It had bene better for vs to haue ferued the Egyptians, then to dye in this wilderness. 19 I had pitie vpon your mounings, and gaue you Manna to eat: *fo ye did eat Angels fode.* 20 When ye were thirtie, did not I cleaue the ftone, & waters did flowe out to fatisfie you from the heat I couered you with the leaues of the trees, 21 And I gaue you fat countreis: I caft out the Cananites, & Pherefites, & Philiftims

before you: *what fhall I do more for you, faith the Lord?* 22 *Thus faith the almightie Lord, When ye were in the wildcines at the bitter waters, being a thrift, and blaspheming my Name,* 23 *I gaue you not fyre for the blasphemies, but caft a tre into the water, and made the ruuer fwete.* 24 *What fhall I do vnto thee, & Iacob: thou Iuda woldeft not obey: I wil turne me to other nations, and vnto thofe wil I giue my Name, that they may kepe my lawes.* 25 *Seing ye haue forfaken me, I wil alfo forfake you: when ye afke mercie of me, I wil not haue pitie vpon you.* 26 * *When ye caft vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your fete are fwift to commit murther,* 27 *Although ye haue not forfaken me, but your owne felues, faith the Lord.* 28 *Thus faith the almightie Lord, Haue I not prayed you, as a father his fennes, and as a mother her daughters, and as a nuife her yong babes,* 29 *That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?* 30 *I gathered you together as an henne ga thereth her chickens vnder her wings: but now what fhall I do vnto you? I wil caft you out from my fight.* 31 *Whe you bring gifts vnto me, I wil turne my face from you for your folene feaft dayes: your new moones, & your circumcitions haue I forfaken.* 32 *I fent vnto you my feruants the Prophetes, whome ye haue taken and flaine, and torne their bodies in pieces, whose blood I wil reuenge, faith the Lord.* 33 *Thus faith & almightie Lord, Your houle fhall be defolate: I wil caft you out as the winde doeth the stubble.* 34

Your children fhall not haue generacio: for the haue defpifed
 my commandemēt, & done the thing that I hate before me. 35
 Your houfes wil I giue vnto a people to come, who fhall be leue
 me thogh they heare me not, and they, vnto whome I neuer
 fhewed miracle, fhall do the things that I command them. 36
 Thogh they fe no Prophetes, yet fhall they hate their iniquities.
 37 ¶ I wil declare the grace that I wil do for the people to
 come, whose children reioyce in gladnes, and thogh they haue
 not fene me with bodelie eyes, yet in heart they beleue the
 things that I fay. 38 Now therefore brother, beholde what great
 glorie, and fe the people that come from the Eaft. 39 Vnto
 whome I wil giue for leaders Abraham, Ifahac, Iacob, Ofeas,
 Amos, Micheas, Joel, Abdias, Jonas, 40 Naum, Habacuc,
 Sophonias, Aggeus, Zacharias, and Malachias (which is called
 alfo the meffenger of the Lord) Malach 3,1. CHAP. II. The
 Synagogue findeth fante with her owne children. 18 The
 Gentiles are called. 1 ¶ Hus faith the Lord, I broght this people
 out of bondage: I gaue them alfo my commandements by my
 feruants & Prophetes, whome they wolde not heare, but
 defpifed my counfels. 2 The mother that bare them, faith vnto
 them, Go you away, & children: for I am a widdowe and
 forfaken. 3 I broght you vp with gladnes, but with forowe and
 heaurines haue I loft you: for ye haue finned againft & Lord
 your God, and done the thing that difpleafeth him. 4 But what
 fhall I now do vnto you? I am a widdowe and forfaken: go ye,
 & my children, and afke mercie of the Lord. 5 And thee, &

father, I call for a witnes for the mother of thefe children,
which wolde not kepe my couenant, 6 That thou bring them to
confufion, and their mother to afpoile, that their kiured be not
continued. 7 Let their names be feated amog the hea then: let
them be put out of the earth, for they haue defpifed my
couenant. 8 Wo vnto thee, Affur: for thou hideft the
vntrighteous in thee: & wicked people, remember * what I did
vnto Sodom and Gomorrhoe, 9 Whofe lad is mixt with cloudes
of pitch and heapes of afhes: fo wil I do vnto the, that heare
me not, faith the almightie Lord. 10 ¶ Thus faith the Lord vnto
Efdras, Tel my people, that I wil giue them the kingdome of
Ierufalem, which I wolde haue giuen vnto Ifrael. 11 And I wil
get me glorie by them, and giue the euerlafting tabernacles,
which I had prepared for thofe. 12 They fhall haue at wil the tre
of life, fmelling of ointement: they fhall nether labour nor be
weary. 13 Go ye, & ye fhall receaue it: pray that the time,

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time, which is long, may be shortened: the kingdome is
already prepared for you: watche.

14 Take heauen and eaeh to wines: for I haue abolifhed the
euil, and created the good: for I liue, faith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnes: make their fere as fatt as a piller: for I haue chofen thee, faith the Lord.

16 And thofe that be dead, wil I taife vp from their places, and bring them out of the graues: for I haue knowen my Name in Ifrael.

17 Feare not, thou mother of the children: for I haue chofen thee, faith the Lord.

18 I wil fend thee my feruants Efaie and I remie to helpe thee, by whofe counfel I haue fancified & pr: pared for thee twelue trees ladin with diuers frues,

19 And as many fountaines, flowing with milke and bony, and leuen mightie mountaines, wheeupon there growe tofies and lilies, whereby I wil fil thy children with ioye.

20 Execute iuftice for the widdowe: iudge the ca. fe of the fatherles: giue to the poore: defende the fatherles: clothe the naked.

21 Heale the wounded, and ficke: laugh not a lame man to fcorne: defend the crepel, and let the blinde come into the light of my clerenes.

22 Kepe the olde & the yong that are within thy wailes.

23 *Wherefocuer thou findeft the dead, take them and burye them, and I wil giue thee the firft place in my refurrection.

24 Abide ftill, ô my people, and reft: for thy quiernes fhall come.

25 Nourifh thy childré, ô thou good nurse: ftablifh their fete.

26 None of the feruants that I haue giuen thee, fhall perifh: for I wil feke them from among thy nomber.

27 Be not weary: for when the day of trouble and heauines commeth, other fhall wepe and be foroweful, but thou fhalt be merry and haue abundance.

28 The heathen fhall enuie thee, and fhall do nothing againft thee, faith the Lord.

29 Mine hands fhall couer thee, fo that thy children fhall not fe hell.

30 Be joyful, ô thou mother, with thy children: for I wil deliuer thee, faith the Lord.

31 Rem'mber thy children that flepe: for I wil bring the out of the fides of the earth, and wil fhewe mercie vnto them: for I am merciful, faith the Lord almgheie.

32 Embrace thy children, vntil I come and fhewe mercie vnto the: for my fountaines runne ouer, and my grace fhall not faile.

33 I Efdras receued a charge of the Lord

vpon the mount Horeb, that I fhulde go vnto them of Ifrael, but
when I came to them, thei caft me of, and de: pified the co-
mand. ment of the Lord.

34 And the before I fay vnto you, ô ye heathen, that heare and
vndet ftand, Wait for your fhepherd, wito fhall giue you
euerlafting reft: for he is nere at hand, that fhall come in the
end of the worlde.

35 Be ready to the rewarde of the kingdome: for the
euerlafting light fhall fhine vpo you for euermore.

36 Fie the fhadowe of this worlde: receiue y ioye of your
glorie: I teftifie my Sauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing
thankes vnto him, that ha-the called you to the heauenlie
kingdome.

38 Arife, and ftand vp, and beholde the nobler of thofe that are
fcaled for the feaft of the Lord,

39 Which are departed from the fhadowe of the worlde, and
haue receued glorious garments of the Lord.

40 Take thy number, ô Sion, and fhut vp them that are clothed
in whire, which haue fulfilled the Law of the Lord.

41 The nobler of thy children whom thou longest for, is fulfilled: befeche y power of the Lord, that thy people which haue bene called fto the begining, may be sanctified.

42 *I Efdras fawe vpo mount Sion a great people whom I colde not nomb r, and they all prifed the Lord with fongs.

43 And in the middes of them there was a yong man hirt in ftature then them all, & vpo euerie one of their heads he fet crownes, and was hirt then the other, which I muche manuelied at.

44 So I afted the Angel, and faid, Who are thefe, my lord?

45 Who answered, and faid vnto me, Thefe be they, that haue put of the mortal clothing, and haue put on the immortal, and haue cofeffed the Name of God: now are they crowned, and receiue the palmes.

46 Then faid I vnto y Angel, What yong man is it, that fettech crowne: on them, & giueth them the palmes in their hands.

47 And he answered, & faid vnto me, It is the fonne of God, whom they haue confeffed in the worlde. Then began I greatly to commend them, that had ftand fo ftrongly for the Name of the Lord.

48 Then the Angel faid vnto me, Go thy way, and tel my people, what, and how great wonders of the Lord God thou

haft fene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Efdras manueileth that God is, if the Babylonans to haue rule over his perpet, which is 128 as a fynnes alfe.

Ecc. ii..

Tob. 1.20.

II. Esdras.

Gen 2,7.

For, went forward.

Gen.6,12.

Gen.7,10.

2.Pet.3,10.

Gen.12,3. Gen.17,5.

Gen 21,2. Gen 25,25. Malac.1,2. rom.9,13.

Exod.19,3. dou.4,10.

1 N the thirtieth yere after the fall of the citie, as I was at
Babylon, I lay trou bied vpon my bed, and my thoghts came
vp to mine heart,

2 Because I sawe the desolacion of Sion, & the wealth of them
that dwelt at Babylon.

3 So my spirit was fore moued, so that I beganne to speake
feai ful wordes to the most High, and said,

4 O Lord, Lord, thou spakeft at the beginning when thou alone
plantedft the earth, and gauc ft comandemét vnto the people,

5 *And a bodie vnto A lam, without foule, who was also the
workemanfhip of thine hands, and haft breached in him the
breth of life, so that he lued before thee,

6 And leddest him into Paradife, which thy right hand had
planted, or euer the earth broght forthe.

7 Euen then thou gauest him commandement to loue thy way
but he transgrefled it, and immediatly thou appointedft death
to him and his generacion, of whome came nacions, tribts,
people and kinreds out of number.

8 *And euerie people walked after their owne wil, and did
wonderful things before thee, and despised thy
commandements.

9 *But at y time appointed thou broght eft the flood vpon thofe
y dwelt in the worlde and deftroiedft them,

10 So that by the flood, that came to euerie one of them, which
came by death vnto Adam,

11 Yet thou leftest one, euen *Noe, with his houf holde, of
whome came all righteous men.

12 And when they that dwelt vpon y earth, began to multiplic,
and the number of the children, people and many nacions were
increifed, they began to be more vngodlie then the first.

13 Now when they lued wickedly before thee, * thou didest
chofe thee a man from among them, whofe name was
Abraham.

14 Whome thou louedft, and vnto whome onely thou shewedft
thy wil,

15 And madest an euerlafting couenat with him, promifing
him that thou woldest neuer forfake his fede.

16 And vnto him thou gauest *Ifahac*, vnto Ifahac also thou
gauest Jacob and Efau, *and didest chofe Jacob, and caft of
Efau, and so Jacob became a great multitude.

17 And whe thou leddest his fede out of Egypt, * y broghteft
the vp to mount Sina,

18 And enclinedft the heauens and bowedft downe the earth,
and didest moue the grounde, and caufe the deptha to fhake,
and didest aftonifh the worlde.

19 And thy glorie went thorowe foure gates of fyre, with
earthquakes, winde and

colde, that thou mighteft giue the Lawe vnto the fede of Jacob,
and that which the generacion of Israel fhulde diligently
obfeue.

20 Yet tokeft thou not away from them the wicked heart, that
thy Law might bring forthe frute in them.

21 For * Adam firft hauing a wicked heart, Gen 3,6. was
ouercome and vainquished, & all they that ate borne of him.

22 Thus remained weakenes ioyned with the lawe in the hearts
of the people, with the wickednes of the 1ote: so that the good
departed away, & the euil abode ftill.

23 So the times passed away, and the yeres were broght to an
end, *til thou didest rai 1 Sam. 16,13. fe thee vp a feruant
called David,

24 *Whome thou commandedft to buyld a 2 Sam.5,1. citie
vnto thy Name, to call vpon thee therein with incinfe and
facrifice.

25 Whe this was done many yetes, the inhabitants for foke thee,

26 Following the wates of A lam and all his generacion: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But do they that dwell at Babylon, any better, that they fhulde haue the dominio of Sion?

29 For when I came thether, and sawe their wicked dedes without nomber (for this is the thirtieth yere that I fe many trespasing) I was discouraged.

30 For I sawe, how thou fufferedft them that finne, and sparedft the wicked doers, where as thou haft deftroied thine owne people, and preferued thine enemies, and thou haft not shewed it.

31 I can not perceiue how this commeth to piffe. Are the dedes of Babylon better then they of Sion?

32 Or is there any other people y knoweth thee besides Israel? or what generacion hathe fo beleued thy Testimonies, as Jacob?

33 And yet their rewarde appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathé,

and I fe them florifh, and thinks not vpon thy
commandements.

34 Weigh y therefore our wickednes now in the balance, and
theirs also that dwell in the worlde, and no mention of thee
fhall be founde but in Israel.

35 Or when is it that they that dwell on the earth, haue not
finned in thy fight? or what people hathe fo kept thy
commandements?

36 Thou fhalt surely finde that Israel by name hathe kept thy
precepts, but not the heathen.

CHAP.

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CHAP. VIII.

2 The Angel reproach & far as, because he seemed to entre
into the profound judgements of God.

1 And the Angel that was sent vnto me, whose name was Vriel,
answered,

2 And said, Thine heart hath taken to much vpon it in this worlde, and thou thinkest to comprehend the wates of the Hiest.

3 The said I, Yea, my lord. And he answered me, and said, I am sent to shewe thee thre wates, and to set forth the similitudes before thee,

4 Whereof if thou canst declare me one, I wil shewe thee also the way, that thou desirest to se, and I wil shewe thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he vnto me, Go thy way: weigh me the weight of the fyre, or measure me y blast of the winde, or call me againe the daye that is past.

6 Then answered I, and said, What man is borne, that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I shulde aske thee how depe dwellings are in the mides of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou woldest say vnto me, I neuer went downe to the depe, nor yet to the hell, nether did I euer clime vp to heauen.

9 But now haue I asked thee but of fyre & winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said moreover vnto me, Thine owne things, and suche as are giowen vp with thee, canst thou not knowe:

11 How shulde thy vessel then be able to comprehend the wayes of the Hiest, and now outwardly in the corrupt worlde, to understand the corruption, that is eudent in my sight?

12 Then said I vnto him, It were better that we were not at all, the that we shulde liue in wickednes, and to suffer, and not to knowe whiter fore.

13 And he answered me, & said, "I came to a forest in the plaine where the trees helde a counsel,

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea toke counsel and said, Come, let vs go vp and fight against the trees of the wood, that we may

get another country for vs.

16 But the purpose of the wood was vain: for the fyre came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stode vp and stopped them.

18 If thou were iudge betwene these two, whome woldest thou justifie, or whome woldest thou condemned?

19 I answered and said, Verely it is a foolish purpose, that thei both haue deuised: for the ground is appointed for y wood, and the sea hath his place to bear his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy self also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so they that dwell vpon earth, can vnderstand nothing, but that which is vpo earth: & they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, & said, I beseethe thee, o Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of suche as we daiely medle with all, namely wherefore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the worlde as the gieshoppers, and our life is a very seare, and we are not thought worthie to obtaine mercie.

25 But what wil he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and said, The more thou searched, the more thou shalt manuel: for the worlde hasteth fast to pass away,

27 And can not comprehend the things, that are promised to the righteous in time to come: for this worlde is ful of unrighteousness and weaken is.

28 But to declare thee the things whereof thou asked, the euil is sowen, but the destruction thereof is not yet come.

29 If the euil now that is sowe, be not turned vp side downe, and if the place where the euil is sowen, pass not away, then can not the thing come, that is sowen w good.

30 For the corne of euil sede hath bene sowen in the heart of Adam from the beginning, & how muche vngodlines hath he brought vp vnto this time & how much shal he bring forth the vntil the haruest come?

31 Ponder with thy self, how muche frute Fff. i.

Iudg 9.2. 2.4.10. 25.18.

II. Esdras.

of wickednes the corne of quill fede bring- eth for the,

32 And when the stalkes shalbe cut downe, which are without numbers, how great an haruest must be prepared.

33 Then I answered, and said, How, & when shal these things come to passe wherefo- re are our yeres fewe and euil?

34 And he answered me, saying, Haste not to be aboue y mofte High: for thou labo- rest in vaine to be aboue him, thogh thou indeuer neuer so muche.

35 Did not the soules also of the righteous aske question of these things in their cha- bers, saying, How long shal I thus hope & when cometh the frute of my baine and our wages?

36 And vpon this Ieremiel the Archangel answered, and said, When the number of y fedes is filled in you: for he hathe weigh- ed the worlde in the balance.

37 The measure of the times is measured: the ages are counted by numbers, and they shal not be moued or shaken, til the mea- sure thereof be fulfilled.

38 Then answered I, & said, O lord, lord, we are all euen full of sinne,

39 And for our sake paradventure the har- uest of y righteous is not fulfilled, because of the sinne of them that dwell vpo earth.

40 So he answered me, and said, Go, & aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may kepe the birth anie longer within her.

41 Then said I, No, lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the trauail, so do these places hast to deliuct those thigs that are committed vnto them.

43 That which thou defirest to se, shalbe shewed thee from the beginning.

44 Then answered I, and said, If I haue founde grace in thy sight, and if it be possible, and if I be mete therefore,

45 Shewe me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he said vnto me, Stand on the right side, and I wil expounde thee this by example.

48 So I stode, and beholde, a whore burning ouen passed before me: and when the flame was gone by, I looked, & beholde, the smoke had the vpper hand.

49 After this there passed before me a wa- terie cloude, and sent downe muche raine with a storme: and when the stormie raine was past, the droppes came after.

50 Then said he vnto me, Cosider with thy

self, as the raine is more the the droppes, and as fyre exceedeth the smoke, so the porcion that is past, hathe the vpper had, & the droppes and the smoke were muche.

51 Then I prated, & said, Mate I liue, thin- kept thou vntil that time? or what shal co- me to passe in those daies?

52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not knowe it.

CHAP. V.

1 In the latter times trueh shalbe hid 6 Unrighteoushes & all wickednes shal regne in the worlde. 23 Israel is resolved, and God deliuereth the 27 God death all thing in season

N Euertheles concerning the tokens, beholde, the times shal come, that they which dwell vpon earth, shalbe taken in a great-nóber, & the way of the trueh shalbe hid & y land shalbe baren fro faith,

2 And iniquitie shalbe increased more the thou hast sene now,
or hast heard in time past.

3 And it shal come to passe, that one shal set in fote, and thou
shalt se the land defo- late, which now reigneth.

4 Yea, if God gráte thee to liue, thou shalt se after the third
trumpet, that the sinne shal suddenly shine againe in the night,
& the moone thre times a day.

5 Blood shal drop out of the wood, and the stone shal giue his
voyce, and the people shalbe moued.

6 And he shal rule, of whome they hope not that dwell vpon
earth, and the soules shal change place.

7 And the sea of Sodom shal cast out fish, and make a noyse in
the night, which ma- ny shal not knowe, but they shal all heare
the voyce thereof.

8 Thre shalbe a confusion in many places, and the fyre shal oft
breake forthe, & the wilde beasts shal change their places, and
menstruous women shal beare monstres,

9 And salt waters shalbe founde in the swe- te, & all frieds
shal fight one against ano- ther: then shal wit hide it self, and
vnder- standing departe vnto his secret chamber.

10 It shalbe foght of many, and yet not be founde: then shal
vnrighteouses and vo- luptouses haue y vpper hand vpo

earth.

11 One land also shal aske another, & say, Is righteous justice gone thotowe thee? And it shal say, No.

12 At the same time shal men hope, but not obtaine: they shal labour, but their enter- prises shal not prosper.

13 To shewe thee suche tokés I haue leaue, and if thou wilt prairie againe and wepe as now, and fast seuen daies, thou shalt heare yet greater things then these.

14 Then I awaked, and a fearefulness went thorow

Matt 24, 25

Apocrypha.

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thorow all my bodie, and my minde was feble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my seie.

16 And in the seconde night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauié?

17 Knowest thou not that Israel is committed vnto thee in the land of their capitulite?

18 Vp then and eat, & forsake vs not, as the shepherd that leaueth his flocke in y hands of the cruel wolues.

19 Then said I vnto him, Go thy waies fro me, and come not nere me: and when he heard it, he went from me.

20 And I fasted seuen daies, mourning and weping, as Vriel the Angel had commanded me.

21 And after seuen daies the thoughts of mine heart were very grievous vnto me againe.

22 And I had a desire to reason againe, and I beganne to talke with the moste High againe,

23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyards.

24 And of all lands of the worlde thou hast chosen thee one pit, & of all the flours of the grounde thou hast chosen thee one lillie.

25 And of all y depths of the sea thou hast filled thee one riner, and of all buylded cities thou hast sanctified Sion vnto thy self.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cartel that are made, thou hast

appointed thee one shepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Law, that is proued of all.

28 And now, ô Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scatred thine onelie people among many.

29 They treade them downe, which haue withstand thy promises, and beleue not thy testimonies.

30 And if thou didest somuche hare thy people, they shulde haue bene punished with thine owne hands.

31 Now when I had spoken these wordes, y Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I wil teache thee, & hearké that I may instruct thee further.

33 And I said, Speake on, my lord. Then

said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou the better, then he doeth that made them?

34 And I said, No, lord: but of very sorow haue I spoke: for my raines paine me euerie houre, while I labour to

comprehend the way of the moste High, & to seke out parte of his iudgement.

35 And he said vnto me, Thou cnsnt not. And I said, Wherefore, lord, wherefore was I borne? or why was noemy mothers wombe then my graue? so had I not sent the trouble of Jacob, and the grief of the stock of Israel.

36 And he said vnto me, Nomber vnto me the things that are not yet come, or gather me the droppes, that are scatred, or make me the withered floures grene againe.

37 Open me the places that are closed, and bring me for the the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laborest to knowe.

38 And I said, O Lord, Lord, who ca knowe these things, but he that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, whereof thou askest me?

40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Beholde, ô Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or wethat be now, or they that shal come after vs?

42 And he said vnto me, I wil compare my iudgement vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.

43 Then I answered, and said, Coldest thou not make at once those y haue bene, those that are now, & those that shal come, that thou mightest shewe thy iudgement the soner?

44 The answered he me, The creature, said he, can not preuent the Creator, nether can the worlde holde them at once, that shaibe created therein.

45 And I said, As thou hast taught thy seruant, that thou, which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also conteme all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest for the requircher to bring for the ten at once.

Fff. ii.

II. Efdras.

47 And I said, Surely the can not, but by distance of time. 48
 Then said he vntc me, So haue I deuided the number of the
 earth by times when fe de is fowcn vpon it. For as a yong child
 begetech not that that belongeth to the aged, fo haue I or
 demed the time which I haue created. 50 I asked againe, and
 said, Seing thou hast now thewed me way, I wil proce de to
 speake before thee: for our mother, who me thou hast tolde me
 is yong, draweth the nere vnto age? He answered me, and said,
 Ake a woman that traueileth, and the wil tell thee. Say vnto
 her, Wherefore are not they (whome thou hast now brought for
 the) like those that were before thee, but leffe of ftature? And
 the fhall anwer thee, Some were borne in y floure of youth,
 others were borne in the time of age, when the wombe failed.
 47 Confider now thy felf, how that ye are leffe of ftature, then
 those that were before you, And fo are they that come after
 you, leffe then ye, as the creatures which now beginne to be
 olde, and haue paffed our the ftrengh of youth. Then said I,
 Lord, I befeche thee, if I haue founde fauour in thy fight,
 thewe thy feruant, by whome doeft thou gouerne thy
 workemanfhip?

CHAP. VI.

God haths forefine all things in his ferret counfel, and is autor
 thereof, and haths created them for his childri. 2) The felicitie
 of the age to come.

And he said vnto me, In the beginning when the rounde worlde was made, and before the borders of the worlde were fer, and before the windes blewe one againft another: Before the noyce of thundres founded, before the bright lightening did thine for the, before the fundacions of Paradife were laide: Before the faire floures did appeare, before the moneable powers were ftz, lifted, before the innumerable armies of Angels were gathered: Before the heights of the aire were lifted vp, before y meafures of the heauens were named, before the chimneis in Sion were hote: Before the prefent yerres were fought out, and before the affliction of them that now finne, were turned away, and they that haue laid vp the treasure of faith, were fealed, Then did I purpofe thefe things, & they were made by me alone, and by none other: by me also they fhall be ended, and by

none other.

Then answered I, and said, What fhall be the diuifion of times or when fhall be the end of the firft, and the beginning of it that followeth? And he said vnto me, From Abraham vnto Ifaac, when Iacob and Efau were borne of him, Iacobs hand helde firft the Gen 21, 26. heale of Efau. For Efau is the end of this worlde, and Iacob is the beginning of it that followeth. The hand of man is betwixt the heale and the hand. Other thing, Efdras, afke thou not. I answered the, & said, O Lord, Lord, if I haue founde fauour in thy fight, I befeche thee, make an end

to thewe thy feu at thy tokens, whereof thou thewedft me parte the laft night. So he answered me, and said, Stand vp vpon thy fete, and heare a mightie founding voyce. There fhall come as an earthquake, but the place where thou ftandest, fhall not be moued. And therefore when he speaketh, be not afraied: for of the end fhall be the worde, & of the fundacion of the earth fhall it be vnderftand. Therefore while one speaketh of the, it trembleth and is moued: for it knoweth, that it muft be changed at the end. And when I had heard it, I ftode vp vpon my fete, and heaikened, and beholde, there was a voyce that fpake, and the founde of it was like the founde of many waters: And it faid, Beholde, the daies come, that I wil come & inquire of them that dwell vpon the earth, And when I beginne to inquire of them, who by their vntighteousnes haue hurt others, and when the affliction of Sion fhall be fulfilled, And the worlde, that fhall vanifh away, fhall be fealed; the wil I thewe thefe figes: the bokes fhall be opened before the heauen, and they fhall fe all it together. And the children of a yere olde fhall speake with their voyces: the wome with child fhall bring for the vntimelie childre of thre or foure monethe olde, and they fhall liue that are raied vp. Then fuddély fhall the fowen places appeare as the vnsowne, & the fui ftore houfes fhall fuddenly be founde emptie. And the trupet fhall founde, and all they that heare it, fhall be fuddenly afraied. At that time fhall friends fight with friends, as with enemies, and the earth fhall feare with them: the fprings of the welles fhall ftand ftill, & in

this houres they shal not reme. Whofoeuer remaineth from all
these things

Apocrypha.

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things that I haue tolde thee, shal be fa-ued & fe my saluacion,
& the end of your worlde.

26 And the men that are receiued, shal fe it: they that haue not
tasted death from their birth, and the heart of the inhabitants
shal be changed, and turned to another mea-ning.

27 For euil shal be put out, and disceate shal be quenched,

28 But faith shal flourith: corruption shalbe ouercome, and the
trueth which hathe be-ne so long without frute, shal come
forthe.

29 ¶ And when he talked with me, beholde, I loked a little
vpon him before whome I stode.

30 And these wordes said he vnto me, I am come to shewe thee
the time of the night to come.

31 If thou wilt pray againe, and fast seuen daies more, I wil tel
thee more things, & greafe: then these, which I haue heard in
the day.

32 For thy voyce is heard before y Higheft: iuefy y mightie
hathe fine thy righteous dealing: he hath: fene alfo thy chaftitie,
which thou haft kept fince thy youth.

33 Therefore hathe he fent me to fhewe thee all thefe things,
and to fay vnto thee, Be of good comfort, and feare not,

34 And hafte not in the vaine confidera-tio of the firft times,
nor make hafte to the latter times.

35 And after this I wepte againe and fa-fted feuē daies in like
maner, that I might fulfil the thre wakes, which he had ap-
pointed me.

36 And in the eight night was mine heart vexed within me
againe, and I began to fpeake before the molte High.

37 For my fpirit was greatly fet on fyer, & my foule was in
diftreffe,

38 And I laid, ô Lord, thou fpakeft expref-ly in the firft
creation (euen the firft day) and comandest* that the heauen
and the earth fhulde be made, and the worke fol-lowed thy
worde.

39 And then was there the fpirit, and the daiknes was on euerie
fide with filence: there was no mans voyce as yet created of
thee.

40 Then commandedst thou a bright light to come for the out of thy treasures, that it might giue light to thy work.

41 Vpon the second day thou createdst the heauenlie ayre, and commandedst it, that, going between, it shulde make a diuision between the waters, that the one parte might iemaine aboue, and the other be-neth.

42 Vpon the third day thou commandedst, that y waters shulde be gathered together in the seuēth parte of y earth; six partes undeft thou drye, & kept them to the intent that of these there shulde be that shulde serue thee, being sowed of God and till'd.

43 As soon as thy worde went for the, the worke was incontinently made.

44 For immediately great and innumerable frutes did spring vp, and manie diuerse pleasures for the taste, and staues of vnchangeable colour, and odours of a moste wonderful smell & these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the staires,

46 And gauest them a change, to do seruice euen vnto man that was for to be made.

47 And vpon the fift day thou laidest vnto the seventh parte* where the waters were gathered, that it shulde bring forth

beafts, as foules and filhes: and it was fo.

48 For the dôme waters, and without life brought for the living things at the com-madement of God that the nations might praife thy wonderous workes.

49 Then dideft thou prepare two living things: the one thou calledft Behemoth, & the other thou calledft Leuiathan,

50 And dideft feperate the one from the other: for the feuēth parte, where the wa-ter was gathered, colde not holde them.

51 Vnto Behemoth thou gaueft one parte, which was dryed vp the third day, that he fhulde dwell in the fame parte, wherein are a thoufand hilles.

52 But vnto Leuiathan thou gaueft y feuēth parte, that is wett, and haft prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the fixt day thou gaueft comman-dement vnto the earth, that befote thee it fhulde bring for the beafts, catel and cre-ping things.

54 And befides this Adam, whome thou madeft lord ouer all the workes which y haft created, of him come we all, and the people alfo, whome thou haft chofin.

55 All this haue I fpoké before thee, ô Lord, becaufe thou haft created the worlde for our fakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like unto spieles, and hast compared their riches unto a drop that falleth from a vessel.

57 And now, O Lord, behold these heathen which have bene reputed as nothing, have begonne to be lords over vs, and to deuoure vs.

58 And we thy people (whome thou hast called the first borne, the only begotten, and thy feruent louer) are giuen into their hands.

59 If the worlde then be cared for our I fii.iii.

Gen.1.1.

II. Esdras.

fakes, why have we not the inheritance thereof in possession?
or how long shall we suffer these things?

CHAP. VII.

1 Without tribulation none can come to felicity. 12 God
advertises all in time. 23 The coming and death of Christ 34
The resurrection and last judgment, 41 After the which all

corruption shall cease. 42 All fell in Adam. 49 The true life. 42
The mercies and goodness of God.

1 And when I had made an end of these words, there was sent
vnto me an Angel, which had bene sent downe to me the
nights afore.

2 And he said vnto me, Vp, Esdras, and he are the words that I
am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The
sea is set in a wyde place, that it might be decipe and great,

4 But presuppose that the entrance thereof were narow, and
like the riuers,

5 Who colde go into the sea to loke vpon it, and to rule it? If
he went not throwe the narowe, how colde he come into the
broade?

6 There is also another thing: a citie is buylded and set vpon a
broade field, and is ful of all good things:

7 The entrance thereof is narowe and in a dangerous place to
fall, that there is fyre at the right hand, and a decipe water at
the lefte,

8 And there is but one path betwixt them, euen betwene the
fyre and the water, so that there colde but on man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went throuwe the peril before it, how colde he receaue his inheritance?

10 And I said, It is so, Lord. Then said he, S is the portion of Israel.

11 Surely for their fakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to pass.

12 Then were the entrances of the worlde made narowe, full of sorowe and travail: they are but fewe and euil, and full of perils, and very peineful.

13 For the entrances of the fore worlde were wyde and sure, and broght immortal frute.

14 If then they that are liuing, labour not to enter by these strait and brittel things, they can not atreme to those things that are hid.

15 Why then disquic test thou thy self, seing thou art corruptible? and why art thou moued, seing thou art mortal?

16 And why hast thou not considered in thy mode the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, seing thou

hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodlie shulde perish,

18 Shulde the righteous suffer straitnes in hoping for large things yet thei that haue liued vngodly and suffered straitnes, shal not se the large things.

19 Then he said vnto me, There is no iudge more iuste then God, and there is none more wise then the moste High.

20 For manie perish in this life, because they despise the Law of God that is appointed.

21 For God hathe diligently admonished suche as came, so oft as they came, what they shulde do to haue life, and what they shulde obserue, to auoid punishment.

22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vain: things,

23 And deceiued them felues by their wicked dedes, & denied the power of the moste High, and regarded not his wates.

24 But they despised his Law, and refused his promises: they haue vntaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are emptie things, & to the ful ful things.

26 Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to pass, and the bride shal appeare, and she shal come for the, and be sent that now is vnder the earth.

27 And whosoeuer shal escape these euils, he shal se my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remain, shal reioyce within foure hiddreth yeres.

29 After these same yeres shal my sonne Christ dye, and all men that haue life.

30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal iemaine.

31 But after seuen dayes, the worlde that is yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.

32 Then the earth shal restore those, that haue slepe in her, and so shal the dust those that dwell therein in silence, and the secret places shal deliuer the soules that were committed vnto them.

33 And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffering shal haue an end.

34 Iustice onely shal continue: the trutch shal remaine, and
faith shal be strong.

35 The worke shal followe, and the rewarde shalbe: shewed: the
good dedes shalbe of force, and vnrighteousnes shal beare no
more rule.

Then

Deut 1.1.

Apocrypha.

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Gen. 12, 23. end 32, 3.

36 Then said I, "Abraham prayed first for the Sodomites, and
Moyses for the fathers that sinned in the wildernes,

37 And they that came after him, for Israel in the time of
Achaz, and Samuel,

Sam. 24, 27. 2 Chro 6, 14.

38 And "Daud for the destruction," and Salomon for them that
came into the Sanctuarie,

1 King 17, 21. & 12, 21.

39 "And Elias for those that received raine, and for the dead
that he might liue,

1 king 19, 25.

40 And Ezechias for the people in the time of Sennacherib,
and diuerise others for manie.

41 Euen so now, king vice is increased, & wickednes
abundeth, and the righteous haue prayed for the vngodlie,
wherefore shal not the same effect followe also now?

42 Then he answered me, & said, This present: life is not the
end: oft times honour is retrained in it: therefore haue they
prayed for the weake.

43 But the day of iudgement shal be the end of this worlde,
and the beginning of the immortalitie to come, wherein all
corruption shal cease.

44 Intemperancie shal passe away: infidelitie shalbe cut of:
righteousness shal growe vp, and the veritie shal spring vp.

45 The shal no ma be able to saue him that is destroyed, nor
opresse him that hathe gotten the victorie.

46 I answered then, and said, This is my first and last saying,
that it had bene better not to haue giuen the earth vnto Ada, or
when it was giuen him, to haue kept him that he shulde not
haue sinned.

47 For what profit is it for men in this present life to be in
heaumes, and after death to seare punishment?

Rom. 1, 18.

48 O Adam, what hast thou done? for in that that thou hast
sinned, thou art not fallen alone, but the fall also redundeth
vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an
immortal life, when we do the workes that bring death?

50 And that an everlasting hope shulde be promised vs, seing
that we bitide our selues to deadlie vanitie?

51 And that there shulde be appointed vs dwellings of health
and safetie, if we haue liued wickedly?

52 And that the glorie of the moste High shulde be kept to
defende the which haue led a pacient life, if we haue walked in
the wicked wayes?

53 And that an eternal Paradise shulde be shewed, whose frute
remaineth incorruptible, wherein is safetie and health, if we
wil not enter into it?

54 (For we haue bene conuersant in vnplea sant places)

55 And that the faces of them, which haue abstained, shulde
shine more then starres, if our faces be blacket then darckens?

56 For while we liued, we did not remember whe we did
vnrighteously, that we shulde suffer after death.

57 Then answered he me, and said, This is the manet of the
battel, which man, that is borne in the earth, shal fight,

58 That if he be ouercome, he shulde suffer as thou hast said:
but if he get the victorie, he shulde receaue the thing that I
said.

59 For this is the life, whereof Moyses spake vnto the people,
while he liued, saying, "Chuse thee life that thou maist liue.

60 Nevertheless, they beleued him not, nether the Prophetes
after him, nor me also which haue said vnto them,

61 That heaumes shulde not so be to their destruction, as toye
shulde come vnto the, to whomse salue: in is persuaded.

62 I answered then and said, I know, Lord, that the moste High
is called merciful, in that he hathe mercie vpo them, which are
not yet come to that worlde,

63 And ye he hathe pitie on those that walke in his Law,

64 And that he is pacient: for he long suf fieth those ye haue
sinned as his creatures,

65 And that he is liberall: for he wil giue as muche as nedeth,

66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the worlde colde not continue, nor thei that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieued from their wickednes, the ten thousand parte of men shulde not remaine alite.

69 And if he, being iudge, forgaue not those that be healed with his worlde, and toke away the multitude of sinnes,

70 There shulde peraduetue be verie sewe left in an vnuumerable multitude.

CHAP. VIII.

1 The number of the godlie is finale 6 The works of God are excellent 20 Esdras prayer for him and for his people. 21 The premes of saluation to the suite. 22 The destruction of the vnuft.

1 And he answered me, saying, The most High made this worlde for manie, but the worlde to come for sewe.

2 I wil tel thee a similitude, & Esdras. As whe thou askest the earth, it shal say vnto thee, that it giueeth mucche earthlie

matter to make pottes, but little dust that golde cometh of, so is
it with the worke of this worlde.

Fiss. iii.

Deu. 30, 19.

II. Efdras.

Mat 20,26.

3 *There be manie created, but feve fhalbe fauen.

4 Then answered I, and faid, Thé fwalowe vp the wit, ômy foule, and deuoure vnderftanding.

5 For thou haft piomifed to hears, and thou wilt prophecie: for thou haft no longer fpre, but the life giuen thee.

6 O Lord, if thou fuffir not thy feruant, that we may intreat thee, that thou maift giue fede vnto our hears, and prepare our vnderftanding, that there may come fiute of it, whereby euerie one which is corrupt, may line, who ca fet him feff for man

7 For thou ait alone, and we all are one wor kemanfhip of thine hands, as thou haft faid.

8 For when the bodie is facioned now in the wombe, & thou haft giue it members, thy creature is prefrued by fyre & water, and the worke, created by thee, doeth fuffernine moneths the creature, which is facioned in it.

9 But the thing that conteineth, and that which is cotemed, fhalbo the be prefrued, and when time is come, the wombe, being prefrued, deliuereth y things that grieve mit.

10 For thou haft commâded the members, eue the breafte, to giue milke vnto y frute appointed to the breafte,

11 That the thing, which is created, may be nourified for a time, ill thou difpoeft it to thy mercie.

12 Thou bringeft it vp with thy righteousnes, nutureft it in thy Law, & reformeft it with thy iudgement.

13 Thou flayeft it as thy creature, & giueft it life as thy worke.

14 Seing then that thou deftroyft him, which with fo great labours is facioned, it is an eafie thing to appoint by thy comâ demét, that the thing alfo which is made, might be preftued.

15 Now the afore, ô Lord, I wil fpeake (as touching men in general thou fhalt rather prouide) but concerning thy people, for whome fake I am forie,

16 And for thine inheritance for whome caufe I mourne: for Ifrael, for whome I am woful, and for Iacob, for whome fake I am grieved.

17 For them wil I pray before thee, afwel for my felf, as for them: for I fe our fautes that dwelt in the land.

18 But I haue heard the fudden comming of the iudge, which is to come.

19 The afore heare my voyce, and vnderftand my wordes, which I wil fpeake before thee. The beginning of y wordes of Efdras, before he was taken vp.

20 O Lord, that liueft for euer, which beholdeft from aboue thit
which is aboue,

and in the ayre,

21 Whofe throne is inestimable, & his glorie
incomprehensible, before whome the hofte of the Angels ft
and with trembling,

22 Whofe keping is turned in winde and fyre, whofe worde is
true, and favings fted faft, whofe commandement is thong, and
gouernement terrible,

23 Whofe loke diueth vp the depths, and wrath maketh y
mountaines to melt away as the thing beareth witnes.

24 Heare the prayer of thy feruant, and receiue into thine eates
the petition of thy creature.

25 For while I liue, I wil fpeake, and fo long as I haue
vnderftanding, I wil anfwer.

26 Lkoe not vpon the finnes of thy people, rather then thy
faithful feruants.

27 Haue not refpect vnto the wicked dedes of men, rather then
to them that haue thy testimonies in afflictions.

28 Thinke not vpon thofe that haue walked fainedly before
thee, but remember them that euerence thy wil.

29 Let it not be thy wil to deftroie them, which haue liued like beafts, but loke vpon them that haue clearly taught thy Law.

30 Take not difpleafure with them, which appeare worfe then beafts, but loue them, that alway put their trust in thy righteousnes and glorie.

31 For we and our fathers haue all the fame ficknes: but becaufe of vs that are finnes, thou fhalt be called merciful.

32 If therefore thou wilt haue mercie vpon vs, thou fhalt be called merciful towards vs which haue no workes of righteousness.

33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.

34 But what is man, that thou fhuldeft take difpleafure at him? or what is this mortal generacion, that thou fhuldeft be fo griued towards it?

35 *For verely there is no man among them that be boine, but he hafe done wickedly, nor anie that doeth confeffe thee, which hafe not done amiffe.

36 For in this, ô Lord, thy righteousnes and thy goodnes fhall be praised, if thou be merciful vnto them, which haue not the fubftance of good workes.

37 Then answered he me, and faid, Some things haft thou
fpoken aright, and according vnto thy wordes it fhall be.

38 For I wil not verely conider the workes of them, before the
death, before the iudgement, before defraction:

39 But I wil reioyce in the wayes of the Gus & righteous, and I
wil remember the pilgrimage, the faluation and the rewarde
that they fhall haue.

40 Like

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40 Like as I haue spoken now, so shal it come to pass.

41 For as the housband man soweth much seed vpon the
ground, & planteth many trees, & yet alway the thing that is
sown, cometh not vp in time, n. ther yet doeth all that is platted,
take root: so nether shal thei all that are brought into the world,
be said.

42 I answered then & said, If I haue sounde grace, let me
speak.

43 Like as the housband mans seed peri- seth, if it come not
vp, and receive not raine in due season, or if it be destroyed

with to much raine,

44 So periseth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and lickened him vnto the housband mans sede.

45 Be not wroth with vs, & Lord, but spare thy people & haue merite vpo thine inheri- tance: for thou wilt be merciful vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre of that thou shuldest loue my creature above me: but I haue oft times drawn nere vnto thee and vnto it, but never to the vnrighteous.

48 In this also thou art marvelous before the Highest,

49 In that thou hast humbled thy self, as it becometh thee, and hast not judged thy self wroth: to boast thy self greatly amog the righteous.

50 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.

51 But learn: thou for thy self, and seke out the glorie for such as be like thee.

52 For vnto you is paradise opened: the tre of life is planted:
the time to come is pre- pared, plenteousness made ready: the
citie is buylded, and rest is prepared, pestite goodnes and
absolute wisdom.

53 The route of evil is sealed vp from you: the weakens and
moth is destroyed from you, and into hell fleeth corruption to
be forgotten.

54 Sorrows are vanished away, and in the end is shewed &
treasure of immortalitie.

55 Therefore aske thou no more questions concerning the
multitude of them that perish.

56 For when thei had libertie, thei despised the most High:
they contemned his Law & forsake his wayes.

57 Moreover, they haue troden downe his righteous,

58 *Saying in their heart, that there was no

God, though they knew that they shulde dye.

59 For as the thing that I haue spoken of, is made readie for
you: so is thirst and peine prepared for them: for God wolde
not that man shulde perish:

60 But they, after that they were created, haue defiled the
Name of him that made them, & are vnthankful vnto him,

which prepared life for them.

61 Therefore my judgement is now at had.

62 These things haue I not shewed vnto all men, but vnto thee, and to a sewe like thee: then I answered, and said,

63 Beholde now, & Lord: thou hast shewed me the many wonders, which thou art de- termined to do in & last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world have a beginning and an end. 10 Terments for the wicked after the life. 12 The nem- ber of the wicked is more than of the good. 13 The lives ingratitude. 14 Therefore they perish. 15 The vision of a woman lamenting.

16 He answered me then, & said, Measu- re the time with it self, & when thou seest that one parte of the tokens come to pass, which I haue tolde thee before,

17 Then shalt thou vnderstand, that it is the time wherein the most High wil begin to visite the world which he made.

18 Therefore whe there shalbe sene an'ert- Matt. 24. 7. quake in the world, and an vproare of the people.

19 The shalt thou vnderstand that the most High spake of those things, fro the daes that were before thee, euen from the beginning.

20 For as all that is made in the world, ha- the a beginning and an end, and the end is manifest,

21 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

22 And euerie one that shal escape safe, & shalbe deliuered by his works, and by the faith wherein ye haue beleued,

23 Shalbe preserved from the said perils and shal se my saluacion in my land, and with- in my borders: for I haue kept me holy fro the world.

24 Then shal they haue pitie of them selues, which now haue abused my waiers: & thei that haue cast them out dispitefully, shal dwell in peines.

25 For such as in their life haue receiued benefites, and haue not known me,

26 But haue abhorred my Law, while they were yet in libertie, and when they had yet leisure of amendment, and wolde not vnderstand but despised it,

27 They must be taught it after death by peine.

Gggg.i.

Jal. 24. 6 22. 2.

I I. Efdras.

Chap. 3, 3. mat. 20, 16.

13 And therefore be thou no more careful, to knowe how the vngodlie fhalbe puni- fhed, but inquire how the righteous fhalbe faued, and whofe the worlde is, and for whome it is, and when.

14 Then answered I, and faid,

15 I haue afore faid that which I fay now & wil fpeake it hereafter, that there be many mo of them which perifh, then of the that fhalbe* faued,

16 As the flood is greater then a drop.

17 And be answered me, faying, As the field is, fo is alfo the fede: as the floures be, fo are the colours alfo: fuche as the workema is, fuche is the worke: and as the houf bad- man is, fo is his houf badrie: for it was the time of the worlde.

18 Surely whé I prepared the worlde, which was not yet made for the to dwell in that now liue, no man fpake againft me.

19 For then euerie one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual fede, & by a Law, whitreout thei can not rid them felues.

20 So I confidered the worlde, & beholde, there was peril, becaufe of the deuifes, that were fprung vp into it.

21 Yet when I fawe it, I fpared it greatly, and haue kept me one grape of the clufter, and a plant out of a great people.

22 Let therefore y multitude perifh, which are borne in vaine: and let my grape be kept, and my plant, which I haue dreffed with great labour.

23 ¶ Neuertheles, if thou wilt ceafe feuen dales mof but thou fhalt not faft in them,

24 But fhalt go into a faire field, where no houfe is buylded, & fhalt eat onely of the floures of the field, and eat no fiefh, nor drinke wine, but the floures onely,

25 And pray vnto y moſte High continual- ly) then wil I come, and talke with thee.

26 So I went my waye, as he had comman- ded me, into the field, which is called Ar- dath, & there I fate among the floures, & did eat of the herbes of the field, and the meat of the fame fatiffied me.

27 And after feuen dayes, as I fate vpo the graffe, and mine
heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the moſte
High, and to fay,

29 O Lord, when thou woldeſt fhewe thy ſelf vnto vs, * thou
declaredſt thy ſelf vn- to our fathers in the wilderneſſe, in a
place where no man dwelleth, in a baren place, when they
came out of Egypt,

30 And expreffely fpakeſt vnto thô, faying, Heart me, ô I frael,
and marke my wordes, thou fede of Iacob.

31 For beholde, I fawe my Law in you, that it may bring forth
fruite in you, and that

ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether
obſerued thine ordina- ces, nether did the fruite of the Law ap-
peare, nether colde it, for it was thine.

33 *For they that receiued it, perifhed be- cauſe they kept not
the thing y was fowen in them.

34 And lo, it is a cuſtome when the ground receiueeth fede, or
the ſea a ſhip, or a veſſel meat and drinke, if that perifh
wherein a thing is fowé, or wherein any thing is put,

35 Likewise the thing that is fowen, or is put therein, and the things that are recei- ued, muft perifh: fo the things that are re- ceiued, do not remaine with vs: but in vs it cometh not fo to paffe.

36 For we that haue receiued the Law, pe- rish in finne, and our heart alfo which re- ceiued it.

37 But the Law perifheth not, but remaineth in his force.

38 ¶ And when I fpake thefe things in mine heart, I looked about me, & vpon the right fide * I fawe a woman, which mourned fo- re, and lamented with a loude voyce, and was grieved in heart, and rent her clothes, and fhe had afhes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And faid vnto her, wherefore wepeft thou? why art thou fo fory in minde?

41 And fhe faid vnto me, Syr, let me alone, that I may bewaile my felf, and increafe forawe: for I am fore vexed in my minde, and broght verte lowe.

42 Then I faid vnto her, What aileth thee tel me.

43 And fhe faid vnto me, I thy feruant haue bene baren, & haue had no childe, hauing an houf band thirtie yeres.

44 And euery houre, & euery day thefe thir- tie yeres I pray to
the mofte High day & night.

45 And after thirtie yeres God heard me thine handmaid, &
loked vpo my miferte, cofidered my trouble, & gaue me a
fonne, & I was glad of him: fo was mine houf bad alfo, and all
they of my countrey, and we gaue great honour vnto the
Almightie.

46 And I nourifhed him with great travail.

47 So when he grew: vp, and came to take a wife, I made a
feaft.

CHAP. X

Efdras and the woman that appeareth vnto him, com- mune
together.

1 B Vt when my fonne went into his chambet, he fell downe,
and dyed.

2 Then we all ouerthrewe the lights, & all my neighbours rofe
vp to comfort me: fo I refted vntil the feconde day at night.

3 And when thei had all left of to comfort me, that I fhulde be
quiet, the I rofe vp by night,

Exod. 19, 4. & 24, 3. dent. 4, 12.

Exod. 32, 32.

Chap. 10, 44.

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night, & fled, and am come into this field as thou feeft,

4 And am not purpofed to returne into the citie, but to remaine here, and nether to eat nor drinke, but continually to mourne & faft, vntil I dye.

5 Then left I my purpofe wherein I was, and fpake to her angerly, and faid,

6 Thou foolifh womâ above all other, feeft thou not our heauines, and what cometh vnto vs?

7 For Sion our mother is all woful and is fore afflicted, and mouneth extremely.

8 Seing we be all now in heauines, and make our mone (for we be all forowful) art thou forie for one fonne?

9 Demande the earth, and fhe fnal tell thee that it is fhe which oght to mourne for the fall of fo manie that growe vpon her.

10 For frô the beginning all men are borne of her, and other
fnal come, and beholde, they walke almoſte all into
deſtruction, & the multitude of them fnalbe deſtroyed.

11 Who fhulde then rather mourne, fhe that hathe loft ſo great
a multitude, or thou which art forie but for one?

12 But if thou woldeſt fay vnto me, My mourning is not like
the mourning of the earth (for I haue loft the frute of my wôbe,
which I broght for the with heauines, & bare with forowes,

13 But the earth is according to the maner of the earth, and the
pre-fent multitude returneth into his as it came)

14 Then fay Ivnto th.e, As thou haſt borne with trauail, ſo the
earth alſo from the beginning giueth her fiute vnto man, euen
to him that labored her.

15 Now therefore withholde thy forow in thy ſelf, and beare
conſtantly that which cometh vnto thee.

16 For if thou alloweſt Gods purpoſe, and receiueſt his counſel
in time, thou ſhalt be commended therein.

17 Go thy way then into the citie to thine houſband.

18 ¶ Then ſhe ſaid vnto me, I wil not, I wil not go into the
citie; but here wil I dye.

19 So I continued to ſpeake more with her, and ſaid,

20 Do not fo, but be coufeled: for how manie falles hathe
Sion? Be of good comfort becaufe of the forowe of Icuufalem.

21 For thou feeft y our Sanctuarie is layed waft: our altar is
broken downe: our Têple is deftroyed.

22 Our pfalterion fainteth, and the fong ceafeth, and our mirth
is vanished away, and the light of our candeltticke is
quenched, and the Arke of our couenant is rake away, and our
holie things are defiled, and the Name that is called vpô ouer
vs, is almofte difhonored, and our children are

put to fname, and our Priefts are burnt, & our Leuites are
caryed into caprutiue, and our virgines are defiled, and our
wines rauifhed, and our righteous men fpoyled, & our children
defstroyed, and our yong men are broght in bondage, and our
ftrong mê are become weake,

23 And, which is the greateft of all, Sion the feale hathe loft
her worfhips for fhe is deliuered into the hands of them that
hate vs.

24 And therefore fhake of thy great heauines, and put away the
multitude of forowes, that the Almighty may be merciful vnto
thee, and that the mofte High may giue thee reft and eaf from
thy labour.

25 And when I was talking with her, her face and beaurie
fhined fuddenly, and her countenance was bright, fo that I was

afrayed of her & mufed what it might be.

26 And beholde, immediately fhe caft out a great voyce, very fearful, fo y the earth fhoke at the noyce of the woman.

27 And I looked, and beholde, the woman appeared vnto me nomore: but there was a citie buylded, and a place was fhewed frô the grounde and fundacion. Then was I afrayed, and cryed with a loude voyce, and faid,

28 Where is Vriel the Angel * which came Chap 4.1. to me at the firft: for he hath caufed me to come into manie and depe confideraciós, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was fpeaking thefe wordes, beholde, he came vnto me, and looked vpon me.

30 And lo, I laye as one dead, and mine vnderftanding was altered, and he toke me by the right hand and comforted me, and fer me vpon my feete, and faid vnto me,

31 What aileth thee? and why is thine vnderftanding vexed? and the vnderftanding of thine heart? & wherefore art thou forie?

32 And I faid, Becaufe thou haft forfaken me, and I haue done* according vnto thy Chap. 5.20. wordes: I went into the

field, and there haue I fene things, & fe that I am not able to exprefse.

33 Then faid he vnto me, Stand vp manly, and I wil giue thee exhortacion.

34 Then faid I, Speake vnto me, my lord, and forfake me not, left I dye through rafines.

35 For I haue fene that I knewe not, and heare that I do not knowe.

36 Or is mine vnderftanding difceiued, or doeth my minde, being hautie, erte?

37 Now therefore I befeche thee that thou wilt fhewe thy feruant of this wondre.

38 Thê he answered me, and faid, Heare me, and I wil informe thee, & tel thee where-

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II. Efdras.

fore thou art afrayed: for the moſte High hathe reueiled manie ſecret things vnto thee.

39 He hath ſene thy good purpoſe, that thou art ſorie continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the vnderſtanding of the viſſo, which appeared vnto thee a little while ago.

41 Thou ſawſt a womâ mourning, & thou beganneſt to comfort her:

42 But now feeſt thou the likenes of the woman no more, but there appeared vnto thee a citie buylded.

43 And where as ſhe tolde thee of the deati of her ſonne, this is the ſolution,

44 This woman, which thou ſawſt, ſhe is Sion: and where as ſhe tolde thee (euen ſhe which thou feeſt now as a citie buylded)

45 And as touching that ſhe ſaid vnto thee, that ſhe was baren thirtie yeres, this was conceining that, there was euen thirtie yeres wherein there was no offing offred in her.

46 But after thirtie yeres, Salomon buyle the citie, and offred offings: then bare the baren a ſonne.

47 And where as she tolde thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But where as she tolde thee that her son- ne, as his chance was, dyed when she came into her chamber, that is the fall that is co- me to Ierusalem.

49 And when thou sawst her like one that mouried for her sonne, thou beganest to cōfort her: of these things which haue cō- ced these art to be opened vnto thee.

50 For now the moste High seeth, that thou art forie in thy mind, & because thou suffrest with all thine heart for her, he shewed thee the clerenes of her glorie, and the fa- renes of her beaucie.

51 And therefore I bad thee remaine in the field where no house was buyle.

52 For I knew that the moste High wolde shewe these things vnto thee.

53 Therefore I commâded thee to go into ffield, where no fundaciō nor buylding is.

54 For the worke of man buylding can not stand in that place where the citie of the moste High shulde be shewed.

55 And therefore feare not, nether let thine heart be afrayed, but go in, and se the beau- tie & greatnes of the buylding as

much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed about manie, & art called with the most High among the few.

58 But to morrow at night thou shalt remaine here,

59 And the most High shall shewe thee vi-

sions of high things, which the most High will do vnto them that dwell vpon earth, in the last dayes So I slept the same night & another, as he had commanded me.

CHAP. XI.

1 The vision of an eagle coming for the of the sea, and of her feathers. 37 Of a lyon coming out of the forest.

2 Then saw I a dream, & beholde, there came vpon from the sea an eagle, which had twelue feathered wings & three heads.

3 And I sawe and beholde, she spread her wings ouer all the earth, & all the windes of the ayre blew on her, and gathered them filles.

4 And I beholde, & out of her feathers grew out other contrarie feathers, and they became little feathers and small.

5 But her heads remained ftill, & the head in the middes was greater than the other heads, yet ruffed it with them.

6 Moreouen, I fawe that the egle ftewe with his feathers and reigned vpō earth & ouen them that dwelt therein.

7 And I fawe that all things vnder heauen were fubiect vnto her, and no man fpake againft her, no not one creature vpō earth.

8 I fawe alfo that the egle ftode vp vpon her clawes, & fpake to her feathers, faying,

9 Watch not all together: flepe euerie one in his owne place, and watch by courfe.

10 But let the heads be preferued for the laft. 11 Neuertheles, I fawe that f voice went not out of her heads, but from the middes of her bodie.

12 Then I nombed her contrarie feathers, and beholde, ne: e were eight of them.

13 And I loked, and beholde vpon the right fide there arofe one feather, and reigned ouer all the earth.

14 And when it had reigned, the end of it came, and the place thereof appealed no more. So the next ftode vp, and reigned: it continued a long time.

15 And when it had reigned, the end of it came also, and as the
hith, so it appeared no more.

16 Then there came a voyce vnto it, and said,

17 Heare thou that hath kept the earth so long: this I say vnto
thee, before thou be- ginneft to appeare no more,

18 There shall none after thee attaine vnto thy time, nether to
the halfe thereof.

19 Then arose the third and reigned as the other afore, and it
appeared no more also.

20 So came it to all the others one after another, so that euerie
one reigned, and then appeared no more.

21 Then I looked, and beholde in proceffe of time the feathers that
followed, ftoode vp on the right side, that they might rule also,
& some of the ruled, but within a while they appeared no
more.

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Apocrypha.

21 For some of the were set vp, but ruled not.

22 After this I looked & beholde, y twelve feathers appeared
nomore, nor y two wings.

23 And there was no more vpon the egies bodie, but two heads that rested and six wings.

24 Then sawe I also that two wings deuied them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, & beholde, the vnderwings thought to set vpon them selues, and to haue the rule.

26 Then was there one set vpon, but shortly it appeared no more.

27 And the second were soner gone then the first.

28 The I behelde, & lo, the two that remained, thought also in them selues to reigne.

29 And whe they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.

30 And then I sawe, that the two heads were toynd therewith.

31 And beholde, the head was turned with them, that were with it, and did eat vpon the two vnderwings that wolde haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, & it

had the gouernace of the worlde, more the all the wings that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which al- so ruled likewise vpo earth, and ouer those that dwelt therein.

35 And I behelde, and lo the head vpon the right side deuoured that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Loke before thee, and consider y thing that thou seest.

37 So I sawe, and beholde as it were alyon that roareth, renning hastily out of the wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and said,

38 Heare thou, I wil talke with thee, & the mostte High shal say vnto thee,

39 Art not thou that that of the foure beasts remains, whome I made to reigne in my worlde, that by them the end of times might come,

40 And the fourth is come, and hathe ouer- come all the beasts that were past, & hathe power ouer the worlde with great fearful nes, and ouer the whole compasse of the earth with

mostte wicked oppression, and that dwelleth so long time in all
y worlde with disceite?

41 For y hast not iudged the earth w trueth.

42 Seing thou hast troubled the meke, thou hast hurte the
peaceable, and thou hast lo- ued lyers, and destroyed the
dwellings of them that broght for the frute, & hast cast downe
the wailes of suche as did thee no harme,

43 Therefore is thy wrongful dealing co- me vp vnto the
mostte High, and thy pri- de vnto the Mightie.

44 The mostte High also hathe looked vpon the proude times, &
beholde, they are en- ded, and their abominacions are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible
wings, nor thy wicked feathers, nor thy malicious heads, and
thy wicked clawes, nor all thy vaine bodie,

46 That all the earth may be refreshed, & come againe, as one
deliuered from thy violence, & that she may hope for the iud-
gement and mercie of him that made her

CHAP. XII.

The declaration of the former visions.

1 And when the lion spake these wor- des to the egle, I sawe,

2 And beholde, the head that had the vp- per hand, appeared no more, nether did the foure wings appeare any more, that came to it, and set vp them selues to reig- ne, whose kingdome was finale and ful of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole bodie of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and fro the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto me in that thou search: st out the waies of the mostte High.

5 Lo, yet am I wearie in my minde, and ve- ry weake in my spirit, and litle strength is there in me, for the great feare that I re- ceiued this night.

6 Therefore now I wil beseche the mostte High that he wil cofort me vnto the end.

7 And I said, O Lord, Lord, if I haue foide grace before thy sight, & if I am instified with thee before many other, and if my praier in dede be come vp before thy face,

8 Comfort me, and shewe me thy fœuant the interpretation and difference of this horrible sight, that thou maist perfectly comfort my foule,

9 Seing thou hast iudged me worthie to shewe me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The egle, whome thou sawest come vp from the sea, is the kingdome which was Dan. 7.8. fene in the vision of thy brother Daniel.

12 But it was not expounded vnto him, the- refore now I declare it vnto thee.

13 Beholde, the daies come, that there shal

Gggg. iii.

II. Efdras.

rise vp a kingdome vpon the earth, and it shalbe feared about all kingdoms that were before it. In it shal twelve Kings reigne one after another, Whereof the feconde shal beginne to reigne and shal haue more time then the twelve. And this do the twelve wings fignifie, which thou fawest. As for the voice that thou heardest fpeake, and that thou fawest not go out from the heads, but from the middes of the bodie thereof, this is the interpretation, That after the time of that kingdoms there shal arise great thrife, & it shalbe in danger to fall, but it shal not then fall, but shalbe restored againe to his beginning. Cocening

the eight vnderwings, which thou fawest hang vnto her wings, this is the interpretation. In him shal arise eight Kings, whose time shal be but fmale, and their yeres fwift, and two of them shal perift. But when the middle time cometh, there shalbe foure kept a time, whiles his time beginneth to come, that it maye be ended, but two shalbe kept vnto the end. And where as thou fawest thre heads resting, this is the interpretation, In his last dayes shal y mofte High raise vp thre kingdomes, and shal call againe manie things into the, and they shal haue the dominion of the earth, And of thofe that dwell therein, with muche grief abouce all thofe that were before them: therefore are they called the heads of the egle. For they shal accomplish his wickednes, and shal finish his last end. And where as thou fawest that the great head appeared no more, it fignifieth that one of them shal dye vpon his bed, and yet with peine. For the two that remaine, the fworde shal deuoure them. For the fworde of the one shal deuoure the other: but at the last, shal he fall by the fworde him felf. And where as y fawest two vnderwings, that went of towarde the head, which was on the right fide, this is the interpretacio, Thefe are thei whome y mofte High hathe preferued for their end, whose kingdoms is litle, and ful of trouble as thou fawest. And the lyon whome thou fawest rifing vp out of the wood and roaring, and fpeaking vnto the egle, and rebuking he: for her vnrighteoufnes with all the woodes that thou hast heard, This

is the winde which the moſte High hathe kept for them, and for their wickednes vnto the end, & he ſhal reprove them,

and caſt before them their ſpoiles. For he ſhal fet them aliue in the judgement, and ſhal rebuke them and correct them. For he wil deliuer the refidue of my people by affliction, which are preferred vpon my borders, and he ſhal make them joyful, vntil the coming of the day of judgement, whereof I haue ſpoken vnto thee from the beginning. This is the dream that thou faweſt, and theſe are the interpretations. Thou onely haſt bene mete to know this ſecret of the moſte High. Therefore write all theſe things that thou haſt ſene, in a booke and hide them, And reache them the wife of the people, whoſe hearts thou knoweſt may comprehend and keepe theſe ſecrets. But waite thou here yet ſeuene daies mo, that it may be ſhewed thee whatſoever it pleaſeth the moſte High to declare vnto thee: and with that he went his way. And when all the people perceived, that the ſeuene daies were paſt, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſte, and came vnto me, and ſpoke vnto me, ſaying, What haue we offended thee? or what euil haue we done againſt thee, that thou forfakeſt vs, and fitteſt in this place? For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an haun or ſhippe preferred from the tempeſt. Are not the euils which are come vnto vs, ſufficient? If thou then forfake vs, how much better had it bene for vs, that we had bene burnt alſo as Sion was burnt?

For we are no better then they that dyed there: and they wept with a loude voyce, Then answered I them, and faid, Be of good comfort, o Ifi ael, and be not heauie, thou houfe of Iacob. For the mofte High hathe you in remembrance, & the Almightye hathe not forgotten you in temptation. As for me I haue not forfake you, nether am I departed from you, but am come into this place to praye for the defolation of Sion, that I might feke mercie for the low estate of your Sanctuarie. And now go your way home euerie ma, and after thefe daies wil I come vnto you. So the people went their way into the citie, as I commanded them! But I remained ftill in the field feuen daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in thofe daies.

CHAP.

Apocrypha.

CHAP. XIII.

The vision of a winde coming for the of the sea. 1 Which became a man 2 His property & power against his enemies. 21 The declaration of this vision.

1 A Nd after the feuin daies I dreamed a dream by night.

2 And beholde, there arose a winde fro the sea, and it moued all the wines thereof.

3 And I loked, & beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to loke, all the things trembled that were fene vnder him.

4 And whe the voyce wet out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.

5 After thefe things I fawe, and beholde, there was gathered together a multitude of men out of nober, fro the foure winde of the heaué, to fight against the man that came out from the fea.

6 And I loked, and beholde, he graued him felf a great mountaine, and flewe vp vpon it.

7 But I wolde baue fene the counrei or place whereout the hil was grauen, and I colde not.

8 I fawe after thefe things, and beholde, all they which came to fight against him, were fore afraied, and yet they durft fight.

9 Neuertheles, when he fuwe the fierceness of the multitude that came, he lifted not vp his hand: for he helde no fworde nor any instrument of warre,

10 But onely, as I fawe, he fent out of his mouth, as it had bene a blafte of fyre, and out of his lippes the winde of the flame, and out of his tongue he caft out fparkes and ftolmes.

11 And they were all mixt together, even this blafte of fyre, the winde of the flame, and the great ftorme, and fell with violéce vpon the multitude, which was prepared to fight, and burnt them vp all, fo that of the innumerable multitude there was nothing fene, but onely duft, and fmel of fmoke. When I fawe this, I was afraied.

12 Afterwarde fawe I the fame man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, fome with joyful countenance, & fome with fad: fome of the were bound, and fome broght of them that were offred: and I was ficke thorow great feare, and awaked, and faid,

14 Thou haft fhewed thy feruát thefe wonders from the beginning, and haft counted me worthie to receiue my praier.

15 Shewe me now therefore the interpretation of this dreame.

16 For thus I confider in mine vnderftanding, wo vnto them y
fhalbe left in thofe

daies, and muche more wo vnto them that are not left behinde.

17 For they that were not left, were in heauines.

18 Now vnderftand I the things that are laid vp in the latter
daies, which fhall come bothe vnto them, and to thofe that are
left behinde.

19 Therefore are they come into great perils and many
neceffities, as thefe dreames declare.

20 Yet is it eaffer, that he that is in danger, fhulde fall into
thofe, & foref: the things to come hereafter, then to paffe away
as a cloude out of the worlde.

21 Then answered he me, & faid, The interpretacio of the
vifion wit I fhewe thee, and I wil open to thee the thing that
thou haft requied.

22 Where as thou haft fpoken of them that are left behinde,
this is the interpretation,

23 He that fhall beare the danger in that time, he fhall keepe him
felf. They that be fallen into danger, are fuche as haue workes
and faith toward the moſte Mightie.

24 Knowe therefore, that they which be left behinde, are more bleffed the thei that be dead.

25 Thefe are the meanings of the vifion, Where as thou faweft a man comming vp from the middes of the fea,

26 The fame is he whome the moſte High hathe kept a great feafon, who by his owne felf fhall deliuer his creature, & he fhall order them that are left behinde.

27 And where as thou faweft, that out of his mouth theie came as a blaft with fyre and ftolme,

28 And y he nethei helde fworde nor weapon, but that by his fierceness he deſtroed the whole multitude, that came to fight against him, this is the interpretation,

29 Beholde, the daies come that the moſte High wil beginne to deliuer the that are vpon the earth:

30 And he fhall aftonifh the hearts of them that dwell vpon the earth:

31 And one fhall prepare to fight against another, citie against citie, & place against place, and nation against nation, & realme against realme.

32 When this commeth to paffe, then fhall the tokens come, that I fhewed thee before, & then fhall my Sonne be reueiled, whome thou faw: ft go vp as a man.

33 And when all the people heare his voyce, euerie ma fhal in their owne land leaue the battel that they haue one against another.

34 And an innumerable multitude fhalbe gathered as one, as they that be willing to come, and to fight against him.

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II. Esdras.

35 But he shal stand vpo the toppe of mount Sion.

36 And Sion shal come, and shal be shewed to all, being prepared and buylded, as thou sawest the hil grauen forthe without any hands.

37 And this my Sonne shal rebuke the wicked inuenions of those nacions, which for their wicked life are fallin into the tempest,

38 And into torments like to flame, whereby they shal be tormented: and without any labour wil he destroy them, euen by the Law, which is compared vnto the fyre.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were carried away captiues
out of their owne laid, * in the time of Ofeas the King, whome
Salmana sau the King of the Assyrians toke captiue, and
caiyed them beyonde the riue: so were they brought into
another land.

41 But they toke this counsel to the selues, that they wolde
leauue the multitude of the heathen, and go for the into a further
coun trey, where neuer mankinde dwelt,

42 That they might the te kepe their statutes, which they neuer
kept in their owne land.

43 And they entred in at the narowe passages of the ruuer
Euphrates.

44 For the moiste High then shewed the signes, * and stayed
the springs of the flood til they were passed outr.

45 For thorow y country there was a great country, euen of a
yere and an halfe, and the same region is called 'Arfareth.

46 Then dwelt they there vntil the latter time: and when they
come for the againe,

47 The moiste High shal holde stil the springs of the ruuer
againe, that they may go thorow: therefore sawest thou the
multitude peaceable.

48 But then that be left behinde of thy people, are those that be founde within my borders.

49 Now when he destroieth the multitude of the nacions that are gathered together, he shal defende the people that remaine,

50 And then shal he shewe great wonders vnto them.

51 Then said I, O Lord, Lord, shewe me this, wherefore haue I sene the man comming vp from the middes of the sea?

52 And he said vnto me, As thou canst nether seke out, nor knowe these things, that are in the deepe of the sea, so can no man vpon eath se my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the diame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and foght it.

55 Thy life hast thou ordered in wisdom, & hast called vnderstanding thy mother.

56 Therefore haue I shewed thee y it wardes with the moiste High: and after thie other dares I wil speake other things vnto thee, and wil declare the great and wonderous things.

57 Then went I for the vnto the field, glorifying and praising
the moiste High for the wonders which he did in time,

58 Which he gouerneth, and suche things as come in their
seasons: and there I sate thre dayes.

CHAP. XIII.

3 How God appeared to Messia in the bush to All things
decline to age 1/ The latter times worse than the former 2/ The
ingratitude of Israel. 3/ The resurrection and judgement

1 Von the thirde day I sate vnder an oke, and beholde, there
came for the a voyce vnto me out of the bush, & said, Esdras,
Esdras?

2 And I said, Here am I, Lord, & stode vp vpon my fere.

3 Then said he vnto me, * In the bush I reuelled my self, and
spake vnto Moyses, whe my people serued in Egypt:

4 And I sent him, and led my people out of Egypt, and brought
him vpon the mount Sinai, & I helde him with me a log
season;

5 And I tolde him many wonders, & shewed him the secrets of
the times and the end, and commanded him, saying,

6 These words shalt thou declare, & these shalt thou hide.

7 An know I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the creatures that thou hast sene, & the interpretation, which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine hence for the with my counsel, & with suche as be like thee, vntil the times be ended.

9 For the worlde hathe lost his youth, & the times beginne to waxe olde.

10 For the worlde is deuided into twelue partes, & ten partes of it are gone alreadie and halfe of the tenth parte.

11 And there remaineth that which is after the halfe of the tenth parte.

12 Therefore set thine house in order, and reforme thy people, and comfort suche of them as be in trouble, and now renounce the corruption.

13 Let go from thee mortal thoughts: cast away from thee the burdens of men, & put of now the weake nature,

14 And set aside thy moiste grievous thoughts, and haste thee to departe from these times.

15 For

a. King 17.3.

Exod 14.21. 1/5 3.15.

Wit. Avenah.

Apocrypha.

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15 For greater euils then those, which thou hast fene now, shal thei commit.

16 For the weaker that the worlde is by rea- son of age, the more shal the cuils be in- creafed vpon them that dwell therein.

17 For the trueth is fled faire away, & lies are at hand: for now hafteth the vifion to come, that thou haft fene.

18 ¶ Then answered I, and laid before thee,

19 Beholde, ô Lord, I wil go as thou haft commanded me, and reforme the people, which are prefent: but they that shal be borne afterwarde, who shal admonish the?

20 Thus the worlde is fet in darknes, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the works that shalbe done.

22 But if I haue founde grace before thee, fend the holie Gost into me, & I wil write all that halhe bene done in the worlde fin- ce the beginning, which was writen in thy Law, that men may finde the path, & that thei which wil liue in the latter daies, may liue.

23 And he answered me, laying, Go, and ga- ther the people, and say vnto them, that thei feke thee not for fortie daies,

24 But prepare thee many boxe tables, and take with thee thefe fiue, Sarea, Dabria, Se lemia, Ecanus, and Afiel, which are readie to write fwiftly,

25 And come hether, & I wil light a candle of vnderftading in thine heart, which fhall not be put out til the things be performed which thou fhalt beginne to write.

26 And the fhalt thou declare fome things openly vnto the perfite men, and fome things fhalt thou fhewe fecitely vnto the wife to morowe this houre fhalt thou be- ginne to write.

27 Then went I forthe, as he commanded me, and gathered all the people together, and faid,

28 Heare thefe wordes, ô Ifrael,

29 ¶ Our fathers at y beginning were fran- gers in Egypt, from whence they were de- liuered,

30 And receiued the Law of life, which they kept not, which ye also haue träfgräf- fed after them.

31 Then was the land, euen the lād of Sion parted amög you by lot: but your fathers and ye also haue done vnrighteoufly, and haue not kept the wayes, which the moste High commanded you.

32 And for so muche as he is a righteous Iudge, he toke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye wil subdue your owne vnderstanding, and reforme

your heart, ye shalbe kept aliue, and after death shal ye obtaine mercie.

35 For after death shal the iudgemēt come, when we shal liue againe: & then shal the names of the righteous be manifest, and the works of the vngodlie shalbe declared.

36 Let no man therefore come now vnto me, nor seke me these fortie daies.

37 So I toke the fiue men, as he commanded me, and we went into the field, and remained there.

38 The next daye beholde, a voyce called me, saying, Eldras, v
open thy mouth, and Ergeh 3.2 drinke that I giue thee to
drinke.

39 Then opined I my mouth, and beholde, he reached me a full
cuppe, which was full as it were with water: but the colour of
it was like fyre.

40 And I toke it and drinke, and when I had dronke it, mine
heart had vnderstan- ding and wifdome grewe in my breft: for
my fpirit was ftrégthened in memorie.

41 And my mouth was opened, and fhut no more.

42 The moſte High gaue vnderſtanding vnto the fiue men, that
they wrote the hie things of the night, which they vnderſto- de
not.

43 But in the night they did eat bread, but I fpake by day, &
helde not my tongue by night.

44 In fortie daies, they wrote two hun- dreth and foure bokes.

45 And when the fortie dayes were fulfil- led, the moſte High
fpake, ſaying, The firſt that thou haſt writen, publiſh openly, y
the worthie and vnworthie may read it.

46 But kepe the ſeuentie laſt, that thou maiſt giue them to the
wife among thy people.

47 For in them is the veine of vnderstan- ding, and the
fountaine of wifdome, and the riuer of knowledge: and I did fo.

CHAP. XV.

1 The prophecie of Eldras is extreme. 2 The euils that fhall
come on the worlde. 3 The Lord wil adunge the innocent
blood. 4 Egypt fhall lament. 5 Sedicon, 6 And punfment vpon
the Kings of the earth. 7 Curfed are they that fome. 8 Troubles
& warres vpon the whole earth. 9 God is the younger of his o-
left.

1 B Eholde, fpeake thou in the eates of my people the wordes
of prophecie, which I wil put in thy mouth, faith the Lord:

2 And caufe them to be writen in a lettre: for they are faithful
and true.

3 Feare not the imaginations againft thee: let not the
vnfaithfulnes of the fpeakers trouble the, that fpake againft
thee.

4 For euery vnfaithful fhall dye in his vn- faithfulnes.

5 Beholde, faith the Lord, I wil bring pla- Hhhh.i.

Gen 47.4.

AB.7.23.

II. Efdras.

gues vpo all the worlde, the fwoide, fami- ne, death and deftuccion:

6 Because that iniquitie hathe fully polluted all the earth, and their wicked works are fulfilled. Therefore, faith the Lord, I will holde my tongue no more for their wickedness, (they do vngodlie) neither wil I suffer the in the things, that they do wickedly. 8 Beholde, the innocent and righteous blood cryeth vnto me, and the fules of the uft crye continually. 9 I wil surely aunge them, faith the Lord, and receiue vnto me all y innocent blood from among them. 10 Beholde, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt, 11 But I wil bring them out with a mightie hand, and a firtched out arme, & fmi-te it with plagues as afore, & wil deftroie all the land thereof. 12 Egypt fhal mourn, and the fundaci-ons thereof fhalbe fmitten with the pla-gue and punifhment, that God fhal bring vpon it. 13 The ploweme that till the ground, fhal mourn: for their fedes fhal faile thorowe the blafting and haile, and by an horrible ftarre. 14 Wo to the worlde, & to them that dwell therein. 15 For the fwoide and their deftruccion draweth nere, and one people fhal ftand vp to fight againf another with fwoides in their hands. 16 For there fhalbe fedicion among men, & one fhal inuade another: they fhal not re-garde their King, & the princes fhal mea-fure their doings by their power. 17 A man fhal defire to

go into a citie, and fhall not be able. 18 Because of their pride the cities fhall be troubled, the houfe fhall be afraied, & men fhall feare. 19 A man fhall haue no pitie vpon his neigh-bour, but fhall deftroye their houfe with the fwoide, & their goods fhall be fpoyled for lacke of bread, and becaufe of great trouble. 20 Beholde, faith God, I call together all the Kings of the earth to reuerence me, which are from the 'Eaf, and from the South, from the Eaf, and from Libanus, to turne vpon the, & to repay the things, that they haue done to them. 21 As they do yet this day vnto my chofen, fo wil I do alfo, and recompene them in their bofome: thus faith the Lord God, 22 My right had fhall not fpare the finners, nether fhall the fwoide eafe from them, that fhed innocent blood vpon earth. 23 The fyre is gone out from his wrath, and

bathe confumed the fundacions of the earth, and the finners like the ftrawe, that is kindled.

24 Wo to them that finne, and kepe not my commandements, faith the Lord. 25 I wil not fpare them: departe, o childre, from the power: defile not my Sanctua-tye. 26 For the Lord knoweth all them that fin-ne againf him, and therefore deliuereth he them vnto death and deftruction. 27 For now are the plagues come vpon the worlde, and ye fhall remaine in them: for God wil not deliuer you, becaufe ye haue finned againf him. 28 Beholde, an horrible vifion cometh from the Eaft, 29 Where generacions of dragons of Arabia fhall come out with manie

cha-rets, and the multitude of them fhalbe caryed as the winde vpon the earth, that all they which heare thm, may feare and tremble. 30 Euen the Carmanians raging in wrath, fhal go forthe as the bores of the foreft, and fhal come with great power, and ftad againft them in battel, and fhal deftroie a porcion of the land of the Affyrians. 31 But after this fhal the dragons haue the vpper hand, and remember their nature, and fhal turne about, and confpire to con-fume them with a great power. 32 Then thefe fhalbe troubled, and kepe fi-lence by their power, and fhal ftee. 33 From the land of the Affyrians fhal the enemie befiege them, and confume fome of them, and in their hofte fhalbe feare & dread, and ftrife among their Kings. 34 Beholde cloudes from the Eaft, & from the North vnto the South, and they are verie horrible to loke vpon, ful of wrath and ftorme. 35 They fhal finite one vpon another: and they fhal finite downe a great multitude of ftarres vpon the earth, euen their owne ftarre, & the blood fhalbe from the fwoide vnto the bclle, 36 And the dongue of ma vnto the Camels litter. 37 And there fhalbe great fearefulnes, and trembling vpon earth, and thei that fe the wrath, fhalbe afraied, and a trembling fhal come vpon them. 38 And then there fhal come great ftormes from the South, and from the North, and parte from the Weft. 39 And from the Eaft fhal windes arife and fhal open it with the cloude, which he rai-fed vp in wrath, & y ftarre, raifed to feare the Eaft & Weft winde, fhalbe deftroied. 40 And the great, and mightie cloudes fhal be life

vp, ful of wrath, and the ftarre, that they may make all the earth afraied, and them

Revel 6,10. Q 19,2.

ap, p. 9.

Apocrypha.

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them that dwell therein, & that they may powre out ouer euerre hie place, and lifted vp, an horrible constellation,

4) As fyre and hayle, and flying sword, & many waters, that all fields may be full, & all rivers & the abundance of great waters.

4) And they shal break down the cities and walles, and mountains, and hilles, and the trees of the wood, and the grass of the medowes, and their corne.

4) And they shal go with a streight course vnto Babylon, and make it afraied.

4) They shal come to her, and besiege her, and shal powre for the constellation, & all the wrath against her: then shal the dust and smoke go vp vnto the heauen, and all they that be about her, shal bewaile her.

4) And the: that remaine vnder her, shal do seruice vnto them,
y haue put her in feare.

4) And thou Asia, that art partaker of the hope of Babylon, and
the glorie of her perfone,

4) Wo vnto thee, o wretch, because thou haat made thy self
like vnto her, and hast dect thy daughters in whoredome, y
they might please & glorie in thy louers, which haue alway
desired to comit whoredome with thee.

4) Thou hast followed her that is hated in all her workes, and
in her inuencions: the- refore saith God,

4) I wil send plagues vpo thee, wedowhed, pouertie, and
famine, & the swords, and pe stilice, to waite thine houses
with destruc- tion and death.

5) And y glorie of thy power shalbe dryed vp, as a floure when
the heat riseth, that is sent vpon thee.

5) Thou shalt be sicke as a poole wife y is plagued and beaten
of women, so that the mightie and the louers shal not be able
to receive thee.

5) Wolde I thus hate thee, saith y Lord,

5) If thou hadest not alway slaine my cho- sen, exalting the
stroke of thine hands, and said ouer their death, when y wast
droken,

5) Set for the y beautie of thy countenance?

5) The rewards of thy whoredome shalbe in thy bosome:
therefore shalt thou recei- ue a rewards.

5) As thou hast done vnto my chosen, saith the Lord, so wil
God do vnto thee, & wil deliuer thee vnto the plague.

5) And thy children shal dye of hunger, & thou shalt fall by the
swords, & thy cities shalbe broken down, and all thy men shal
fall by the swords in the field.

5) And they that be in the mountains shal dye of hunger, and
eat their owne flesh, & drink their owne blood for wat of bread
and thirst of water.

5) And thou, as vnhappie, shalt come thro- row the sea, and
receive plagues againe.

6) In the passage they shal cast downe the slaine citre, and shal
roote out one parte of thy land, & consume y porcion of thy
glo- rie, & shal returne to her y was desti-oted.

6) When thou shalt be cast downe, thou shalt be to them as
stubble, and they shalbe to thee as fyre.

6) And they shal destroy thee, & thy cities, thy land, & thy
mountains: all thy woods and all thy fruteful trees shal they
burne with fyre.

6) Thy childre shal they carye away capti- ue, and shal spoile thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, & Egypt and Syria. 12.32 Of the evils that shal come vpon the worlds, with admini- tion how to gouerne them selues in afflictions 24 To acknowledge their times, & to comet them selues to the Lord. 25 Who mightis providence and suffice is to be reuerenced

1 WO to thee, Babylon & Asia: wo to thee, Egypt and Syria.

2 Gird your selues with sacke & heereclo- the, and mourne your children, & be sorie: for your destruction is at hand.

3 A sword is sent vnto you, and who wil turne it backe? a fyre is sent among you, & who wil quenche it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any ma driue away an hungrie lion in the wood: or quenche the fyre in stubble whe it hathe once be gonne to burne? may one turne againe the arowe, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fyre is gone for the in his wrath, and who can quench it?

7 He shal cast lightnings, & who shal not feare? he shal thunder, and who shal not be afraied?

8 The Lord shal threaten, & who shal not viterly be broken in pieces at his prefer- ce? the earth quaketh & the fundacio thereof: the sea ariseth vp with waues fro the drpe, & the waues thereof are troubled, & the fishes thereof, before the Lord and the glorie of his power.

9 For strog is his right hand, y bendeth the bowe: his arrowes y he shooteth, are shar- pe, & shal not miss, when they beginne to be shot into the ends of the worlds.

10 Beholde, the plagues are sent, & shal not turne againe, til they come vpon earth.

11 The fyre is kindled, & shal not be put out, til it consume the fundacions of the earth.

12 As an arow & is shot of a mightne archer, returneth not backward, so y plagues that shalbe set vpo earth, shal not turne againe.

13 Wo is me, wo is me: who wil deliuer me in chofe daies?

14 The beginning of sorowes and great Hhhh. ii.

II. Esdras.

mourning : the beginning of famine, and great death: the beginning of warres, and the powers shal feate : the beginning of e- uils, and all shal tremble. What shal I do in these things, when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amé- dement.

16 But for all these things they wil not tur- ne frô their wickedness, nor be alway min- deful of the scourges.

17 Beholde, vitailles shalbe so good cheape vpon earth, that they shal thinke them fel- ues to be in good case: but then shal the e- uils bud forthe vpon earth, euen the swor- de, the famine and great confusion.

18 For many of them that dwell vpon earth, shal perish with famine, and the other that escape y famine, shal the sworde destroy.

19 And the dead shalbe cast out as dongue, and there shalbe no man to comforte the: for the earth shalbe wasted, and the cities shalbe cast downe.

20 There shalbe no ma left to till the earth, and to sowe it : the trees shal giue frute, but who shal gather them?

21 The grapes shalbe ripe, but who shal treade them? for all places shalbe desola- te, so that one ma shal desire to se

another, or to heare his voyce.

22 For of one citie there shalbe ten left, and two of the field,
which shal hide them fel- ues in the thicke woods, and in the
cleftes of rockes.

23 As when there remaine thre or foure o- liues in the place
where oliues growe, or among other trees,

24 Or as whe a vineyarde is gathered, the- re are left some
grapes of them that dili- gently foght thorowe the vine yarde:

25 So in those daies there shalbe thre or fou- re left by them
that searche their houses w the sworde.

26 And the earth shalbe left waste, and the fields thereof shal
waxe olde, & her waxes and all her paths shal growe full of
thor- nes, because no man shal trauail there- through.

27 The virgines shal mourne, hauing no bridegromes : the
women shal make la- mentacion, hauing no houf bands : their
daughters shal mourne hauing no helpers.

28 In the warres shal their bridegromes be destroyed, and their
houf bands shal perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke
them.

30 Beholde the worde of the Lord, receaue it : beleue not the gods of whome y Lord speaketh: beholde the plagues drawe nere, and are not slacke.

31 As a trauailing woma which in the nin- the moneth bringeth forthe her sonne,

when the houre of birth is come, two or thre houres afore the peines come vpon her bodie, and when the childe cometh to the birth, they tarie not a whit,

32 So shal not the plagues be slacke to come vpo the earth, & the worlde shal mourne, & sorowes shal come vpon it on euerie side.

33 O my people, heare my worde: make you ready to the battel, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he y sleeth his way: & he that byeth, as one y wil lose.

35 Who so occupieth marchadise, as he that winneth not : and he that buyldeth, as he that shal not dwell therein:

36 He y soweth, as one: that shal not reape: he that cutteth the vine, as he that shal not gather the grapes:

37 They that mary, as they that shal get no children: and they that mary not, so as the widdowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shal reape their frutes, and spoile their goods,
and ouerthrowe their houses, and take their children captiue:
for in captiuitie & famine shal they get their children.

40 And they that occupie their marchadi- se with couetoufnes,
the more they decke their cities, their houses, their
possessions, and their owne persones,

41 So muche more wil I be angrie against them for their
sinnes, saith the Lord.

42 As a whore enuieth an honest and ver- tuous woman,

43 So shal righteousnes hate iniquitie, whe she decketh her
self, & shal accuse her opé- ly, when he shal come that shal
bridle the autor of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes
thereof: for or euer it be long, iniquitie shalbe taken away out
of the earth, and righteousnes shal reigns a- mong you.

45 Let not the sinner say, that he hathe not sinned : for coles of
fyre shal burne vpon his head, which saith, I haue not sinned
be- fore the Lord God and his glorie.

46 Beholde, the Lord knoweth all the wor- kes of men, their
imaginaciós, their thogh- tes and their hearts.

47 "For assone as he said, Let the earth be made, it was made:
let the heauen be made, and it was created.

48 By his worde were the starres establi- shed, and he "
knoweth the number of them.

49 He searcheth the depth, and the trea- sures thereof: he hathe
measured the sea, and what it conteineth.

50 He hathe shut the sea in the middes of the waters, and with
his worde hathe he hanged

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hanged the earth vpon the waters.

51 He spread: th out the heauē like a vawte: vpon the waters
hathe he founde it.

52 In the defert hathe he made springs of water, and poles
vpon the toppe of the mountaines, to powre out floods from
the hie rockes to wazet the earth.

53 He made man, and put his heart in the middles of the bodie,
and gaue him breth, life and vnder standing.

54 And the Spirit of the almightie God, which made all things,
& hathe searched all the hid things in the secrets of ye earth,

55 He knoweth your inuencions, and whit ye imagine in your heart when ye finne & wolde hide your finnes.

56 Therefore hathe the Lord searched and foght out all your workes, and wil put you all to shame.

57 And when your finnes are broght forthe before men, ye shalbe confounded, and your owne finnes shal stand as your accu- sets in that day.

58 What wil ye do, or how wil ye hide your finnes before God and his Angels?

59 Beholde, God him selfe is the nudge: sea- re him: cease from your finnes, and forget your iniquities, and medle no more from hence forthe with them: so shal God lead you forche, and deliuer you from all trouble.

60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certeine of you, and shal flaye you for meat to the idoles.

61 And they that confent vnto them, shalbe had in derision and in reproche, and tro- den vnder foote.

62 For in euerie place and cities that are nere, there shalbe great insurrectio against thofe that feare the Lord.

63 They shalbe like mad m: n: they shal spa- re none: they shal spoyle, & wafte fuche as yet feare the Lord.

64 For they then shal wafte and spoile their goods, and caft them out of their houfes.

65 The shal the tryal of my chofen appea- re, as the golde is try ed by the fyre.

66 Heare, o ye my beloued, faith the Lord: beholde, the daies of trouble are at hand, but I wil deliuer you from them: be not ye afraied: doute not, for God is your cap- taine.

67 Who fo kepeth my commādements and precepts, faith ye Lord God, let not your finnes weigh you downe, and let not your iniquities lift them felues vp.

68 Wo vnto the that are bounde with their finnes, and couered with their iniquities, as a field is hedged in with bufhes, and the path thereof couered with thornes, wher- by no man may in aui: it is fhut vp, and is appointed to be deuoured with fyre.

TOBIT.

CHAP. I.

1 Tobits parentage 2 His godlines. 6 His equitie. 8 His charitie and prosperitie 23 He fleeth, and his goods are co lifcase, 25

And after, I eftired.

Tobias, bring capture and- get the Affy- rians, did not leave the way of trueth.

Mr. Zalmana- fer 2 King. 17.3.

Tobias was merciful

H E boke of the wor- des of Tobit fonne of Tobiel, the fonne of A- naneel, the fonne of A- duel, the fonne of Ga- bael, of the feed of Afael & of the tribe of Neph-

thalim,

2 Who in the time of Enemeffar King of the Affyriâs was ledde away captiue out of Thilbe, which is at the right hand of that citit, w is called properly Nephtha- lim, in Galilee aboue Afet.

3 I Tobit haue walked all my liue long in the way of trueth and iuftice, and I did manie things liberally to the brethren, w were of my nation, and came with me to Ninue into the land of the Affyrians.

4 And wh n I was in mine owne countrei in th. land of Ifrael, being but yong, all the tribe of Nephtalim my father fell from the houle of Ierufalem, which was chofen out of all the tribes of Ifrael, that

all the tribes fhulde facrifice there, where the Tfeple of the tabernacle of the moſte High was confecrated, and buylt vp for all ages.

5 *Now all the tribes, which fell from God, yea, and my father Nephtalims houſe of- fred to the heifar called Baal.

6 But I (as it was ordained to all Ifrael by an euer laſting decre) went alone often to Ierufalem, *bringing the firſt frutes, and the tenth of beaſts, with that which was firſt fhone, and offered them at the altar to the Priests the children of Aaron.

7 The firſt tenth parte I gaue to y Priests the ſonnes of Aaron, which minſtred in Ierufal: the other tenth parte I ſolde, & ca me & beſtowed it euctie yere at Ierufalé.

8 The thirde tenth parte I gaue vnto them to whome it was mete, as Dibora my fa- thers mother had commanded nie: for my father left me as a pupil.

9 ¶ Furthermore when I was come to the age of a ma, I married Anna of *mine owne kinred, and of her I begate Tobias.

10 ¶ But whē I was ledde captiue to Nini- ue, all my brethren, & thoſe w were of my kinred did eate of the* read of y Gētiles.

Hhhh.iii.

2. King 12.30

He fledde fch idoles Eand.22.29. deu 12.6.

He marrefh to wife Anna, & beareth him Tobish Kymb 36.7.
Gen 41.12.

Tobit.

11 But I kept my self from eating,

12 Because I remembered God with all mine heart.

He found grace in the sight of Sennacher

Or, since "Or, so Kaye a time of Media.

Or, Salmanias The charities of Tobias

2 King 19,31 if a 37,36. acct of 48,14. 1 mac 7,41. 2,mac 8,19.

Tobit fleeth from the face of Sennacherib.

2 King 19,37 acct 32,21.

To his reme- neth.

Tobit deeth had to deter those which fears God.

Tobit, issuing his father, ta- heth vp the dead bodie sure his
heath to buryen.

13 Therefore the most High gave me grace and favour before
Enemeffar, so that I was his purpoyer.

14 ¶ And I went into Media, and I delivered ten talents of
Sluer to Gabael the "brother of Gabrias" in the land of Media.

15 But when Enemeffar was dead, Sennacherib his sonne
reigned in his stead: whose stare because it was troubled, I
colde not go into Media.

16 ¶ But in the time of Enemeffar, I gave many almes to my
brethren, and gave my bread to them which were hungrie,

17 And my clothes to the naked: and if I sawe any of my
kinred dead, or cast about the walles of Nineue, I buryed him.

18 And if the King Sennacherib had Slaine any, when he was
come and fled from Judea, I buryed the pruely (for in his wrath
he killed many) but the bodies were not foode whe they were
foght for of y King.

19 Therefore whe a certeine Nineuite had accufed me to the
King, because I did bury them, I hidmy self: and because I
knewe that I was foght to be Slaine, I withdrew my self for
feare.

20 Then all my goods were spoyled, nether was there any
thing left me beides my wife Anna and my sonne Tobias.

21 Neuertheles within Sue and fictie daies two of his sonnes
killed him, and they fled into the mountains of Arrasach, &
Sarchedonus his sonne reigned in his stead, who appointed

ouer his fathers accoptes and ouer all his domeftical affaires
Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for me, I came
again to Nineue: now Achiacharus was cupbearer & keper of
y Signet, & steward, & ouersaw the accompts: so Sarchedonus
appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

23 And when Achiacharus had made a request for me, I came
again to Nineue: now Achiacharus was cupbearer & keper of
y Signet, & steward, & ouersaw the accompts: so Sarchedonus
appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

Now when I was come home againe, & my wife Anna was
restored vnto me with my sonne Tobias, in the feaft of
Pentecofte, which is the holy feaft of the seuen wekes, there
was a great dinner prepared me, in the which I fate downe to
eat.

And when I sawe abundance of meat, I said to my sonne, Go, &
bring what poore man socuer y Snait Sinde of our brethre
which doth remeber God, & lo I wil tary for thee.

But he came againe, and said, Father, one of our nation is
strangled, and is cast out in the market place.

4 The before I had casted anie meat, I start vp, and broght him into mine house vntil

the going downe of the sunne.

5 Then I returned and wafted, and ate my meat in heaumes,

6 Remembring that prophecie of Amos, whad said, your solene feafits Shalbe turned into mourning, & your ioyes into wailing.

7 Therefore I wept, & after y going downe of y Sine I wet & made a graue & buried hi.

8 But my neighbours mocked me, and said, Doeth he not feare, to dye for this cause, who fled away, and yet, lo, he buryeth the dead againe.

9 The same night also when I returned fro the buryal, & slept at y wall of mine house because I was polluted, & hauing my face vncovered,

10 And I knewe not y sparowes were in the wall, & as mine eyes were open, the sparowes cast downe warme dogue into mine eyes, & a whitenes came in mine eies, & I went to the phisicias who helped me not. Moreouer Achiacharus did nourish me, vntil I went into Elimais.

11 And my wife Anna did take womens workes to do.

12 And whe she had sent them home to the owners, thei pated the wages, & gave a kid.

13 Which whe it was a mine house, and began to bleat, I said vnto her, From whece is this kid is it not stollen render it to the owners: for it is not lawful to eat anie thing that is stollen.

14 But she said, It was giue for a gifte more the y wages: but I did not beleue, & bade her to reder it to y owners, & I did blufh, becaufeof her. Furthermore she said, "Whe re are thine almes, & thy righteousnes beholde, they all now appeare in thee.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguals daughter, & the thang: that came vnto her. 12 Her prayer heard. 13 The Angel Raphael sent.

1 He I, being forowful, did wepe, & in my forowe prayed, saying,

2 O Lord, thou art iufte, & all thy workes, & all thy wayes are mercie & trueth, and thou iudgert truely & iufte ly for euer.

3 Remeber me & loke on me, nether punish me accordig to my sins or mine ignoraces or my fathers, whaue sinned before thee.

4 For thei haue not obeied thy comandemets: wherefore y haft deliuered vs for a spoile, & vnto capetuiere, and to death, and for a prouerbe of a reproche to all them among whome we are dispensed, and now thou haft manie and iufte causes,

5 To do wme accordig to my sinnes, & my fathers, becaufe we haue not kept thy comandemets, nether haue walked in trueth before thee.

6 Now therefore deale with me as semeth best vnto thee, & comande my spirit to be take fro me, y I may be dissolved, & become earth: for it is better for me to dy the to liue, becaufe I haue heard false reproches,

Amos 8,10. 2,mac 1,41.

Tobit is rebu- ked of his neighbours. Chap. 2,22.

He is made blinde for an example of pa- tioness to his potentiate.

The wife of Tobit laboreth for her living.

The innocence of Tobit. Deu. 22,4.

Job. 2,9.

Deu. 28,29.

epp. thy indgen- ment are ma- nie and true.

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& am verie forowful: comande therefore that I may be
disolued out of this distee- se, and go into the euerlasting
place: turne not thy face away from me. 7 It came to paffe the
fame day that in Ecbatane a citie of Media Sarra the dau- gher
of Raguel was also reproched by her fathers maides, 8 Because
she had bene maryed to feue bouf bands, whome Afmodeus
the euil spirit had killed, before that they had lien with her.
Doest thou not knowe, said they, that thou hast strangled thine
bouf bands; thou hast had now feuen bouf bads, nether waft
thou named after anie of them. 9 Wherefore doest thou 'beat vs
for them? if they be dead, go thy wayes hence to the, that we
may neuer se of thee ether fonne or daughter. 10 When she
heard these things, she was verie forowful, so that she thought
to haue strangled her self. And she said, I am the onely
daughter of my father, & if I do this I shal slander him, and
shal bring his age to the graue with forowe. 11 Then she
prayed towarde the windowe & said, Blessed art thou, o Lord
my God, and thine holie & glorious Name is blef- sed, and
honorablen for euer: let all thy wor kos praise thee for euer. 12
And now, o Lord, I set mine eyes, & my face toward thee, 13
And say, Take me out of the earth, that I may heare no more
anie reproche. 14 Thou knowest, o Lord, that I am pure from
all finne with man, 15 And that I haue neuer polluted my na-

me, nor the name of my father in the land of my captuitie: I am the onely daughter of my father, nether hathe he anie ma child to be his heie, nether anie "nere kunfman or childe borne of him, to whome I may kepe my self for a wife: my feuen bouf bands are now dead, & why shulde I liue? But if it please not thee that I shulde dye, comá- de to loke on me, and to pitie me that I do no more heare reproche. 16 So the prayers of them boche were heard before the maiestie of the great God. 17 And Raphael was sent to heale them bo- the phat is, to take away y whitenes of To- bits eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias the fonne of Tobit, & to binde Afmodeus y euil spirit because she belonged to Tobias by right. The self fame time came Tobit home, and entred into his houfe, and Sarra the daugh- ter of Raguel came downe fro her chaber. CHAP. III. *Prerepts and emhortations of Tobit to his finne* 1 N that day Tobit remèbred y siluer, which he had deliuered to Gabael in Rages a citie of Media, 2 And said with him self, I haue wished for

death: wherefore do I not call for my fon- ne Tobias that I may admonish him be- fore I dye?

3 And when he had called him, he said, My fonne, after that I am dead, bury me, & de- spise not thy mother, but honour her all the dayes of thy life, & do that which shal please her, and anger her not.

4 Remèber, my fonne, how manie dangers she sustained when thou waft in her wobe, and whe she dyeth, bury her by me in the fame graue.

6 My fonne, set our Lord God alwayes before thine eyes, & let not thy wil be set to finne or to transgreffe the comandements of God. Do vprightly all thy life long, and followe not the wayes of vnrighteousnes: for if y deale truely, thy doings shal prof- perously succede to thee, & to all the which liue iustely.

7 Giue almes of thy substance: and when thou giuest almes, let not thine eye be en- uious, nether turne thy face from anie poore, lest that God turne his face from thee.

8 *Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

9 For thou laiest vp a good store for thy self against the day of necesite,

10 * Because that almes doeth deliuer from death, & susreeth not to come into darknes.

11 For almes is a good gift before the moste High to all them which vse it.

12 Beware of all whoredome, my fonne, & chiefly take a wife of y sede of thy fathers, & take not a strange woma to wife

which is not of thy fathers stocke: for we are the childe of the Prophetes. Noe, Abraham, Isaac and Jacob are our fathers from the beginning. Remember my fonne that thei maryed wines of their owne kinred, and were blessed in their children and their fede shal inherite the land.

13 Now therefore, my fonne, loue thy bre- thren, & despise not in thine heart y sonnes & daughters of thy people in not taking a wife of the: for in pride is destruction, and much trouble, & in fiercenes is scarcete, & great pouertie: for "fiercenes is the mother of famine.

14 Let not the wages of anie man, w hathe wrought for thee, tarie with thee, but giue him it out of had: for if thou serue God, he wil also paye thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy conversation.

15 *Do that to no man thou haest: drinke not wine to make thee drunken, nether let drunkenes go with thee in thy iourney.

16 *Giue of thy bread to y hungry, & of thy garmets to the y are naked, & of all thine abundance giue almes, & let not thine eye be enuious, when thou giuest almes.

Hhhh.iiii.

Tobits exhortation to his sonne, when he thought he shal dye. The mother is to be re- tenced. Emd. 20, 22. odef. 7,

19.

God must be as our hearts.

Almes. Prov. 3, 9. ocdef. 4, 1. & 14, 13. Ink. 24, 13. Ecdef. 35,
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Ecdef. 29, 19.

Adourcie. 1. Thef. 4, 3.

Pride.

Or, reproche- bleues

Wages of an hued seroane. Lem. 19, 13. den. 24, 14.

Mat. 7, 12. Ink. 6, 31.

Luk. 14, 13. The hungry. Mat. 6, 1.

Tobit.

For, so liberal to the soft, race to their death Counsel 17 'Powre
out thy bread on y buryal of the iuste, but giue nothing to the
wicked.

18 Aske counsel alway of the wise, and despise not anie
counsel that is profitable.

19 Bleffe thy Lord God alway, and defite of him y thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my fonne, remember my commandements, nether let them at anie time be put out of thy minde.

Chap. 1, 24. 20 *Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabias at Rages in Media.

Ponertie with 21 And feare not, my fonne, for asmuche as we are made poore: for thou hast manie things, if y feare God, & flee fro sinne, & do y thing which is acceptable vnto him.

CHAP. V.

2 Tobias sent to Rages. 3 He meteth with the Angel Raphael, which did conduct him.

1 Tobias then answered & said, Father, I wil do all things which thou hast commanded me.

2 But how can I receiue the siluer, feing I knowe him not?

3 Then he gaue him the hand writing, and said vnto him, Seke thee a man, which may go with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.

4 Therefore when he was gone to feke a man, he founde
Raphael the Angel.

5 But he knewe not, & said vnto him, May I go with thee into
the land of Media? and knowe'st thou thofe places wel?

6 To whome the Angel said, I wil go with thee: for I haue
remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, til I tell my father.

8 Then he said vnto him, Go, and tary not: so he went in &
said to his father, Beholde, I haue founde one, which wil go
with me. Then he said, Call him vnto me, that I may know of
what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, & they saluted one
another.

10 The Tobit said vnto hi, Brother, shewe me of what tribe and
familie thou art.

11 To whome he said, Doest y feke a stocke or familie, or an
hired man to go with thy fonne? Then Tobit said vnto him, I
wolde knowe thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias & Ananias y
great, & of thy brethre.

13 Then Tobit said, Thou art welcome: be not now angrie with me, because I haue enquired to knowe thy kinred, and thy familie: for thou art my brother of an honest

and good stocke: for I knewe Ananias and Ionachas, sonnes of that great Samaias: to we went together to Ierusalem to worship, and offred the first borne, & the oaths of the frutes, and they were not deceived with y errou of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? will thou a grote a day & things necesitarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I wil adde sonne thing to the wages.

16 So thei agreed. Then said he to Tobias, Prepare thy self for the journey, and go you on Gods Name. And whe his sonne had prepared all things for the journey, his father said, Go thou with this man, & God which dwelleth in heauen, prosper your journey, and the Angel of God kepe you companie. So they went for the bothe and departed, and the dogge of the yong man with them.

17 But * Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Wolde to God we had not laid money vpo money, but that it had bene cast away in respect of our sonne.

19 For that which God hathe giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shal returne in safetie, & thine eyes shal fe him.

21 For the good Angel doeth kepe him copanie, and his journey shal be prosperous, and he shal returne safe.

22 Then she made an end of weping.

CHAP. VI.

1 Tobias deliuered from the fish. 2 Raphael sheweth him certeme medecines. 3 He conduiseth him toward Sarra.

1 And as they went on their journey, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash him felt, a fish leaped out of the ruier, and wolde haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: & when they had rosted the fish, they ate it: then they bothe went on their way, til they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what anailith the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching y heart and the liuer, if a deuil or an euil spirie trouble

Tobias goeth for the, y Angel keping him copanie. His mother wepeth Chap 10, 4.

Tobias, instead of a fish, is deliuered by the Angel.

the, they met happily.

Apocrypha.

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trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hathe whitenes in his eyes, and he shalbe healed.

9 ¶ And when they were come nice to Rages,

10 The Angel said to the young man, Brother, to day we shal lodge w Raguel, who is thy cousin: he also hathe one onelie daughter named Sarra: I wil speake for her that she may be giuen thee for a wife.

Hamb 27.8. 11 For to thee doeth * the right of her per- teine, seing thou alone art remnant of his kinred,

12 And the maid is faire and wise: now therefore heare me, and I wil speake to her father, that we may make the mariage when we are returned from Rages: for I knowe that Raguel ca not marie her to another according to the Law of Moyses: els he shulde deferue death, becaufe the right doeth rather apperteine to thee then to a-nie other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hathe bene giuen to seuen men, who all dyed in the mariage chamber:

14 And I am the onely begotten sonne of my father, and I am afraied, lest I go into her, and dye as the other: for a wicked spirit loueth her, which hurteth no bodie, but thofe which come into her: wherefore I also seare lest I dye, and bring my fathers and my mothers life becaufe of me to the graue with forrowe: for the haue no other sonne to burye them.

15 Then the Angel said vnto him, Doest thou not reméber the precepts which thy father gaue thee, that thou shulde st marie a wife of thine owne kinred? wherefore heare me, ô my brother:

for she shalbe thy wife, nether be y careful of the euil spirit:
for this fame night shal she be giuen thee in mariage.

16 And when thou shalt go into thy bed, thou shalt take of the
hote coles for perfumes, and make a perfume of the heart, and
of the liuer of the fish,

17 Which if the spirit do smell, he wil flee away, and neuer
come againe anie more: but when thou shalt come to her, rise
vp bothe of you, and praye to God which is merciful, who wil
haue pitie on you, and faue you: seare not, for she is appointed
vn to thee from the beginning, & thou shalt kepe her, & she
shal go with thee: moreover I suppose that she shal beare thee
children: now when Tobias had heard these things, he loued
her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marysch Sarra Raguels daughter.

1 And when they were come to Ecbatae, they came to the
houfe of Raguel: and Sarra met them, and after they had
saluted one another, she broght them into the houfe.

2 Then said Raguel to Edna his wife, How like is this yong
man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethre? To whome
they said, that they were of the tribe of Nephthalim, and of the

captiues that dwelt at Nineue.

4 Thé he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then said he, Is he in good health?

5 And they said, He is bothe aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was forowful and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they received them with a readie minde, and after that they had killed a ram of the flocke, they set muche meat on the table. Thé said Tobias to Raphael, Brother Azarias, put forthe thofe things whereof thou spakeft in the waye, that this business may be dispatched.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is mete that thou shuldeft marie my daughter: neuer theles, I wil declare vn to thee the crueth.

11 I haue giuen my daughter in mariage to seuen men, who dyed that night which they came in vnto her: neuer theles, be

thou of a good courage and merry. But Tobias said, I wil eat nothing here, vntil ye bring her hether, and betrothe her to me.

12 Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, & she came to her father, and he toke her by the hand, & gaue her for wife to Tobias, saying, Beholde, take her after the * Law of Moyses, and lead her away to thy father: and he blessed them,

14 And called his wife Edna, and he toke a boke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another: cha- Iiii.i.

Raphael & Tobias come to Raguel.

Tobias affeeth Raguels daughter to wife

Raguel gloeth his daughter Sarra to Tobias Hamb. 30.8.

Tobit.

ber, and bring her in the ether.

17 Which when she had done, as he had bidden her, she brought her the ether: then Sarra wept and her mother wiped away her daughters teases,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heaurn & earth giue thee joye for this thy forrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil Spirit 4 He prayeth to God with his wife 11 Raguel prepareeth a graue for his fonne in law. 16 Raguel bleffeth the Lord.

1 And when they had fipped, they broght Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, & toke coles for perfumes, and put the heart and liuer of the filth thereupon, and made a perfume.

3 The which fmel when the euil Spirit had fmelled, he fled into the "vtmoft partes of Egypt, whome the Angel bounde.

4 And after that they were bothe fhut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pitie on vs.

Tobias praier 5 Then began Tobias to fay, Bleffed art thou, ô
God of our fathers, and bleffed is thine holie and glorious
Name for euer: let the heaurns bieffe thee, and all thy
creatures.

Gen. 2.7. 6 Thou madeft Adam, and gaueft him *Eua his wife
for an helpe, and stay: of them came mankind: thou haft said,
It is not good, that a man fhulde be alone: let vs make vnto
him an aide like vnto him feif.

7 And now, ô Lord, I take not this my fifte: for fornication, but
vprihtly: therefore grante me mercie, that we may become
aged tog: ther.

8 And the said with him, Amen.

Raguel, thinking Tobias was dead, made a graue for him. 9 So
they flept bothe that night, and Raguel arofe, and went and
made a graue, 10 Saying, Is not he dead also?

11 But when Raguel was come into his houfe,

12 He said to his wife Edna, Send one of the maides, and let
them fe whether he be aliue: if not, that I may burye him, &
none knowe it.

13 So the maid opened the dote, and went in, and founde them
bothe a flepe,

14 And came forthe, and tolde them that he was a liue.

Raguel praiseeth God for Tobias. 15 The Raguel praised God, & said, O God, thou art woi thie to be praised with all pure, & holie praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, ô Lord: for thou haft made me joyful, and that is not come

to me which I fufpected: but thou haft dele with vs according to great mercie.

17 Thou art to be praised becaufe thou haft had mercie of two that were the onely begotten children of their fathers: grante them mercie, ô Lord, & finifh their life in health with joye and mercie.

18 Then Raguel bade his feruants to fil the graue

19 And he kept the wedding feaft fourtene daies.

20 For Raguel had said vnto him by an othe, that he fhulde not departe before that the fourtene daies of the mariage were expired,

21 And then he fhulde take the halfe of his goods and returne in fafete to his father, and fhulde haue the 1eft, when he and his wife were dead.

Raguel ghueth halfe of his goods roward the mariage of his deughire to Tobias.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

1 Then Tobias called Raphael, & said vnto him,

2 Brother Azarias, take with thee a feruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

3 For Raguel hathe fworne that I fhall not departe.

4 But my father counteeth the daies: and if I ray long, he wil be verie fory.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who broght forthe bagges which were fealed vp, and gaue them to him.

6 And in the morning they went forthe, bothe together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thieke long for their fonne. 10 Raguel fendeth away Tobias and Sarra.

1 Now Tobit his father counted eury day, & when the daies of
the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and
thie is no man to giue him the money?

3 Therefore he was verie fory.

4 Then his wife said to him, My fonne is dead, feing he tarieth:
and the began to bewaile him, and said,

5 Now * I care for nothing, my fonne, chce I haue loft thee the
light of mine eyes.

6 To whome Tobit said, Holde thy peace: be not careful, for he
is fafe.

7 But the said, Holde thy peace, and deceiue me not: my fonne
is dead: and the went out eucie day by the waye, which they
went, nether did the eat meat on the daye time, & did confume
whole nights in bewailing her fonne Tobias vntil the four-

Tobias care for his fonne.

The Angel goeth on Tobias miffage.

The father & mother are in heaumes for Tobias taryig

tene

Apocrypha.

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Raguel growth Tobias, & his wife leave to departe.

Sarra is indru- died by her parents.

The Angels consil to To bias.

tene daies of the wedding were expired, w Raguel had sworne, that he shulde tatie there. Then Tobias said to Raguel, Let me go: for my father and my mother loke no more to se me.

8 But his fathers in law said vnto him, Ta- rie with me, and I wit send to thy father, and they shal declare him thine affaires.
9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gave him Sarra his wife, and halfe his goods, as seruants, and cattel, and money, 11 And he blessed them, & sent them away, saying, The God of heauen make you, my children, to prosper before I dye.

12 And he said to his daughter, Honour thy father, & thy mother in law which are now thy parents, that I may heare good reporte of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my dear brother, and gigante that I may se thy children of my daughter Sarra; that I may rejoyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

1 The returns of Tobias to his father. 2 How he was received.
10 His father bathe his fight restored and praised the Lord. 2
After these things Tobias went his way, praising God that he
had giuen him a prosperous tourney, and blessed Raphael and
Edna his wife, and went on his way till he drew nere to
Nineue. 3 Then Raphael said to Tobias, Thou knowest, brother,
how thou didest leave thy father.

Let vs haste be fore thy wife, and prepare the house, 4 And
take in thine had the gall of the fish. So they went their way, &
the dogge followed them. 5 Now Anna fate in the way looking
for her sonne, 6 Whome when she sawe coming, she said to
his father, beholde, thy sonne cometh, & the man that went
with him. 7 Then said Raphael, I knowe, Tobias, that thy father
shal receive his sight. 8 Therefore anoint his eyes with the gall,
and being pricked therewith, he shal rubbe and make the
whitenes to fall away, and shal se thee. 9 Then Anna rane
forthe, and fel on the necke of her sonne, and said vnto him,
Seeing I haue sene thee, my sonne, from hence for the I am
content to dye, and they wept both. 10 Tobit also went
forthe to warde the doore, and stombled, but his sonne ranne
vnto him,

11 And toke holde of his father & sprinkled of the gall on his
fathers eyes, saying, Be of good hope, my father. 12 And when
his eyes began to pricke, he rubbed them. 13 And the whitenes

pilled away from the corners of his eyes, and when he sawe his sonne, he fel vpon his necke, 14 And he wept and said, blessed art thou, & Lord, & blessed be thy Name for euer, and blessed be all thine holde Angels. 15 For thou hast scouged me, and hast had prize on me: for beholde, I se my sonne To bias: and his sonne, being glad went in, & tolde his father the great things that had come to passe in Media. 16 Then Tobit went out to mete his daughter in lawe, rejoying and praising God to the gate of Nineue: and they which sawe him go, marueiled, because he had received his sight. 17 But Tobit testified before them all that God had had prize on him. And when he came nere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hathe brought thee vnto vs, & blessed be thy father: and there was great joye among all his brethren which were at Nineue. 18 And Achiacharus & Nasbas his brothers sonne came. 19 And Tobias mariage was kept seuen dayes with great joye.

CHAP. XII.

2 Tobias' declareth to his father the pleasures that Raphael had done him. 3 The which he while recompense 11:15. Raphael declareth that he is an Angel Jent of God. 4 Then Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which wet with thee, and thou must giue him more. 5 And he said vnto him, Ofather, it shal not

griue me to giue him halfe of those thigs which I haue broght.
6 For he hathe broght me againe to thee in safetie, and bathe
made whole my wife, and hathe broght me the money, & hathe
likewise healed thee. 7 Then the olde man said, It is due vnto
him. 8 So he called the Angel, & said vnto him, Take halfe of
all that ye naue broght, and go away in safetie. 9 But he toke
them bothe a parte, and said vnto them, Praise God, and
consecse him, and giue him the glorie, and praise him for the
things which he hathe done vnto you before all them that liue.
It is good to praise God, and to exalte his Name, and to shewe
forthe his euident works with honour: therefore be not wearie
to consecse him.

Iiii.ii.

Tobit.

He that will be acceptable to God, must be proved with
testation

Gen 18.2. Or 19.3. Indg 18.4.

Deu. 38.39. 1 Sam 2.6. Wifid. 16.17.

7 It is good to kepe close the secrets of a King, but it is
honorable to reueile the workes of God: do that which is good,
& no euil shal touche you.

8 Prayer is good with fasting, and almes, & righteousness. A little with righteousness is better then much with unrighteousness: it is better to giue almes then to laye vp golde.

9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousness, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I wil kepe close nothing fro you: neuertheles, I said it was good to kepe close the secret of a King, but that it was honorable to reueile the workes of God.

12 Now therefore whe thou didest pray, & Sarra thy daughter in lawe, I did bring to memorise your prayer before y holie one: & when thou didest burye the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy diner to burye the dead, thy good dede was not hid from me: but I was with thee.

14 And now God hathe fent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seue holie Angels, which present y prayers of the Saintes, and which go for the before his holie

maiestie.

16 Then they were bothe troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.

19 All these dayes I did appeare vnto you, but I did nether eat nor dinke, but you sawe it in vision.

20 Now therefore giue God thanks: for I go vp to him that fent me: but write all things which are done, in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who emboreth all to praise the Lord.

1 Then Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, & blessed be his kingdom.

2 For he doeth scourge, and hathe pitie: he leadeth to hel, and bringeth vp, nether is there anie that can auoide his hand.

3 Confesse him before the Gentiles, ye chil-

dren of Israel: for he hathe scattered you among them.

4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God & our father for euer.

5 He hathe scourged vs for our iniquities, and wil haue mercie againe, & wil gather vs out of all naciós, among whome we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then wil he turne vnto you, and wil not hide his face fro you, but ye shal se what he wil do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euerlasting King. I wil confesse him in the land of my capitulitie, and wil declare his power, & greatnes to a sinful nació O ye sinners, turne & do iustice before him: who can tel if he wil receiue you to mercie, and haue pitie on you?

7 I wil extoll my God, and my soule shal praise the King of heauen, and shal reioyce in his greatnes.

8 Let all men speake, and let all praise him for his righteousness.

9 O Ierusalem the holie citie, he wil scourge thee for thy childrens workes, but he wil haue pitie againe on the sones of

righteous men.

10 Giue praise to the Lord duely, & praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioye: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Manie nacions shal come fro farre to the Name of the Lord God, with giftes in their hands, euen giftes to the King of heauen: all generacions shal praise thee, & giue signes of ioye.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iuste: for thei shalbe gathered, and shal bless the Lord of the iuste.

14 Blessed are they which loue thee: for thei shal reioyce in thy peace. Blessed are they which haue bene sorowful for all thy scourges: for they shal reioyce for thee, when they shal se all thy glorie, and shal reioyce for euer.

15 Let my soule bless God the great King. 16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure golde.

17 And the streetes of Ierusalem shalbe pa ued with beral, and carbuncle, and stones of Ophir.

18 And all her streetes shal say, 'Halleluiah, and

Or, Supple.

Or, prays ye the Lord.

Apocrypha.

That is, Ieru- Salem.

and they shal praise him, saying, Blessed be God which hath extolled it for euer.

CHAP. XIII.

4 Lesions of Tobit to his sonne. 5 He prophesieth the destruction of Nineue, 7 And the restoring of Ieru- Salem and the Temple. 13 The death of Tobit, and her wife. 16 Tobias age and death.

1 SO Tobit made an end of praising God.

2 And he was eight and fifty yere olde, when he lost his sight, which was restored to him after eight yere, and he gave almes, and he continued to feare the Lord God, and to praise him.

3 And when he was verie aged, he called his sonne, and six of his sonnes sonnes, and said to him, My sonne, take thy

children (for beholde, I am aged, and am ready to departe out of this life)

4 Go into Media, my sonne: for I beleue that those things which Ionas the Prophet spake of Nineue, that it shal be destroyed, for a time peace shal rather be in Media, and that our brethren shal be scattered in the earth from that good land, & Ierusalem shal be desolate, and the House of God in it shal be burned, and shal be desolate for a time.

Ex. 4. 1. 2. 4. 1. 4.

5 Yet againe God wil haue pitie on them and bring them againe into the lad where they shal buylde a Temple, but not like to the first, until the times of that age be fulfilled, w being finished, they shal returne fro euerie place out of captiuitie, & buylde vp Ierusalem gloriously, and the House of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.

6 And all nations shal turne, and feare the Lord God truely, & shal burye their idoles.

7 So shal all nations praise the Lord, & his people shal confesse God, and the Lord

shal exalte his people, and all those which loue the Lord in trueth and justice, shal reioyce, & those also which shewe mercie to our brethren.

8 And now, my sonne, departe out of Ni- neue, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, & the command- dements, & shewe thy self merciful & just that it may go wel with thee.

10 And burye me honestly, and thy mother with me: but tarie no loger at Nineue. Re- member, my sonne, how a man handled Achiacharus that brought him vp, how out of light he brought him into darkenes, and how he rewarded him againe: yet Achia- charus was saued, but the other had his re- warde: for he went downe into darkenes. Manasses gaue almes, & escaped the share of death, which they had set for him, but Aman fell into the share and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousness doeth deliuer. Whc he had said these things, "he gave vp the goest in the bed, being an hun- dreth and eight and fifty yere olde, and he buried him honorably.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buried his father and mother in lawe honorably, & he inherited their substance and Tobits his father.

14 And he dyed at Ecbatane in Media, being an hundredth and seue & twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonofof and Assureus, and before his death, he reoyced for Nineue.

the, his foale failed him to the bed.

IVDETH.

CHAP. I.

The buylding of Ecbatane. 1 Nabuchodonofof made warre against Arphaxad and ouereame him. 12 He threateneth them that wode not helpe him.

1 N the twelfth yere of the reigne of Nabucho donofor, who reigned in Nineue the great ci- tie (in the dates of Ar- phaxad, which reigned ouer the Medes in Ec- batane,

2 And buylt in Ecbatane the walles rounde about, of hewen stone, thre cubites broad, and six cubites long, and made the height of the wall scufitie cubites, & the breadth

thereof fiftie cubites,

3 And made the rowres thereof in the gates of it of an hildreth cubites, & the breadth thereof in the fundacio threfcore

cubites,

4 And made the gates thereof, euen gates that were lifted vp on his, seuentie cubi- tes, & the breadth of them fortie cubites, for y going forthe of his mightie armies, and for the setting in aray of his foremen)

5 Euen in those daies, King Nabuchodono for made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Eu- phrates, and Tygii: and Hydaspes, & the Iii. iii.

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country of Arioch the King of the Elymeans, and verie manie nations assembled them selues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antiilbanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, & Galaad, and the hier Galile, and the great field of Esfurelam,

9 And to all that were in Samaria, & the cities thereof, & beyonde lorden vnto Iem salē, & Betane, & Chellus, & Cades, & the riper of Egypt, and Taphnes, and Rameffe and all the land of Gofem,

10 Vnto one come to Tams, & Memphis, & to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not pass for the commandement of Nabuchodonosor King of the Assyrians, nether woide they come with him to the battel, for they did not feare him: yea, he was before them as one man therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this country, and fware by his throne and kingdome that he wolde surely be auenged vpon all those coastles of Cilicia and Damascus, and Syria, and that he wolde slay with the fwerie all the inhabitants of the land of Mose, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battel aray with his power against King A. phaxad in the seuententh yere, and he preuated in his battel: for he ouerth: we all the power of Ar phaxad, and all his house men, and all his chariots.

14 And he wanne his cities, and came vnto Echatane, and toke the rowres, and spoiled the streets thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaines of Ragau, & fmote him through with his oates and destroyed him viterly that daye.

16 So he returned afterwards to Nineue, bothe he and all his companie with a verie great multitude of men of warre, and there he pised the time, and banketed, bothe he, and his armie an hundreth and twentie dayes.

CHAP. II.

9 Nabuchodonosor commanded presumptuously that all people could be brought in subsistence. 6 And to destroy these that did not him. 12 The preparation of Oloyernes armie. 13 The conquest of his enemies.

1 And in the eighteenth yere, the two and twentieth day of the first month, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shulde aduenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with the his secret counsel, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destone all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor King of Assyrians called Olofernes his chief captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go for the from my presence, and take with thee men that trust in their owne strength, of foremen, an hundreth and twentie thousand, & the number of horses with their riders, twelve thousand,

6 And thou shalt go against all the West country, because they desobedeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil go for the in my earth against them, and wil court the whole face of the earth with the face of mine armie, and I wil give them as a spoyle vnto them,

8 So that their wounded shall fill their valleys, & their rivers, & the flood shall overflow, being filled with their dead.

9 And I wil bring their captainie to the utmost partes of all the earth.

10 Thou therefor shalt departe hence, and take vp for me all their country: and if they yelde vnto thee, thou shalt referue me for me vntil the day that I rebuke thee.

11 But concerning them that rebelli, let not thine eye spure thee, but put thee to death, & spoyle them wherefoeuer thou goest.

12 For as I liue, and the power of my kingdom, whatsoever I haue spoken, that wil I do by mine hand.

13 And take thou hede that thou transgreffe nor any of the comandemets of thy Lord, but accoolis them fully, as I haue commanded thee, and diffuse not to do them.

14 Then Olofernes went for the from the presence of his lord, and called all the gouernous, and captaines, and officers of the armie of Assur,

15 And he mustered the chosen men for the battel, as his loro
had commanded him, vnto an hundreth & twentie thousand,
and twelve thousand anthers on horseback.

16 And he set them in aray according to the maner of setting a
great armie in aray.

17 And he toke camels & asses for their burdens,

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dens, a very great number, and shepe, and oxen, & goates
without number for their prouision,

18 And vitaille for euerie man of the armie, and very muche
golde & filuer out of the Kings houfe.

19 Then he went forthe and all his power, to go before in the
viage of King Nabuchodonosor, & to courer all the face of the
earth Westwarde, with their charets, and horfemen, and chofen
fotemen.

20 A great multrude also of fundrie fortes came with them like
grashoppers, and like the grauel of the earth: for the multrude
was without number.

21 And they went forthe of Nineue thre daies tornay towarde the countrey of Betsileth, and pitched from Betsileth ne-re the mountaine which is at the left hand of the vpper Cilicia.

22 Then he toke all his armie, his fotemen and horfi men, and charets, and went from thence into the mountaines,

23 And he deftroied Phud and Lud, and spoyled all the children of Raffes, and the children of Ismael, which were towarde the wildernes at the South of the Che-lians.

24 Then he went ouer Euphrates, and went through Mesopotamia, & deftroied all the hie cities that were vpo the iiuer of Arbo-nas, vntil one come to the sea.

25 And he toke the borders of Cilicia, and deftroied all that refifted him, and came to f borders of Iapheth, which were towarde the South and ouer againft Arabia.

26 He copaffed alfo all the children of Ma-dian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then he went downe into the countrey of Damafcus, in the time of wheat harueft and burnt vp all their fields, and deftroied their flockes and the herds: he robbed their cities, and spoyled their countrey, and fmote all their yong men with the edge of the fworde.

28 Therefore feare and trembling fel vpon all the inhabitants of the sea coaft, which were in Sidon and Tyrus, and them that dwelt in Sur & Ocina, & all that dwelt in Iemnaan: & they that dwelt in Azotus, & Afcalon feared him greatly.

CHAP. III.

The people fubrefte to Olofernes & He deftroied their gods that Nabuchodonofo might only be woefhopped.

1 So they fent ambaffadours to him with meffages of peace, faying,

2 Beholde, we are the feruates of Nabucho-donofo the great King: we lie downe before thee: vfe vs as fhaibe good in thy fight.

3 Beholde, our houfes and all our places, and all our fields of wheat, and our floc-

kes, and our herdes, and all our lodges and tabernacles lie before thy face: vfe them as it pleafeth thee.

4 Beholde, euen our cities and the inhabi-tants thereof are thy feruants: come, and take them, as femeth good to thee.

5 So the men came to Olofernes, and de-clared vnto them after this maner.

6 Then came he downe towarde the sea coaft, bothe he and his armie, and fet ga-rifons in the hie cities, and toke out of the chofen men for the warie.

7 So they and all the countrey rounde a-bout receiued the, with crownes, with dan ces, and with timbrels.

8 Yer he brake downe all their borders, and cut down their woods: for it was inioy-ned him to deftroy all the gods of the lad, that all nacion fhulde woefhuppe Na-buchodonofof onely, and that all ton-gues and tribes fhulde call vpon him as God.

9 Alfo he cam againft Eldraelon, nere vn-to Iudea, ouer againft the great fuit of Iudea,

10 And he pitched between Geba, and a ci-tie of the Scythians, and there he taried a moneth, that he might affemble all f bag-gage of his armie.

CHAP. III.

The Ifraelites were afraed and defended their countrey. 6 Iuacim the Prift wreteth to Bethulia, that they fhulde fortifie them felves. 7 They cryed to the Lord, and humbled them felves before him.

1 Now the childfe of Ifrael that dwelt in Iudea, heard all that Olofernes the chief captaine of Nabuchodonofof King of the

Affyrians had done to the na-cions, and how he had spoiled all their tem-ples, and broght them to noght.

2 Therefore they feared greatly his prefer-ence, and were troubled for Ierufalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vestels and the altar of the Houfe had bene sanctified be-cause of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Be-thoro, and Belmen, and Iericho, and to Choba, and Efora, and to the valley of Salem,

5 And toke all the toppes of the hie moun-taines, and walled the villages that were in them, and put in vitailles for the prouision of warre: for their fields wret of late reaped.

6 Also Ioacim the hie Priest which was in those daies in Ierufalem, wrote to the that dwelt in Bethulia & Betomeftham, which is ouer against Efdraelon towards the open country nite to Dothaim,

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7 Exhorting them to kepe the paffages of the mountaines: for by them there was an enurie into Iudea, & it was eafie to let the that wolde come vp, becaufe the paffage was ffreit for two men at the mofte.

8 And the children of Ifrael did as Ioacim the hie Prieft had commanded them with the Ancients of all the people of Ifrael, which dwelt at Ierufalem.

9 Then cryed euerie man of Ifrael to God with great feruencie, and their foules with great affection.

10 Bothe they, and their wiues, & their children, and their cattel, and euerie ftranger, and hireling, and their boght feruants put fackecloth vpon their loynes.

11 Thus euerie man & woman, and the children, and the inhabitāts of Ierufalem fell before the Temple, & fpinkled aftes vpon their heades, and fpred out their fackecloth before the face of the Lord: also they put fackecloth about the altar,

12 And cryed to the God of Ifrael, all with one confent moſte earnestly, that he wolde not giue their children for a pray, and their wiues for a fpoyle, and the cities of their inheritance to deftruction, & the Sanctuarie to pollution and reproche, and vnto derifion to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people faſted many daies in all Iudea and Ierufalem

before the Sactuarie of the Lord almightie.

14 And Ioacim the hie Prieft, and all the Priefts that ftode before the Lord, & minifted vnto f Lord, had their loynes girt with fackcloth, and offred the continual burnt offering, with praiera and the fre giftes of the people,

15 And had aftes on their mytres, & cryed vnto f Lord with all their power for grace, and that he wolde loke vpo all the house of Ifrael.

CHAP. V.

Achior the Ammonite death declare to Olofernes of the maner of the Ifraelites.

1 Then was it declared to Olofernes the chief captaine of the armie of Af fur, that the childeen of Ifrael had prepared for warre, and had fhut the paffages of the mountaines, and had walled all the top pes of the hie hilles, and had laied impediments in the champion countrey.

2 Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the fea coaft.

3 And he faid vnto the, Shewe me, of ye fonnes of Chanaa, who is this people f dwel- leth in the mountaines? and what are the cities that they inhabite? and what is the multitude of

their armie? and wherein is their ftrengh and their power? and what

King or captaine is raifed among them ouer their armie?

4 And why haue they determined not to come to mete me, more then all the inhabitants of the Weft?

5 Then * faid Achior the captaine of all Chap 11,7. the fonnes of Ammon, Let my lord heare the worde of the mouth of his feruant, and I wil declare vnto thee the trueth concerning this people, that dwell in thefe moft- taines, nere where thou remaineft: & the- re fhall no lie come out of the mouth of thy feruant.

6 This people come of the ftocke of the Chaldeans.

7 And * they dwelt before in Mefopotamia, Gen 11,2. becaufe they wolde not follow the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their an- cestres and worhipped the God of heaue, the God whome they knewe: fo they caft them out from the face of their gods, and they fled into Mefopotamia, & fosourned there many daies.

9 Then * their God comanded them to de- Gen. 12,6. parte fro the place where they fosourned, and to go into the land of

Chanaan, where they dwelt, and were increafed with golde and filuer, and with very much cattel.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they return'd, and became there a great multitude, fo that one colde not number their lineage.

11 * Therefor: the King of Egypt rofe vp a- Exo. 1,8. gainft them, and vfed deceit againft them, and broght them lowe with laboring in bricke, and made them fclauues.

12 Then they cryed vnto their God, and he fmote all the lad of Egypt with incurable plagues: fo the *Egyptians caft them out Exod. 12,8. of their fight.

13 And * God dryed the red Sea in their pre Exod. 14,26. fence,

14 And * broght them into mount Sina and Exo. 15,1. Cades barne, and caft forthe all that dwelt in the wilderness.

15 So they dwelt in the land of the Amo- rites, and they deftroied by their ftrengh all them of Efebon, and paffing ouer Ior- dan, they inherited all the mountaines.

16 And they * caft forthe before them the Inf. 16,27. Chanaanites & the Pherefites, and the Ie- bufites, and them of

Sichem, and all the Gergefites, and they dwelt in that countrey many daies.

17 And whiles they finned not before their God, they prospered, becaufe the God that hated iniquitie, was with them.

18 But * when they departed from the way Indg. 1,10. which he appointed them, they were destroyed in many battels after a wonderful sorte,

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o King 22.1. foice,* & were led captiues into a lad that was not theirs: & the Teple of their God was cast to the ground & their cities were taken by the enemies.

Ex. 1.1. 19 But * now they are turned to their God, & are come vp fió the scattering wherein they were scattered, and haue possessed le-ruf. lem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord & gouernour, if there be anie faute in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shal ouer come them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproche before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: & the chief men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shulde kill him.

23 For, say they, we fear: not to mete y children of Israel: for lo, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, o lord Olofernes, and they shal be meat for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whome Achior confessed. 14
Achior is deliuered into the hands of them of Bethulia. 15 The
Bethuliana crye unto the Lord.

1 A Nd when the tumult of the men that were about the
counsel, was ceased, Olofernes, the chief captaine of the armie
of Affur, said unto Achior before all the people of the
strangers, and before all the children of Moab, & of them that
were hied of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said
that the people of Ierufalem is able to fight, * because their
God wil defend them: and who is go: but Nabuchodonosor?

3 He wil send his power, and wil destroye them from the face
of the earth, and their God shal not deliuer them: but we his
servants wil destroye them as one man: for they are not able to
sustine the power of our horses.

4 For we wil tread them vnder fere with them, and their
mountaines shalbe drunken with their blood, and their fields
shal be filled with their dead bodies, and their foresteppes shal
not be able to stand before vs: but they shal vtterly perish.

5 The King Nabuchodonosor, lord of all the earth, hathe said,
euen he hathe said,

None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shall the vron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slayne, when I shall put them to flight.

8 And my servants shall cary thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.

9 And if thou persuaide thy self in thy minde, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they shulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his servants toke him, and broght him out of the campe into the plaine: and thei went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe the from the toppe of the mountaine, they toke their armour, and went for the of the citie vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuely vnder the hill, & bounde Achior, and left him lying at the fore of the hill, & returned to their lord.

14 Then the Israelites came downe from their citie, and stode about him, and lofed him & broght him into Bethulia, & ptesen ted him to the gouernours of their citie,

15 Which were in those daies, Ozias the sonne of Micha, of the tribe of Simcon, and Chabris the sonne of Gothoniel, & Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the ass. mblic: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered & declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Affur, and whatsoever Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of Kkkiel.

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our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achor, & praised him greatly.

21 And Ozias toke out of the assemble into his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes death befege Bethulia 2 The counsel of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their governours for lack of water.

1 The next day, Olofernes commanded all his armie and all his people, which were come to take his parte, that the shul-de remove their campes against Bethulia, and that they shulde take all the streites of the hill, and to make waite against the children of Israel.

2 Then their strong men removed their camps in that daye, and the armie of the men of waite was an hundred thousand and seventie foremen, & twelve thousand horseme, beside the baggage & other men that were afote among them, a very great multitude.

3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and the spred abroad toward Dothaim vnto Belbaim, & and in length from Bethulia vnto Ciamô, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe y multitude, were greatly troubled, & said eueric one to his neighbour, Now wil they shut vp all the whole earth: for nether the hie mountaines nor the valles, nor y hilles are able to abide their burden.

5 Then euerie one toke his weapons of warre, and burning fyies in their towres, they remained and watched all that night.

6 But in the secode day, Olofernes brought for the all his horsemen in the sight of the childe of Israel, which were in Bethulia,

7 And vewed the passages vp to their citie, and came to the fountains of their waters, & toke the & set garisons of men of warre ouer the, and removed toward his people.

8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and said,

9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easy to come vp to the toppes of their mountaines.

11 Now therefore, my lord, sight not against them in battel aray, and there shal not so muche as one man of thy people perish.

12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe stil the water of the countrey, that cometh for the at the fote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill the, and they shal giue vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & watche that none go out of the citie.

14 So thei & their wiues, & their children shalbe consumed with famine, & before the sworde come against the, thei shalbe ouerthrowen in y stretes whee thei dwel.

15 Thus shalt thou reder them an euil reward, because thei rebelled & obeied not thy persone peaceably.

16 And these worde: pleased Olofernes & all his soldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, & with them siue thousand of the Assyrians, and they pitched in the valley, & toke the waters, and the fountaines of the waters of the childre of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & thei sent some of the selnes towards the South, and towards the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had copassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, both their foremen, chariots and horsemen, foure and thirtie dayes: so that eue all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were empie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swoned, and their wiues & yong men failed for this, and fel downe in the stretes of the citie, & by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chief of the citie, both yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The Lord iudge betwene vs & you: for you haue done vs great iniurie, in that ye haue

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have not required peace of the children of Affur.

25 For now we have no helper: but God has the solde vs into their hands, that we shul-de be thrown down before them with thirst and great destruction.

26 Now therefore call them together, & de-liuer the whole citie for a spoile to ye peo-ple of Olofernes, and to all his armue.

27 For it is better for vs to be made a spoile vnto the, then to dye for thirst: for we wil be his seruantes that we may liue, & not se ye death of our infants before our eyes, nor our wines, nor our children to dye.

28 We take to witness against you the heau and the earth, & our God and Lord of our fathers, which punisheth vs, according to our sinnes & the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all & one cosent in y middes of the assemble, & thei cryed vnto y Lord God & a loude voyce.

30 Then said Ozias to the, Brethren, be of good courage: let vs waite yet sue daies, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.

31 And if these daies passe, and there come not helpe vnto vs, I wil do according to your worde.

32 So he separated the people, euerie one vn to their charge, & thei wér vnto the walles and towres of their citie, & sent their wi-ues & their children into their houses, and they were very lowe broght in the citie.

CHAP. VIII.

The parentage, life & conversation of Iudeth. 31 She re-buketh the sonnes of the gouernours. 32 She sheweth that they shulde not tempe God, but wait vpon him for succour. 33 Her enterprise against the enemies.

Now at that time, Iudeth heard the reof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeo, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, y son-ne of Salafadai, the sonne of Israel.

And Manaffes was her housband, of her stocke and kinred, who dyed in the barely haruest.

3 For as he was diliget ouer the that boide sheaues in y field, the heat came vpon his head, & he fel vpon his bed, & dyed in the citie of Bethulia, & thei buryed him with his fathers in the field between Dotham and Balamo.

4 So Iudeth was in her house a widowe thee yeres and foure moneths.

5 And she made her a tente vpon her house, and put on sackcloth on her loynes, and ware her widowes apparel.

6 And she fasted all y daies of her widow-

hode, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, & in the feastes & solemne daies of the house of Israel.

7 She was also of a goodlie countenance & very beautiful to beholde: & her housband Manaffes had left her golde & siluer, and men seruanes, and maide seruanes, and cat-tel, and possessions, where she remained.

8 And there was none y colde bring an euil reponte of her: for she feared God greatly. 9 Now when she heard y euil wordes of the people against the gouer, nour, because thei fainted for lacke of waters (for Iudeth had heard all the wordes y Ozias had spoken vnto them, and that he had sworne vnto the to deliuer the citie vnto the Assyrians within sue daies)

10 Then she sent her maide y had the gouer nement of all things that she had, to call Ozias and Chabris and Charmus the An-cients of the Citie.

11 And they came vnto her, and she said vn-to them, Heare me, ye gouernours of the inhabitants of Bethulia: for your wordes y ye haue spoke before the people this day, are not right, touching this othe which ye made & pronounced between God & you, & haue promised to deliuer y citie to the enemies, vnles within these daies the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of

men?

13 So now you scke the Lord almightie, but you shal neuer knowe any thing.

14 For you can not sinde out y diphth of the heart of me, nether ca ye perceiue y things y he thinketh: the how can you sea ch out God, that hathe made all these things, and knowe his minde, or comprehend his pur-pose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he wil not helpe vs within these sue daies, he hathe power to defend vs when he wil, euen euerie day, or to destroy vs before our enemies.

16 Do not you therefore binde y counsels of the Lord our God: for God is not as man that he may be threatened, nether as y son-ne of man to be broght to iudgement.

17 Therefore let vs waite for saluacion of him & call vpon him to helpe vs, & he wil heare our voyce if it please him.

18 For there appeareth none in our age, ne-ther is there any now in these daies, nether tribe, nor familie, nor people, nor citie a-mog vs, which worship y gods made with hands, as hathe bene afore time.

19 For y which cause our fathers were giue Iud. 1. 11. to the sworde, & for a spoile, & had a great 4. 1. & 4. 1. fall before

our enemies.

20 But we knowe none other God: therefo-Kkkk. ii.

Chap 7. 28.

Iudeth.

re we trust that he wil not despise vs, nor any of our linage.

81 Nether when we shalbe taken, shal Iudea be so famous: for our Sanctuarie shalbe spoiled, and he wil require the prophanacion thereof at our mouth,

82 And the fears of our brethren, and the c-prinitie of the country, & the desolation of our inheritance wil be tume vpon our heads among the Gentiles, where secure we shalbe in bondage, & we shalbe an offence & a reproche to all the that possess vs.

a: For our servitude shal not be directed by fauour, but the Lord our God shal tume it to dishonour.

24 Now therefore, o brethren, let vs shewe an example to our brethren, because their hearts depend vpo vs, & the Sanctuarie, & the House, and the altar rest vpon vs.

25 Moreover, let vs giue thakes to the Lord our God, which tryeth vs euen as he did our fathers.

Gen. 11.1.

Gen. 11.2.

26 Remember what things he did to Abraham, and how he tried Isaac, and all that he did to Jacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brountr.

27 For he hathe not tried vs as he did them to the examination of their hearts, nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that come here to him.

28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is known, but from the beginning of thy life all the people have known thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, & haue broght vs to an othe which we may not transgress.

31 Therefore now pray for vs, because thou art an holy woma, that the Lord may send vs rayne to fill out cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I wil do a thing, which shalbe declared in all generations, to the children of our

nacion.

33 You shal stand this night in the gate, and I wil go for the with mine handmaid: and within the daies that ye haue promised to deliver the citie to our enemies, the Lord wil visit Israel by mine hand.

34 But inquire not you of mine act: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her self before the Lord, and maketh her prayers for the deliverance of her people. 7 Against the pride of the Assyrian. 11 God is the help of the humble.

1 Then Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith she was clothed. And about the time that the incense of that evening was offred in Jerusalem in the House of the Lord, Iudeth cryed with a loude voyce, and said,

2 O Lord God of my father Simeon, to whom thou gaueft a
fworde to take ven-

4 geance of the strangers which opened the wombe of the
maue, and defiled her, and discovered the thigh with shame,
and polluted the wombe to reproche (for thou hadest
commanded that it shulde not so be, 4

3 Yet then did things for the which thou gaueft their princes to
the slaughter, for they were deceived & washed their beds with
blood) and hast striken the servants with the gouernours, and
the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray and their daughters to
be captiues, & all their spoiles for a bootie to y children that
thou louedt: which were moued with thy zeale, and abhorred
the pollution of their blood, & called vpo thee for aide, o God,
o my God, heare me also a widdowe.

5 For thou hast wrought the things afore, & these, and the
things that shalbe after, and thou cofiderest the things that are
present, and the things that are to come.

6 For the things which y doest purpose, are present, & say,
Beholde, we are here: for all thy waies are ready, & thy
judgements are foreknown.

7 Beholde, the Assyrians are multiplied by their power: they
haue exalted the selues with horses & horsemen: they glorie in

the strength of their foremen: they trust in shield, speare and bowe, and sling, and do not knowe that thou art y Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Beholde their pride, and send thy wrath vpo their heads: giue into mine had which am a widow, y strength y I haue coeciued.

10 Smite by the deceit of my lippes the servant with the prince, and the prince with the servant: abbare their height by the had of a woman.

11 "For thy power standeth not in the multitude, nor thy might in strog men: but thou,

Jud 4.21. & 5.26.

Jud 7.2. 2.6hr 14.11. & 6.2. & 21.6.

Apocrypha.

41329/1224

d Lord, art the helpe of the humble and little ones, the defender of the weake, & the protector of them that are forsaken, & the Sauour of them that are without hope.

11 Surely, surely thou art the God of my father, & the God of ye inheritance of Israel, the Lord of heaun and earth, the creator of the waters, the King of all creatures: hearethou my prayer,

12 And grant me wordes & craft, & a wound, and a stroke against the that enterprise cruel things against thy covenant, and against thine holy House, & against the top pe of Sion, and against the house of the possession of thy children.

13 Shewe evidently among all thy people, & all the tribes, that they may knowe that thou art the God of all power & strength, & that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudæth decketh her self & goeth for the of the citic. 2 She is taken of the match of the Affyrum and brought to Olofernes.

1 Now after she had ceased to crye vn to the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe, and called her maide, & went downe into the house, in the which she abode in the

Sabbath daies and in the feast daies,

3 And putting away the sackcloth wherewith she was clad, & putting of the garments of her widowhede, she washed her body with water, & anointed it with muche ointment, & dressed the heere of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was clad during the life of Manasses her housbad.

4 And she put slippers on her fete, & put on bracelets, & sleues, and rings, & earrings, & all her ornaments, and she decked her selfe brauely to allure the eyes of all men that shulde se her.

5 Then she gaue her maide a bottel of wine, and a pot of oyle, and filled a scrippe with floure, & with drye figges, & with fine bread: so she lapped vp all these things together and laid them vpon her.

6 Thus they went for the to the gate of the citic of Bethulias, and found standing there Ozias, and the ancients of the citic, Chabris and Charmis.

7 And whe they sawe her that her face was changed, & that her garment was chaged, they marueiled greatly at her wonderful beautie, and said vnto her,

8 The God, ye God of our fathers giue thee fauour, and accomplish thine enterprises to the glorie of the children of

Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said vnto them, Comande the ga-

tes of the citic to be opened vnto me, that I may go for the to accomplish the things which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudæth wret out, she and her maide with her, and the men of the citic loked after her, vntil she was gone downe the mountaine, and til she had passed the valley, and colde se her no more.

11 Thus they went streight for the in the valley, and the first watche of the Affyrias met her,

12 And toke her, & asked her, Of what people art thou and whece comest thou? and whether goest thou? And she said, I am a woma of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes, the chief captaine of your armie, to declare him true things, and I wil shewe before him the way whereby he shal go and winne all the mountaines, without losing the bodie or life of anie of his men.

14 Now when the men heard her wordes, & behelde her countenance, they wondered greatly at her beautie, and said

vnto her,

15 Thou hast faued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tente, and some of vs shal conduct thee vntil thei haue deliured thee into his hads.

16 And when ye standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, and he wil increat thee wel.

17 Then they chose out of the an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was brued among the tentes: & thei came and stode rounde about her: for she stode without the tent of Olofernes vntil they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, & euerie one said vnto his neighbour, Who wolde despise this people, that haue among the suche women: surely it is not good that one ma of them be left: for if thei shulde remaine, they might deceive the whole earth.

20 Then Olofernes garde went out, and all his seruantes, and they brought her into the tente.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

Kkkk.iii.

Iudeth.

So they shewed him of her, and he came for the vnto the entree of his tent, and they carried lampes of silver before him. And when Iudeth was come before him and his feruants, they all marueiled at the beautie of her countenance, and the fel downe vpon her face, & did reuerence vnto him, & his feruants toke her vp.

CHAP. XI.

1 Olofernes comforeth Iudeth, 2 And of hyth the cause of her cunning. 3 She deceueth him by her fure wordes. 1 Then said Olofernes vnto her, Wom, be of good comfort: fete not in thine heart: for I neuer hurt any that wolde ferue Nabuchodonosor y King of all the earth. 2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I wolde not haue lifted vp my speare against them: but they haue procured these things to them selues. 3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safeguard: be of good cofort, thou shalt liue fro this night, & hereafter. 4 For none shal hurt thee, but intreat thee wel, as they do the feruants of King Nabuchodonosor my lord. 5 Then Iudeth said vnto him, Receiue the wordes of thy feruat, & suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night. 6 And if thou wilt follow the wordes of thine handmaide, God wil bring the thing perfectly to paffe by thee, & my lord shal not faile of his

purpose. 7 As Nabuchodonosor King of all y earth liueh, and as his powe: is of force, who hache fent thee to reforme all perfunes, not onely men shal be made fubiect to him by thee, but also the beaftes of the fields, & the cattel, & the foules of the heauen shal liue by thy power vnder Nabuchodonosor & all his houfe. 8 For we haue heard of thy wifdome and of thy prudet spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre maruellous. 9 Now as concerning the mattes which Achior did speake in thy counfel, we haue heard his wordes: for the men of Bethulia did take him, & he declared vnto them all that he had spoken vnto thee. 10 Therefore, o lord & gouetnour, reiect not hisworde, but fet it in thine heart, for it is true: for there is no punishment against our people, nether can the fworde preuile against them, except they finne against their God. 11 Now therefore left my lord shulde be

frustrate, and voide of his purpose, & that death may fall vpon them, and that they may be taken in their finne whiles they prouoke their God to angre, which is so oft times as they do that which is not be-feming,

(For because their vittailles faile, and all their water is wafted, that haue determined to take their cattel, and haue purpofed to consume all things that God had forbidden them to eat by his Lawes: Yea, they haue purpofed to consume the first frutes of

the wheat, and the tithes of the wine, and of the oile which they had refcrued and fancified for the Priests that ferue in Ierufalem before the face of our God: the which things it is not lawful for anie of the people to touche w their hads. Mortouer they haue fent to Ierufalem, because they also that dwel theie, haue done the like, fuche as shulde bring them licence from the Senate) Now when they shal bring them worde, they wil do it, and they shalbe giuen thee to be deftroied the fame day. Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hathe fent me to worke a thing with thee, whereof all the earth shal wonder, & whosoeuer shal heare it. For thy feruant feareth God, and wor-shipeth the God of heaué day and night, and now let me remaine with thee, my lord, and let thy feruant go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shal commit their finnes, And I wil come and shewe it vnto thee: then thou shalt go forthe with all thine ar mie, & there shalbe none of them that shal refift thee. And I wil lead thee through the middes of Iudea, vntil thou come before Ierufalem, and I wil fet thy throne in the middes thereof, and thou shalt driue them as fhepe that haue no shepherd, and a dogge shal not bartke with his mouthe against thee: for these things haue bene spoke vnto me, & declared vnto me accordig to my fore-knowledge, and I am fent to shewe thee. Then her wordes pleased Olofernes, and all his feruants, and they marueiled at het wifdome, and faid, There is not fuche a woman in all the

worlde, bothe for beautie of face, and wif-dome of wordes.
Likewise Olofernes faid vnto her, God "hathe done this, to
fend thee before y peo ple, that ftrégth might be in our hads,
and deftruction vpo the that depife my lord. And now thou art
bothe beautiful in thy coftenace, & witie in thy wordes: furcly
if thou do as y haft spoken, thy God shalbe

my

Chap. 2.2.4

40, hebe the wet.

Apocrypha.

my God, and thou shalt dwell in the house of
Nabuchodonosor, & shalt be renomed throughout the whole
earth.

CHAP. XII.

2 Iudeth wride not pollute her self with the meat of the
Gentiles. 3 She maketh her request that she might go out by
night to pray. 11 Olofernes causeth her to come to the banquet.

1 Then he commanded to bring her in where his treasures were
layed, and bade that they shulde prepare for her of his owne
meates, and that she shulde drinke of his owne wine.

3 But Iudeth said, "I may not eat of them, lest there shulde be an offence, but I can suffice my selfe with the things that I haue broght.

4 Then Olofernes said vnto her, If the things that thou hast, shulde faile, how shulde we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy sou-le liueth, my lord, thine handmaide shal not spend those things that I haue, before the Lord worke by mine hand the things that he hathe determined.

5 Then the seruants of Olofernes broght her into the tent, and she slept vntil mid-night, and rose at the morning watche,

6 And sent to Olofernes, saying, Let my lord commade that thine handmaide may go forthe vnto prayer.

7 Then Olofernes commanded his garde that thei shuld not stay her: thus she abode in the campe thre dayes, and went out in the night into the valley of Bethulia, and washed her self in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he wolde direct her way to the exaltation of the children of her people.

9 So she returned, & remained pure in the tent, vntil she ate her meat at euening.

10 And in the fourthe day, Olofernes made a feast to his owne seruants onely, and called none of them to the baket, that had the affaires in hand.

11 The said he to Bagoas the eunuche who had charge ouer all that he had, Go and persuaue this Hebrewe woman, which is with thee, that she come vnto vs and eat, & drinke with vs.

12 For it were a shame for vs, if we shulde let suche a woma alone, & not talke w her, & if we do not allure her, she wil mocke vs

13 Then wet Bagoas fro the presence of Olofernes, & came to her, & said, Let not this faire maide make difficultie to go into my lord, & to be honored in his presence, and to drinke wine with vs joyfully, & to be intreated as one of the daughters of the children of Allur, which iemaine in the house

of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I shulde gainesay my lord? Surely whatsoeuer pleaseth him, I wil do speedely, and it shalbe my ioye vnto the day of my death.

15 So she arose & trimmed her w garments, and with all y ornaments of women, & her maide wet, & spread for her

skinnes on the groude ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eat vpon them.

16 Now when Iudeth came & fate downe, Olofernes heart was saussed with her, and his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceive her from the day that he had fene her.

17 Then said Olofernes vnto her, Drinke now, and be merry with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 The she toke, & ate & drake before him the things, that her maide had prepared.

20 And Olofernes reioyced because of her & drake muche more wine the he had druke at anie time in one day since he was borne.

CHAP. XIII.

1 Iudeth praesth for firesth. 2 She fusteth of Olofernes not ke.
10 She returneth to Bethulia & renyceth her people.

1 Now whe the euening was come, his seruants made haste to departe, and Bagoas shut his tent without, & dimissed those

that were present, from the presence of his lord, & they went to their beddes: "for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, & Olofernes was stretched along vpon his bed: for he was filled with wine.

3 Now Iudeth had commanded her maide to stand without her chaber, & to waite for her coming forthe as she did daily: for she said, she wolde go forthe to her prayers, & she spake to Bagoas according to the same purpose.

4 So all went forthe of her presence, & none was left in the chaber, nether little nor great: the Iudeth standing by his bed, said in her heart, O Lord God of all power, beholde at this present the works of mine hands for the exaltation of Jerusalem.

5 For now is y time to helpe thine inheritance, & to execute mine enterprises, to y destruatio of y enemies w are risen against vs.

6 Then she came to the post of y bed which was at Olofernes head, & toke downe his fauchin from thence,

7 And approached to the bed, & toke holde of the heere of his head, and said, Strengthen me, o Lord God of Israel this day.

8 And she smote twife vpon his necke with Kkkk.iii.

Gen 41,52. dan 1,2. tob.1,10.

Eccl.3,10.

Iudeth.

all her might, and she toke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillers, and anone after she went forthe, & gaue Olofernes head to her maid,

10 And she put it in her scrippe of meat: so they twaine went together according to their custome vnto prayer, and pressing through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ The said Iudeth afare of to the watche men at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hathe euen done this day.

12 Now whe the men of her citie heard her voyce, thei made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And thei: anne all together bothe smale and great: for it was aboue their expectation, that she shulde come. So they opened

the gate & received her, & made a fyre for a light, & stode rounde about the twaine.

14 Then she said to the with a loude voyce, Praise God, praise God: for he hathe not taken away his mercie from the house of Israel, but hathe destroyed our enemies by mine hands this night.

15 So she toke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Olofernes, the chief captaine of y armie of Assur, and beholde the canopie, wherein he did lie in his drunkenes, & the Lord hathe smitten him by the hand of a woman.

16 As the Lord liueh, who hathe kept me in my way that I went, my countenance hathe deceiued him to his destrucio, & he hathe not comitted sinne with me by anue pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed them selues, and worshiped God, and said with one accorde, Blessed be thou, our God, which hast this day brought to noght the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the moste his God aboue all the women of the earth, and blessed be the Lord God, which hathe created the heauens and the earth, which hathe directed thee to the cutting of of the head of the chief of our enemies.

19 Surely this thine hope shal neuer departe out of the heartes of men: for they shal remember the power of God for euer.

20 And God turne these things to thee for a perpetual praise, and visite thee with good things, because thou hast not spared

thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior myneth him softe to the people of God. 11 The Israelites go out against the Assyrians.

12 Then said Iudeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the hieft place of your walles.

13 And so sone as the morning shal appeare and the sonne shal come forthe vpon the earth, take you euerie one his weapons, and go forthe euerie valiant man out of the citie, and set you a captaine ouer them, as though you wolde go downe into the field, towarde the watche of the Assyrians, but go not downe.

14 Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shal not sinde him:

then feare shal fall vpon the, and they shal flee before your face.

15 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

16 But before you do these things, call me Achior the Ammonite, that he may se, and knowe him that despised the house of Israel, and that sent him to vs as to death.

17 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a cerceine mans hand in the assemble of the people, he fell downe on his face, and his spirit failed.

18 But when they had taken him vp, he fell at Iudeths fete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nacions, which, hearing thy name, shalbe astonished.

19 Now therefore tell me all the things, that thou hast done in these dayes. The Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forthe, vntil that houre she spake vnto them.

20 And whe she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

21 And Achior, seing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskine of his flesh, and was ioyned vnto the house of Israel vnto this day.

22 ¶ Assone as the morning arose, thei haged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forthe by bandes vnto the shaites of the mountaine.

23 But when the Assyrians sawe them, they sent

Apocrypha.

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sent to their captaines, which went to the gouernouts and chief captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him y had the charge of all his things, Wake our lord: for the sclaues have bene bolde to come downe against vs to battel, that they may be destroyed for euer.

14 Th. n went in Bagoas, & knocked at the dore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floors, and his head was taken from him.

16 Therefore he cryed with a loude voyce, with weping and mounting, & a mightie crye, and rent his garments.

17 After, he went into the tent of Iudeth where she vfed to remaine, and found her not: then he leaped out to the people and cryed,

18 These sclaues have committed wicked- nes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodono for: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a verte great noyce throughout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. 2 The Israelites pursue them 3 Ioacim the his Priest cometh to Be- thulia to se Iudeth and to praise God for her.

4 And whe thei that were in the tents, heard, they were astonished at the thing that was done.

5 And feare and trembling fel vpon them, so that there was no man that durst abide in the sight of his neighbour: but

altogether amazed, thei fled by euerie way of the plaine and of the mountaines.

6 They also that had camped in the moun- taines round about Bethulia, were put to flight: the children of Israel, euer one that was a warriour among them, russhed out vpon them.

7 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, suche as shulde declare vnto them the things that were done, and that all shulde russe for the vp- on their enemies to destroy them.

8 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also thei that came from Ierusalem & from all the mountaines: for men had tolde the what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased

them with a great slaughter vntil they came to Damafcus and to the coastes the- reof.

6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: & the vil- lages & the cities that were in the moun- taines & in the plaine, had a great bootie: for the abundance was verte great.

8 Then Ioacim the his Priest, and the An- cients of the children of Israel that dwelt in Ierusalem, came to confirme the bene- fites that God had shewed to Israel, and to se Iudeth, and to salute her.

9 And when they came vnto her, thei bless- ed her with one accorde, & said vnto her, Thou art the exaltation of Ierusalem: thou art the great glorie of Israel: thou art the great leioycing of our nation.

10 Thou hast done all these things by thi- ne hand: thou hast done much good to Is- rael, & God is pleased therewith: blessed be thou of the almightne Lord for euer- more: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie daies, and thei gaue vnto Iudeth Olofernes tent, and all his siluer & beddes, and basins, and all his stufte, & she toke it and laied it on her mules, & made readie her charets, & laied them thereon.

12 Then all the women of Israel came to- gether to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all

the women: and all the men of Israel followed in their armour,
with crownes and with songs in their mouthes.

CHAP. XVI.

Judeth prayseth God with a song. 14 She offreth to the Lord
Olofernes stufte 15 Her commence, life and death, 16 All
Israel lamenteth her.

17 Then Iudeth began this confession in all Israel, and all the
people sang this song with a loude voyce.

18 And Iudeth said, Beginne vnto my God with tymbrels: sing
to my Lord with cym- bales: tune vnto him a psalme: exalt his
praise, and call vpon his Name.

19 For God breaketh the battels, and pitched his campe in the
middles of the people, & delivered me out of the hand of the
per- secutors.

20 Assur came from the mountaines for the of the North: he
came with thoufands in his armie, whose multitude hath shut
vp the riuers and their horsemen haue co-

Lilli.

Chap. 2. 20.

Iudeth.

uered the valleis.

He said that he wolded burne vp my borders & kill my yong men with the swords, and dash the sucking children against the ground, & make mine infants as a pray, and my virgines a spoile.

6 But the almightie Lord harhe broght them to naught by the hand of a woman.

7 For the mightie did not fall by the yong men, nether did the sinnes of Titan smitte him, nor the hie gyants muade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For the put of the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linen garment to deceive him.

9 Her slippers rauifhed his eyes: her beautie toke his minde prisoner, and the fauchin passed through his necke.

10 The Perifiss were astonifhed at her boldenes, and the Medes were troubled with her hardines.

11 But mine afflicted rejoyced, & my feble ones frowned: then they feared, they lifted vp their voyce and turned backe.

12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous and inuincible in power.

14 Let all thy creatures ferue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: & there is none that can refitt thy voyce.

15 For the mountains leape vp from their fundacions with the waters: the rockes melt at thy prefence like waxe: yet thou art merciful to them that feare thee.

16 For all facrifice is to litle for a fwete fa-

uour, and all the fat is to litle for thy burne offering: but he that feareth the Lord, is great at all times.

17 Wo to the nacions that rife vp against my kinred: the Lord almightie wil take vengeance of them in the day of iudgement, in fending fyre and wormes vpon their flesh, and they shal feele them & wepe for euer.

18 After, when they went vnto Ierufalem, they worshiped the Lord, and aflone as the people were purified, they offered their burnt offrings, and their fre offrings, and their giftes.

19 Iudeth alfo offred all the fluffe of Olofeines, which the people had giuen her, and gaue the canopie which fte had taken of his bed, for an oblation to the Lord.

20 So the people rejoyced in Ierufalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.

22 And manie defired her, but none had her companie all the dayes of her life after that Manaffes her housband was dead, & wis gathered to "his people.

23 But fhe increafed more and more in honour, and waxed olde in her housbands houfe, being an hundreth and fiue yeie olde, & made her maid fre: fo fhe dyed in Bethulia, and they buryed her in the graue of her housband Manaffes.

24 And* the houfe of Israel lamented her feuen daies, & before fhe dyed, fhe did distribute her goods to all chem that were nerest of kinred to Manaffes her housband, and to them that were the nerest of her kinred.

25 And there was none that made the children of Israel anie more afraid in the daies of Iudeth, nor a long time after her death.

Or her people.

Gm 32,36

Efthet.

Gm 1,24. gal 33,5.

Apocrypha.

ESTHER.

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*Certeine porcions of the ftorie of Efther,
which are founde in fome Greke and Latin
tranflations.*

Which follow the tenth chapter.

4 HEN Mardocheus faid, God hathe done thofe things.

5 For I remember a drea- me, which I fawe concer ning thefe matters, and there was nothing there- of omitted.

6 A litle fountaine which became a flood, and was a light, and as the funne, & as mu- che water, this flood was Efther whome the King married, and made Quene.

7 And the two dragons are I and Aman.

8 And the people are they that are affem- bled to deftroie the name of the Iewes.

9 And my people is Ifi ael, which cryed to God, and are faued: for the Lord hathe fa- ued his people, and the Lord hathe deliue- sed vs from all thefe euils, and God hathe wrought fignes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hathe he made two lottes, one for the people of God, and another for all the Gentiles.

11 And thefe two lottes came before God for all nations, at the houre and time ap- pointed, and in the day of iudgement.

12 So God remembered his owne people, & iuftified his inheritance.

13 Therefore thofe dayes fhalbe vnto the in the moneth Adar y fortenth and fifteth day of the fame moneth, with an affemble and ioye, and with gladnes before God, according to the generations for euer a- mong his people.

CHAP. XI.

1 IN the fourth yere of the reigne of Pto- lomeus and Cleopatra Dofitheus, who faid he was a Priest and Leuite, and Pto- lomeus his fonne, that broght the former letters of Phturai,

which thei faid Lyfi- machus the fonne of Ptolomeus, which was at Ierufalem, interpreted,

2 In the fecond yere of the reigne of great Artaxerxes in the fifte day of the moneth Nifan Mardocheus the fonne of Iarus, the fonne of Semei the fonne of Cis of the tribe of Beniamin had a dreame,

3 A Iewe dwelling in the citie of Sufis, a noble man, that baie office in y Kings court.

4 He was also one of the captiuettes which Nabuchodonosor for the King of Babylon broght from Ierufalem with Iechonias.

5 And thus was his dreame, Beholde a noyse

of a tempeft with thunders, and earth quakes, and uproare in the land.

6 Beholde two great dragons came forth ready to fight one againft another.

7 Their crye was great, whereby all the heathen were ready to fight againft the righteous people.

8 And the fame day was full of darkenes & obfcuretie, & trouble, & anguifh: yea, aduerfitie, and great affliction was vpon y earth.

9 For then the righteous fearing their afflictions, were
amafed, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle wel grewe into a great
ruiet, and flowed ouer with great waters.

11 The light & the funne rofe vp, & y low- lie were exalted, &
deuoured the glorious.

12 Now when Mardocheus had fene this dreame, he awoke
and rofe vp and thoght in his heart vntil y night, what God
wolde do, & fo he defited to know all the matter.

CHAP. XII.

1 A T the fame time dwelt Mardocheus in the Kings court with
Bagathas, and Thara, the Kings eunuches & kepers of the
palace.

2 *But when he heard their purpofe, and their imaginaciós, he
perceived that they went about to lay their hands vpon the
King Artaxerxes, and fo he certified the King thereof.

3 Then caufed the King to examine y two eunuches with
torments, and when they had confessed it, they were put to
death.

4 This the King caufed to be put in the Chronicles.
Mardocheus alfo wrote the fame thing.

5 So the King comâded that Mardocheus fhalde iema: ne in the court, and for the aduertifement, he gaue him a rewarde.

6 But Amâ the fonne of Amadathus y Aga- gite, w was in great honour and reputacio with the King, went about to huit Mardocheus & his people, becaufe of the two eunuches of y King y were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes againft the Iewes. 2
The prayer of Mardocheus.

1 The copie of the letters was this, The great King Artaxerxes writeth thefe things to y princes & gouennours y are vn- der him from India vnto Ethiopia in an hundreth and feuen and twétie prouinces.

Efther 2,22. & 6,2.

Ioseph Am ing li. 2,20 chap 6.

LIII.ii

The letter.

Esther.

2 When I was made lord ouer manie people, & had subdued the whole earth vnto my dominion, I wolde not exalte my self by the teafon of my power, but purpofed with equite alway and

getelnes to gouerne my subiects, and wholly to fet them in a peaceable life, and thereby to bring my kingdome vnto traquillitie, that me might safely go thorow on euterie fide, and to renew peace againe, which all men defire.

3 Now when I afked my counfelers how taefe things might be broght to paffe, one that was conuersant with vs, of excellent wifdome, and constant in good wil, and shewed him self to be of sure fidelitie, which had the feconde place in the kingdome, euen Aman,

4 Declared vnto vs, that in all naciós there was fcatered abroad a rebellious people, that had Lawes contrarie to all people, and haue alway difpified the commandements of Kings, and fo that this general empire, that we haue begonne, can not be gouerned without offence.

5 Seing now we perceive, that this people alone are altogether contrarie vnto euerie man, vfing ftrange and other maner of lawes, and hauing an euil opinion of our doings, and go about to ftablifhe wicked matters, that our kingdome fhulde not come to good eftate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our feconde father) fhall all with their wines and childre be deftroyed and rooted out with the fworde

of their enemies without all mercie, and that none be fpared
the fortenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now alfo haue euer bene
rebellious, may in one day with violence be thrufted downe into
the hell, to the intente that after this time our affaires may be
without troubles, and wel gouerned in all pointes.

8 Then Mardocheus thoght vpon all the workes and of the
Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King almightie (for all things are
in thy power) and if thou haft appointed to faue Ifrael, there is
no man that can withftande thee.

10 For thou haft made heauen and earth, and all the wonderous
things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can
refift thee, which art the Lord.

12 Thou knoweft all things, & thou knoweft, Lord, that it was
nether of malice, nor prefumption, nor for anie defire of glorie,
that I did this, and not bowe downe to

proude Aman.

13 For I wolde haue bene content with good wil for the
faluation of Ifrael, to haue kift the fole of his fete.

14 But I did it, becaufe I wolde not preferre the honour of a man aboue the glorie of God, and wolde not worfhip anie but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, ô Lord God and King, haue mercie vpon thy people : for they imagine how they may bring vs to naught, yea, they wolde deftroye the inheritance, that hathe bene thine frô the beginning.

16 Difpife not the porcion, which thou haft deliuered out of Egypt for thine owne self.

17 Heare my prayer, and be merciful vnto thy portion : turne our forowe into ioye, that we may liue, ô Lord, and praife thy Name: fhut not the mouthes of them that praife thee.

18 All Ifrael in like maner cryed mofte earnestly vnto the Lord, becaufe that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

1 O Vene Esther alfo, being in danger of death, reforted vnto the Lord, 2 And laid away her glorious apparel, and put on the garments of fighing, and mourning. In the ftead of precious ointment, fhe fcattered afhes, and dongue vpon her head: and fhe humbled her bodie greatly with fafting, and all the places of her ioye filled fhe with the heere that fhe plucte of.

3 And fhe prayed vnto the Lord God of Ifrael, faying, O my Lord, thou onely art our King: helpe me defolate womâ, which haue no helper but thee.

4 For my danger is at hand.

5 Frô my youth vp I haue heard in the kinred of my father, that thou, ô Lord, tokeft Ifrael from among all people, and our fathers from their predeceffours for a perpetual inheritance, and thou haft performed that which thou dideft promife them.

6 Now Lord, we haue finned before thee: therefore haft thou giuen vs into the hâds of our enemies.

7 Becaufe we worhipped their gods, ô Lord, thou art righteous.

8 Neuertheles, it fatiiffieth them not, that we are in bitter captiuitie, but they haue froken hands with their idoles,

9 That thei wil abolifh the thing that thou with thy mouth haft ordeined, & deftroie thine inheritance, to fhut vp the mouthe of them that praife thee, and to quence the glorie of thy téple, and of thine altar,

10 And

Apocrypha.

41937/1224

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshlie King for euer.

11 O Lord, giue not thy scepter vnto them that be nothing, lest thei laugh vs to scorne in our miferie: but turne their deuife vpon them selues, and make him an example, that hathe begonne the fame against vs.

12 Thinke vpon vs, ô Lord, and shewe thy self vnto vs in the time of our diftreffe, and ftrenghen me, ô King of gods, and Lord of all power.

13 Giue me an eloquée speache in my mouth before the Lion: turne his heart to hate our enemie, to deftroie him, and all suche as confent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all things, ô Lord: thou knowest, that I hate the glorie of the vn-righteous, & that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpo mine head, what time as I

muft shewe my self, & that I abhorre it as a me-struous cloth,
& that I weare it not when I am alone by my self,

17 And that I thine hand maide haue not eaten at Amans table,
and that I haue had no pleasure in the Kings feaft, nor drunke
the wine of the drinke offrings.

18 And that I thine hand maide haue no ioye fence the day that
I was broght he-ther, vntil this day, but in thee, ô Lord God of
Abraham.

19 O thou mightie God aboue all, heare the voyce of them,
that haue none other hope, and deliuer vs out of the hand of
the wicked, and deliuer me out of my seare.

CHAP. XV.

1 Mardocheus moueth Esther to go in to the King and make
intercession for her people. 2 And she performeth his request.

3 Mardocheus also bade Esther to go in vnto the King, and
pray for her people, and for her countrey.

4 Remember, faith he, the daies of thy lowe estate, how thou
waft nourished vnder mine hand: for Aman which is next vnto
the King, hathe giuen sentence of death against vs.

5 Call thou therefore vpon the Lord, and speake for vs vnto the
King, and deliuer vs from death.

6 And vpon the thirde day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparel,

7 And decte her self goodly, after that she had called vpon God, which is the beholder and fauour of all things, & toke two handmaides with her.

8 Vpon the one she leaned her self, as one that was tender.

9 And the other followed her, and bare the traine of her vesture.

10 The shine of her beautie made her face rose coloured: and her face was cheerful & amiable, but her heart was forowful for great seare.

11 Then she went in thorow all the dores, and stode before the King, and the King fate vpon his royal throne, & was clothed in his goodlie araye, all glittering with golde and precious stones, and he was very terrible.

12 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Quene sel downe, and was pale and faint and leaned her self vpo the head of the maide, that went with her.

13 Neuertheles, God turned the Kings min de y he was gentle, who being careful, leaped out of his throne, and toke her in his

armes, til she came to her self againe: and comforted her with
louing wordes, and said,

14 Esther, what is the matter? I am thy brother, be of good
cheare,

15 Thou shalt not dye: for our commande-ment toucheth the
comons, and not thee. Come nere.

16 And so he helde vp his golden sceptre, & laid it vpon her
necke,

17 And kissed her, and said, Talke with me.

18 Then said she, I sawe thee, ô lord, as an Angel of God, &
mine heart was troubled for seare of thy maiestie.

19 For wonderful art thou, ô lord, and thy face is ful of grace.

20 And as she was thus speaking vnto him, she sel downe
againe for faintnes.

21 Then the King was troubled, and all his seruants comforted
her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reun-keth
those which he first sins for the.

1 The great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude,

3 And indeuoure not onely to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,

4 And take not onely all thakefulnes away Lill.iii.

Isfoph Anti. 11.chap.4.

WISDOM of Salomon.

from men, but in pride & presumption, as they that be vnamindeful of benentes, thei thunke to escape the vengeance of God, that seeth all things, & is cotrariæ to euil.

5 And oft times manie, which be set in office, and vnto whome their friends causes are committed, by vaine inufemets do wrappe them in calamities, that can not be remedied: for thei make them partakers of innocent blood,

6 And disceitfully abuse the simplicitie, & gentlenes of princes with lying tales.

7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of suche pestilences as are not wrothe to beare rule.

8 Therefore we must take hede hereafter, that we may make y kingdome peaceable for all me, what chage so euer shal come,

9 And discern the things that are before our eyes, to withstand the with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stragei from the Persians blood, and farre from our goodnes, was receiued of vs,

11 And hathe proued the friendship that we beare towarde all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.

12 But he colde not vse him self soberly in this great dignitie, but wet aboueto deprive vs of the kingdome, & of our life.

13 With manifolde disceite also hathe he desired to destroye Mardocheus our prefer uer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Ma-

cedonia.

15 But we finde that the Iewes (which were accused of this moste wicked ma that thei might be destroyed) are no euil doers, but vse moste iust Lawes,

16 And that they be y children of the moste high and almightie and euer liuing God, by whome the kingdome hathe bene prefereued vnto vs, and our progenitours in verie good ordre.

17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.

18 For he that inuented them, hageh at Sufis before the gates with all his familii, & God (which hathe all things in his power) hathe spedely rewarded him after his deseruing.

19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye shal aide them, that vpon the thir tenth day of the twelfth moneth Adar thei may be aduenged of them, which in the time of their trouble wolde haue oppressed them.

21 For almightie God hathe turned to ioye the day, wherein the chosen people shulde haue perished.

22 Moreouer, among other solemne daies ye shal kepe this day with all gladnes,

24 Therefore all cities and countreis that do not this, shal
horribly be destroyed with sworde and fyre, and shal not onely
not be inhabited of men, but be abhorred also of the wilde
heastes and foulds for euer.

of Salomon.

1 How we oghe to searche and enquire after God. 2 Who be
these that finde him. 3 The holy Gof. 4 12 We oghe to flee
from backlyung and murmuring. 13 Whereof death cometh. 14
Righteouses & unrighteouses.

Den. 4. 19. 2. chro. 11. 4.

*Oue righteouses, ye that be Iudges of the earth: thinke
reuerently of the Lord, & seke him in simplicitie of heart. For
he wil be founde*

of them that tempte him not, & appeareth

vnto suche as be not vnfaithful vnto him. 3 For wicked thoghts
seperate from God: and his power when it is tryed, reproueth
the vnawife,

4 Because wisdom can not enter into a wicked heart, nor dwell
in the body that is sub iect vnto sinne.

5 For the holy* Spirit of discipline sleeth from disceit, &
withdraweth him self from the thoghts y are without
vnderstanding, and is rebuked when wickednes cometh.

6 For the Spirit of wisdom* is louing, and Gal. 1. 22

Apocrypha.

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Deu 4.23.

Exch. 13.23. & 23.11.

Iob 7.7. mat 12.23. t cor 15.30.

wil not abfolue him, y blafphemesh with his lipper: for God is a witnes of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the fame that mainteineth all things, hathe knowledge of the voyce.

8 Therefore he that fpeaketh vnrighteous things, can not be hid: nether fhall the iudgem:nt of reproche let him efcape.

9 For inquitio fhall be made for the thoghtes of the vngodlie, and the founde of his wordes fhall come vnto God for the correction of his iniquities.

10 For y care of ieloufie heareth all things, and the noyce of the grudgings fhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from fclander: for there is no worde fo fecret, that fhall go for noght, & the mouth that fpeaketh lies, flaieth the foule.

12 Seke not death in the error of your life: *deftioye not your felues thorow the workes of your owne hands.

13 *For God hathe not made death, nether hathe he pleafure in the deftruction of the liuing.

14 For he created all things, that thei mig he haue thei being: and the generations of the worlde are preferued, and there is no

poyfon of deftruction in them, & the kingdome of hell is nor vpon eath.

15 For righteousnes is immortal, but vnrighteousnes bringeth death.

16 And the vngodlie call it vnto them both with hands and wordes: and while they thinkte to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

The imaginations and defires of the wicked, & their coun fol against the faithful.

1 For the vngodlie fay, as they fallfely imagine with them felues, * Our life is fhorte and tedious: and in the death of a man there is no recouerie, nether was any knowen that hathe returned from the graue.

2 For we are borne at all aduenture, and we fhallbe hereafter as though we had neuer bene: for the breth is a fmoke in our noftrels, and the wordes as a fparke raifed out of our heart.

3 Which being extinguiſhed, the body is turned into afhes, and the ſpiric vaniſheth as the foft aire.

4 Our life ſhal paſſe away as the trace of a cloude, & come to naught as the mift that is driven away with y beaumes of the

funne, and caft downe with the heat thereof. Our name alfo
fhall be forgotten in time,

and no man fhall haue our workes in remembrance.

5 *For our time is as a fhadowe that paffeth away, and after our
end there is no returning: for it is faft fealed, fo that no man
cometh again.

6 *Come therefore, and let vs enioye the pleafures, that are
prefent, & let vs cherefully vse the creatures as in youth.

7 Let vs fill our felues with coftlie wine and ointements, and
let not the floure of life paffe by vs.

8 Let vs crowne our felues with rofe buddes afore they be
withered.

9 Let vs all be partakers of our wantonnes: let vs leaue fome
token of our pleafure in euerie place: for that is our porcio, and
this is our lotte.

10 Let vs opprefse the poore, that is righteous: let vs not spare
the widdowe, nor reuerence the white heeres of the aged, that
haue liued many yezes.

11 Let our ftrengh be the lawe of vnrighteousnes: for the thing
that is feble, is reprobued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, & he is coltrarie to our doings: he checketh vs for offending against the Lawe, and blameeth vs as transgressours of discipline.

13 He maketh his boaste to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made *to reprove our thoghts*. 15 *It griueth vs also to loke* vpon him: for his life is not like other mens: his waies are of another facion.

16 He counteth vs as bastandes, and he withdraweth him self from our waies as from filthines: he commendeth greatly the latter end of the nift, and boasteth that God is his father.

17 Let vs se then if his woi des be true: let vs proue what end he shal haue.

18 For if the righteous ma be the * sonne of God, he wil helpe him, & deliuer him fro the hands of his enemies.

19 Let vs * examine him with rebukes and tormets, that we may knowe his mekenes, and proue his paciance.

20 Let vs condemne him vnto a shamefull death: for he shal be preferred as he him self faith.

21 Suche things do they imagine, and go astraye: for their owne wickednes hath blinded them.

22 And they do not vnderftad the myfteries of God, nether hope for the rewa de of righteousnes, nor can difcerne the honour of the foules that are fauteles.

23 For God created man without corruption, and made him after the * image of his owne likenes.

Lill. iii.

Wifdome of Salomon.

Gen 1.2.

24 *Neuertheles, thorow enuy of the deuill came death into the worlde: and they that holde of his fide, proue it.

CHAP. III.

1 The conuerfacion and affurance of the righteous. 7 The rewards of the faithful 11 Who are miferable.

Deut.33.3.

1 B Vt the * foules of the righteous are in the hand of God, and no torment fhall touche them.

Chap.5.4.

2 *In the fight of the vniffe thei appeared to dye, and their end was thought grieuous,

3 And their departing from vs, deftruction, but they are in peace.

4 And though they fuffes paine before men, yet is their hope ful of immortalitie.

Rom 8.24.

2 Cor 1.1.

1 Pet.1.13.

Eund 16.2.

deut.8.2.

5 They are punished, but in few things, yet in many things
shal they be wel rewarded: for God proueth them, & findeth
them mete for him self.

6 He tryeth them as the golde in the forna ce, and receiueth
them as a perfect frute offtring.

Mat 12.43.

7 *And in the time of their vision they shal shine, and runne
through as the sparkes among the stubble.

Mat.19.28.

8 They * shal iudge the nacions, and haue dominion ouer the
people, and their Lord shal reigne for euer.

1.Cor.4.2.

9 They that trust in him, shal vnderstand the trueth, and the
faithful shal remaine with him in loue: for grace and mercie is
among his Saintes, and he regardeth his elect.

Mat.21.41.

10 *But the vngodlie shalbe punished according to their
imaginacions: for they haue despised the righteous, and

forfaken the Lord.

11 Who so despiseth wifdome and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their works vnprofitable.

12 Their wiues are vndifcrete, & their children wicked: their offtring is curfed.

13 Therefore the barren is bleffed which is vndefiled, and knoweth not the finful bed: *the fhall haue frute in the vifitation of the foules,

14 And the eunuche, which with his hands hathe not wrought iniquitie, nor imagined wicked things againft God: for vnto him fhall be giuen the fpecial gift of faith, and an acceptable porcion in the Temple of the Lord.

15 For glorious is ffrute of good labours, and the roote of wifdome fhall neuer fade away.

16 But the children of adulterers fhall not be partakers of the holy things, and the feed of the wicked bed fhall be rooted out.

17 And though they liue long, yet fhall they be nothing regarded, and their laft age fhall be without honour.

18 If they dye haftely, they haue no hope,

ne:her comfort in the day of tryal.

19 For horrible is the end of the wicked generation.

CHAP. XIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithful.

1 B Etter is barennes with vertue: for the memorial thereof is immortal: for it is known with God and with men.

2 When it is present, me take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battel and the vndefiled rewardes.

3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plates shal take no depe roote, nor laye any fast fundacion.

4 For though they budde forthe in the branches for a time, * yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemencie of the winde they shalbe rooted out.

5 For the vnperfect branches shalbe broke, & their frute shalbe vnprofitable & fower to eat, and mete for nothing.

6 For all the children that are borne of the wicked bed, shalbe wines of the wickednes against their parents when they be asked.

7 But though the righteous be preuented with death, yet ſhal he be in reſt.

8 For the honorable age is not that which is of long time, nether that which is meaſured by the number of yerres.

9 But wiſdome is the graye heere, and an vndefiled life is the olde age.

10 *He pleaſed God, & was beloned of him, Gen 7.24. ſo that where as he liued amongſt ſinne: s, he cō.11.5. tranſiated him.

11 He was take away, left wickednes ſhulde alter his vnderſtanding, or deceit beguile his minde.

12 For wickednes by bewitching obſcureth the things that are good, & the vnſtedfaſtneſſe of concupiſcence peruerteth the ſimple minde.

13 Though he was ſone dead, yet fulfilled he muche time.

14 For his ſoule pleaſed God: therefore haſted he to take him away from wickednes.

15 Yet the people ſee & vnderſtand it not, & conſider no ſuch things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, cōdemneth the vngodlie which are liuing: & the youth that is ſone to an end, the

long life of the vnrighteous.

17 For they fe the end of the wife, but they vnderstand not what God hathe deuiled for him, and wherefore the Lord hathe preferued

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ferued him in safetie.

18 They fe him and despise him, but the Lord wil laugh them to fcorne,

19 So that they fhall fall hereafter without honour, and fhall haue a flame among the dead for euermore: for without ante voyce fhall he burste them and cast them downe, and shake them from the fundations, so that they fhallbe vterly waisted, and they fhallbe in forowe, and their memorial fhall perish.

20 So they being afraied, fhall remember their finnes, & their owne wickednes fhall come before them to conuince them.

CHAP. V.

1 The confannnes of the righteous before their perfecutors. 14 The hope of the vnffftibilis waine. 15 The blessednes of the fauntes and godlie.

1 Then shal the righteous stand in great boldenes before the face
of such as haue tormented him, and taken away his labours.

2 When they see him, they shalbe vexed with horrible feare, and
shalbe amazed for his wonderful deliuerance,

3 And shal change their mindes, and fight for grief of minde,
and say within themselves, This is he whome we sometime had
in derision, and in a parable of reproche.

Chap 3,2. 4 *We fooles thought his life madnes, and his end
without honour.

5 How is he counted among the children of God, and his
portion is among the Saintes!

6 Therefore we haue erred from the way of truth, and the
light of righteousnes has he not shined vnto vs, and the sunne of
vnderstanding rose not vpon vs.

7 We haue wearied our selves in the way of wickednes and
destruction, and we haue gone through dangerous waies: but we
haue not knowne the way of the Lord.

8 What hath pride profited vs? or what profite hath the
pompe of riches brought vs?

1 Chro 19,15 9 All those things are *passed away like a shadow,
and as a posture that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, nether the path of it in the floods:

Trou. 30.19. 11 Or as * a birde that fleeth thorowe in the aire, and no man can see anie token of her passage, but onely heare the noise of her wings, beating the light winde, parting the aire thorow the vehemencie of his going, & fleeth on shaking her wings, where as afterwards no token of her way can be founde:

12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can not knowe where it went thorowe.

13 Euen so we, allone as we were borne, we beganne to diuue to our end, and haue shewed no token of vertue, but are consumed in our owne wickednes.

14 For the hope of the vngodlie is like the Iob 2,9. dust that is blowne away with the winde, 1,4. & 143,4. and like a thinne fume that is scattered a- prou 10,21. broad with the storme, and as the smoke, which is disperfed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shal liue for euer: their rewarde also is with the Lord, & y^e moste High hath care of them.

16 Therefore ſhal they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand ſhal he couer them, and with his aime ſhal he defende them.

17 He ſhal take his ielouſie for armour, & ſhal arme the creatures to be reuenged of the enemies.

18 He ſhal put on righteous ſon for a breſt-plate, and take true iudgement in ſtead of an helmet.

19 He wil take holines for an inuincible ſhield.

20 He wil ſharpe his fierce wrath for a ſworde, and the worlde ſhal fight with him againſt the vnwife.

21 Then ſhal the thunder boltes go ſteight out of the lightnings, and ſhal flee to the marke as out of the bent bowe of y clouds, and out of his angre that throweth ſtones, ſhal thicke hail be caſt, and the water of the ſea ſhalbe wrothe againſt them, & the floods ſhal mightely ouen flowe.

22 And a mightie winde ſhal ſtand vp againſt them, and like a ſtorme ſhal ſcatter them abroad. Thus iniquitie ſhal bring all the earth to a wilderneſſe, and wickednes ſhal ouerhtowe the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also
exhorred to searche willome.

1 H Eare therefore, dye Kings, and vnderstand: learne, ye that
be iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes & glorie in the
multitude of people.

3 For the rule * is giuen you of the Lord, Rem. 13,2. and
power by the moste High, which wil trye your workes, and
searche out your imaginations.

4 Because that ye being officers of his kingdome haue not
iudged aright, nor kept the Law, nor walked after the wil of
God,

5 Horribly and fodenly wil he appeare vnto you: for an hard
iudgement fhal they haue that heare rule.

6 For he that is moste lowe, is worthie met-Mmmm.1.

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Drus.10,17. 2.chro,19.7. tob.24,19. eccles 31,16. all 10,24.
rom 2,11.gal 2,4.eph 6,9. col.3,25. 1. pet.1,17.

cie, but the mightie fhalbe mightely tor-mented.

7 For he that is Lord ouer all, wil spare no "perfone, nether shal he feare anie great- nes: for he hathe made the small and great, and careth for all a like,

8 But for the mightie abideth fforer tryal. 9 Vnto you therefore, ô tyrants, do I speake, that ye may learne wifdome, and not go amiffe.

10 For they that kepe holines holily, shalbe holie, and they that are learned there, shal finde a defence.

11 Wherefor: fet your delite vpô my wor- des & defire them, & ye shalbe instructed.

12 Wifdom: shineth & neuer fadeth away, and is easely sene of them that loue her, & founde of fuche as like her,

13 She preuenteth them that defire her, that she may first shewe her self vnto them.

14 Whofo awaketh vnto her betimes, shal haue no great trauail: for he shal finde her fitting at his dores.

15 To thinke vpon her then is perfite vnderstanding: and who fo watcheth for her, shalbe sone without care.

16 For she goeth about, feking fuche as are mete for her, and sheweth her self chere- fully vnto them in the wayes, and meteth them in euerie thought.

17 For the moſte true defire of diſcipline is her beginning: and the care of diſcipli- ne is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the affurance of immortalitie:

19 And immortalitie maketh vs nere vnto God.

20 Therefore the defire of wiſdome lea- deth to the kingdome.

21 If your delite be then in thrones, & ſcep- ters, ô Kings of the people, honour wiſdo- me, that ye may reign: for euer.

22 Now I wil tell you what wiſdome is, & whence it cometh, & wil not hide the my- ſteries from you, but wil ſeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and wil not kepe backe the trueth.

23 Nether wil I haue to do with confuming etuiie: for ſuche a man ſhal not be parta- ker of wiſdome.

24 But the multitude of the wife is the pre- ſeruacion of the worlde, and a wife King is the ſtaye of the people.

25 Be therefore inſtructed by my wordes, & ye ſhal haue profite.

CHAP. VII.

Wiſdome egite to be preferred above all things.

1 My felf am alfo mortal and a man li- ke all other, and am
come of him that was firft made of the earth.

2 And in my mothers wôbe was I facioned

to be ftefh in ten moneths: I was "brought Iob.10,10. together
into blood of the fede of man, and by the pleafute that cometh
with flope.

3 And when I was borne, I receiued the cō- mune aire, and fel
vpon the earth, which is of like nature, crying & weping at the
firft as all other do.

4 I was nourifhed in fwadling clothes, and with cares.

5 For there is no King that had anie other beginning of birth.

6 All "men then haue one entrance vnto li- Iob.2,21. fe, and a
like going out. 1 tim 6,7.

7 Wherefore I praied, and vnderftanding was giuen me: I
called & the Spirit of wif- dome came vnto me.

8 I preferred her to fcepters and thrones, & counted riches
nothing in comparifon of her.

9 "Nether did I compare precious ftones Iob 28,13. vnto her:
for all golde is but a litle grauel in refpect of her, and filues
fhallbe counted but clay before her.

10 I loued her aboue health and beautie, & purposed to take her for my light: for her light can not be quenched.

11 All "good things therefore came to me 1.King 3 19.
together with her, and innumerable riches matt.4,15. throw her hands.

12 So I was glad in all: for wisdom was the author thereof, & I knew not that she was the mother of the few things.

13 And I learned vnfeignedly, & communicated without enuie, and I do not hide her riches.

14 For she is an infinite treasure vnto men, which whoso vse, become partakers of the loue of God, & are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things, that are giuen me: for he is the leader vnto wisdom, and the director of the wife.

16 For in his hand are both we and our wordes, and all wisdom, & the knowledge of the works.

17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,

18 The beginning and the end, & the middes of the times: how the times alter, and the change of the seasons,

19 The courfe of the yere, the fituacion of the ftames,

20 The nature of living things, and the fu-
rioufnes of beafts,
the power of fwindes, and the imaginations of men, the diuerfi-
ties of plants, and the vertues of rootes.

21 And all things bothe feciet and known do I knowe: for
wifdome the worker of all

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all things, hathe taught me it.

22 For in her is the spirit of understanding, which is holie, the
onely begotten, manifolde, subtil, moueable, cleare, vndefiled,
e-udent, not hurtful, louing the good, sharpe, which can not be
letted, doing good,

23 Courteous, stable, sure, without care, hauing all power,
circumsp: ct in all things, and passing through all, intellectual,
pure and subtil spirits.

24 For wisdom is nimbler then all nimble things: the goeth
thorow and attemeth to all things, because of her purenes.

25 For the is y breth of the power of God, and a pure influence
that floweth from the glorie of the Almightyes: therefore can
no defiled thing come vnto her.

26 For * the is the brightness of the euer-lasting light, the
vndefiled muroure of the majestic of God, and the image of his
goodnes.

27 And being one, she can do all things, and remaining in her
self, remueth all, and according to the ages she entreth into the
holie foules, and maketh them the friends of God and
Prophetes.

28 For God loueth none, if he dwell not with wisdom.

29 For she is more beautiful then the sunne, and is aboue all
the order of the starres, and the light is not to be compared
vnto her.

30 For night cometh vnto it, but wickednes can not outcrome
wisdom.

CHAP. VIII.

The effects of wisdom

1 She also eacheth from one end to another mightely, and
comely doeth she order all things.

2 I haue loued her, and fight her from my youth: I defired to
marye her, fuche loue had I vnto her beautie.

3 In that she is conse: fant with God, it commendeth her nobilitute: yea, the Lord of all things loueth her.

4 For she is the fcholemasties of the knowledge of God, and the chofer out of his workes.

5 If riches be a poffection to be defired in this life, what is richet then wisdom, that worketh all things?

6 For if prudencie worketh, what is it among all things, that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for the teacheth sobernes & prudécie, righteousnesse and strength, which are the moffe profitable things that men can naue in this life.

8 If a man defire great experience, she can tell the things that are past, and difce: ne things to come: she knoweth the subtilites

of worder, and the solutions of danke sentences: she foreseeth the signes and wonders, or euer they come to paffe, and the fucces of feafons and times.

9 Therefore I purpofed to take her vnto my companie, knowing that she wolde counfel me good things, and comfort me in cares and griefs.

10 For her sake fhal I haue glorie among the multitude and honour among the Elders thogh I be yong.

11 I fhal be founde of sharpe iudgement, fo that I fhal be maruelious in the fight of great men.

12 When I holde my tongue, they fhal abide my leasure: when I speake, they fhal heare diligently, & if I talke mache, they fhal laye their hands vpon their mouth.

13 Moreover, by her I fhal obteme immortalitie, and leaue an euerlasting memorial among them that come after me.

14 I fhal gouerne the people, and the nacions fhalbe fubdued vnto me.

15 Horrible tyrants fhalbe afraied when they heare me, among the multitude I fhalbe counted good, and mightie in battel.

16 When I come home, I fhal reft with her: for her companie hathe no bitternes, and her fellowfhippe hathe no tediousfies, but mirthe and ioye.

17 Now when I confidered thefe things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitie,

18 And great pleafure is in her friendfhippe, and that in the workes of her hands are infinite riches, and that in the exercise

of talking with her is prudencie, and glorie by communing
with her, I went about, feking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled bodie.

21 Newertheles, when I perceiued that I colde not mioye her,
except God gaue her (and that was a pointe of wisdom also, to
knowe whofe gifte it was) I went vnto the Lord, and befoght
him, and with my whole heart I faid,

CHAP. IX.

A praier of Salomon to obteine wisdom.

1 God of fathers, and Lord of mereie, which haft made all
things with thy worde,

2 And ordained man thorow thy wisdom, that he fluide haue *
dominion ouer the Gen.1,2,4. creatures which thou haft made,

3 And gouerne the worlde according to e-Mmmm. ii.

Chr.1,3

Wisdome of Salomon.

quitie and righteousnes, & execute iudgement with an upright heart.

1. King 3.9. 4 Giue*me that wifdome, which fiteth by thy throne, and put me not out ftō among thy childr.n.

Tfal 116.16. 5 For I thy *feruant, & fonne of thine handmade am a feble perfone, & of a fhorte time, and yet leffe in the vnderftanding of iudgement and the lawes.

6 And though a man be neuer fo perfite among the children of men, yet if thy wifdome be not with him, he fhallbe nothing regarded.

1. Chr 22.5. 7 *Thou haft chofen me to be a King of thy people, and the iudge of thy fonnes & daughters.

8 Thou haft comanded me to buyld a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwelleft, a likenes of thine holie Tabernacle, which thou haft prefred from the beginning,

Prouer 8.22. 9 And thy*wifdome fi thee, which knoweth thy workes, which alfo was when thou madeft the worlde, and which knew what was acceptable in thy fight, and right in thy commandements.

10 Send her out of thine holy heaufs, & ftnd her from the throne of thy maftefite that fhe may be with me, & labour, that

I may know what is acceptable in thy fight.

11 For she knoweth and vnderstandeth all things, and she shal lead me soberly in my workes, & prefcie me by her glorie.

12 So shal my workes be acceptable, & then shal I gourme thy people righteoufly, & be mete for my fathefs throne.

Ifa 40.23 13 For* what man is he that can knowe the counfel of God? or who can thinke what the wil of God is?

14 For the thoughts of mortal men are fearful, and our forecastes are vncerteine,

15 Because a corruptible bodie is heaue vn to the foule, & the earthlie mafion kepeth downe the minde that is ful of cates.

16 And hardly can we difcerne the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then feke out the things that are in heaufn?

17 Who can know thy counfel, except thou giue him wifdome, and fend thine holy Spirit from aboufe?

18 For fo the waies of them which are vpon earth, are reformed, & men are taught the things that are pleafant vnto thee, and are prefrued thorow wifdome.

CHAP. X.

The deliuerance of the righteous and destrution of the enemies
cometh thorow wifdome

1 She preftrued the firft father of the worlde, that was formed,
and kept him whē he was created alone, and brought him out
of his offence,

2 And* gaue him power to rule all things, Gen 2.20.

3 *But the vnrighteous in his wrath departed from her, and
perifhed by killing his brother in his furie.

4 For whole caufe the * earth was ouer- Gen 7.12. flown, but
wifdome preferued it againe, gouerning the iuft man by a little
wood.

5 Moreouer, * when the nacifons were toy- Gen 11.2. ned in
their malicious confederacies, ſhe knew the righteous, and
preferued him fauteles vnto God, and kept him fure, becaufe
ſhe loued him tenderly as a ſonne.

6 She preferued the righteous, * when the vngodlie perifhed,
when he fled from the fyr, that fel downe vpon the ſue cities.

7 Of whole wickednes the waſte land that ſmoketh, yet giueeth
teſtimonie, and the trees that bear: ſtute that neuer cometh to
ripenes: and for a remembrance of the vnfaithful ſoule, there
ſtandeth a pillar of ſalte.

8 For all fuche as regarded not wifdome, had not onely this hurt, that they knewe not the things which were good, but alfo left behinde them vnto men a memorial of their foollifnes, fo that in the things wherein they finned, they can not lie hid.

9 But wifdome deliuered them, that ferued her.

10 *When the righteous fled becaufe of his brothei's wrath, fhe led him the right way, fhewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable.

11 Againft the couteoufnes of fuche as defrauded him, fhe ftode by him and made him riche.

12 She faued him from the enemies, and defended him from them, that lay in waite, and fte gaue him the price in a mightie battel, that he might knowe that the feare of God is ftronger then all things.

13 *When the righteous was folde, fhe fol- Gen. 17.28. foke him not, but deliuered him from fin &r 19.7. ne: fhe went downe with him into the all 7.10. dungeon,

14 And failed him not in the bandes, till fhe had brought him the fcepter of the realme, and power againft thofe that oppreffed him, and them that had accused him, fhe declared to be liers, and gaue him perpetual glorie.

15 *She deliuered the righteous people and Exod. 1.10. faulfles
fide from the nacifons that oppreffed them.

16 She entered into the foule of the feruant of the Lord, and
ftode* by him in wonders and fignes againft the terrible Kings.
Exod. 1.1.

17 She gaue the Saintes the rewards of their labours, and led
them for the a marueilous way: on the day time fhe was a
fhadow vnto

vnto

Apocrypha.

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vnto them, and a light of starres in the night.

Exod.14,22. 18 *She broght the thorow the red sea, and caryed
them through the great water,

19 But she drowned their enemies, and broght the out of the
botome of the depe.

20 So the righteous toke the spoiles of the vngodlie, * &
praised thine holy Name, o Lord, and magnified thy victorious
hand with one accorde.

21 For wisdom openeth the mouth of the dove, and maketh
the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners.
28 The great power and mercies of God.

2 She prospered their works in the hands of thine holy Prophets.

Exod.16,2. 3 *They went through the wilderness that was not
inhabited, and pitched their tents in places where there lay
no way.

Exod.17,20. 3 *They stood against their enemies, & were
adversaryed of their adversaries.

Num 20,21. 4 *When they were thirsty, they called upon thee,
and water was given them out of the hewn rock, and their thirst
was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by
the same were the Israelites helped in their need.

6 For in stead of a fountain of running water, the enemies
were troubled at the corrupt blood, which was to rebuke the
commandment of the killing of the child, but thou gaufst
unto thine own abundance of water unlooked for,

Exod.7,26. 7 Declaring by the thirst that was at that time *
how thou hadest punished thine aduersaries.

8 For when they were tryed and chastised with mercie, they
knewe how the vn- godlie were iudged and punished in wrath.

9 For these hast thou exhorred as a father, and proued them:
but thou hast condem- ned y other as a righteous King, whe
thou didest examine them

10 Whether they were absent or present, their punishment was
alike: for their grief was double with mourning, and the
remembrance of things past.

11 For when they perceived that through their torments good
came vnto them, they felt the Lord.

12 And seing the things that came to passe, at the last they
wondered at him, whome afore they had cast out, denied and
deri- ded: for they had another thirst then the iuste.

13 Because of the foolish deuiles of their wickedness
wherewith they were deceived, and worshiped serpents, that
had not the

vse of reason, & vile beastes, thou fendidst a multitude of
vnreasonable beastes vpon them for a vengeance, that they
might knowe, that wherewith a man sinneh, by the same also
shal he be punished.

14 *For vnto thine almightie hand, y made the worlde of
naught, it was not vnposti- ble to fend among them a multitude
of beares, or fierce lyons,

15 Or furious beasts newly created, and vn- knoweth, which
shulde breathe out blastes of fyre, and cast out smoke as a
tempest, or shoote horrible sparkes like lightnings out of their
eyes.

16 Which might not onely destroye them with hurting, but also
to kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with
one winde, being persecu-

ted by thy vengeance, and scattered abroa- de thorow the
power of thy Spirit: but thou hast ordered all things in
measure, nomber & weight.

18 For thou hast euer had great strength & might, and who can
withstand the power of thine krme!

19 For as the small thing that the balance weigheth, so is the
worlde before thee, & as a droppe of the morning dewe, that
falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all
things, and makest as though thou fawest not the sinnes of
men, because they shulde amende.

21 For thou louest all the things that are, & hatesst none of them whome thou hast made: for thou woldest haue created nothing that thou hadest hated.

22 And how might anie thing endure, if it were not thy wil? or how colde anie thing be preferred, except it were called of thee?

23 But thou sparest all: for they are thine, o Lord, which art the louter of foules.

CHAP. XII.

2 The mercie of God toward sinners. 14 The works of God are vntreprenable. 19 God gouth leasure to repent.

1 For thine incorruptible spirit is in all things.

2 Therefore thou chastnest the measurably that go wrong, and warnest the by putting them in remembrance of the things whe- rein they haue offended, that leauing wickednes they may beleue in thee, o Lord.

3 *As for those olde inhabitats of the holy land, thou didest hate them.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children with- out mercie, and eating of the bowels of mans flesh in banketing, where the raging Mmmm.iii.

Chap 12,24, rom.1,25.

Wisdome of Salomon.

Prifts shed abominable blood.

6 And the fathers were the chief murthe- ers of the scules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,

7 That the land which thou loust about all other, might be a mete dwelling for the children of God.

8 *Neuerthes, thou sparest them also, as men, and fended it the forerunners of thine holte, euen hornettes to destroye them by little and little,

9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in batrel, or with cruel beastes, or with one rough wor- de to destroye them together.

10 But in punishing them by little and little, thou gauest the space to repent, knowing wel, that it was an vnrighteous, nacion. & wicked of nature, & that their thought col- de neuer be altered.

11 For it was a curfed fede from the begin- ning: yet haft thou not fpared them when they finned, becaufe thou feared any man.

12 For who dare fay, *What haft thou done? or who dare ftand againft thy iudgement? or who dare accufe thee for the nacions that perifh, whome thou haft made? or who dare ftand againft thee to reuenge the wicked men?

13 For there is none other God but thou, *that careft for all things, that fy maift de- clare how fy thy iudgement is not vneight.

14 There dare nether King nor tyrant in thy fight require accounes of them who- me thou haft punifhed.

15 For fo much: then as thou art righteous thy felf, thou ordreft all things righteoufly, *thinking it not agreeable to thy power to condemne him, that hafhe not deferued to be punifhed.

16 For thy power is the beginning of righ- teoufnes, and becaufe thou art Lord of all things, it caueth thee to fpare all things.

17 Whé men think thee not to be of a per- fice power, thou declarft thy power, and reproveft the boldenes of the wife.

18 But thou ruling the power, iudgeft with equitie, & gouerneft vs with great fauour: for thou maift fhew thy power when thou

wift.

19 By fuche workes now haft thou taught thy people, that a man fhulde be iuft and louing, and haft made thy children to be of a good hope: for thou giueft repentance to finners.

20 For if thou haft punifhed the enemies of thy children that had deferued death with fo great confideration, and requesting vn- tu them, giving them time & place that they might change from their wickednes,

21 With how great circumfpection wift thou punifh thine owne childré, vnto whole

fathers thou haft fworne and made cou- enants of good promifes?

22 So when thou doeft chaften vs, thou pu- nifheft our enemies a thoufid times more, to the intent that when we iudge, we fhul- de diligently confider thy goodnes, and when we are iudged, we fhulde hope for mercie.

23 Wherefore thou haft tormented the wic- ked that haue liued a diffolute life by their owne imaginations.

24 * For they went aftray verie farre in the Chap 11, 16. waies of errour, and eftemed the beafts, from 1, 25. which their enemies difpifed, for gods, be- ing abufed after the maner of childré, that haue none vnderftanding.

25 Therefore haſt thou ſent this puniſhmēt that they ſhulde be in derſſion as children without reaſon.

26 But they that wil not be reformed by thoſe ſcorneful rebukes, ſhal fele the wor- chie puniſhment of God.

27 For in thoſe things when they ſuffred, they diſdeined: but in theſe whome they counted godlie when they ſawe the felues puniſhed by them, they all acknowledged ſy true God whome afore they had denied to know: therefore came extreme damna- tion vpon them.

CHAP. XIII.

1 All things be waine, except the knowledge of God. 2
Idolaters and idoles are mocked.

3 Vreiy all men are vaine by nature, and are ignorant of God,
*and colde Rem. 1, 19: not knowe him that is, by the good things that are ſene, nether confider by the wor- kes the work maſter.

4 *But thei thought the fyre, or the winde or Dev. 4, 19. the ſwift aire, or the courſe of the ſtares, & 17, 20. or the raging water, or the lights of hea- uen to be gouernours of the worlde, and gods.

5 Thogh they had ſuche pleaſure in their beautie that they thought them gods, yet ſhulde they haue known, how much

mo- re excellent he is that made them: for the first autor of
beautie hafhe created these things.

6 Or if they marueiled at the power, and operation of them, yet
fhulde they haue perceiued thereby, how much he that made
these things, is mightier.

7 For by the greatnes of their beautie, and of the creatures, the
Creator being compa- red with them, may be confidered.

8 But yet the blame is lesse in these, that feke God and wolde
finde him, & yet per- aduenture do erte.

9 For * they go about by his workes to feke Rem. 1, 20. him,
and are perfuaded by the sight, becau- fe the things are
beautiful that are fene.

10 Howbeit they are not to be excused.

11 For if they can knowe so much, that they can

Apocrypha.

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Isa 44.10. vers 10.2.

can discerne the worlde, why do they not rather finde out the
Lord thereof?

10 But miserable are they, and among the dead is their hope,
that call them gods which are the workes of mens hands,
golde, and siluer, and the thing that is inuened by arte, and
the similitude of beasts, or anie vaine stone that hathe bene
made by the hand of antiquitie.

11 *Or as when a carpenter cutteth downe a tre mete for the
worke, and pareth of all the barke thereof cunningly, and by
arte maketh a vessel profitable for the vfe of life.

12 And the things that are cut of from his worke, he bestoweth
to dresse his meat to fil him self,

13 And that which is left of these things, which is profitable
for nothing (for it is a crooked piece of wood and ful of
knobbes) he carueth it diligently at his leasure, and according
as he is expert in cunning, he giueth it a proportion, and
facioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and stisketh it oues with
red, and painteth it, and couereth euerie spotte that is in it.

15 And when he hathe made a convenient tabernacle for it, he
setteth it in a wall, and maketh it fast with yron,

16 Prouding so for it, lest it fall: for he knoweth ye it can not
helpe it self, because it is an image, wh hathe nede of helpe.

17 Then he prayeth for his goods, and for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hathe no experience at all.

19 And for his journey, him that is not able to go, and for gaine, and worke, and succeffe of his affaires he requireth further aice of him, that hathe no maner of power.

CHAP. XIII.

1 The dateflation and abomination of images, 2 A curse of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What evils come of idolatry.

1 A Gaine, another man purposing to saile, and intending to paste thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for it, couetoufnes of money hathe founde it out, and the craftesman made it by cunning.

3 But thy prouidance, o father, gouerneth it: *for thou hast made away, euen in the sea, and a sure path among the waues,

4 Declaring thereby, that thou hast power to helpe in all things, yea, thogh a man wet to the sea without meanes.

5 Neuertheles thou woldeft not, that the workes of thy
wifdome shulde be vaine, and therefore do men commit their
liues to a smale piece of wood, and pass: ouer the stormie sea
in a shippe, and are faued.

6 *For in the olde time also whe the proude gyants perished,
the hope of the worlde went into a shippe which was gouerned
by thine hand, and so left sede of gencracion vnto the worlde.

7 For blessed is the tre whereby tightoufnes commeth.

8 But that is cursed that is made with hads, *bothe it, & he that
made it: he because he made it, and it being a corruptible
thing, because it was called god.

9 *For the vngodite, and his vngodlines are bothe like hated of
God: so truely the worke & he that made it, shalbe punished
together.

10 Therefore shal there be a visitation for the idoles of the
nations: for of the creatures of God they are become
abomination, * and stumbling blocks vnto the soules of men,
& a snare for the fete of the vnaase.

11 For the inuening of idoles was the beginning of
whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginnings, neither shal they
continue for euer.

13 The vaine glorie of men broght them into the worlde:
therefore shal they come shortly to an end.

14 When a father mounied grievously for his sonne that was
taken away suddenly, he made an image for him ye was once
dead, whome now he worshipeth as a god, & ordained to his
struants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and
was kept as a law, and idoles were worshiped by the
commandement of tyrants.

16 As for those that were so farre of that men might not
worship them priestly, they did conterfet the visage that was
farre of, and made a gorgeous image of a King, whome they
wolde honour, that their might by all meanes flatter him that
was absent, as thogh he had bene present.

17 Againe the ambition of the craftesman thrust forward the
ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, labored
with all his cunning to make the image of the best faction.

19 And so thorowe the beautie of the worke the multitude was
allured, and so toke him now for a god, which a little afore
was but honored as a man.

20 And this was the deceiving of mas life, when men, being in servitude, through calm man.iii.

Gen 8.4. & 7.10.

Psal 117.8. barnc.8.3 Psal.7.8.

Lore 10.8. babak.2.18.

Wifdome of Salomon.

lamitie and tyrannie afcribed vnto tiones and flockes the name, which oght not to be communicate vnto anie.

21 Moreover, this was not ynough for them that they erred in the knowledge of God: but where as they liuef in great warres of ignorance, those fo great plagues called they peace.

22 For ether they flewe their owne childre in factifice, or vfed secret ceremonies, or raging diffolutenes by strange rites,

23 And fo kept nether life nor mariage clea- ne: but ether one flewe another by areafon, or els vexed him by adulterie.

24 So were all mixt together, blood and fl laughter, thefte & deceit, corruption, vn- faithfulness, tumultes, petiurie,

25 Disquieting of good men, vnthankful- nes, defiling of foules, changing of birth, difordre in mariage, adulterie & vnclenes.

26 For the worshiping of idoles that oght not to be named, is the beginning and the cause and the end of all euil.

27 For either they be mad when they be merie, or prophecies lies, or liue vngodlie, or els lightly forweare them felues.

28 For in so much as their trust is in the idoles, which haue no life, though they fwear falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euil opinion of God, addicting themselves vnto idoles, and because they fwear vntruly to deceiue, and defpise holines.

30 For it is not the power of them by whom they fwear, but the vengeance of them that finne, which punisheth alwayes the offence of the vngodlie.

CHAP. XV.

The wryce of the faithful, praising the mercie of God by whose grace they ferue not idoles.

1 Blesse thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we finne, yet are we thine: for we knowe thy power: but we finne not, knowing that we are counted thine.

3 For to knowe thee, is perfite righteoufnes, and to knowe thy power is the roote of im mortalitie.

4 For nether hathe the wicked inuention of men difceiued vs, nor the vnprofitable labour of the painters, nor an image fpo- ted with diuers colours.

5 Whose fight firreth vp the defire of the ignorant: fo that he couereeth the forme that hathe no life, of a dead image.

6 They that loue fuche wicked things, are worthie to haue fuche things to truſt to, and they that make them, and they that de- fire them, and they that worſhip them.

7 The *potter alfo tempereth foft earth, & factioneth euerie veffel with labour to our

vfe: but of the fame clay he maketh bothe the veffels, that ferue to cleane vſes, and the contrarie likewiſe: but whereto cue- rie veffel ferue th, the potter is the iudge.

8 So by his wicked labour he maketh a vai- ne god of the fame clay: euen he, which a litle afore was made of earth him ſelf, and within a litle while after goeth thither a- gaine whence he was taken, when he ſhal make accounts for the lone of his life.

9 Notwithſtanding he careth not for the labour he taketh, nor that his life is thor- te, but he trueth with the goldefmithes,

and filuerfmithes, and counterfaiceth the copielmfithes, and taketh it for an honour to make deceiualde things.

10 His heart is aftes, and his hope is mo- re vile then earth, and his life is leffe wor- thie of honour then claye.

11 For he knoweth not his owne maker, that gaue him his foule, that had power & brea- thed in him the breth of life.

12 But they counte our life to be but a pa- ftime, and our conuersfaction as a marker, where there is gaine: for they fay we oght to be getting on euerie fide, thogh it be by euil meanes.

13 Now he that of earth maketh fraile vef- fels and images, knoweth him felf to of- fend aboue all other.

14 All the enemies of thy people, that hol- de them in fubicction, are mofte vnwife, & more miferable then the verie fooles.

15 For they iudge all the idoles of the na- cions to be gods, which nether haue eye fight to fe, nor nofes to fmel, nor eares to heare, nor fingers of hâds to grope, & their fete are flowe to go.

16 For man made them, and he that hathe but a borrowed fpirit, facioned them: but no man can make a god like vnto him felf.

17 For feing he is but mortal him felf, it is but mortal that he maketh with vnrighteous hands: he him felf is better the thei whome he worfhippeth: for he liued, but they neuer liued.

18 Yea, they worfhipped beafts alfo, which are their moſte enemies, & which are the worte, if thei be copared vnto others, be- caufe they haue none vnderſtanding.

19 Nether haue they anie beautie to be de- fired in reſpect of other beafts: for they are deſtitute of Gods praife, and of his bleſſing.

CHAP. XVI.

The puniſhment of idolaters. 20 The benefices done vnto the faithful.

1 Therefore by fuche things they are worthely puniſhed &* tormented by the multitude of beaſtes.

2 In ſteade of the which puniſhment thou haſt bene fauorable to thy people, & to fa-

Deu 12,10. 1870.7,9. 6 13,4.

Rev. 9,20.

Apocrypha.

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Numb. 21, 6. 2. sur 10, 6.

The figure of the broken set pent.

Exod. 2, 24. & 10, 4 reuel 9, 7.

Deut 31, 39. 1. fam. 2, 6. sub. 13, 2.

Exod 9, 23.

tulie their appetite, hast prepared a meat of a strange taste,
euen quailles,

3 To the intent that thei that desired meat, by the things which
were shewed and sent among them, might turne away their
ne- cessarie desire, & that thei, which had suf- fred penurie for
a space, shulde also fele a newe taste.

4 For it was requisite, that they which vfcd tyrannie, shulde
fall into extreme pour- tie, and that to these onelie it shulde be
shewed, howtheir enemies were tormeted.

5 * For when the cruel fiercenes of y beasts came vpon them,
and they were hurt with the stings of cruel serpent,

6 Thy wrath endured not perpetually, but they were troubled
for a little season, that they might be reformed, hauing a "signe
of saluacion, to remember the comman- dement of thy Law.

7 For he that turned toward it, was not hea- led by the thing
that he sawe, but by thee, & Sauour of all.

8 So in this thou shewedst our enemies, that it is thou, which
deliuerest from all euil.

9 *For the biting of grefhoppers and flyes killed them, and there
was no remedie fo- unde for their life: for they were worthie to
be punished by suche.

10 But the teeth of the venemous dragons colde not ouercome
thy children: for thy mercie came to helpe them, & healed the.

11 For they were pricked, because thei shul- de remember thy
wordes, and were spede- ly healed, lest they shulde fall into so
depe forgetfulnes, that thei colde not be called backe by thy
benefite.

12 For nether h:rb: nor plaster healed them, but thy worde, &
Lord, which healeth all things.

13 For thou hast the power of life & death, *and leadeft downe
vnto the gates of hel, and bringrft vp againe.

14 A man in dede by his wickednes may state another: but
when the Spirit is gone forthe, it turneth not againe, nether can
he call againe the foule that is taken away.

15 But it is not posible to escape thine hand.

16 *For the vngodlie that wolde not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempeft, that they colde not auoide, & were consumed with fyre.

17 For it was a wonderous thing that fyre might do more then water, which quen- cheth all things: but the worlde is the ad- venger of the righteous.

18 For some time was the fyre so tame, that the b. aft, which were sent against the vn- godlie, burnt not: and that, because they

shulde se and knowe, that they were per se- cuted with the punishment of God.

19 And some time burnt the fyre in y mid- des of the water about the power of fy- re, that it might destroye the generacion of the vntoft land.

20 *In the stead whereof thou hast fed thine owne people with Angels fode, and sent them bread readie from heauen without their labour, which had abundance of all pleasures in it & was mete for all castes.

21 For thy sustinance declared thy swetnes vnto thy children, which serued to the ap- petite of him, that toke it, & was mete to that that euerie man wolde.

22 Moreouer the *snowe and yce abode the fyre & melted not,
that thei might knowe, that the fyre burning in the bayle, &
spar- kelings in the raine, destroyed the frute of the enemies.

23 Againe it forgate his owne strength, that the righteous
might be nourished.

24 For the creature that serueth thee which art the maker, is
fierce in punishing the vnrighteous: but it is ease to do good
vnto suche as put their trust in thee.

25 Therefore was it changed at the same time vnto all factions
to serue thy grace, which nourisheth all things, according to
the desire of them that had nede thereof,

26 That thy children whome thou loueft, & Lord, might
knowe, *that it is not the in- crease of stutes that fedeth men,
but that it is thy worde, which preferueth the that trust in thee.

27 For that which colde not be destroyed with the fyre, being
onely warmed a little with the sunne beames, melted,

28 That it might be known that we oght to preuente the sunne
rising to giue than- kes vnto thee, and to salute thee before the
daye spring.

29 For the hope of the vnthankful shal melt as the winter yce,
and flowe away as vnprofitable waters.

CHAP. XVII.

The judgements of God against the wicked.

1 For thy judgements are great, and can not be expressed:
therefore men do erre, that wil not be reformed.

2 For when the vnrighteous thoghe to have thine holie people
in subiECTION, thei were bounde with the bands of darkenes,
and long night, and being shut vp vnder the rose, did lie there
to escape the euer- lasting providence.

3 And while they thought to be hid in their darke sinnes, thei
were scattered abroad in the darke courring of forgetfulnes,
fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but
the soundes that were about them, troubled them, and terrible
Nanni.

Exod. 16, 14. numb 11, 7. Nfal 72, 23. sub. 6, 31.

Exod 9, 23.

Deut 2, 3 mat. 4, 4.

Wisdom of Salomon.

visions and forowful fights did appear.

5 No power of the fyre might give light, nether might the chre flames of the liar- res lighten the horrible night.

6 For there appeared vnto them onely a fudden fyre, verie dredful: fo that being afiaied of this vision, "which they colde not fe, they thogne the things, which they fawe, to be worfe.

That is, the mightne vife

Exod 7,12. & 4,7.

7 * And y illusions of the magical artes we- re bough downe, and it was a moſte ſha- mesful reproche for the boafing of their knowledge.

8 For they that promifed to drite away fea- re and trouble from the ficke, perfone, were ficke for feare, & wotthie to be laughed at.

9 And though no feareful thing did feare them, yet were they afraied at the beaftes which paffed by them, and at the hyfiing of the feipents: fo that the dyed for feare, and faid they fawe not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her owne teftimonie: and a cofcience that is touched, doeth euer fore- caſt cruel things.

11 For feare is nothing els, but a betraying of the fuccours,
which reafon offreth.

12 And the leffe that the hope is within, the more doeth he
efteme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and
that came out of the dungeon of hell, which is infupportable,
flept the fame flepe,

14 And fometimes were troubled with mo- ftuous visions, and
fometime they fow- ned, as thogh their owne foule fhulde be-
tray them: for a fudden feare not looked for, came vpon them.

15 And thus, whofocuer fel downe, he was kept and fhut in
prifon, but without chai- nes.

16 For whether he was an houf band man, or a fhepherd, or
one that was fet to worke alone, if he were taken, he muft
fuffer this necefsitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all boide)
whether it were an hyfiing winde, or a fwete fong of the birds
among the thicke branches of the trees, or the ve- hemencie of
haftie running water,

18 Or a great noyce of the falling downe of ftones, or the
running of fkiping be- aftes, that colde not be fene, or the
noyce of cruel beaftes that roared, or the founde that anwereth

again in the hollow mo- untaines: the feareful things made them to fwone.

19 For all the worlde fhined with clere light, and no man was hindred in his la- bour.

20 Onely vpon them there fel an heauie

night, an image of that darkenes that was to come vpon them: yea, they were vnto them felues mo e grieuous then darkenes.

CHAP. XVIII.

3 The fyre pillar that the Israelites had in Egypt. 8 The delimerance of the faithful. 10 The Lord fmote the E- gyptians 20 The fume of the people in the wilderness. 21 Aaron flode betwene the liuing and the dead with his confure.

1 D Vt thy Saits had a very great * light, Exod.10,23. whofe voyce becaufe they heard, and * in the Egypti- fawe not the figure of them, they thought them bleffed, becaufe thei alfo had not fuf fred the like.

2 And becaufe they did not hurt the, which did hurt them afore, they thanked them, and afked pardon for their emmitie.

3 * Therefore thou gaueft them a burning Exod 13,21. pillar of fyre to lead them in the vnknow- Exod 14,24 en way, &

madeft the funne that it hurted pshl 71,14. not them in their honorable journey. & 101,19.

4 But they were worthe to be deprued of the light, and to be kept in darkenes, which had kept thy children fhut vp, by whome the vncorrupt light of the Law fhulde be giuen to the worlde.

5 * Where as they thoght to flay the babes Exod.1,16. of the Saintes, by one childe that was caft out, and preferued to reprove them, thou haft taken awaye the multitude of their children and defroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good chere.

7 Thus thy * people receiued the health of Exod.14, 24. the righteous, but the enemies were def- troyed.

8 For as thou haft punifhed the enemies, fo haft thou glorified vs whome thou haft called.

9 For the righteous children of the good men offred fecretly, and made a law of righteousnes by one confent, that y Saints fhulde receiue good and euil in like maner, and that the fathers fhulde firft fing praifes.

10 But a difagreing price was heard of the enemies, and there was a lamentable noi- ce for the children that were bewailed.

11 For the * malfer and the feruant were Exod 12,27. punifhed with like punifhment, & the co- mune people fuffied alike with the King.

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing fufficient to burye them: for in the twinkling of an eye the nobleft offspring of them was deftroied.

13 So they that colde befeut nothing, be- caufe of the inchantments, confeffed this people to be the children of God, in the deftruction of the firft borne

14 For

Or, Ex.6.

Apocrypha.

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Num. 16, 46

Exod. 28, 11.

14 For while all things were in quiet filèce, & the night was in the middes of her swift course,

15 Thine almightie worde leapt downe frô heauen out of thy
royal throne, as a fierce man of warte in the middes of the lād
that was destroyed,

16 And broght thine vnfained commande-ment as a Sharpe
fworde, and fto de vp, and filled all things with death, & being
come downe to the earth, it reached vnto the heauens.

17 Then the fight of the fearful dreames vexed them fuddenly,
and fearefulnes came vpon them vnawares.

18 Thin laye there one here, another there haffe dead, &
fhewed y caufe of his death.

19 For the vfions that vexed them, fhewed them thefe things
afore: fo that they were not ignorant, wherefore they perfhed.

20 Now tentacion of death touched the righteous alfo, and
among the multitude in the wilderness there was a plague, but
the wrath endured not long.

21 For the blameleman made haffe, & defended them, and
toke the weapons of his miniftracio, euen prayer, & the
reconciliation by the perfume, & fet him felf against the wrath,
and fo broght the miferte to an end, declaring that he was thy
feruant.

22 For he ouercame not the multitude with bodelie power, nor
with force of weapós, but with the worde he fubdued him that

punished, alledging the othes and couenât made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he fto de in the middes, and cut of the wrath, and lparted it from comming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the fto-nes was the glorie of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto thefe the deftroier gaue place, and was afraid of them. for it was fufficient, that they had tafted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great iuye of the Hebrews. 12 The meat that was given as the desire of the people. 17 All the elements ferne to the wil of God.

A S for the vngodlie, the wrath came vpon them without mercie vnto the end: for he knewe what fhulde come vnto them,

2 That they (when they had confented to let them go, and had fent them out with diligence) wolde repente, and purfue them.

3 For while yet forow was before them, and they lamented by the graues of the dead, thei deuifed another fooliftenes, fo y

they perfecuted the in their fleing, whome they

had caft out afore with prayer.

4 For the defhine, whereof they were worchie, broght them to this end, and caufed them to forget the things that had come to paffe, that they might accomplish the punishment, which remained by torments,

5 Bothe y thy people might trye a maruelous paffage, and that thefe might finde a ftrange death.

6 For euerte creature in his kinde was facioned of newe, and feued in their owne offices mioyned the, that thy children might be kept without hurt.

7 For the cloude ouerfhadowed their tentes, and the dry earth appeared, where afore was water: fo that in the red Sea there was a way without impediment, and the great depe became a grene field.

8 Through the which all the people went that were defended with thine hand, feing thy wonderous marueles.

9 For they *neyed like horfes, and leaped like lambes, praifing thee, ô Lord, which hadft deliuered them.

10 For thei were yet mindeful of thofe thigs which were done in the land where they dwelt, how the groüde broght for the

flies in fteade of cattel, & how the euer ferauled with the multitude of frogges in fteade of fifhes.

11 *But at the laft they fawe a new generation of brides, when thei were inifed with luft, and defired delicate meates.

12 *For the quailles came forthe of the fea vnto them for comfort, but punishments came vpon the finners not without fignes that were guen by great thunderings: for they fuffed worthely according to their wickednes, becaufe they fhewed a cruel hatred toward ftrangers.

13 For the one forte wolde not receiue the whê thei were prefent, becaufe they knewe them not: the other forte brought the ftrangers into bondage y had done the good.

14 Befide all thefe things fome wolde not fuffer, that anie regarde fhulde be had of them: for thei handeled the ftrangers dif-pitefully.

15 Others that had receiued the with great banketing, and admitted them to be partakers of the fame lawes, did afflict thein with great labours.

16 Therefore thei were ftrike with blindenes, as in olde time certeine were at the dores of the*righteous, fo that euerie one being compaffed with darlines, foght the entrance of his dore.

17 Thus the elements agreed among them felues in this
change, as when one tune is changed vpon an infrument of
mufike, and the melodie ftill remaineth, which may eafely be
perceiued by the fight of the

Nann. ii.

Ecclefiafticus.

things that are come to paffe.

18 For the things of the earth were chaged into things of the
water, & the thing that did fwimme, went upon the grounde. 19
The fyre had power in the water contra- tie vnto his owne
vertue, & the water for- gate his owne kindc to quench. 20
Again, fi flames did not hurte the flefh

of the corruptible beafts that walked the- rein, nither melted
they that which femed to be yce, and was of a nature that
wolde melt, and yet was an immortal meat.

21 For in all things, fo Lord, thou haft mag- nified and
glorified thy people, and haft not depffed to affift them in
euerie time and place.

THE WISDOME OF

Iefus the fonne of Sirach, called Ecclefiasticus.

This argument was found in a certaine Greke copie.

THU Iefus was the fonne of Sirach, and Sirach father was also called Iefus, and he lived in the latter times, after the people had bene led away captive, and broght home againe, and almoſte after all the Prophetes. Now his grandfather, as he himſelf wunſſeth, was a man of great diligence, and wiſdome among the Hebrewes, who did not onely gather the graue finten- ces of wiſe men, that had bene before him, but he himſelf alſo ſpake manne ful of great know- ledge and wiſdome. So thu firſt Iefus dyed, and left thu which he had gathered, and Sirach af- terwarde left it to Iefus his fonne, who toke it and put it in order in a boke, and called it W I S - D O M E, intitling it bothe by his owne name, his fathers name, and his grandfathers: thinking by this tute of Wiſdome to allure the reader to read this boke with mere great deſire, and to conſider it more diligently. Therefore this boke containeth wiſe ſayings, and darke ſentences, and ſimilitudes with certaine diuine hiſtones which are notable and ancient, euen of men that were approued of God, and certaine prayers, and ſongs of the autor him ſelf: moreover, what benefites the Lord had beſtowed upon his people, and what plague he had heaped upon their enemies. Thus Iefus did im- tate Salomon, and was no leſſe famous in wiſdome and doctrine, who was therefore called a man of great knowledge, as he was in dede.

The prologue of the Wifdome of Iefus the fonne of Sirach.

W Here as manie, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue fol- lowed them, (for the which things Ifrael oght to be comended by the reafon of doctri ne and wifdome, whereby the readers oght not onely to become learned them felues, but alfo may be able by the diligent studie thereof to be profitable vnto fträgers bothe by fpeaking & writing) after that my grand father Iefus had giuen him felf to the rea- ding of the Law, and the Prophetes, & other bokes of our fathers, and had gotten the- rein fufficient iudgement, he purpofed alfo to write fome thing perceining to learning and wifdome, to the intent that they which were defirous to learn, & wolde giue them felues to thefe things, might profite mu- che more in liuing according to the Law. Wherefore, I exhorte you to receiue it lo- uingly, and to read it with diligence, and to take it in good worthe, though we feme to fome in fome things not able to atteine to the interpretation of fuche wordes as are hard to be expreffed: for the things that are fpoken in the Hebrewe tongue, haue ano- ther force in them felues then whé they are tranflated into another togue, and not one-

ly thefe things, but other things alfo, as the Law it felf, & the Prophetes, & other bokes haue no fmale difference when they are fpo- ken in their owne lāguage. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes,

and con- tinued there, I founds a copie ful of great learning,
and I thought it necessarie, to be- stowe my diligence, and
trauaile to inter- pret this boke. So for a certeine time with
great watching and studie I gaue my self to the finishing of this
boke, that it might be published, that they which remaine in
ban-ishment, and are desirous to learn, might applie them
felues vnto good maners, and liue according to the Law.

CHAP. I.

1 Wifdome cometh of God. 11 A praife of the foure of God. 29
The meanet to come by wifdome.

11 wifdome cometh of 1. King 3.8. & 4.29.

the Lord, [and bathe be- ne euer with him] and is

with him for euer. Who can nobe the fand of the sea, and the
drop- pes of the raine, and the

dayes of the worlde 2 [who can meafure] the height of heauen,
the bredth of the earth,

1. King 3.8. & 4.29.

That which is marked with these two mar- tes C 3 is red in the
Latin co- pies, & not in the Greke.

Apocrypha.

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Rom. 11. 14.

earth, and the depth?

3 Who can finde the wifdome [of God which hathe bene afore all things?]

4 Wifdome hathe bene created before all things, and the vnderftanding of prudence from euerlafting.

5 [The worde of God moſte high is the fountaine of wifdome, and the euerlafting commandements are the entrance vnto her]

6 * Vnto whome hathe the roote of wifdome bene declared? or who hathe knowe her wife counfels?

7 [Vnto whome hathe the doctrine of wifdome bene difcouered & fhewed? and who hathe vnderftand the manifolde entrance vnto her?]

8 There is one wife, [euen the moſte high Creator of all things, the almightie, the King of power] and verie terrible, which fitteth vpon his throne.

9 He is the Lord, that hathe created her [thorow y holieGoſt:] he hathe fene her, nombred her, [and measured her.]

10 He hathe powred her out vpon all his workes, and vpon all fleft, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glorie, & gladnes, and reioycing, and a joyful crowne.

12 The feare of the Lord maketh a mery heart, and giueth gladnes, and ioye and long life.

13 Whofo feareth the Lord, it fhall go wel with him at the laft, and he fhall finde fauour in the day of his death.

14 [The loue of God is honorable wifdome, and vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof]

15 * The feare of the Lord is the beginning of wifdome, and was made with the faithful in the wobe: [the goeth with the chosen women, and is known with the righteous and faithful.

16 The feare of the Lord is an holie knowledge.

17 Holines fhall preferue, & iuftifie y heart, and giueh mirth and gladnes.

18 Who fo feareth the Lord, fhall prosper, & in the day of his end, he fhall be bleffed]

19 She hathe buylt her euerlafting fundacions with men, and is giuen to be with their fede.

20 To feare God is the fulnes of wifdome, and filleth men with her frutes.

21 She filleth their whole houfe wiche [all] things defireable, and the garners with the things, that the bringeth forth, and both the twaine are giftes of God.

22 The feare of the Lord is the crowne of wifdome, & giueth peace & perfite health: he hathe fene her and nombred her.

23 * She raineth downe knowledge, and vnderftanding of wifdome, and hathe brought vnto honour, them that poffeffed her.

24 The feare of the Lord is the roote of wifdome, and her branches are long life.

25 [In the treafures of wifdome is vnderftanding, and holie knowledge, but wifdome is abhorred of finners.]

26 The feare of the Lord driueth out finne: and when fhe is prefent, the driueth away anger.

27 For wicked angre can not be iuftified: for his rafines in his angre fhall be his deftruction.

28 A pacient man wil fuffer for a time, and then fhall he haue the rewarde of ioye.

29 He wil hide his wordes for a time, and manie mens lippes fhall fpeake of his wifdome.

30 In the treafures of wifdome are the fecrets of knowledge, but y finner abhorreth the worship of God.

31 If thou defire wifdome, kepe the comandements, and the Lord fhall giue her vnto thee, [and wil fill her treafures.].

32 For the feare of the Lord is wifdome and difcipline: he hath pleafure in faith and mekenes.

33 Be not difobedient to the feare of the Lord, and come not vnto him with a double heart.

34 Be not an hypocrite that men fhulde fpeake of thee, but take hede what thou fpeakeft.

35 Exalte not thy felf, left thou fall & bring thy foule to difhonour, and fo God difcouer thy fecretes, & caft thee downe in the middes of the cogregacion, becaufe thou woldeft not receiue the true feare of God, and thine heart is full of difceite.

CHAP. II.

1 He exhorreth the feruants of God to righteousness, love, vnderftanding, and pacience, 12 To truff in the Lord. 13 A

turffo vpon them that are faince hearted and impatient.

1 My fonne, if thou wilt come into the feruice of God, [ftand faft in righteousnes and feare, and] prepare thy foule to tentacion.

2 Settle thine heart, and be pacient: [bow downe thine eare, and receiue the wordes of vnderftanding] and fhynke not awaie, whe thou are affailed, [but waite vpo God patiently.]

3 Ioyne thy felf vnto him, and departe not away, that thou maift be increafed at thy laft end.

4 Whatfoeuer cometh vnto thee, receiue it patiently, and be pacient in the change of thine affliction.

5 * For as golde [& filuer are] tryed in the Wifdo. 3.6, fyre, euen fo are men acceptable in the pron 17.3. fornace of aduersitie.

Nnan. iii.

Pfal. 111. 10. pron 0.10. ob. 21. 18.

Ecclesiasticus.

Psal. 31, 25.

Or. double.

2. King 18, 21.

Ioh. 24, 24.

6 Beleue in God and he wil helpe thee: order thy waye a right,
& trust in him: [holde fast his feare, and grove olde the reim]

7 Ye that feare the Lord, waite for his mer ce: sminke not
awaye from him that ye tall not.

8 Ye that feare the Lord, beleue him and you rewarde shal not
faile.

9 O ye that feare the Lord, trust in good things, & in the euer
lasting joy & mercie.

10 [Ye that feare y Lord, loue him, & your hearts shalbe
lightened.]

11 Consider the olde generacions [of men, ye children,] and
marke them wel: "was there euer anie confounded, that put his
trust in the Lord? or who harhe continued in his feare, and was
forsaken? or whome did he euer dispife, that called vpon him?

12 For God is gracious and merciful, and forgueth sinnes and
faueth in the time of trouble, [& is a defender for all the that
feke him in the trueth.]

13 Wo vnto them, that haue a Teareful heart, [and to the
wicked Jippes] and to the faint hands, and to the sinner that

goeth two * maner of wayes.

14 Wo vnto him that is faint hearted, for he beleueh not:
therefore shal he not be defended.

15 Wo vnto you that haue lost pacience, [& haue forsaken the
right wayes, and are turned backe into frowarde wayes:] for
what wil ye do when the Lord shal vift you?

16 They that feare the Lord, wil not disobey his worde: and
they that * loue him, wil kepe his wayes.

17 They that feare the Lord, wil feke out the things that are
pleasant vnto him: and they that loue him, shalbe fulfilled with
his Law.

18 They that feare the Lord, wil prepare their hearts, and
humble their foules in his sight.

19 [Thei that feare the Lord, kepe his commandements, and
wil be pacient til he se them,

20 Saying, If we do not repent] we shal fall into the hads of the
Lord, and not into the hands of men.

21 Yet as his greatnes is, so is his mercie.

CHAP. III.

2 To our father and mother eght we to give double honor to Of
the blessing and curse of the father and mother. 22 No man
eght euer curiously to fearche out the secrets of God.

1 [He children of wisdom are the Church of the righteous, &
their offspring is obedience and loue.]

2 Heare your fathers judgement, & childre, and do thereafter,
that ye may be safe.

3 For the Lord wil haue the father hono-

red of he children, and harhe consumed the autoritie of the
mother ouer the children.

4 Who so honoreth his father, his sinnes shalbe forguen him,
[and he shal abstine from them, & shal haue his daily desires.]

5 And he that honoreth his mother, is like one that gathereth
treasure.

6 Who so honoreth his father, shal haue soye of his owne
children, & when he maketh his prayer, he shalbe heasd.

7 He that honoreth his father, shal haue a long life, and he that
is obedient vnto the Lord, shal comfort his mother.

8 He that feareth the Lord, honoreth his parents, and doeth
seruice vnto his parets, as vnto lords.

9 *Honour thy father and mother in dede and in worde [& in all pacice,] that thou maist haue Gods blessing, [& that his blessing may abide with thee in the end.]

10 For y blessing of the father establisheth the houses of the children, & the mothers curse rotteth out the fundacions.

11 Resoyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seing that mas glorie cometh by his fathers honour, & the reproche of y mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and greue him not as long as he liueh.

14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy ful strength.

15 For the good intreatie of thy father shal not be forgorte, but it shalbe a forteres for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shal melt away as they ye in the faire wether.

17 He that forsaketh his father, shal come to shame, and he that angreth his mother, is cursed of God.

18 My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.

19 The * greater thou art, the more humble thy self [in all things,] & thou shalt finde fauour before the Lord.

20 Many are excellent & of renoume: but the secrets are reueiled vnto the mcke.

21 For the power of the Lord is great, & he is honored of the lowlie.

22 *Scke not out the things that are to hard for thee, nether fearche the things rashly which are to mightie for thee.

23 [But] what [God] harhe commanded thee, thinke vpon that with reuenence, [and be not curious in many of his works:] for it is not

Exod 20, 20. dont 5, 16. mat 15, 4. aples 6, 2. *In, the blessing of men.

Philip. 2, 3.

Prou 25, 29. rem. 12, 3.

Apocrypha.

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is not nedeful for thee to fewith thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee above the capacitie of men.

25 The medling with suche hathe beguiled many, and an euil opinion hathe deceiued their iudgement.

26 Thou canst not se without eyes: prosesse not the knowledge therefore that thou has not.

27 A stubberne heart shal fare euil at the last: and he that loueth danger, shal perish thei ein.

28 An heart that goeth two waias, shal not prosper: and he that is frowarde of heart, shal stumble therein.

29 An obstinate heart shalbe lade with so- rowes: and the wicked man shal heape sin- ne vpon sinne.

30 The persuation of the proude is without remedie, & his steppes shalbe plucked vp: for the plant of sinne hathe taken roote in him, [and he shal not be esteemed.]

31 The heart of him that hathe vnderstan- ding, shal perceiue secret things, and an at- tentiue care is the desire of a wise man.

32 [An heart that is wise & vnderstanding, wil abstine from sinne, and shal prosper in the works of righteousnes.]

33 Water quencheth burning fyre, *and al- mes taketh away sinnes.

34 And he that rewardeth good dedes, wil remeber it afterward, & in the time of the fall, he shal finde a staye.

CHAP. III.

1 Almos must be done with gentleness. 12 The studie of wisdome and her frute. 20 An exhortation to eschewe euil, and to do good.

1 My sonne, defraude not the poore of his liuing, and make not the nedic eyes to waite long.

2 Make not an hungrie foule forowful, ne- ther vexe a man in his necesitie.

3 Trouble not the heart that is griued, & differre not the gift of the nedic.

4 Refuse not the prayer of one that is in trouble: turne not away thy face from the poore.

5 Turne not thine eyes a side [in angre] from the poore, and giue him none occa- sion to speake euil of thee.

6 For if he curse thee in the bitterness of his foule, his prayer
shalbe heard of him that made him.

7 Be courteous vnto the copanie [of poore, and humble thy
foule vnto the Elder,] and bowe downe thine head to a man of
wor- ship.

8 Let it not greue thee to bowe downe thi- ne care vnto the
poore, [but pay thy det- ce,] and giue him a friendlie answer.

9 ¶ Deliuer him that suffieth wrong, from

the hand of the oppressour, & be not faint hearted when thou
iudget.

10 Be as a father vnto the fatherles, and as an housband vnto
their mother: so shalt thou be as the sonne of the moste High;
and he shal loue thee more then thy mo- ther doeth.

11 Wisdome exalteth her children, and re- ceiueth them that
seke her, [& wil go be- fore them in the way of righteousness.]

12 He that loueth her, loueth life, and they that seke life in the
morning, shal haue great ioye.

13 He that kepeth her, shal inherit glorie: for vnto whome she
entreth, him the Lord wil bless.

14 They that honour her, shalbe the ser- uants of the holie one,
and them that loue her, the Lord doeth loue.

15 Who so giueh care vnto her, shal iudge the nacions, and he that goeth vnto her, shal dwell safely.

16 He that is faithful vnto her, shal haue her in possession, and his generacion shal possesse her.

17 For first she wil walke with him by cro- ked waias, and bring him vnto feare, and drede, and torment him with her discipli- ne vntil she haue tryed his foule, and haue proued him by her iudgements.

18 Then wil she returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the trea- sures of knowledge, and vnderstanding of righteousness.]

19 But if he go wrong, she wil forsake him, and giue him ouer into the hands of his destruction.

20 [¶ My sonne,] *Make much of time, and eschewe the thing that is euil,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that brig- eth sinne, and a shame that bringeth worship and fauour.

22 Accept no persone against thine owne conscience, that thou be not confounded to thine owne decaye, [and forbear not thy neighbour in his faute.]

23 And kepe not backe counsel when it may do good, nether
hide thy wisdom when it may be famous.

24 For by the talke is wisdom known, and learning by the
wordes of the tongue, [& counsel, wisdom and learning by
the tal- king of the wise, & stedfastnes in the wor- kes of
righteousness.]

25 In no wise speake against the worde of trueth, but be
ashamed of the lies of thine owne ignorance.

26 Be not ashamed to consesse thy sinnes, & resist not the
course of the trier.

27 Submit not thy self vnto a foolish man, nether accept the
persone of the mightie. Nonn. iii.

Or, is defraude him

Dan. 4.24.

Rom. 12.40

Ecclesiasticus.

38 Strine for the trueth vnto death, [and defend justice for thy life,] and the Lord God shal fight for thee [against thine enemies.] 39 Be not haiste in thy tongue, nether slacke and negligent in thy works. 30 Be not as a lion in thine owne house, nether bear thy feruixs for thy fantane, [not oppress the them that are under thee.] 31 Let not thine hand be stretched out to receive, and shut when thou shuldest giue.

CHAP. V.

2 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred. 1 Truft not vnto thy riches, and say not, I haue ynough for my life: [for it shal not helpe in y time of vengeance and indignation.] 2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart: 3 Nether say y, [Howhaue I had strength] or who wil bring me under for my works for God the aduenger wil reusing the wrong done by thee. 4 And say not, I haue finned, and what e- uil hathe come vnto me: for the Almighty is a pacient rewarder, but he wil not leaue thee vnpunished. 5 Because thy sinne is forgiven, be not without fear, to heape sinne vpon sinne. 6 And say not, The mercie of God is great: he wil forgive my manifolde sinnes: for mercie & wrath come from him, & his indignation cometh downe vpon sinners. 7 Make no taryng to turne vnto the Lord, and put not of from day to day: for suddenly shal the wrath of

the Lord breakne for the, & in thy fccuritie thou shalt be destroyed, and thou shalt perish in time of vengeance. 8 Truft not in wicked riches: for they shal not helpe thee in the day of punishment [and vengeance.] 9 Be not caryed about with euerie winde, and go not into euerie way: for so doeth the sinner that hashe a double tongue. 10 Stand fast in thy fure vnderstanding [& in the way and knowledge of the Lord] & haue but one maner of worde, [& followe the worde of peace and righteousness. 11 Be humble to heare the worde of God, that thou maist vnderstand it, and make a true answer with wisdom. 12 Be swift to heare good things, and let thy life be pure, & giue a pacient answer. 13 If thou hast vnderstanding, answer thy neighbour: if not, laye thine hand vpo thy mouth, [left thou be trapped in an vndifcrete worde, and so be blamed.]

14 Honour and shame is in the talke, & the tongue of a man causteth him to fall. 15 Be not counted a talc bearer, & lie not in waite with thy tongue: for shame [and repentance] followe the thief, and an euil condemnation is ouer him that is double togued: [but he that is a backebiter, shalbe hated, enured and confounded.] 16 Do not rashly, nether in small things nor in great.

CHAP. VI.

2 It is the propertie of a sinner to be euil tongued. 6 Of
friendship. 33 Desire to be taught. 1 Be not of a friend [thy
neighbours] enemie: for fuche shal haue an euil name, shame
and reproche, and he shal be in infamie as the wicked that
hashe a double tongue. 2 Be not proude in the deuice of thine
owne minde, left thy foule rent thee as a bull, 3 And eat vp thy
leaues, and deftroie thy frute, and so thou be lefte as a drye
tree [in the wilderness.] 4 For a wicked foule deftroieth him
that hathe it, and maketh him to be laughed to scorne of his
enemies, [and bringeth him to the porcion of the vngodlie.] 5 A
fwete talke multiplieth the friends [& pacifieth them that be at
variance,] and a fwete togue increafeth muche good talke. 6
Holde friendship with manie, neuertheles haue but one
counfeler of a thousand. 7 If thou gettest a frier, proue him
first, & be not haiste to credit him. 8 For some man is a friend
for his owne occasion, and wil not abide in the day of thy
trouble. 9 And there is some friend that turneth to enimitie, and
taketh parte against thee, & in contention he wil declare thy
shame. 10 Againe some friend is but a companion at the table,
and in the day of thine affliction he continueth not. 11 But in
thy prosperitie he wil be as thou thy self, and wil vse libertie
ouer thy seruants. 12 If thou be brought low, he wil be against
thee, and wil hide him self from thy face. 13 Depart from
thine enemies, and beware of thy friends. 14 A faithful friend
is a strong defence, and he that findeth fuche one, findeth a
treasure. 15 A faithful friend ought not to be changed for any

thing, and the weight [of golds & filuer] is not to be compared to the goodnes [of his faith.] 16 A faithful friend is the medicine of life [and immortalitie,] & the that feare the Lord, shal finde him. 17 Who so farth the Lord, shal direct his friendship a right, and as his owne self, so shal his friend be.

18 ¶ My

Apocrypha.

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18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wifdome [which shall indure] til thine olde age.

19 Go to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but little labour in her worke: but y shalt eat of her frutes right fone.

20 How exceeding shalpe is she to the vn-leaint: she that is without iudgement, wil not iemaine with her.

21 Vnto suche one she is as a fine touche-stone, and he casteth her from him without delay.

22 For they haue the name of wifdome, but there be but fewe that haue the knowledge of her.

23 [For with them that knowe her, she abi-deth vnto the
appearing of God.]

24 Giue eate, my sonne: receiue my docti-ne, and refuse not
my counfel,

25 And put thy fete into her linkes, and thy necke into her
chaine.

26 Bowe downe thy shulder vnto her, and beare her, and be not
wearle of her bands.

27 Come vnto her with thy whole heart, & kepe her wales with
all thy power.

28 Seke after her, and searche her, & she shal be shewed thee:
and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe
turned to thy ioye.

30 Then shal her fetters be a strong defen-ce for thee, [and a
sure fundacion] & her chaines a glorious raiment.

31 For there is a golden ornament in her, & her bands are the
laces of purple colour.

32 Thou shalt put her on as a robe of ho-nour, & shalt put her
vpon thee, as a crow-ne of ioye.

33 My fonne, if thou wilt, thou fhalt be ta-ught, and if thou wilt applie thy minde, thou fhalt be wittie.

34 If thou loue to hear: thou fhalt receiue [doctrine,] and if thou delite in hearing, thou fhalt be wife.

35 Stand with the multitude of the Elders, which are wife, and ioyne with him that is wife.

Chap 1.9.

36 *Defire to heare all godlie talke, and let not the graue sentences of knowledge e-fcape thee.

37 And if thou feeft a man of vnder ftan-ding, get thee fone vnto him, and let thy foote weare the fteppes of his dores.

38 Let thy minde be vpon the ordinances of the Lord, and be continually occu-pied in his comandements: fo fhall he ftablish thine heart, and giue the wifdome at thine owne defire.

CHAP. VII.

2 We must forfake euil, and yet not iuft: fhe our filues. 23 The behaviour of the wife towards his wife, his friend, his children, his ferments, his father and mother.

1 DOne euil: fo fhall no harme come vnto thee.

2 Depart from the thing that is wicked, and finne fhall turne away from thee.

3 My sonne, fowe not vpon the forowes of vnright: oufnes, lest that thou reape them feuen foide.

4 Aske not of the Lord preeminence, ne-ther of the King the feate of honour.

5 *Iustifie not thy self before the Lord: [for he knoweth thine heart,] & boast not thy wifdome in the pefence of the King.

6 Seke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the perfone of the mightie, fhuldest commit an offence againft thine vprightnes.

7 Offend not againft the multitude of a citie, and cast not thy self amog the peo-ple.

8 *Binde not two finnes together: for in o-ne finne shalt thou not be vnpunifed.

9 Say not, God wil loke vpon the multitu-de of mine oblacians, and when I offer to the molte high God, he wil accept it.

10 Be not faint heaired, when thou makeft thy praier, nether flacke in giuing of al-mes.

11 Laugh no ma to fcorne in the heauines of his foule: for [God which feeth all things] is he *that can bring downe, & fet vp againe.

12 Sow not a lie againſt thy brother, nether do the ſame againſt thy friend.

13 Vſe not to make anie maner of lie: for the cuſtome thereof is not good.

14 Make not manie woides when thou art among the Elders, nether repeate a thing in thy prayer.

15 Hate not laborious worke, nether the houſbandrie, which the moſte High ha-the created.

16 Nombe: not thy ſelf in the multitude of the wicked, but remember that venge-ance wil not ſlacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fyro and wor-mes.

18 Giue not ouer thy friend for anie good, not thy true brother for y golde of Ophir.

19 Depart not from a wife and good wo-ma, [that is fallen vnto thee for thy por-ciſ in the feare of the Lord:] for her grace is aboue golde.

20 ¶*Where as thy ſeruāt wolketh truely, intreate him not euil, nor y hireling that beſtoweth him ſelf wholie for thee.

21 Let thy ſoule loue a good ſeruant, and defraude him not of libertie, [nether lea-ue him a poore man.]

22 *If thou haue cattel, loke wel to them, and if thei be for thy profite, kepe them with thee.

Oooo.i.

Ecclesiasticus.

23 If thou haue sonnes, instruct them, and holde their necke from their youth.

24 If thou haue daughters, kepe their bodie, and fhewe not thy face thereful towards them.

25 Marie thy daughter, & so fhalt thou performe a weightee marter: but giue her to a man of vnderftanding.

26 If thou haue a wife after thy minde, forlake her not, but commit not thy felf to the hateful.

Chap 3,9. Iob 4,5.

27 *Honour thy father fro thy whole heart, & forget not the forowes of thy mother.

28 Remember that thou waft borne of the, and how canft thou recompense them the things that they haue done for thee.

29 ¶Fear: the Lord with all thy foule, and honor his minifters.

30 Loue him that made thee, with all thy strength, and forlake
not his seruants.

31 Feare the Lord with all thy soule, and honor the Priests,
*and giue them their portion, as it is commanded thee, the first
frutes, [and purifications] and sacrifices for sinne, & the offerings
of the shoulders, and the sacrifices of sanctification, and the
first frutes of the holie things.

32 Stretche thine hand vnto the poore that thy *blessing, [and
reconciliation] may be accomplished.

33 Liberatiæ please all men liuing, and *from the dead i
feruaine it not.

34 *Let not them that wepe, be without [comfort:] but mourne w
like as mourne.

35 *Be not slowe to visit the sicke: for that shal make thee to be
beloued.

36 Whatsoeuer thou takest in hand, remember the end, & thou
shalt neuer do amisse.

CHAP. VIII.

We must take hede with whome we haue to do.

1 S True not with a mightie man, lest thou fall into his hands.

Mat 2,25.

Chap. 31,6.

2 *Make not variance with a riche ma, left he on fother fide
weigh downe thy weight:

*for golde [and filuer] hache deftroied manie & hache
fubueried fy hearts of Kigs.

3 Striue not with a man that is ful of wordes, and laie no
ftickes vpon his fyre.

4 Playe not with a man that is vntaught, left thy kinred be
difhonored.

Galat 6,1.

5 *Defpife not a man that turneth him felf away from finne, nor
caft him not in the teeth with all, but reméber that we are all
worthie blame.

Levi 19,32.

6 *Difhonour not a man in his olde age: for they were as we
which are not olde.

7 Be not glad of the death of thine enemie, but remember that
we muft dye all, [and fo enter into joy.]

Chap. 6,35.

8 *Despise not the exhortacion of the [Elders] fy be wise, but
acquaine thy self with their wise sentences: for of the thou shalt
learne wisdom, [and the doctrine of vn-

derstanding,] and how to serue great men [without complaint.]

9 Go not from the doctrine of the Elders: for they haue learned
it of their fathers, & of them thou shalt learne vnderstanding,
and to make answer in the time of need.

10 Kindle not the coles of sinners, [when thou rebukest them,]
lest thou be burnt in the fyre flames [of their sinnes.]

11 Rise not vp against him that doeth wrong, fy he lay not waite
as a spy for thy mouth.

12 *Lend not vnto him that is mightier then thy self: for if thou
lendest him, cost it but loss.

13 Be not suretye aboue thy power: for if thou be suretye, thinke
to paie it.

14 Go not to law with fy iudge: for they wil giue sentence
according to his owne honour.

15 *Tiauaile not by the way with him that is rash, lest he do
thee iniurie: for he followeth his owne wilfulness, & so shalt
thou perish thorowe his folie.

16 *Striue not with him that is angrie, & go not with him
into the wildernes: for blood is as nothing in his fight, and
where there is no helpe, he wil ouerthrowe thee.

17 Take no counfel at a fooie: for he can not kepe a thing clofe.

18 Do no fecret thing before a stranger: for thou canst not tell
what he goeth about.

19 Open not thine heart vnto euerie man, lest he be vnhankeful
to thee, [and put thee to reprove.]

CHAP. IX.

Of ieloufe 22 An olde friend is to be preferred before a newe.

23 Righteous men should be hidden to thy table.

1 E not ielous ouer thy wife of thy bofome, nether teache her
by thy meanes an euil leffon.

2 Giue not thy life vnto a woman, lest she ouercome thy
ftrength, [and fo thou be confounded.]

3 Mete not an harlot, lest thou fall into her fnares.

4 Vfe not the companie of a woman that is a finger, [& a
dancer, nether heare her,] lest thou be taken by her craftines.

5 Gaze not on a *maide, that thou fall not by that that is
precious in her.

6 *Caft not thy minde vpon harlots [in a nie maner of thing,]
left thou deftroie [bothe thy felf and] thine heritage.

7 Go not about gazig in the ftreates of the citie, nether wander
thou in the fecret placest hereof.

8 *Turn: awaye thine eye from a beautiful woman, and ioke not
vpon oth: is beautie: for manie haue perilhed by the beautie of
women: for thorow it loue is kindled as a fyre.*

9 [Euerie woman that is an harlot, fhallbe troddenvnder fote as
dógue, of euerie one that goeth by the waye.

10 Manie

Apocrypha.

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Iudg 9.3. 2. fam. 13.12.

Chap 7.6.

10r, the work- man is praised according to the words.

1 King 12.1.

Lew. 19.17.

10 Many wondering at y beautie of a stran- ge womā, haue
bene caft out: for her wor- des burne as a fyre.]

11 Sit not at all with another mā: wife, [ne- ther lie with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destituc- tion.

12 ¶Forlake not an olde friend: for the new shal not be like him: a newe friend is as newe wine: when it is olde, thou shalt drin- ke it with pleasure.

13 *Desire not y honour: [& riches] of a fin- ner: for y knowest not what shal be his end.

14 Delite not in the thing that the vngod- lie haue pleasure in, but remember that they shal not be founde iust vnto their graue.

15 Kepe thee frō the man that hath power to slaye: so shalt thou not doute the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remem- ber that thou goest in the middes of sna- res, and that thou walkest vpon the towres of the citie.

16 Trye thy neighbour as nere as thou canst, *and after counsell of the wife.

17 Let thy talke be with the wife, & all thy cōmunicatio in the Law of y moste High.

18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

19 In the hands of the craftsmen ſhal the workes be commended, and the wife prince of the people by his worde, [& the worde by the wiſdome of the Elders.]

20 A man full of wordes is dangerous in his citie, and he that is raſh in his talking, ſhalbe hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and enterruſhes are to be abhorred. 12 Labour is praifed.

1 A Wife iudge wil inſtruct his people with diſcretion: the gouernance of a prudent man is wel ordered.

2 As the iudge of the people is him ſelf, ſo are his officers, and what maner of man the ruler of the citie is, ſuche are all they that dwell therein.

3 *An vnwife King deſtroieth his people, but where they that be in autoritie, are men of vnderſtading, there the citie profperieth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he wil ſet vp a profitable ruler ouer it.

5 In the hand of God is the proſperitie of man, and vpon the ſcribes wil he laye his honour.

6 *Be not angrie for any wrong, with thy neighbour, and do nothing by inuizious praefities.

7 Pride is hateful before God and man, & by bothe doethone commit iniquitie.

8 *Becaufe of vnrighteous dealing and wrongs and riches gotten by deceit, the kingdome is tranſlated from one people to another.

9 There is nothing worſe then a couetous man: [why art thou proude, fo earth and afhes? there is not a more wicked thing, then to loue money:] for ſuche one wolde euen ſel his ſoule, & for his life euerie one is compelled to pul out his owne bowels.

10 [All tyrannie is of ſmale indurance, and the diſeaſe that is hard to heale, is grie- uous to the phyſicion.]

11 The phyſicio cutteth of y fore diſeaſe, & he that is to day a King, to morow is dead.

12 Why is earth & afhes proude, feing that when a man dyeth, he is the heire of ſer- pents, beaſtes and wormes?

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the original of finne, and he that harhe it, ſhal powrt out abominacion, til at laſt he be ouerthrowen: therefore

the Lord bringeth the perfuafious [of the wic- ked] to difhonour, and deftroieth them in the end.

15 The Lord hathe caft downe the thrones of the [proude] princes, & fet vp the mcke in their fteade.

16 The Lord plucketh vp the rootes of the [proude] nations, and planteth the lowlie with glorie among them.

17 The Lord ouerthroweth the lands of the heathen, and deftroieth the vnto y funda- ions of y earth: he caufeth the to wither away, & deftroieth them, and maketh their memorial to ceafe out of the earth.

18 [God deftroieth the memorial of the proude, & leaueth the remembrance of the humble.]

19 Pride was not created in me, nether wrath in the generacion of women.

20 There is a fede of mā, which is an hono- rable fede: the honorable fede are they y feare y Lord: there is a fede of mā, which is without honour: y fede without honour, are they that trafgreffe the cōmandemēts of the Lord: it is a fede that remaineth y feareth the Lord, & a faire plant, that loue him: but they are a fede without honour, that delpife the Law, & a deceiveable fede that breake the commandements.

21 He y is the chiefamōg brethrē, is honora- ble: fo are they y feare y Lord in his fight.

22 The feare of the Lord caufeth that the kingdome faileth not, but the kingdome is loft by crueltie and pride.

23 The feare of the Lord is y glorie afwel of the riche & the noble, as of the poore.

24 It is not mete to despise the poore man Oooo. ii.

Ecclesiasticus.

that hathè vnderstanding, nether is it con- cement to magnifie the riche that is a wic- ked man.

25 The great man and the iudge & the man of autoritie, are honorable, yet is there none of them greater, then he that feareth the Lord.

Prou. 17,2. 26 *Vnto the seruant that is wife, shal they that are free, do seruice:* he y hathe know- ledge, wil not grudge whè he is reformed, [& the ignorant shal not come to honor.]

27 Scke not excuses when thou shuldest do thy worke, nether be ashamed thereof through pride in the time of aduersitie.

Prou. 12,3. 28 *Better is he that laboreth & hathe plentousness of all things, then he that is gorgeous, and wanteth

bread.

29 My sonne, get thy self praise by mekenes, and esteme thy self as thou deseruest.

30 Who wil counte him iust that sinseth a- gainst him self for honour him, that disho- noreth his owne soule?

31 The poore is honored for his knowled- ge [and his feate,] but the riche is had in reputation because of his goods.

32 He that is honorable in pouertie, how much more shal he be when he is riche? & he that is vn timerly beigh riche, how much more wil he be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appea- rance ought we not to iudge. 7 Of rash judgement. 14 All things come of God. 29 All men are not to be brought unto thine house.

Gen. 41,40. 1 W Isdome *lifteh vp y head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, ne- ther despise a man in his vtter appearance.

3 The bee is but smal among the soules, yet doeth her frute passe in sweetenes.

All. 12,2. 4 Be not proude of clothing & raimet, * & exalte not thy self in the day of honour: for the workes of the Lord are wonderful, [and glorious,] secret, [and vnknown] are his workes among men.

5 Many tyrats haue sit downe vpon y earth, * & the vnlikelie hathe worne the crowne.

1 Sam 15,28. 6 Many mightie men haue bene brought to dishonour, & the honorable haue bene de- liuered into other mens hands.

Deu. 13,14. 7 *Blame [no ma] before thou haue inqui red the matter: vnderstand first, and then reforme [righteously.]

Pro. 18,13. 8 *Giue no sentence, before thou hast heard the cause, nether interrupt men in the mid- des of their tales.

9 Striue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

10 My sonne, medle not with many matters: *for if thou gaine muche, thou shalt not be blameles, and if thou follow after it, yet

shalt thou not atteine it, nether shalt thou escape, though thou flee from it.

11 *There is some man that laboreth and Pro. 10,3. taketh peine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthful, & *hathe nede of helpe: for he wateth strength, 16.42.10. and hathe great pouertie, yet the eye of the Lord loketh vpo him to good, and set- teth him vp from his lowe estate,

13 And he lifteth vp his head: so that manie men marueil at him, [& giue honour vn- to God.]

14 *Prosperitie & aduersitie, life & death, 16.14.12. pouertie and riches come of the Lord. exg. 25,4.

15 Wisdome & knowledge, and vnderstan- ding of the Lawe are of the Lord: loue & good workes come of him.

16 Errour and darckenes are appointed for sinners, and they that exalte them selues in euil, waxe olde in euil.

17 The gift of the Lord remaineth for the godlie, & his good wil giueth prosperitie for euer.

18 *Some man is riche by his care and ni- gardship, & this is y porcion of his wages,

19 In that he saith, *I haue gotten rest, and Luk. 10,19. now wil I eat continually of my goods, yet he considereth not, y the time draweth nere, that he must leaue all these things vn to other men, and dye him self.

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vn- to thine age.

21 Marueil not at the workes of sinners, but trust in the Lord,
and abide in thy labour: for it is an easie thing in the sight of
the Lord suddenly to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlie, and
he maketh his prosperi- tie sone to storish.

23 *Say not, What profite and pleasure shal I haue? and what
good things shal I haue hereafter?

24 Againe say not, I haue ynough, & posses- se many things, *
& what euil can come to me hereafter? Chap. 18, 21.

25 In thy good state remèber aduersitie, & in aduersitie forget
not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to
rewarde a man accor- ding to his wates.

27 The aduersitie of an houre maketh one to forget pleasure:
and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shal be
known by his children.

29 Bring not euerie man into thine house: for the disceitful
haue many trames, [and are like stomackes that belche st
nkingly.]

30 As a partriche is take vnder a basket, [& the hinde is taken in the share,] so is the heart of the proude man, which like a spie watcheth

Apocrypha.

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watcheth for thy fall.

31 For he lieth in waite & turneth good vnto euil, and in things worthie praise he wil finde some faute.

32 Of one little sparke is made a great fyre, [& of one disceitful man is blood increased:] for a sinful ma laieth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.

34 Lodge a stiger, and he wil destroye thee with vnquietnes, & driue thee from thine owne. CHAP. XII.

2 Vnto whome we oght to do good. 10 Enemies oght not to be trusted.

1 When thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.

2 Do good vnto the righteous, & thou shalt finde [great] rewards, thogh not of him, yet of the moste High.

3 He cannot haue good that continueth in euil, and giueth no almes: [for the moste High hateth the sinners, and hathe mercie vpon them that repent.]

4 Giue vnto suche as fzare God, and receiue not a sinner.

5 Do wel vnto him that is lowlie, but giue not to y vngodlie: holde backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: els thou shalt receiue twice as muche euil for all the good that thou doest vnto him.

6 For the moste High hateth the wicked, & wil repay vengeance vnto the vngodlie, & kepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not be knowen in prosperitie, nether can an enemye be vnknowen in aduersitie.

9 When a man is in wealth, it grieueh his enemies, but in heauines & trouble a mans very friend wil departe from him.

10 Trust neuer thine enemye: for like as an yron rusteth, so doeth his wickednes.

11 And thogh he make much crouching & kneeling, yet
advise thy self, & beware of him, & thou shalt be to him, as he
that wipeth a glasse, and thou shalt knowe that all his rust
hathe not bene wel wiped away.

12 Set him not by thee, lest he destroy thee, & stand in thy
place.

13 Nether set him at thy right hand, lest he sike thy rounge, &
thou at the last reméber my wordes, & be pricked with my
sayings.

14 Binde not two sinnes together: for thee shal not one be
vnpunished.

15 Who wil haue pitie of y charmer, that is stinged of the
serpentor of all suche as come nere the brastes: so is it whim
that kepeth companie with a wicked man, & wrap

peth him self in his sinnes.

16 For a season wil he bide with thee: but if thou stomble, he
tar yeth not.

17 "An enemie is swete in his lippes: he can make manie good
wordes, and speake manie good things: yea, he can weepe
with his eyes, but in his heart he imagineth how to throwe thee
into the pit: and if he may finde opportunitie, he wil not be
satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and thogh he pretéd to helpe thee, yet shal he vndermine thee: he wil shake his head, and elappe his hâds, and wil make manie wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proudest & of the riches are to be eschewed. 12 The issue of God. 17 Lak. is companie with their like.

1 He that toucheth pitch, shalbe defiled with it: and he that is familiar with the proudest, shal be like vnto him.

2 Burthen not thy self aboue thy power, whiles thou liuest, and companie not with one that is mightier, and richer then thy self: for how agre the kettel and the earthen pot together: for if the one be smitten against the other, it shalbe broke.

3 The riche dealeth vnrighteously, and threatneth with all: but the poore being oppressed must intreat: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shal straight waise be threatened.

4 If thou be for his profite, he vseth thee: but if y haue nothing, he wil forsake thee.

5 If thou haue anie thing, he wil liue with thee: yea, he wil make thee a bare man, and wil not care for it.

6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, & say, What wanteft thou?

7 Thus wil he shame thee in his meat, vntil he haue supt thee cleane vp twise or thrifse, and at the last he wil laugh thee to scorne: afterwarde, when he seeth thee, he wil forsake thee, and shake his head at thee.

8 [Submit thy self vnto God, & waite vpo his hand.]

9 Beware that y be not disceiued in thine owne conceit & broght downe by thy sim plenes: [be not to huble in thy wisdom.]

10 If thou be called of a mightie man, absent thy self: so shal he call thee the more oft.

11 Phrase not thou vnto him, that thou be not shut out, but go not thou farre of, lest he forget thee.

12 Withdrawne not thy self fro his speache, but beleue not his manie wordes: for with muche communicatio wil he tempt thee, Oooo.iii.

Deu.7.6.

Ecclesiasticus.

and laughingly wil he grope thee.

He is unmerciful, & kepteth not promes: he wil not spare to do thee hurt, and to put thee in prison. Beware, & take good hede: for thou wal-kest in peril of thine ouerthrowing: when thou hearest this, awake in thy slepe. Loue the Lord all thy life, and call upon him for thy saluacion. Euerie beast loueth his like, and euerie man loueth his neighbour. All flesh wil reforte to their like, & euerie man wil kepe companie with fuche as he is him self. How can the wolfe agre with the lamb? nomore ca the vngodlie with y righteous. What felowthip hathe "hyena with a dogge? and what peace is betwene the riche and the poore? As the wilde affe is the liom praye in the wilderness, fo-are poore men the meat of the riche. As the proude hate humilitie, fo do the riche abhorre the poore. If a riche ma fall, his frieds fet him vp a-gaine: but whe the poore falleth, his frieds driue him away. If a riche man offend, he hathe many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though he speake wisely, yet can it haue no place. Whe the riche man speaketh, euerie ma holdeth his tongue: and loke what he fath, they praife it vnto the cloudes: but if the poore ma speake, they fay, What felow is this? and if he do amiffe, they wil deftroie him. Riches are good vnto him that hathe no finne [in his confcience,] and pouertie is euil in the mouth of the vngodlie. The heart of a man chageth his countenance, whether it be in

good or euil. A chearful countenance is a token of a good hear:
for it is an hard thig to knowe the fecreta of the thought.

CHAP. XIII.

The offence of the tongue, 17 Man is but a value thing. 21
Happe is he that cinnuneth an wildome. Bleffed is the
man*that hathe not fallen by [the worde of] his mouth, & is
not tormented with the forow of finne. Bleffed is he that is not
condemned in his confcience, and is not fallen from his hope
in the Lord. Riches are comelie for a nigarde, and what shulde
an enuious man do with money? He that gathereth together
from his owne foule, heapeth together for others, that wil
make good cheare with his goods. He that is wicked vnto him
self, to whome wil he be good: for fuche one can haue
no pleasure of his goods.

There is nothing worfe, then when one enuieth him self: and
this is a rewarde of his wickednes. And if he do anie good, he
doeth it, not knowing thereof, and against his wil, and at the
last he declareth his wickednes. The enuious man hathe a
wicked loke: he turneth away his face, and displiseth men. A
couetous mans eye hathe neuer ynough of a porcio, and his
wicked malice withereth his owne foule.

10 A*wicked eye enuieth the bread, & there is fcarcenes vpon
his table.

My fonne, do good to thy self of that thou hast, and giue the Lord his due offrings. Reméber that death tarieth not, & that the couenant of the graue is not shewed vnto thee.

13 *Do good vnto thy friéd before thou dye, & according to thine habilitie stretch out thine hand, and giue him.

14 Defraude not thy self of the good day, and let not the porcion of the good desires ouerpaffe thee.

15 Shalt thou not leaue thy trauails vnto another, and thy labours for the deuding of the heritage?

16 Giue and take and sanctifie thy foule: [worke thou righteousness before thy death:] for in the hell there is no meat to finde.

17 ¶*All flesh waxeth olde, as a garment, & this is the condition of all times, Thou shalt dye the death.

18 As the grene leaues on a thicke tree, some fall, and some growe, fo is the generation of flesh and blood: one cometh to an end, and another is borne.

19 All corruptible things shal faile, and the worker thereof shal go withal.

20 [Euerie excellét worke shalbe iustified, and he that worketh it, shal haue honour thereby.]

21 *Bleffed is the man that doeth meditate honest things by wildome, [& exercifeth him self in iustice,] and he that reaofoneth of holic things by his vnderstanding.

22 Which cofidereth in his heast her wayes, and vnderstandeth her fecrets.

23 Go thou after her as one that feketh her out, and lie in waite in her wayes.

24 He shal loke in at her windowes, & hearken at her dores.

25 He shal abide beside her houfe, and fasten a stake in her walles: he shal pitche his tent besides her.

26 And he shal remaine in the lodging of good men, & shal fet his childré vnder her couering, and shal dwell vnder her branches.

27 By

Which is a wilde beatt counterfaute, the voyes of men, and fo en-tifeth the out of their housis and deuoureth them.

Chap 19.7. Iam. 3.2.

Chap. 4.2. tob. 4.7. lwk. 14.13.

Isa. 40.6. 1 pet. 1.24. sam. 2.10.

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17 By her he ſhalbe couered from the heat, and in her glorie ſhal he dwell.

CHAP. XV.

1 The goodnet that followeth him which feareth God. 2 God recollect and calleth of the finner. 21 God is not the author of evil.

1 HE that feareth the Lord, wil do good: and he that hathe the knowledge of the Law, wil kepe it fure.

2 As an [honorable] mother ſhal ſhe mete him, and ſhe, as his wife married of a virgi- ne, wil receiue him.

3 With the bread [of life] and vnderſtan- ding ſhal ſhe fede him, & giue him the wa- ter of [wholſome] wiſdome to drinke.

4 He ſhal affure him ſelf in her, and ſhal not be moued, and ſhal holde him ſelf faſt by her, and ſhal not be confounded.

5 She ſhal exalt him aboue his neighbou- res, and in the middes of the congregació ſhal ſhe open his mouth: [with the ſpi- rit of wiſdome, and vnderſtanding ſhal ſhe fil him, and clothe him with the garment of glorie.]

6 She ſhal cauſe him to inherit ioye, & the crowne of gladnes,
& an euerlaſting name.

7 But fooliſh men wil not take holde vpo- her: [but ſuche as
haue vnderſtanding, wil mete her:] the finners ſhal not ſe her.

8 For ſhe is farre fró pride [and diſceite,] & men that lie, cā not
remember her: [but m.n of trueh ſhal haunt her, & ſhal prof-
per euen vnto the beholding of God.]

9 Praise is not ſemelie in the mouth of the ſinner: for that is not
ſent of the Lord.

10 But if praise come of wiſdome, [and be pléteous in afaithful
mouth] the the Lord wil proſper it.

11 Say not thou, It is through the Lord that I turne backe: for
thou oghteſt not to do the things that he hatch.

12 Say not thou, He hathe cauſed me to er- re: for he hathe no
nede of the ſinful man.

13 The Lord hatch all abom'nacion [of eirour:] and they that
feare God, wil lo- ue it.

14 *He made man from the beginning, and left him in the hand
of his counſel, [and guue him his commandements and pre-
cepts.]

15 If thou wilt, thou shalt obserue the com- mandements, and
testifie thy good wil.

16 He hath fet water and fyre befor thee: stretch out thine
hand vnto which thou wilt.

17 *Before man is life and death, [good & euil:] what him
liketh, shall be giuen him.

18 For the wisdom of the Lord is great, & he is mightie in
power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him,
and he knoweth all the workes of man.

20 He hath commanded no man to do vn- godlie, nether hath
he giuen anie man licence to sinne: [for he desireth not a mul-
titude of infidels, & vnprofitable children.]

CHAP. XVI.

1 Of unhappie, and wicked children. 17 No man can hide him
self from God. 24 An exhortation to the re- ceiving of
instruction.

1 Desire not the multitude of vnprofi- table children, nether
desire in vn- godlie children: though they be manie, reioyce not
in them, except the feare of the Lord be with them.

2 Truft not thou to their life, nether reft vpon their multitude.

3 For one that is iufte, is better then a thou- fand fuche, and better it is to dye without children, then to leaue behunde him vn- godlie children.

4 For by one that hathe vnderftánding, fhall the citre be inhabited: but the ftocke of the wicked fhall be wafted incontinently.

5 Manie fuche things haue I fene with mi- ne eyes, and minee are hathe heard greater things then thefe.

6 *In the congregació of the vngodlie fhall Chap. 21, 22. a fyre be kindeled, and among vnfaithful people fhall the wrath be fet on fyre.

7 *He fpared not the olde gyanfs, fi were Gen. 6, 4. rebellious, trufting to their owne ftrégth,

8 *Nether fpared he where as Lot dwelt, Gen. 19, 21. thofe whome he abhorred for their pride.

9 He had no pitie vpon the people that were deftroyed, & puffed vp in their fins.

10 *And fo he preferued the fix hundredh Nom 14, 15. thoufand fotemen, that were gathered in & 26, 46. the hardnes of their heart, in afflicting the & pitying them, in fmiting them & hea- ling the, with mercie, & with chaftifemét:

11 Therefore if there be one stiffe necked among the people, it is matuel: if he scape vnpuñished: for mercie and wrath are with him: he is mightie to forgiue, & to powre out displeasure.

12 *As his mercie is great, so is his punish- Chap. 5, 10. ment also: he iudgeth a man according to his workes.

13 The vngodlie shal not escape with his spoile, and the pacience of the godlie shal not be delayed.

14 He wil giue place to all good dedes, & euerie one shal finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharmo, that he shul- de not knowe him, and that his workes shuide be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hathe sepware his light from the darkness with an adamant.

17 Say not thou, I wil hide my self from the Lord: for who wil thiike vpo me so aboue? Oooo.iii.

Ecclesiasticus.

2 Pet.3,10.

I fhall not be known in so great an heape of people: for what is my foule among fuche an infinite number of creatures?

18 Beholde, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, fhall be moued when he fhall vifite.

19 All the woorlde which is created and made by his wil, the mountaines also, and the fundacions of the earth fhall fhaie for feare, when the Lord loketh vpon them.

20 Theft things doeth no heart vnderftand worthely, [but he vnderftandeth euerie heart.]

21 And who vnderftandeth his wayes? and the fforme that no man can fee? for the moft parte of his workes are hid.

22 Who can declare y^e workes of his righteous? or who can abide them? for his ordinance is farre of, and the trying out of all things faileth.

23 He that is humble of heart, wil confider thefe things: but an vnwife and erronious man cafteth his minde vpon foolifh things.

24 My fonne, hearken vnto me, and learne knowledge, and maake my wordes with thine heart.

25 I wil declare thee weightie doctrine, & I wil inftitute thee exactly in knowledge.

26 The Lord hathe fet his workes in good order fro the beginning, & parte of them hathe he fundred from the other when he firft made them.

27 He hathe garnifhed his workes for euer, and their beginnings fo long as they fhall indure, they are not hungrie nor wearied in their labours, nor ceafe from their offices.

28 None of them hindreth another, nether was anie of them difobedient vnto his wordes.

29 After this the Lord loked vpon the earth and filled it with his goods things.

30 With all maner of liuing beafts hathe he couered the face thereof, and they returne into it againe.

CHAP. XVII.

Gen.1,27. & 1,2. wsf.2,23. & 9,6. & cor 11,7. col.3,10.

1 The creation of man, and the goodness that God hathe done vnto him. 20 Of almes, 26 And repentance.

1 The*Lord hathe created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes & cer teine times, and gaue him power of the things, that are vpon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 He made all flee to fear him, so that he had the dominion over the beasts, and fowles.

5 [*He created out of him an helper like unto him self,] and gave them discretion and tongue, and eyes, eares, and an heart to understand, and firstly he gave them a spirit, and fequently he gave them speech to declare his workes.

6 And he filled them with knowledge of understanding, and shewed them good and euil.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gave the occasion to reioyce perpetually in his miracles, that they shulde prudently declare his workes, & that the elect shulde praise his holie Name together.

9 Before this, he gave them knowledge, and gave them the Law of life for an heritage, that they might now knowe that they were mortal.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes fawe the maieftie of his glorie, and their eares heard his glorious voyce.

12 And he faid vnto them, Beware of all vn-righteous things.
*He gaue euerie man al-fo a comandement concerning his neighbour. Exod 20,21. & 22,23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euerie man fro his youth is giue to euil, and their ftonie hearts can not become fleft.

15 He appointed a ruler vpo euerie people, when he deuided the nacions of the whole earth.

16 *And he did chufe Ifrael, as a peculiar people to him felf, whome he nourifheth with difcipline as his firft borne, and giueth him mofte louing light, and doeth not forfake him. Deu 4,29 & 10,15.

17 All their workes are as the funne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousfnes is hid fro him, but all their finnes are before y Lord.

19 And as he is merciful, and knoweth his worke, he doeth not leaue them nor forfake them, but fpareth them.

20 *The almes of a man, is as a thing fcaled vp before him,
and he kepeth the good dedes of man as the apple of the eye,
and giueth repentance to their fonnes, and daughters.
Chap.19,16.

21 *At the laft fhall he arife, & rewarde the, and fhall repay
their rewarde vpon their heads. Mat.2,3,4.

22 *But vnto them that wil repét, he giueth them grace to
returne, and exhorteth fuche as faile, with pacience, [and
fendeth them the portion of the veritie.] All 3,13.

23 *Returne the vnto the Lord, and forfake thy finnes: make
thy prayer before his face and take away the offence. Ierem
3,12.

24 Turne againe vnto y moft High: for he wil bring thee from
darkenes to wholfonie light:

Gen.2,22.

Apocrypha.

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Psal 6.6. Isa 26.8.

Gen. 2.1.

Psal. 19.10.

light: to fake thine unrighteouses, and hate greatly all
abomination.

25 [Knowe the righteousness & iudgement of God: stand in
the portion that is set for thee, and in the prayer of the
most high God, & go in the partes of the holic world with
suche as be liuing and confesse God.]

26 Who can praise the most High in the hell, as do all they that
liue and confesse him?

27 [Abide not thou in the error of the vngodlie, but praise Lord
before death]

28 Thankfulles peristeth from the dead, as though he were
not: but the liuing, and he that is sounde of heart, praiseth the
Lord, [and reioyceth in his mercie.]

29 How great is the louing kindnes of the Lord our God, and
his compassion vnto suche as turne vnto him in holines!

30 For all things can not be in men, becau- se the sonne of
man is not immortal, [and they take pleasure in the vanity of
wic- lednes.]

31 What is more cleare then the sunne yet shalt faile.

32 So flesh and blood that thinketh euil, [shalbereproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

2 The marvelous workes of God. 6.7 The miserie & wretchednes of man. 8 Against God right we not to com- plaine. 21 The performing of Vernes.

1 H'ily liueth for euer, made all things together: Lord who onelie is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he goueineth all things by his power, and deuideth the holic things from the prophane.

3 To whome hathe he giuon power to express his workes: who wil sike out the grounde of his noble actes?

4 Who shal declare the power of his gre- aines: or who wil take vpo him to teli out his mercie?

5 As for the wondereus workes of Lord, there may nothing be taken from them, nether can anie thing be put vnto them, nether may the grounde of them be fo- unde out.

6 But when a man hathe done his best, he must beginne againe, and when he thinketh to come to an end, he must go

again to his labour.

7 What is man: whereto serueth he: what good or euil can he do?

8 If the number of a mans daies be an hundred yere, it is much: and no man hath certaine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 He sawe & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousnes.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurturith, & reacheth, & bringeth backe, as a shepherd his flocke.

13 He hath mercie of them that receiue discipline, and that diligently sike after his iudgements.

14 My sunne, when thou doest good, reprove not: and what soeuer thou giuest, vse no discomfortable wordes.

15 Shal not the dewe aswage the heat? so is a worde better then a gift.

16 Lo, is not a worde better then a good gift? but a gracious man giueth them boche.

17 A foole wil reproche churlishly, and a gift of the enuiou putreth out the eyes.

18 [Get thee righteousness before thou co- me to iudgement:] learne before thou spea- ke, and vse physike or euer thou be sicke.

19 "Examine thy self, before ye be iudged, 1.Cor. 11.26. & in the day of the visitation thou shalt sinde mercie.

20 Humble thy self before thou be sicke, & whiles thou maiest yet sinne, shewe thy conue: sion.

21 Let nothing let thee to pay thy vowe in time, and differre not vnto death to be re- formed: [for the rewarde of God endureth for euer.]

22 Before thou praiest, prepare thy self, and be not as one that tempteth the Lord.

23 Thinke vpon the wrath, that shalbe at Chap. 7.18. the end, and the houre of vegeance, when he shal turne away his face.

24 "When thou hast ynough, reméber the Chap 11.17. time of hunger: and when thou art itche, thinke vpon pouertie and nede.

25 From the morning vniil the euening the time is changed, and all suche things are sone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he kepeth him self from sinne: but the foole doeth not obserue the time.

27 Euerie wise man knoweth wisdom, & knowledge, and praiseth him that sindeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousnesse,] and powre out Pppp. i.

Ecclesiasticus.

with mode ftie graue fenfeces for mafs life.

29 The chief autoritie of fpeaking is of the Lord alone: for a mortal man hath; but a dead heart.

Rim 6,6 & 30 ¶*Followe not thy luftes, but turne thee from thine owne appetites.

31 For if thou giueſt thy foule her defites, it ſhal make thine enemies that unite thee, to laugh thee to ſcorne.

32 Take not thy pleaſure in great volup-teouſnes, and inſangle not thy ſelf with ſuche companie.

33 Become not a begger by making bankets of that that thou haſt borrowed, and ſo leave nothing in thy purſe: els y ſhuldeſt ſclandeiouſly lie in waite for thine owne life. CHAP. XIX.

a Wine & whoredome bring men to pourrie. 6 In thy mode ſtio
ſe diſcretion 22 The difference of the wiſdome of God and man
27 Whereby thou maiſt know what is in man.

1 A Laboring man that is giuen to drū-kennes, ſhal not be riche: & he that comneth ſmale things, ſhal fall by little and little.

Gen 19,23. 1 kpg.11,1. 2 *Wine and women leade wife men out of the way, [and put men of vnderſtanding to reprove.]

3 And he that companieth adulterers, ſhal become impudent: rotnennes and wormes ſhal haue him to heritage, and he that is to bolde, ſha be taken away, and be made a publicke example.

Info 22,24. 4 *He that is haftie to giue credit, is light minded, and he that creeth, finneth againſt his owne foule.

5 Whoſo reioyceth in wickednes, ſhal be puniſhed: [he that hafteth to be reformed, his life ſhalbe ſhortened, and he that

abhorrech babling of wordes, quencheth wickednes:] but he
that refisteth pleasures, crowneth his owne foule.

6 He that refraineth his tongue, may liue with a trouble some
man, and he that ha-reth babling, fhall haue leffe euil.

7 Rebearfe not to an other, that which is tolde vnto thee: fo y
fhalt not be hundred.

8 Declare not other mens maners, nether to friend nor foe: and
if the finne apper-teine not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and maike thee, and when he
findeth opportunitie, he wil hate thee.

Chap.22,18. & 27,17. 10 *If thou haft heard a worde [againft
thy neighbour,] let it dye with thee, & be fu-re, it wil not burft
thee.

11 A foole trauaileth when he hafhe heard a thing, as a woman
that is about to bring for the a childe.

12 As an arrowe that fticketh in ones thigh, fo is a worde in a
fooles heart.

Levi 19,17. mat 18,23. 13 *Reproue a friend left he do euil,
and if he haue done it, that he do it no more.

14 Reproue a friend that he may kepe his tongue: and if he
haue fpoken, that he fay it no more.

15 Tell thy friend his faute: for oft times a fclan der is raifed,
and giue no credence to euerie worde.

16 A man falleth with his tongue, but not with his wil: *and
who is he, that hafhe not offended in his tongue? Lam 3,4

17 Reproue thy neighbour before thou threaten him, & being
without anger, giue place vnto the Law of the moſte High.

18 The feare of the Lord is the firſt degre to be receiued of
him, and wiſdome obte-meth his loue.

19 The knowledge of the commandemēts of the Lord is the
doctrine of life, & they that obey him, ſhal receiue the ſtute of
im mortalitie.

20 The feare of the Lord is all wiſdome, and the performing of
the Law is peiſtie wiſdome, & the knowledge of his almiſhtie
power.

21 If a ſeruant ſay vnto his maſtes, I wil not do as it pleaſeth
thee, thogh afterward he do it, he ſhal diſpleaſe him that
nouriſheth him.

22 The knowledge of wickednes is not wiſ-dome, nether is
there prudencie where as the counſel of finners is: but it is
euen ex-ecrable malice: and the foole is voide of wiſdome.

23 He that hafhe ſmile vnderſtanding, and feareth God, is
better then one that hafhe muche wiſdome, & tranſgreffeth the

Law of the moste High.

24 There is a certeine subtiltie that is fine, but it is vniighteous: & there is that wraf-teth the open and manifest Law: yet the-re is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe them selues, and are sad, whose inward partes burne altogether with deceit: he loketh downe with his face, and faineth him self deafen; yet be-fore thou perceiue, he wil be vpon thee to hurt thee.

26 And thogh he be so weake that he can do thee no arme, yet when he may finde opportunitie, he wil do euil.

27 ¶ A man may be known by his loke, and one that hath vnderstanding, may be per-ceiued by the marking of his countenance.

28 *A mans garment, and his exceſsiue Laughter, and going declare what person he is. CHAP. XX. Chap.21,23.

Of correction & repentance. 4 To speake & kys silence in time. 17 The fall of the wicked 23 Of lying 24 The thief & the murderer. 15 Giftreblende the eyes of the wife.

1 There is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, then to beare

Apocrypha.

Chap 30,22.

beare euil wil: and he that acknowledgeth his faute, shalbe preferued from hurt.

3 As*whē a gelded mā thorowe luft wolde defile a maide, so is he that vfeth violence in iudgement.

4 How good a thing is it, when thou art reproued, to shewe repentance! for so shalt thou escape wilful sinne.

5 Some man kepeth silence, and is founde wife, and some by muche babling beco- meth hateful.

6 Some man holdeth his tongue, because he hathe not to answer: and some kepeth silence, waiting a convenient time.

Chap 32,6.

7 *A wife man wil holde his tongue til he se opportunitie: but a trister & a foole wil regarde no time.

8 He that vfeth manie wordes, shalbe ab- horred, and he that taketh autoritie to him self, shalbe hated.

9 Some man hathe oft times prosperitie in wicked things, and some time a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose re- warde is double.

11 Some man humbleth him self for glo- ries sake, and some by humblenes liffeth vp the head.

12 Some man byeth muche for a little price: for the which he payeth seuen times more.

Chap.4,5.

13 * A wife man with his wordes maketh him self to be loued, but the mery tales of fooles shalbe powred out.

14 The gift receiued of a foole, shal do thee no good, nether yet of the enuiou for his importunitie: for he loketh to receiue manie things for one: he giveth little, & he vpbraideth muche: he openeth his mou- the like a towne crier: to day he lendeth, to morowe afketh he againe, and suche one is to be hated of God and man.

15 The foole faith, I haue no friend: I haue no thanke for all my good deeds: and they that eat my bread, speake euil of me.

16 How oft, and of how manie shal he be laughed to scorne: for he comprehen- deth not by right iudgement that which he hath: & it is all one as thogh he had it not.

17 The fall on a pauement is verie sudden: so shal & fall of the wicked come hastily.

18 A man without grace is as a foolish tall which is oft tolde by the mouthe of the ignorant.

19 A wife sentence lofeth grace when it co- meth out of a
foole: mouthe: for he spea- keth not in due season.

20 Some man finneth not because of pouer- tie, and yet is not
grieued when he is alone.

21 Some man there is that destroyeth his owne foule, because
he is ashamed, and for the regarde of persones lofeth it.

22 Some man promiseth vnto his friend for shame, and getteth
an enemie of him for naught.

23 *A lie is a wicked shame in a ma: yet is it Chap 25,4. oft in
the mouth of the vnwife.

24 A thief is better, then a man that is ac- customed to lye: but
they bothe shal haue destiuiction to heritage.

25 The condicions of liers are vn timerly, and their shame is
euer with them.

26 A wife man shal bring him self to honor with his wordes,
and he that hathe vn- derstanding, shal please great men.

27 *He that tilleth his land, shal increas: From.12,26. his
heape: [he that worketh righteousness, shalbe exalted,] and he
that pleaseth great me, shal haue pardo of his iniquitie.

28 *Rewardes and giftes blinde the eyes of the wife, and make
them dome, that they can not reproue fautes.

29 Wifdome that is hid, and treasure that is horded vp, what profite is in the bothe?

30 Better is he that kepeth his ignorance secret, then a man that hideth his wif- dome.

31 The necessarie pacience of him, that fol loweth the Lord, is better then he that go- uerneeth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 2 The prayer of the afflicted. 6 To hate to be reproofed. 17 The mouthe of the wife man 26 The sbright of the foole.

MY sonne, hast thou finned: do so no more, but pray for the fore sinnes [that they may be forgiven thee.] Chap 5,9. psol 41,5. luk.15,25.

2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Stiife & imuries wafer riches: so the hou- se of the proude shalbe desolate.

5 *The prayer of the poore going out of the mouth, cometh vnto the cares of the Lord, and justice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is known afarre oft but he that is wife, perceiueeth when he falleth.

8 Who so buyldeth his house with other mes money, is like one that gathereth stones to make his graue.

9 *The congregation of the wicked is like towe wrapped together: their end is a sla-me of fyre to destroy them.

10 The waye of sinners is made plaine with stones, but at the end thereof is hel, [darkenes and paines.]

11 He that kepeth the Law of the Lord, suleth his owne affections thereby: and Pppp.11.

Pppp.11.

Ecclesiasticus.

the increase of wisdom is the end of the fear of God.

12 He that is not wise, wil not suffer him self to be taught: but there is some wit that increaseth bitterness.

13 The knowledge of the wise shall abound like water that
unneith over, and his coun- sel is like a pure fountain of life.

Chap 13,1. 14 * The inner partes of a foole are like a broken
vessel: he can keep no knowledge whiles he liueth.

15 When a man of understanding beareth a wise word, he wil
comend it, and increase it: but if an ignorant man he are it, he
wil dislowe it, and cast it behind his back.

16 The talking of a foole is like a burden in the way, but there
is comedies in the tal- ke of a wise man.

17 Their inquire at the mouth of the wise man in the
congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wis- dome vnto a
foole, and the knowledge of the vnwise is as words without
order.

19 Doctrine vnto fooles is as fetters on the fete, and like
manicles vpo theright had.

Chap. 19,27. 20 * A foole lifeth vp his voyce with laughter, but
a wise ma doeth scarce smile secretly.

21 Learning is vnto a wise man a jewel of golde, and like a
bracelet vpon his right arme.

22 A foolish mans fole is fone in [his neighbours] house: but a man of expe- rience is ashamed to loke in.

23 A foole wil pepe in at the dore into the house: but he that is wel nurtured, wil stand without.

24 It is the point of a foolish ma to hearké at the dore: for he that is wise, wil be grie- ued with fuche dishonour.

25 The lippet of talkers wil be telling fuche things as perteine not vnto the, but y wor- des of fuche as haue vnder standing, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodlie curfeth Satan, he curfeth his owne foule.

Chap 28,19. 28 * A backebiter defileh his owne foule, & is hated wherefoeuer he is: [but he that ke- peth his tongue, and is discrete, shal come to honour.]

CHAP. XXII.

1 Of the fuggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

1 A Slothful man is like a filthie stone, which euerie man mocketh at for his shame.

2 A slothful man is to be compared to the dongue of oxé, & euerie one that taketh it vp, wil shake it out of his hand.

3 An euil nurtured fonne is the dishonour of the father: & the daughter is leaft to be eftemed.

4 A wise daughter is an heritage vnto her houlband: but the that liueth dishonestly, is her fathers heauines.

5 She that is bolde, dishonoreth bothe her father and her houlband; [and is not infe- rior to the ungodlie,] but they bothe shal dispute her.

6 A tale out of time is as muficke in mour- ning: but wisdom knoweth the feafons of correction and doctrine.

7 Who fo teacheth a foole, is as one that gleweth a potcherde together, and as he that waketh one that slepeth, from a foun- de flepe.

8 If children liue honestly, & haue where- with, they shal put away the shame of their parents.

9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kinred.

10 Who fo telleth a foole of wisdom, is as a man, which speaketh to one y is a flepe: whé he hathe tolde his tale, he faith, What is the matter?

11 * Wepe for the dead, for he hache loft the Chap. 31,16. light: fo wepe for the foole, for he wanteth vnderstanding: make smale weping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Scue dayes do men mourne for him that is dead: but the lamentation for the foole, & ungodlie [shulde endure] all the dayes of their life.

13 Talke not much with a foole, & go not to him that hathe no vnderstanding: * be- Chap. 12,12. ware of him, left it turne thee to paine, and left thou be defiled when he shaketh him self. Depart from him, & thou shalt finder rest, and shalt not receiue forowe by his foolishnes.

14 What is heauier then lead: and what o- ther name shulde a foole haue?

15 * Sad and salt, and a lumpe of vron is ea- Prop. 27,1. fier to beare, then an vnwise, [foolish and ungodlie man.]

16 As a frame of wood ioyned together in a buylding can not be lofed with sha- king, fo the heart that is stablified by ad- uised counsel, shal feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.

18 As reedes that are set vp on hie, can not abide the winde, fo the fearful heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bringeth for the teares, & he that hurteth y heart, bringeth for the affection.

20 Who fo casteth a stone at y birdes, traie them away: & he that vpbraideth his friend, breaketh friendship.

21 Thogh

Apocrypha.

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21 Thogh thou drewest a sworde at thy friend, yet dispare not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, seare not: for there may be a reconciliation, so that vphaiiding or pride or disclosing of secrets or a traitorous woode do not let: for by these things euerie friend wil departe.

23 Be faithful vnto thy friend in his pouertie, that thou maist reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maist be heire with him in his heritage:

for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, and smoke of the chimney goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodshedding.

25 I wil not be ashamed to defende a fried: nether wil I hide my self from him, thogh he shulde do me harme: whosoeuer heareth it, shal beware of him.

26 Who shal set a watch before my mouth, and a feile of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destroye me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of other blasphemie, and wormse communication 16 Of thro kyndes of sinnes. 23 Manse sinnes proceda of adulterae. 27 Of the fea-re of God.

1 O Lord, father & gouernour of all my whole life, leaue me not to their couse, and let me not fall by them.

2 Who wil correct my thoght, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, nether let [their] fautes passe?

3 Leet mine ignorances increase, and my sinnes abounds to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, father & God of my life, [leau me not in their imaginacion] nether giue me a proude looke, but turne away from thy seruants a stoute minde.

5 Take from me vaine hope, and concupiscence, and returne him in obedience, that desireth continually to serue thee.

6 Let not y griedines of the bellie, not lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, dye children, the instruction of a mouth that shal speake truceth: who so kepeeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]

8 The sinnes shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.

9 *Accustome not thy mouth to swearing: [for in it there are many falles,] nether ta chep. 27.15. ke vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished for suche things.]

10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth and nameeth God continually, shal not be fauteles.

11 A man that vseth much swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpo him, and if he knoweledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe ful of plagues.

12 There is a worde which is clothed with death: God gi ante that it be not founde in the heritage of Jacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashines: for therein is the occasion of sinne.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their fight, and so through thy custom become a foole, and wish that thou hadest not bene borne, and curse the day of thy natuutie.

15 *The man that is accustomed to opprobrious wordes, wil neuer be reformed all the dates of his life.

16 There are two sortes [of me] that aboude in sinne, and the third bringeth wrath [and destruction:] a minde hota as fyre, that can not be quenched til it be consumed: an adulterous man that giueh his bodie no rest, til he haue kindled a fyre.

17 (All bread is swete to a whoremonger: the wil not leaue of til he perish.)

18 A man that breaketh wedlocke, & thinketh thus in his heart,
*Who seeth me? I am compassed about with darkness: the
walles couer me: no bodie seeth me: whome ne de I to seare?
the moste High wil not remember my sinnes.

19 Suche a man onely feareth the eyes of men, & knoweth not
that the eyes of the Lord are ten thousand times brighter the
the sunne, beholding all the waves of me, [and the ground of
the deepe,] and considereth the moste secret partes.

20 He knewe all things or euer they were made, and after they
be broght to passe also he loketh vpon them all.

21 *The same man shalbe punished in the streates of the curie,
[& shalbe chased like a yong horsefoale,] and when he
thinketh not vpon it, he shalbe taken: [thus shal be be put to
shame of euerie man, because he wolde not understand the
seare of the Lord.]

Pppp. iii.

the, my lipper.

¶ That is of tongue and lip nes.

Ecclesiasticus.

22 And thus fhall it go also with euerie wife, that leaueth her
houfband, and getteth inheritance by another.

Exod 20,14.

23 *For firft ſhe hathe difobeid the Law of the moſte High, and ſecondly, ſhe hathe trespaced againſt her owne houſband, & thirdly, ſhe hathe plaide the whore in adul terie, and gotten her children by another man. 24 She ſhalbe broght out into the congre-gacion, and examinacion ſhalbe made of her children. 25 Her children ſhal not take roote, and her branches ſhal bring for the no frute. 26 A ſhameful reporte ſhal ſhe Itau, and her reproche ſhal not be put out. 27 And they that remaine, ſhal knowe that there is nothing better then the feare of the Lord, and that there is nothing ſweter then to take hede vnto the commande-ments of the Lord. 28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXIII.

A praife of wiſdome preceding for the of the mouth of God. Of her work and place where the reſteth. She is given to the children of God. 29 Wiſdome ſhal praife her ſelf, [and be honored in God,] and reioyce in the middes of her people. 30 In the congregacion of the moſte High ſhal ſhe open her mouth, and triumph be-fore his power. 31 [In the middes of her people ſhal ſhe be exalted, and wondred at in the holy af-ſemble. 32 In the multitude of the choſen ſhe ſhalbe commended, and among ſuche as be bleſ-fed, ſhe ſhalbe praifed, and ſhal ſay.] 33 I am come out of the mouth of the

moste High, [first borne before all creatures. 34 I canfed & light that faileth not, to arise in the heauen,] and couered the earth as a cloude. 35 My dwelling is above in the height, and my throne is in the pillar of the cloude. 36 I alone haue gone round about the com-passe of heauen and haue walked in the bo-tom of the depth. 37 I possessed the waues of the sea, and all the earth, and all people, and nacion, [and with my power haue I troden downe the hearts of all, bothe High and low.] 38 In all these things I fought rest, & a dwell-ling in some inheritance. 39 So the creator of all things gaue me a co-mandement, and he that made me, appoin-ted me a tabernacle, and said, Let thy dwell-ling be in Iacob, and take thine inheri-tance in Irael, and roote thy selfe among my cholen. 40 *He created me fto the beginning, & be-fore the worlde, & I shal neuer faile:* In

Trm. 1,23. Exod. 31,3.

11 *He created me fto the beginning, & be-fore the worlde, & I shal neuer faile:* In

the holic habitacion haue I ferued before him, and so was I stablished in Sion. 13 *In the welbeloued citie gaue he me rest, and in Ierufalem was my power. 14 I toke roote in an honorable people, eue in the porcion of the Lords inheritance. 15 I am fet vp on hie like a cedar in Liba-nus, and as a ciperstre vpon the mountai-nes of Hermon. 16 I am exalted like a palme tre' about the bankes, and as a rose plante in Iericho, as a faire oliue tre in a pleafant field, and am exalted*

as a plane tre by the water. 17 I smelled as the cinnamom, & as a bagge of spices: I gaue a swete odour as the best myrthe, as ga banum, and onix, and swete storax, & perfume of ineenfe in an houle. 18 As the terebinth, haue I stretched out my branches, and my branches are the brâches of honour and grace. 19 As the vine haue I broght for the [fiu-te] of swete fauour, and my floures are the frute of honour and riches. 20 I am the mother of beautiful loue, and of feure, and of knowledge, and of ho-ly hope: I giue eternal thigs to all my chil-dren to whome God hathe commanded. 21 [In me is all grace of life and trueth: in me is all hope of life and vertue.] 22 Come vnto me all ye that be desirous of me, and fill your felues with my frutes. 23 For the remembrance of me is sweter then honie, and mine enheritance [sweter] then the honie combe: [the remembrance of me endureth for euer more.] 24 They that eat me, shal haue & more hun-ger, and they that drinke me, shal thirst the more. 25 Who so hearkeneth vnto me, shal not co-me to confuſion, & they that worke by me, shal not offende: [they that make me to be knowen, shal haue euer laſting life.] 26 All theſe things are the boke [of life,] & the couenant of the moſte high God, [& the knowledge of the trueth,] & the Law that Moyſes [in the precepts of rightrouf-nes] commanded for an heritage vnto the houle of Iacob, [and the promiſes pertei-ning vnto Iſrael.] 27 Be not weary to behaue your ſelues va-liâcly with the Lord, that he may alſo con ſeme you: cleaue vnto him: for the Lord almightie is but

one God, & besides him there is none other Sauour. 28 [Out of
Dauid his feruant he ordeined to raise vp a moste mightie King
& shal-de fit in the throne of honour for euer more.] 29 He
filletth all things with his wifdome, as Physon, & as Tygris, in
the time of the newefrutes. 30 He maketh the vnderstanding to
a-boude like Buphrates, & as Iorden in the time
time

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time of the haruest.

31 He maketh the doctrine of knowledge to appease as the
light, and ouersloweth as Geon in the time of the vintage.

32 The first man hathe not known her perfectly: no more shal
the last feke her out.

33 For her confiderations are more abundant then the sea, and
her counsel is profounder then the great deepe.

34 I wifdome [haue caft out floods:] I am as an arme of the
ruer: I runne into Paradise as a watercondite.

35 I laid, I wil watter my faire garden, and wil watter my
pleafant ground: and lo, my ditche became a flood, and my

flood became a fea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I wil pearce thorow all the lower partes of the earth: I wil loke vpo all fuche as be a flepe, & lighten all them that truft in the Lord.]

38 I wil yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

Chap 33,12.

39 *Beholde that I haue not labored for my felf onely, but for all them that feke wifdome.

CHAP. XXV.

2 Of thre things which please God, and of thre which he hateth. 7 Of nine things that be not to be fufpect. 13 Of the malice of a woman.

Gen 13,2. rom 12,10.

1 *Hre things reioyce me, and by them am I beautified before God & men:* the vntie of brethren, the loue of neighbours, a man and wife that agre together.

2 ¶ Thre fortes of men my foule hateth, & I vtterly abhorre the life of them: a poore man that is proud: a riche man that is a lier, and an olde adulterer that doteth.

3 ¶ If thou haft gathered nothing in thy youth, what canft thou finde in thine age?

4 ¶ Oh, how pleafant a thing is it whé graie headed men minifter iudgement, & when the elders can giue good counfell!

5 Oh, how comelie a thig is wifdome vnto aged men, and vnderftanding and prudencie to men of honour!

6 The crowne of olde me is to haue muche experience, and the feare of God is their glorie.

7 ¶ There be nine thigs, which I haue iudged in mine heart to be happie, and the tenth wil I pronounce with my tongue: a man that while he flueth, hathe ioye of his children, and feeth the fall of his enemies.

8 ¶ Wel is him that dwelleth with a wife of vnderftanding, * and that hathe not fallen with his tongue, and that hathe not ferued fuche as are vnworthie of him.

9 Wel is him that findeth prudencie, and he that can not fpeake in the eares of them that wil heare.

10 ¶ Oh, how great is he that findeth wifdome! yet is there none aboue him, that feareth the Lord.

11 The feare of the Lord paffeth all things in clerenes.

12 [Bleffed is the man, vnto whome it is granted to haue the feare of God.] Vnto whome fhall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [¶ The greateft heauines is the heauines of the heart, and the greateft malice is the malice of a woman.]

15 Giue me any plague, faue onely the plague of the heart, and any malice, faue the malice of a woman:

16 Or any affalt, faue the affalt of them that hate, or any vengeance, faue the vengeance of the enemie.

17 There is not a more wicked head then the head of the ferpent, and there is no wrath aboue the wrath of an enemie.

18 * I had rather dwell with a lion and dragon, then to kepe houle with a wicked wife.

19 The wickednes of a woman chigeth her face, and maketh her countenance blacke as a facke.

20 Her houfband is fitting among his neighbours: becaufe of her he figheth fore of he beware.

21 All wickednes is but little to the wickednes of a woman: let
the poction of the finner fall vpon her.

22 As the climbing vp of a landie way is to the fete of the aged,
fo is a wife ful of wordes to a quiet man.

23 * Stumble not at the beautie of a woman, and desire her not
for thy plea fure.

24 If a woman nourish her houfband, fhe is angrie and
impudent and ful of reproche.

25 A wicked wife maketh a forie heart, an heauie countenance,
and a wounded minde, weake hands and feble knees, and can
not comfort her houfband in heauines.

26 Of the * woman came the beginning of finne, and thorow
her we all dye.

27 Giue the watet no paffage, [no not a little,] nether giue a
wicked woman libertie to go out.

28 If fhe walke not in thine obedience, [the fhall confound thee
in the fight of thine enemies.] Cut her of then from thy flefh: *
Giue her, and forfake her.

Pppp. iii.

Or, wm. ac.

From. 21, 19.

Or, a leare.

Chap 42,12 2. fam. 13,2.

Gen 3,6. 2. fam. 2,14.

a To wit, the bill of disoncement.

Chap 14,2. & 19,16. 1am. 3,2.

Ecclesiasticus.

CHAP. XXVI.

1 The praise of a good woman. 2 Of the fears of the things,
and of the fourth. 3 Of the selous and drunken woman. 4 Of
two things that cause sorrow, and of the third which mouth
wrath.

1 B Lesse d is the man that hath a ver- teous wife: for the
number of his ye- res shalbe double.

2 An honest woma reioyceth her hous bad, and she shal fill the
yeres of his life with peace.

3 A verteous woma is a good portio which shalbe giuen for a
gift vnto suche as feare the Lord.

4 Whether a man be riche or poore, he ha- the a good heart
toward the Lord, & they shal at all times haue a chereful
counte- nance.

5 ¶ There be the things that mine heart feareth, & my face is
afraid of the fourth: treason in a citie: the assemble of the peo-
ple, and false accusation: all these are hea- uer then death.

6 ¶ But the sorrow and grief of the heart is a woman that is
ielous ouer another: and she that communeth with all, is a
scourge of the tongue.

7 An euil wife is as a yoke of oxen y drawe diuerfe waies: he that hath her, is as thogh he helde a scorpion.

8 A drunken woman and suche as can not be tamed, is a great plague: for she can not co- uer her owne shame.

9 The whordome of a woma may be knowe in the pride of her eyes, and eyeliddes.

Chap. 42, 11.

10 ¶ If thy daughter be not shamefast, hol- de her straitly, lest she abuse her self tho- rowe ouer muche libertie.

11 Take hede of her that hath an vnsha- mefast eye: & marueile not if she trespase against thee.

12 As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hed- ge shal she sitte downe, & open her quiuer against euerie arowe.

13 The grace of a wife reioyceth her hous- band, and fedeth his bones with her vn- derstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so muche worthe as a woma wel instructed.

15 A shamefast & fauchful woman is a dou- ble grace, and
there is no weight to be co- pared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lord,
so is the beautie of a good wife the ornament of her house.

17 As the clere light is vpon the holie can- dlestick, so is the
beautie of the face in a ripe age.

18 As the golden pillars are vpon the soc- kettes of siluer: so
are faire fete with a con

stant minde.

19 [Perpetual are the fundaciós that be lai- de vpon a strong
rocke: so are the coman- dements of God in the heart of an
holie woman.]

20 My sonne, kepe the strength of thine age stable, and giue
not thy strength to stran- gers.

21 When thou hast gotten a fruteful poffief fio through all the
fields, sowe it with thi- ne owne fede, trusting in thy nobilitie.

22 So thy stocke that shal liue after thee, shal growe, trusting
in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is
married, is counted as a towre against death to her hous band.

24 A wicked woma is, giuen as a rewarde to a wicked man: but a godlie woman is giue to him that feareth the Lord.

25 A shameles woman contemneth shame: but a shame fast woman wil reuerence her hous band.

26 A shameles woman is copared to a dog- ge: but she that is shamefast, reueréceth the Lord.

27 A woman that honoreth her hous band, shalbe iudged wife of all: but she that defpi- seth him, shalbe blased for her pride.

28 A lowde crying woman and a babler let her be foght out to driue away y enemies: the minde of euerie man that liueth with suche, shalbe conuersant among the trou- bles of warre.

29 There be two things that grieue mine heart, and the thirde maketh me angrie: a ma of warre that suffreth pouertie: and me of vnderstanding that are not set by: & whe one departeth from righteousnes vnto sin- ne: the Lord appointeth suche to y sworde.

30 [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly kepe him from wrong, and a vitailee is not without sinne.

CHAP. XXVII.

1 Of the poore that wode be riche. 2 The probacion of the man that feareth God. 3 The vncumflauntes of a foole. 4 The serres of friends are not to be vize- red. 5 The wicked imagineth euil which turneth vpon him self.

1 B Ecause of pouertie haue manie sin- ned: and he that feketh to be riche, 1 Tim 6, 9. turneth his eyes aside. pron 23, 4.

2 As a naile in the wall sticketh fast betwe- ne the ioyntes of the stones, so doeth sinne sticke betwene the selling and the bying.

3 If he holde him not diligently in the fea- re of the Lord, his house shal sone be ouer- thrown.

4 As when one sifteth, the filthines remai- neth in the siue, so the filth of man remai- neth in his thoght.

5 The fornace proueth the potters vessel: so

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Trou. 27, 28. *So doeth [tentacion] trye mens thoghts.

6 The frute declareth if the tre haue bene trimmed: so the worde [declareth] what man hathe in his heart.

7 Praise no man except thou haue heard his talke: for this is the tryal of men.

8 ¶ If thou followest righteousnes, thou shalt get her, & put her on as a faire gai-ment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt finde stedfast-nes.]

9 The birdes resorte vnto their like: so do-eth the trueth tuiue vnto them, that are practised in her.

10 As the lyon waiteth for the beast, so doeth sinne vpon them that do euil.

11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.

12 If thou be among the vndisiete, obser-ue the time, but haunte stil the assemblie of them that are wise.

13 The talking of fooles is grievous, and their sporte is in the plaiser of sinne.

Chap 23, 24. 14 *The talke of him that sweareth muche, maketh the heere to stand vp: & to strue with suche, stoppeth the eares.

15 The strife of the proude is blood shed-ding, and their skouldings are grievous to heare.

Chap 25, 26. 16 *Who so discouereth secrets, lefeth his credit,
& findeth no friend after his wil.

17 Loue thy fried, & be faithful vnto him: but if thou
bewrayeft his secrets, thou shalt not get him againe.

18 For as a man destroyeh his enemie, so doeft thou destroye
the friendship of thy neighbour.

19 As one that letteth a bude go out of his hand, so if thou gue
ouer thy fried, thou canst not gette him againe.

20 Followe after him no more, for he is to farre of: he is as a
roe escaped out of the share: [for his foule is wounded.]

21 As for woundes, they may be bounde vp againe, and an euil
worde may be recon-ciled: but whoso bewrayeth the secrets of
a friend, hathe lost all his credit.

Trou 10, 10. 22 *He that winketh with the eyes, imagi-neth
euil: and he that knoweth him, wil let him alone.

23 When thou art present, he wil speake sweetly, and praise
thy worden: but at the last he wil tuine his tale, and slander thy
saying.

24 Manne things haue I hated, but nothing so euil as suche
one: for the Lord also ha-teth him.

25 Who so casteth a stone on his, casteth it vpon his owne head: and he that smiteth with guile, maketh a great woude.

Trou 26, 27. 26 Who so diggeth a pir, shal fall therein, excis f 10, 8.

[and he that laieth a stone in his neigh-bours way, shal stomble the econ,] and he that laieth a share for another, shalbe take in it him self.

27 He that worketh euil, shalbe wrapped in euil, and shal not knowe from whence they come vnto him.

28 Mockerie & reproche followe the prou-de, and vengeance luiketh for them as a lyon.

29 They that reioyce at the fall of ¶ righ-teous, shalbe taken in the share, & anguish shal consume them before they dye.

30 Dispite & angre are abominable thigs, and the sinful man is subject to the bothe.

CHAP. XXVIII.

1 We oght not to desire vengeance, but to forgive the of-fence
13 Of the vases of the tongue, and of the dangers thereof.

2 HE * that feketh vengeance, shal finde vengeance of the Lord, and he wil surely kepe his sinnes.

3 || Forgiue thy neighbour the hurt that he hathe done to thee,
so shal thy sinnes be forgiuen thee also, when thou praieft.

4 Shulde a man beare hatred against man, and * desire
forgiuenes of the Lord?

5 He wil shewe no mercie to a man, which is like him self: and
wil he aske forgiuenes of his owne sinnes?

6 If he that is but flesh, nourisse hatred, [and aske pardone of
God,] who wil in-treate for his sinnes?

7 Remember the end, & let enimitie passe: imagine not death
and destruction to an-other through angre, but perseuere in the
commandements.

8 Remember the commandements: so shalt thou not be
rigorous against thy neigh-bour: [consider diligently] the
covenant of the moste High, and forgiue his igno-rance.

9 *Beware of strife, & thou shalt make thy sinnes fewer: for an
angrie man kindleth strife.

10 And the sinful man disquieteth friends, and bringeth in false
accusations among them that be at peace.

11 *As the matter of the syre is, so it bur-neth, and mans angre
is according to his power: and according to his riches his an-
gre increaseth, and the more vehement the angre is, the more is
he inflamed.

12 An hastie brauling kindleth a syre, and an hastie fighting shedeth blood: [a togue that beareth false witness, bringeth death.]

13 If thou blowe the sparke, it shal burne: if thou spit vpon it, it shal be quenched, and bothe these come out of the mouth.

14 || Abhorre the scladeter and double ton-gued: for suche haue destroyed many that were at peace.

15 The double tongue hathe disquieted Qqqq.i.

Deut 32, 33. ruin 12, 19.

Man oght not to lose vengeance.

Matt 6, 14.

Chap. 8, 2.

Trou. 16, 22.

The tongue. Chap. 21, 30.

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manic, and driuen them from nacion to nacion: strong cities hathe it broken downe, and ouerthrowen the houfes of great men: [the ft:ength of the people hathe it brought downe, & bene the decaye of migh tie nacions.]

15 The double tongue hathe caft out ma- nie vertuous women,
and robbed them of their labours.

16 Whofo hearkeneth vnto it, fhal neuer finde reft, and neuer
dwell quietly.

17 The ftroke of the rodde maketh markes in the flefh, but the
ftroke of the tongue breaketh the bones.

18 There be manie that haue perifhed by the edge of the
fworde, but not fo manie as haue fallen by the tongue.

19 Wel is him that is kept frô an euil ton- gue, and cometh not
in the angre thereof, which hathe not drawn in that yoke, ne-
ther hathe bene bounde in the bandes the- reof.

20 For the yoke thereof is a yoke of yron, and the bands of it
are bandes of braffe.

21 The death thereof is an euil death: hell were better then
fuche one.

22 It fhal not haue rule ouer them that fea- re God, nether fhal
they be burnt with the flame thereof.

23 Suche as forfake the Lord, fhal fall the- zein: and it fhal
burne them, and no man fhalbe able to quenche it: it fhal fall
vp- on them as a lyon, and deuoure them as a leopard.

24 Hedge thy poffeffion with thornes, and make dores and
barres for thy mouth.

25 Binde vp thy filuer and golde, & weigh thy wordes in a
balance, and make a dore and a barre, [and a fuse bridle] for
thy mouth.

26 Beware that thou flide not by it, and fo fall before him that
lieth in wite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 De lond money, and do almes 15 Of a faithful man
answering for his friend. 24 The poore mans lift.

2 Of welding.

HE that wil fhewe mercie, [tindeth to his neighbour: and he
that hathe power ouer him felf, kepeth the command- dements.

2 Lend to thy neighbour in time of his ne- de, and pay thou thy
neighbour again: in due fcafon.

3 Kepe thy worde and deale faithfully with him, and thou fhalt
alwaye finde the thing that is neceffarie for thee.

4 Manie when a thing was lent them, reke- ned it to be founde,
& griued them that had helped them.

5 Til thy receiue, they kiffe his hands, and for their neighbours
good they humble their voyce: but when they fhulde paie a-

gaine, they prolong the terme, and giue a

careles anfwer, and make excufes by rea- fon of the time.

6 And though he be able, yet giueh he fcar- fe the halfe againe, and rekeneth the other as a thing founde: els he deceiueh him of his money, & maketh him an enemie with- out a caufe: he paieth him with curfing & tebuke, & giueh him euil wordes for his good dede.

7 There be manie which refufe to lend be- caufe of this inconuience, fearing to be defrauded without caufe.

8 Yet haue thou pacience with him that hú- bleth him felf, & differre not mercie from him.

9 Helpe the poore for the commandemêrs fake, and turne him not away, becaufe of his pouertie.

10 Lefe thy money for thy brothers and neighbours fake, and let it not ruft vnder a ftone to thy d. ftruction.

11 *Beftowe the recafure after the commâ- dement of the moſte High, & it ſhal bring the more profite then goldz.

Dan.4.24. Ink.11.41. Afl.10.4.

12 "Lay vp thine almes in thy fecret cham- bers, & it ſhal kepe thee from all afflictio. "Or, giue thine almes fecretly.

13 [A mans almes is as a purfe with him, and fhall kepe a mans fauour as the apple of the eye, and afterwards fhall it arife, and paye euerie man his rewarde vpon his head.]

14 It fhall fight for thee againft thine ene- mies, better then the fhield of a ftrong man, or fpeare of the mightie.

15 An honeft man is [furetie for his neigh- bour: but he that is impudent, forfaketh him. Iof furetie- hippe.

16 Forget not the friendship of thy fure- tie: for he hathe laied his life for thee.

17 The wicked defpifeth the good dede of his furetie.

18 The wicked wil not become furetie: and he that is of an vnthankful mindt, forfaketh him: that deliucred him.

19 [Some man promifeth for his neigh- bour: and when he hathe loft his honeftie, he wil forfake him.]

20 Suretiethippe hathe deftroyed manie a riche man, & remoued them as the waues of the f. a: mightie men hathe it driuen a- way from their houfis, and caufed them to wander among ft:ange nations.

21 A wicked man, tranfgrefing the com- mandem: nts of the Lord, fhall fall into furetiehippe: and he that m: dleth muche with other mens bufines, is intangled in controuerfies.

22 ¶ Helpe thy neighbour according to thy power, and beware
that thou thy self fall not.

23 * The chief thing of life is water, and bread, and clothing,
and lodging to co- uer thy flame. Chap. 18.31.

24 || The

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Suber lining. 24 The poore mans life in his owne lodge is
better then delicate fare in another mans.

25 Be it litle or much, holde thee contented, that the house
speake not euil of thee.

26 For it is a miserable life to go from house to house: for
where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and fede vnthankful min, & after shalt
haue bitter wordes for the same, saying,

28 Come, thou stranger, and prepare the table, and fede me of
that thou hast readie.

29 Giue place, thou stranger, to an honorable man: my brother
cometh to be lodged, and I haue nede of mine house.

30 These things are heauie to a ma that hae the vnderstanding,
the vpbraiding of the house, and the reproche of the tender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of
health 17 Death is better then a sorrowful life. 22 Of the toyce
and scrow of the heart.

Prov 13,24. 1 HE that loueth his sonne, *caufeth him oft to
felle the rodde, that he may haue ioyce of him in the end.

2 He that chafstifeth his fone, shal haue ioy in him, and shal
reioyce of him amog his acquaintance.

Deu.6,7. 3 He that *teacheth his sonne, griueth the enemies,
and before his friends he shal reioyce of him.

4 Thogh his father dye, yet is he as thogh he were not dead: for
he hathe left one behind him that is like him.

5 In his life he fawe him, and had ioyce in him, and was not
ferie in his death, [ne-ther was he ashamed before his
enemies.]

6 He left behind him an aduenger against his enemies, and one
that shulde shewe fauour vnto his friends.

7 He that flattereth his fonne, bindeth vp his woundes, and his heart is grieued at e-uerte crye.

8 An vntamed horfe wil be flubburne, and a wanton childe wil be wilful.

9 If thou bring vp thy fonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.

10 Laugh not with him, left thou be forie with him, and left thou gnath thy teeth in the end.

Chap.7,25. 11 *Giue him no libertie in his youth, and winke not at his folie.

12 Bowe downe his necke while he is yong, and beat him on the files, while he is a childe, left he waxe flubburne, and be dif-obedient vnto thee, and fo bring forow to thine heart.

13 Chafstife thy childe, and be diligent the-rem, left his flame grieu thee.

The praise of 14 *Better is the poore, being whole and strong, then a rache man that is afflicted

in his bodie.

15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.

16 There is no riches about a founde bodie, and no ioye about the ioye of the heart.

17 Death is better then a bitter life, [and long rest,] than continual sickenes.

18 The good things that are powred on a mouth shut vp, are as misses of meat set vpon a graue.

19 What good doeth the offering vnto an idole: for he can nether eat, nor smell: fo is he that is persecuted of the Lord, [& beareth the rewarde of iniquitie.]

20 He seeth with his eyes, and groneth like *a gelded man, that lieth with a virgin and figheth. Chap 20,8.

21 *Giue not ouer thy minde to heauines, and vexe not thy self in thine owne coun- fel. Prov.12,25. & 17,13. & 17,20.

22 The ioye of the heart is the life of ma, and a mans gladnes is the prolonging of his daies.

23 Loue thine owne foule, and comforte thine heart: drue forow farre from thee: for forow hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and care-fulnes bringeth age before the time.

25 A noble and good heart wil haue conf-deration of his meat and diet.

CHAP. XXXI.

6 countenfues. 2 Of them that take paine to gather riches. 3 The praise of a riche man without a faue. 12 We eght to flee drunkennes and fidewe fabernes.

1 W Aking | after riches pineth away the bodie, and the care thereof drueth away slepe. Countenfues.

2 This waking care breaketh the slepe, as a great sickenes breaketh the slepe.

3 The riche hashe great labour in gathering riches together, and in his rest he is filled with pleafures.

4 The pore laboreth indiuing poorly, and when he leaueth of, he is flul poore.

5 He that loueth golde, shal not be justified, and he that followeth corruption, shal haue ynough thereof.

6 *Many are destroyed by the reason of gol de, and haue founde their destruction before them. Chap 5,3.

7 It is as a stumbling blocke vnto the that factifice vnto it, and euerie foole is taken therewith.

8 Bleffed is the *riche which is foulde with- out blemish, and hathe not gion: after golde. [nor hoped in money and treafures.] Luk.6,24.

9 Who is he, and we wil commende him? for wonierful things hathe he downe among his people.

10 Who hashe bene tryed thereby, & foun-Qqqq. ii.

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de perfite? let him be an exfple of glorie, who might offende, and hafhe not offen- ded, or do euil, and hafhe not done it.

11 Therefore shal his goods be stablished, and the congregacion shal declare his almes.

12 If thou sit at a coftlie table, | open not thy mouth wide vpon it, & say not, Behol- de muche meat.

13 Remembre that an euil eye is a shrewe: & what thing created is worfe then a wicked eye? for it wepeth for euerie caufe.

14 Stretch not thine hand wherefoeuet it loket, and thruft it not with it into the dish.

15 Confider by thy self him that is by thee, and make euerie thing.

16 Bat modestly that which is set before thee, and deuoure not,
left thou be hated.

17 Leauet thou of firft for nouetours fake, & be not infaciable,
left thou offend.

18 When thou firteft among many, reache not thine hand out
firft of all.

19 *How little is fufficient for a man wel tauſght? and therby
he be lcheth not in his chamber, [not felech any paine.]

20 A wholfome flepe cometh of a temperat bellie: the rifeth vp
in the morning, and is wel at eaſe in him ſelf: but paine in wat-
ching and cholericke diſeaſes, and pangs of the bellie are with
an vnfaciable man.

21 If thou haſt bene forced to eat, ariſe, go forthe, vomit, and
then take thy reſt: [ſo thou ſhalt bring no ſickenes vnto thy
bodie.]

22 My ſonne, heare me, and diſpiſe me not, and at the laſt thou
ſhalt finde as I haue tolle thee: in all thy workes be quicke, ſo
ſhal there no ſicknes come vnto thee.

23 *Who ſo is | liberal in his meat, men ſhal bleſſe him: and the
teſtimonie of his ho- neſtle ſhal be beleued.

24 But againſt him that is a nigard of his meat, the whole citre
ſhal murmure: the te- ſtimonies of his nigardnes ſhalbe ſure.

25 Shewe not thy valiannes in wine: for *wine hafhe deftroied manie.

26 The fornace prouech the edge in the tſpering: fo doeth wine the hearts of the proude by drunkenes.

27 *Wine ſoberly dronken, is profitable for the life of ma: what is his life that is ouer- come with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drun- kenes.] Wine mefurably dronken and in time, bringeth gladnes and cherefulnes of the minde.

29 But wine dronken with exceſſe, maketh bitternes of minde with braulings and ſkouldings.

30 Drunkenes increafeth the courage of a foole, til he offed: it diminifheth his ſtrégth

and maketh woundes.

31 *Rebuke not thy neighbour at the wine, Chap. 20, 2. and diſpiſe him not in his mirth: giue him no diſpiteful wordes, and preſſe not vpon him with contrarie wordes.

CHAP. XXXII.

1 An exhortation to modifie. 2 Let the ancient ſpea- ke. 14 To giue thackes after the repaſt. 15 Of the feare, faub and

confidence in God.

1 If thou be made fi mafter of the feaft, | lift not thy felf vp, but
be among them, as one of the reft: take diligent care for the,
and fo fit downe.

2 And when thou haft done all thy duetie, fit downe, that fi
maift be merie with them, and receiue a crowne for thy good
beha- uiour.

3 Speake thou that art the elder: for it be- cometh thee, but
with founde iudgement, and hinder not muficke.

4 Powie not out wordes, where there is no audiance, *and
fhewe not for the wifdo- me out of time. Chap 3, 7. & 20, 7.

5 The confent of muficians at a banquet is as a fignet of
carbuncle fet in golde.

6 And as the fignet of an emeraude wel trimmed with golde, fo
is the melodie of muficke in a pleafant banquet.

7 [Giue care, and be ftill, and for thy good behauour thou fhalt
be loued.]

8 Thou that art yong, fpeake if nede be, and yet fcarfely when
thou art ewife afked.

9 Comprehende muche in fewe wordes: [in manie things be as
one that is igno- rant:] be as one that vnderftâdeth, and yet

holde thy tongue.

10 If thou be among great men, compare not thy self vnto them: and when an elder speaketh, bable not much.

11 Before the *thunder goeth lightning, 16b. 12, 6. and before a shamefast man goeth fa- uour.

12 Stand vp betimes, and be not the laft: but get thee home without delay,

13 And there take thy paftime, and do what thou wilt, fo that thou do none euil, or vfe proude wordes.

14 But aboue all things, giue thanks vnto him that hath made thee, and replenifhed thee with his goods.

15 Who fo feareth the Lord, wil receiue his doctrine, and they that rife early, fhall finde fauour.

16 He that liketh the Law, fhall be filled therewith: but the hypocrite wil be offended thereat.

17 They that feare the Lord, fhall finde that which is righteous, and fhall kindle iuftice as a light.

18 An vngodlie man wil not be reformed, but findeth out excufes according to his wil.

19 A man of vnderftanding difpifeth not counfel:

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counsel: but a lewde and proude mā is not touched with feare,
eue when he hathe done rashly.

20 [My fonne,] do nothing without aduishment: fo shal it not
repent thee after the dede.

21 Go not in the way where thou maist fall, nor where thou
maist stumble among the stones, nether trust thou in the way
that is plaine.

22 And beware of thine owne children, [and take hede of them
that be thine owne housholde.]

23 In euerie good worke be of a faithful heart: for this is the
keping of the commandements.

24 Who fo beleueth in the Lord, kepeth the commandements:
and he that trusteth in the Lord, shal take no hurt.

CHAP. XXXIII.

The deliuerance of him that feareth God. 4 The answers of the
wise. 12 Man is inthe hand of God, at the clay is in the hand of
the potter. 25 Of euil feruante.

1 Here shal no euil come vnto him that [feareth the Lord: but
when he is in centation, he wil deliuer him againe.

2 A wife man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithful vnto him.

4 As the question is made, prepare the answer, and fo shalt thou be heard: be sure of the matter, and fo answer.

5 The heart of the* foolish is like a cartewhele: and his thoghts are like a rolling axeltre.

6 As a wilde horfe neieth vnder euerie one that sitteth vpon him, fo is a scorneful friend.

7 Why doeth one day excell another, feing that the light of the daies of the yere come of the sunne?

8 The knowledge of the Lord hathe parted them a fondre, and he hathe by them dispo fed the times and solemn feastes.

9 Some of them hathe he chofen and sanctified, & some of them hathe he put among the daies to number.

10 And all men are of the* grounde, and Adam was created out of the earth: but the Lord hathe deuided them by great knowledge, and made their waies diuers.

11 Some of them hathe he blessed and exalted, and some of them hathe he sanctified, and appropriate to him self: but some

of the hathe he cursed, and brought the lowe, and put them out of their estate.

12 *As the claye is in the potters hand, to

order it at his pleasure, fo are men also in the hand of their creator, fo that he may rewarde them as liketh him best.

13 Against euil is good, and against death is life: fo is the godlie against the sinner, and the vngodlie against the faithful.

14 So in all the workes of the moste High thou maist se that there are cuer two, one against another.

15 I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse, like a grape gatherer.

16 *Beholde, how I haue not labored one- Chap. 24, 26. ly for my self, but for all them that feke knowledge.

17 He are me, o ye great men of the people, & hearken with your cares, ye rulers of the congregacion.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breth, giue not thy self ouer to anie persone.

20 For better it is that thy children shulde pray vnto thee, then that thou shuldest loke vp to the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 The fodder, the whippe and the burden belong vnto the asse: and meat, correctio and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shal feke libertie.

25 The yoke & the whippe bow downe the hard necke: fo tame thine euil seruat with the whippes and correction.

26 Send him to labour, that he go not idlet for idlenes bringeth muche euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie feters.

28 But be not excessiue towarde anie, and without discrecion do nothing.

29 *If thou haue a faithful seruant, let him be vnto thee as thine owne foule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast nede of him, as of thy self. If thou intreat him euil, and he runne away, wilt thou feke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 14 The offerings of the wicked. 15 The bread of the nudie 17 God deeth not above the works of an unfaithful man.

Qqqq.iii.

How felances were ordered in old time.

Chap. 7, 28.

Ecclesiasticus.

Dreams.

1 The hope of a foolish man is vaine & false, & dreames make fooles to ha-ue wings.

2 Who so regardeth dreames, is like him that will take holde of a shadowe, and fol-lowe after the winde.

3 Euen so is it with the appearings of drea-mes, as the likenes of a face is before ano-ther face.

4 Who can be clenched by the vncleane? or what trueth can be spoken of a liar?

5 Sothsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that tuaui-lerth.

6 Where as suche viis os come not of y mo-ste High to trye thee, set not thine heart vpon them.

7 For dreames haue diseiued many, and thei haue failed that put their trust therein.

8 The Law shalbe fulfilled without lies, & wisdom is sufficient to a faithful mouth: [what knowledge hathe he that is not tryed?]

9 A man that is instructed, understandeth much, and he that hathe good experiece, can talke of wisdom.

10 He that hathe no experience, knoweth little, and he that erreth, is full of craft.

11 Whe I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expreffe.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

The feare of the Lord.

14 Who so feareth the Lord, feareth no man, nether is afraid: for he is his hope.

15 Blessed is the foule of him that feareth y Lord: in whome putteth he his trust who is his st ength?

Psal. 22, 23.

Psal. 21, 2.

16 For the eyes of the Lord haue respect vnto them, that loue him: he is their mightie proction, and strong grounde, a de-sense from the heat, and a shadowe for the nowne day, a succour fro stombling, & an helpe from failing.

17 He setteth vp the foule, & lightneth the eyes: he giueth health, life and blessing.

Prou. 22, 17.

18 He that giueth an offring of vnrighteous goods, offreth a mocking sacrifice, & the giftes of the vnrighteous, please not him.

19 [But y Lord is theirs onely, that paciet-ly abide him in the way of trueth & righ-teousnes.]

The offings of the wicked & his prayer Prou. 21, 2.

20 The moste High doeth not allowe the of frings of the wicked, nether is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of y poore, doeth as one that sacrificeth y sonne before the fathers eyes.

22 The bread of the nedeful is the life of the poore: he that defraudeth him there-of, is a murtherer.

23 Hey taketh away his neighbours liuing, slayeth him, and he that defraudeth the labourer of his hyre, is a bloodshedder.

24 When one buyldeth, and another brea-keth downe, what profite haue they then but labour?

25 When one prayeth and another curfeth, whose voyce wil the Lord heare?

26 He that washeth him self because of a dead bodie, and toucheth it againe, what auailleth his washing?

27 So is it with a man that fasteth for his sinnes, and committeth them againe: who wil heare his prayer? or what doeth his fa-sting helpe him?

Deu 24, 14. chap. 7, 22.

Hamb. 19, 11.

2. Pet. 2, 20.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherless, and of the widdows, and him that humbleth him self.

2 Who so kepeth the Law, bringeth offrings ynough: he that holdeth fast the commandements, offreth an of/fring of saluacion.

2 Sam. 13, 22. 1 Tenc sacrific-ect.

3 He that is thakeful to them that haue wel defraued, offreth fine floute: and he that giueth almes, sacrificeth praise.

Philip. 4, 18.

3 To departe from euil is a thakeful thing to the Lord, and to forsake vnrighteous-nes, is a reconciling vnto him.

Exod 13, 13. Or 34, 25. deu 2, 16.

4 Thou shalt not appeare emptie before the Lord.

Gen. 4, 4.

5 For all these things are done because of the commandement.

6 The offering of the righteous maketh the altar fit, and the smel thereof is swere be-fore the most High.

2 Cor 9, 7.

7 The sacrifice of the righteous is accepta-ble, and the remembrance thereof shal ne-uer be forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

9 In all thy giftes shewe a ioyeful co-untenable, and dedicate thy sithes with gladnes.

Tob. 4, 6.

10 Giue vnto the moste High according as he hathe enriched thee, and loke what thi-ne hand is able, giue with a cheareful eye.

11 For the Lord recompenseth, and wil gi-ue thee seuen times as muche.

Leu. 22, 22. deu 13, 20.

12 Diminish nothing of thine offering: for he wil not receiue it, and abstine from wrongful sacrifices: for the Lord is the iudge, and regardeth no mans persone.

Deu 10, 17. 2 chro 19, 7. 1 ob 34, 19

13 He accepreth not the persone of the poo-re, but he heareth
the prayer of the op-pressed.

wisdom. 6, 8. alt 10, 34. rom 2, 11.

14 He despiseth not the desire of the father-les, nor the
widdow, when she powreth ou-her prayer.

gal 2, 6. ephe 6, 9. vol. 3, 26.

1 Pet. 1, 17.

15 Doeth

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15 Doeth not the teares runne downe the widdowes chekes;
and her crye is against him that caused them: [for from her
chekes do they go vp vnto heauen, and the Lord which heareth
them, doeth accept them.]

16 He that serueth y Lord, shalbe accepted with fauour, and his
prayer shal reache vnto the cloudes.

17 The prayer of him that humbleth him self, goeth thorowe
the cloudes, and cea-feth not til it come nere, and wil not

departe til the moſte High haue reſpect thereunto to ſudge
righteouſly, and to execute judgement.

18 And the Lord wil not be ſlacke, nor the Almighty wil tarie
long from the, til he haſte ſmitten in ſunder the loynes of the
vnmerciful, and aduenged him ſelf of the heathen, til he haue
taken away the multitude of the cruel, and broken the ſcepter
of the vnrighteous, til he giue euerie man after his works, and
rewarde them after their deuifes, til he haue iudged the cauſe
of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguiſh and
trouble! It is like a cloude of raine, that cometh in the time of a
drought.

CHAP. XXXVI.

1 A prayer to God on the perſon of all faithful men, againſt
thoſe that perſecute his church. 22 The praiſe of a good
woman.

2 H Aue mercie vpon vs, ô Lord God of all toings, and beholde
vs, & [ſhe-we vs the light of thy mercies,]

3 And ſend thy feare jamong the nations, which ſeke not after
thee, [that they may know that there is no God but thou, and y
they may ſhewe thy woderous works.]

4 Life vp thine hand vpon the strange nacions, that they may
se thy power.

5 As thou art sanctified in vs before them, so be thou
magnified among them before vs,

6 That they may knowe thee, as we knowe thee: for there is
none other God but one-ly thou, ô Lord.

7 Renue the fignes, & change the wonders: shewe the glorie of
thine hand, and thy right arm, that they may shewe forthe thy
wonderous actes.

8 Raise vp thine indignacion, & powre out wrath: take away
the aduersarie, and smite the nemie.

9 Make the time shorte: remember thine othe, that thy
wonderous works may be praised.

10 Let the wrath of the fyre consume them that escape, and let
them perish that oppress the people.

11 Smite in sonder the heades of the princes

that be our enemies, and say, There is none other but we.

12 [Gather all the tribes of Jacob together, [that they may
knowe that there is none other God but onely thou, and y they
may shew thy wonderous works,] and inherit thou them as
from the beginning.

13 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel, whome thou hast likened to a first borne sonne.

14 Oh, be merciful vnto Jerusalem the citie of thy Sanctuarie, the citie of thy rest.

15 Fill Sion, that it may magnifie thine oracles, and fill thy people, with thy glorie.

16 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewed in thy Name.

17 Rewarde them that waite for thee, that thy Prophecies may be founde faithful.

18 O Lord, heare the prayer of thy seruats accorving to the blessing of Aaron ouer thy people, [& guide thou vs in the way of righteousness] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God.

19 ¶ The belie deuouureth all meates, yet is one meat better then another.

20 As the throte tasteth venifone, so doeth a wise minde discerne false wordes.

21 A frowarde heart bringeth grief, but a man of experience wil resist it.

22 A woman is apt to reccue euerie man: yet is one daughter better then another.

23 The beautie of a woman chereth the face, and a man louch nothing better.

24 If there be in her tongue gentlenes, me-kenes, and wholesome talke, then is not her houf band like other men.

25 He that hathe [gotten a [verruous] woman, hathe begone to get a possession: she is an help: like vnto him self, and a pillar to rest vpon.

26 Where no hedge is, there the possession is spoiled: and he that hathe no wise, wandereth to and fro, mourning.

27 Who wil trust a thief that is a way readie and wandereth from towne to town, and likewise him, that hathe no rest, and lodgeth, wherefoeuer the night taketh him?

CHAP. XXXVII.

1 How a man should knowe friends & counfsters. 12 To hope his companie that feareth God.

2 Evrie friend faith, [I am a friend vnto him also: but there is some friend, which is onely a friend in name.

3 Remaineth there not heaumes vnto death, when a companion
and friend is turned to an enemies?

4 O wiked presumption, from whence are thou sprong vp to
couer the earth with disceite?

Qqqq.iiii.

Again the wicked.

Lere.10,22.

A prayer for the godlie.

Exod.4,20.

Kamb.6,22.

The praise of a good woman.

Ecclefiasticus.

Chap 6,10.

4 *There is some companifo which in prof- peritie reioycefh
with his fried: but in the time of trouble he is againft him.

5 There is some companion that helpeth his friend for the
bellie fake, & taketh vp the buckeler againft theemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

1 Of whome we shulee take counfel.

7 Seke fino counfel at him of whome thou art suspected, and disclofe not thy counfel vnto fuche as hate thee.

Chap 8,21. Or 9,21.

8 *Euerie counfeler praifeth his owne cofel: but there is some that counfeleth for him self.

10a, what order he hath.

9 Beware of the counfeler, and be aduised afore whereto thou wilt vse him: for he wil cofel for him self, left he cast the lot vpon thee,

10 And say vnto thee, Thy way is good, & afterwarde he stand againft thee, and loke what shal become of thee.

11 [A like no counfel for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her of whome she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a bier for the sale, nor of an envious man touching thankfulness, nor of the unmerciful touching kindenes, [nor of an dishonest man of honestie,] nor of the slothful for any labour, nor of an hireling for the finishing of a worke, nor of

an idle feruant for muche bufines: hear- ken not vnto thefe in
anie matter of co- unfel.

12 But be coftinual with a godlie man who- me thou knoweft
to kepe the commande- ments of the Lord, whofe minde is
accor- ding to thy minde, & is forie for thee whè thou
ftumbleft.

13 Take counfel of thine owne heart: for there is no man more
faithful vnto thee, then it.

14 For a mans minde is fometime more ac- cultomed to fhewe
more the feuen watch- men that fit aboue in an high tower.

15 And aboue all this pray to fy moft High, that he wil direct
thy waye in trueth.

16 Let reafon go before euerie enterprife, & counfel before
euerie action.

17 ¶ The [changing] of the countenance is a figne of the
changing of the heart: foure things appear good and euil, life
and de- ath, but the tongue halfe euer more the gouernement
ouer them.

18 ¶ Some mā is wittic, & halfe instructed manie, and yet is
vnprofitable vnto him felf.

19 Some man wil be wife in wordes, and is hared, yra, he is
deftitute of all foode,

20 Because grace is not giuen him of the Lord: for he is
deftitute of all wifdome.

21 Another is wife for him felf, and the fru- tes of
vnderftanding are faithful in his mouth.

22 A wife man instructeth his people, and the frutes of his
wifdome faile not.

23 A wife mā fhall be plefeoufly bleffed, and all they fy fe him,
fhall thinke him bleffed.

24 The life of man ftandeth in the number of dayes: but the
dayes of Ifrael are innu- merable.

25 A wife man fhall obtaine credit among his people, and his
name fhall be perpetual.

26 My fonne, proue thy foule in thy life, & fe what is euil for
it, and permit it not to do it.

27 For all things are not profitable for all men, nether hafhe
euerie foule pleafure in euerie thing.

28 Be not fy griedie in all delices, and be not to haftie vpon all
meates.

29 *For exceffe of meates bringeth fickenes, and glotonie
cometh into choliricke dif- eafes.

30 By surfet haue manie perished: but he that dieterth him self,
prolongeth his life.

CHAP. XXXVIII.

1 A phyficion is commendable. 16 To burge the dead. 24
Thewifdome of him that is learned.

1 O nor fy phyficion with that honor that is due vnto him,
becaufe of ne- cefsute: for the Lord hafhe created him.

2 For of the moſte High cometh healing, and he ſhal receiue
guites of the King.

3 The knowledge of the phyficion lifteth vp his head, and in
the fight of great men he ſhalbe in admiration.

4 The Lord hafhe created medecines of the earth, and he that is
wife, wil not ab- horre it.

5 *Was not fy water made ſwere with wood, that men might
know the vertue thereof?

6 So he hafhe giuen men knowledge, that he might be glorified
in his wondereus workes.

7 With ſuche doeth he heale men, and ta- keth away their
paines.

8 Of fuche doeth the apothecariemake a confection, and yet he
can not finifh his owne workes: for of fy Lord cometh prof-
peritie and welth ouer all the earth.

9 My fonne, faile not in thy fickenes, but *praye vnto the Lord,
& he wil make thee whole.

10 Leaue of from finne, and order thine hands a right, and
clenfe thine heart from all wickednes.

11 Offer fwete incenfe, and fine floure for a remembrance: make
the offering fat, for thou art not the firft giuer.

12 Then giue place to the phyficion: for the Lord hafhe created
him: let him not go from thee, for thou haft nede of him.

13 The houre may coine, that their enter-

Of fuperfion.

Chap 31,22.

Or, refh bede.

Of phyficion & plaftice.

Exod. 25,25. Judith. 7,15.

Ifa. 32,2.

¶ God beftow- eth firft his be nefities, and wa moft render a
porcift there- at to fuche v- les as he ap- perifeth.

prifes

40rwifdome.

Apocrypha.

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prifes may haue good fucceffe.

14 For they alfo fhall praye vnto the Lord, that he wolde
proffer that, which is giuen for eafe, & their piyyficke for the
prolonging of life.

15 He that finneth before his maker, let him fall into the hands
of the phyficion.

Chap. 22, 26

gof mourning

the, the enflume

16 My fonne, *powre for the teaces ouer the dead, || and
beginne to mourne, as if thou hadeft fuffred great harme thy
felf, & then couer his bodie according to 'his appointment, and
neglect not his buryal.

17 Make a grievous lamentacion, and be earnest in mourning,
& vfe lamentacion as he is worthie, & that, a daye or two, left
thou be euil fpoken of, and then comforte thy felf for thine
heauines.

Trem. 25, 13

& 27, 22.

18 *For of heauines cometh death, and the heauines of the
heart breaketh y ftrength.

19 Of the affection of the heart cometh forrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the laft end.

21 Forget it not: for there is no turning againe: thou fhalt do him no good, but huite thy felf.

22 Remember his iudgement: thine alfo fhall be likewife, vnto me yefter daye, and vnto thee to day.

2. Sam. 22, 20.

23 *Seing the dead is at reft, let his remembrance reft, & comforte thy felf againe for him, when his fpirit is departed from him.

24 ¶ The wifdome of a learned ma cometh by vſing wel his vacant time: and he that ceafeth from his owne matters and labour, may come by wifdome.

25 How can he get wifdome that holdeth the plough, and he that hathe pleafure in the gode, and in driuing oxen, and is occupied in their labours, and talketh but of the brede of bullockes?

26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.

27 So is it of cuerie carpenter, and workemafter that laboreth night and daye: and they that cut, and graue feales, and make fondrie diuerfities, and giue them felues to contrefait imagerie, and watch to performe the worke.

28 The fmithe in like maner abideth by his anuil, and doeth his diligence to labour the yron: the vapour of the fyre dryeth his flefh, and he muſte fight with the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke ftill vpon the thing that he maketh: he feteth his minde to make vp his workes: therefore he watcheth to poliſh it perfittely.

29 So doeth the potter fit by his worke: he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh

his worke by number.

30 He facioneth the claye with his arme, & with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clenſe the ouen.

31 All theſe hope in their hands, and cuerie one beftoweth his wifdome in his worke.

32 Without theſe can not y cities be maintained, nor inhabited, nor occupied.

33 And yet they are not affed their iudgement in the counfel of the people, nether are thei hie in the congregacion, nether fit they vpon the iudgement feates, nor vnderftand the order of uftice: they can not declare matters according to the forme of the Law, and they are not mete for hard matters.

34 But thei meinteine the ftate of the worlde, and thei desire is concerning their worke and occupacion.

CHAP. XXXIX.

1 A wife man. 16 The works of God. 24 Unto the good, good things profite, but vnto the euil, euen good things are euil.

1 HE onelie that applieth his minde to the Law of the moſte High, and is occupied in the meditation thereof, feketh out the wifdome of all the ancient, & exercifeth him ſelf in the prophecies.

2 He kepeth the fayings of famous men, & entreth in alfo to the ſecrets of darke ſentences.

3 He feketh out the myfterie of graue ſentences, and exercifeth him ſelf in darke parables.

4 He fhall ferue among great men and appeare before the prince: he fhall raucil through ſtrange countreys: for he hath tried the good and the euil among men.

5 He wil giue his heart to reforte early vnto the Lord that made him, & to praye before the moſte High, and wil open his mouth in prayer, and praie for his finnes.

6 When the great Lord wil, he ſhalbe filled with the Spirit of vnderſtanding, that he may powre out wiſe ſentences, & giue thanks vnto the Lord in his praier.

7 "He ſhal direct his counſel, & knowledge: *On, the Lord. fo ſhal he meditate in his ſecrets.

8 He ſhal ſhewe forth his ſciènſe and learning, and reioyce in the Law & couenant of the Lord.

9 Manie ſhal commend his vnderſtanding, and his memorie ſhal neuer be put out, nor departe away: but his name ſhal continue from generacion to generacion.

10 *The congregacion ſhal declare his wiſe chap. 44, 19 dome, and ſhewe it.

11 Thogh he be dead, he ſhal leaue a greater fame then a thouſand: and if he liue ſtill, he ſhal get the fame.

12 Yet wil I ſpeake of mo things: for I am Rrri.

gof true wiſe. dome.

Eccleſiaſticus.

ful as the moone.

13 Hearken vnto me, ye holy children, and bring for the frute,
as the rofe that is plan- ted by the brokes of the field,

14 And giue ye a fwete fmel as incenfe, and bring for the
flowres as the lillie: giue a fmel and fing a fong of praife: bleffe
the Lord in all his workes.

15 Giue honour vnto his Name, and fhewe for the his praife
with the fongs of your lippes, and with harpes, and ye fhall fay
af- ter this maner,

16 "All the workes of the Lord are excea- ding good, and all
his commandements are done in due feafon.

17 And none may fay, What is this? where- fore is that? for at
time conuenient they fhall all be foght out: at his commandemet
the water ftode as an heape, & at the worde of his mouth the
waters gathered them felues.

18 His whole fauour appeared by his com- mandement, and
none can diminifh that which he wil liue.

19 The workes of all flefh are before him, and nothing can be
hid from his eyes.

20 He feeth from euerlafting to euerla- fting, & there is nothing
wonderful vnto him.

21 A man nede not to lay, What is this? wherefore is that? for he hathe made all things for their owne vfe.

22 His bleffing fhall renne ouer as the ftrea- me, and moifture the earth like a flood.

23 As he hathe turned the waters into fal- nes, fo fhall the heathen fele his wrath.

24 As his waies are plaine and right vnto the iuft, fo are they ftumbling blockes to the wicked.

25 ¶For the good, are good things created from the beginning, and euil things for the finners.

Chap. 29, 28. 26 "The principal things for the whole vfe of mans life is water, fyre, and yron, and falt, and meale, wheate and hony, & milke, the blood of the grape, and oyle, and clo- thing.

27 All thefe things are for good to y godlie: but to y finners they are turned vnto euil.

28 There be fpretres that are created for vfe geance, which in their rigour laye on fure ftrokers: in the time of deftruction they fhewe for the their power, and accomplifh the wrath of him that made them.

29 Fyre, and haile, and famine, and death: all thefe are created for vengeance.

30 The teeth of wilde beafts, and the fcor- pions, and the
ferpents, and the fworde ex- ecute vengeance for the deftructio
of the wicked.

31 They fhallbe glad to do his commande- ments: & when nede
is, they fhallbe readie vpon earth: and whē their houre is come,
they fhall not ouerpaffe the commande- ment.

32 Therefore haue I taken a good courage vnto me from the
beginning, and haue thoght on thefe things, and haue put them
in writing.

33 "All the workes of the Lord are good, & Gen 1, 31. he
giueeth euerie one in due feafon, & when nede is:

34 So that a man nede not to fay, This is worfe then that: for in
due feafon they are all worthie praife.

35 And therefore praife y Lord with whole heart and mouth,
and bleffe the Name of the Lord.

CHAP. XL.

1 Many miferies in mans life. 14 Of the bleffing of the
righteous and prerogative of the fears of God.

1 CReat I trauail is created for all men, The miferies of Adam
from the day that they go out of their mothers wombe, til the

day that their returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, & their
imaginacion of the things they waite for, and the daye of death,

3 From him that sitteth vpon the glorious throne, vnto him that
is beteth in y earth and ashes:

4 From him that is clothed in blewe filke, and weareth a
crowne, euen vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vnquiemes, and feare of death,
& rigour, and strife, & in the time of rest the slepe in the night
vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and after- ward in sleping he is
as in a watch- towre in the daye: he is troubled with the
visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, & mar- uelleth that the
feare was nothing.

8 Suche things come vnto all flesh, bothe man and beaste, but
feuen folde to the vn- godlie:

9 Morcouer, "death & blood, and strife, & Chap. 33, 35.
fword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their
sakes came the "flood Gen 7, 11. also.

11 "All things that are of the earth, shal Gen 3, 14. turne to earth againe: and they that are chap. 41, 13. of the "waters, shal returne into the sea. Eccif 1, 7.

12 ¶ All bribes and vnrighteousnes shalbe put awaye: but I faithfulness shal endue I Faithfulness. for euer.

13 The substance of the vngodlie shalbe dried vp like a riuer, and they shal make a founde like a great thonder in the raine.

14 When he openeth hishād, he reioyceth: but

Apocrypha.

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Philip 4.12 2.3.20 6.6.

but all the transgressors shall come to naught.

15 The children of the ungodlie shall not obtaine manie branches: for the vnclane rootes are as vpon the high rockes.

16 Their tender stalk by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.

17 ¶ Friendlines is as a molte plentiful gar d'e of pleafur, & mercie endureth for euer.

18 ¶ To labour and to be content with that a man hafhe, is a
fwete life: but he that fin-deth a treafure, is aboute them bothe.

19 Children, and the buylding of the citie maketh a perpetual
name: but an honeft woman is counted aboute them bothe.

20 Wine & mufic. ke reioyce the heart: but the loue of wifdome
is aboute them bothe.

21 The pipe and the pfalterion make a fwe-te noyce: but a
pleafant tongue is aboute them bothe.

22 Thine e-e defireth fauor & beautie: but a grene fede time,
rather then them bothe.

23 A friend, and companion come together at opportunitie: but
aboute them bothe is a wife with her houfband.

24 Friends and helpe are good in the time of trouble, but almes
fhall deliuer more then them bothe.

25 Golde and filuer faften the fete: but counfel is eft: med
aboute them bothe.

26 Riches and ftrength lift vp the minde: but the feare of the
Lord is aboute them bothe: there is no want in the feare of the
Lord, and it nedeth no helpe.

27 The feare of the Lord is a pleafant gar den of blefsing, and
there is nothing fo beautiful as it is.

28 ¶ My fonne, lead not a beggers life: for better is were to dye then to begge.

29 The life of him that dependeth on an-other mans table, is not to be counted for a life: for he torméeth him felf after other mens meat: but a wife man and wel nour-tred, wil beware thereof.

30 Begging is fwete in the mouth of the vnfnamefast, and in his bellie there bur-neth a fyer.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 4 A curfe vpon them that forlake the Law of God. 15 Good name & fame. 16 An exhortacion to giue hode vnto wifdome. 17 Of what things a man oght to be afhamed.

¶ Of death.

1 O Death, how bitter is the remembrá-ce of thee to a man that liuech at rift in his poffeffions, vnto the man that halhe nothing to vexe him, and that halhe prof-peritie in all things: yea, vnto him that yet is able to receiue meat!

2 O death, how acceptable is thy iudge-mét vnto the nefeful, and vnto him whose ftrength faileth, and that is now in the laft

age, & is vexed with all things, and to him that dispaireth, and halhe loft pacience!

3 Feare not the iudgement of death: remé-ber them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flefh.

4 And why woldest thou be againft y plea-fure of the moſte High? whether it be ten or an hundred, or a thouſand yeres, the-re is no deſenſe for life againſt the graue.

5 ¶ The children of the ungodlie are abominable children, and ſo are they that ke-pe companie with the ungodlie.

6 The inheritance of ungodlie children ſhal periſh, and their poſteritie ſhal haue a perpetual ſhame.

7 The children complaine of an ungodlie father, becauſe they are reproched for his ſake.

8 Wo be vnto you, ô ye ungodlie, which haue forſaken the Law of the moſte high God: for though you increaſe, yet ſhal you periſh.

9 If ye be borne, ye ſhalbe borne to curſing: if ye dye, the curſe ſhalbe your porcion.

10 All that is of y earth, ſhal tuine to earth againe: ſo the ungodlie go from the cur-ſe to deſtruction.

11 Though men mourne for their bodie, yet the wicked name of the ungodlie ſhalbe put out.

12 Haue regarde to thy name: for that ſhal continue with thee aboute a thouſand treaſures of golde.

13 A good life haſhe the dayes nombred: but a good name endureth euer.

14 ¶ My child: en, kepe wiſdome in peace: for wiſdome that is hid, and a treaſure y is not ſene, what profite is in them bothe?

15 A man that hideth his fooliſhnes, is bet-ter then a man that hideth his wiſdome.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be aſhamed: nether are all things alowed as faithful in all men.

17 Be aſhamed of whordome before father and mother: be aſhamed of lies before the prince and men of autoritie:

18 Of ſinne before the iudge and ruler: of offence before the congregation and peo-ple: of vnri-ghteouſnes before a companio and friend,

19 And of theft before y place where thou dwelleſt, & before the trueth of God & his couenant, and to leane with thine elbows vpon the bread, or to be reproued for gi-uing or taking.

20 And of fience vnto them that falute thee, and to loke vpon
an harlot,

21 And to turne away thy face from thy kinfman: or to take aw
v a portifo or a gift, or to be euil minded toward another mal
wife,

Rrrr.ii.

¶ A good name Chap. 20.12.

¶ Of ftume-fathers.

Ecclesiasticus.

11 Or to follicite anie mans maide, or to stand by her bed, or to
reproche thy frieds with wordes, Or to vphraide when thou
giuest anie thing, or to reporte a matter that thou hast heard, or
to reuerle secret wordes. Thus marest thou wel be shamefast,
and shalt finde fauour with all men.

CHAP. XLII.

The Law of God must be taught. A daughter. A woman. God
knoweth all things, yea, seen the secrets of thine heart.

In what high we ought not to be sinamed.

Of these things be not thou ashamed, neither have regard to
offed for anie persone,

2 Of the Law of the most High & his covenant, & of
iudgement to instifie the godlie: 3 Of the cause of thy
companion, and of strangers, or of distributing the heritage
among friends: 4 To be diligent to keep true balance, and
weight, whether thou have much or little: 5 To fel marchandise
at an indifferent price, and to correct thy children diligently,
and to beat an euil servant to the blood: 6 To fet a good locke
where an euil wife is, and to locke where manie hands are: 7 If
thou giue anie thing by number, and weight, to put all in
writing, bothe that is giuen out, and that that is received
again: 8 To teache the vnlearned, & the vnwife, & the aged,
that contend against y yong: thus shalt thou be wel instructed,
and approued of all men liuing.

Or, is a fierce warrior in the faster.

The daughter 'maketh the father to watche secretly, and the
carefulnes that he hathe for her, taketh away his slepe in the
youth, lest she shulde passe y floure of her age: and when she
hathe an housband, lest she shulde be hated:

In her virginitie, lest she shulde be defiled, or gotten
withchilde in her fathers house, and, when she is with her
housband, lest she misbehaue herself: and when she is
married, lest she continue vnfruteful.

Chap. 26, 10.

If thy daughter be vnscamefast, kepe her straitly, lest she cause
thine enemies to laugh thee to scorne, and make thee a
commune talke in the citie, and diffame thee among the
people, and bring thee to publicke shame.

Chap. 21, 22.

Beholde not euerie bodies beautis, and companie not among
women.

Gen. 2, 6.

For as the moth cometh out of garmets: so doeth wickednes of
the woman. The wickednes of a man is better then the good
intreatie of a woman, to wit, of a woman that is in shame, and
reproche. I wil remember the workes of the Lord, and declare
the thing that I have fene: by the worde of the Lord are his
workes.

The sunne that shineth, loketh vpon all things, and all the
worke thereof is ful of the glorie of the Lord.

Hatte not the Lord appointed that his Saucts shulde declare all
his wonderous workes, which the almightie Lord hathe
stablished to confirme all things by in his marestie?

He fcketh out the depth, and the heart, and he knoweth their
practises: for y Lord knoweth all science, and he beholdeth the

signes of the worlde.

He declareth the things that are past, and for to come, and
discloseth the paths of things that are secret.

*No thought may escape him, nether may anie worde be hid
from him.

He hathe garnished the excellent workes of his wisdom, and he
is from euerlasting to euerlasting, and for euer: vnto him may
nothing be added, nether can he be munished: he hathe no
nede of anie counselor.

Oh, how delectable are all his workes, & to be cosidered eue
vnto y sparkes of fyre!

They liue all, and endure for euer: and when soeuer nede is,
they are all obedient.

Thei are all double, one agaist anothers he hathe made nothing
y hathe anie faute.

The one commendeth the goodnes of the other, & who can be
satisfied with beholding Gods glorie?

CHAP. XLIII.

The summe of the creation of the works of God.

This high ornament the cleare firmament, the beautie of the heane so glorious to beholde,

The sunne also, a maruellous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

At noone it burneth the countrey, & who may abide for the heart thereof?

The sunne burneth the mountaines thre times more then he that kepeth a fornace with cotinual heat: it casteth out the fyre vapours, & with the shining beames blindeth the eyes.

Great is the Lord that made it, and by his commandement he causeth it to runne hastely.

- The moone also hathe he made to appeare according to her season, that it shulbe be a declaration of the time, and a signe for the worlde.
- The feasts are appointed by the moone: the light thereof diminiseth vnto y end.

The moneth is called after y name thereof, & groweth wódrously in her chaging.

It is a campe pitched on high, shining in the firmament of heauen: the beaurie of heaué are the glorious starres, and the ornament that shineth in the high places of the Lord.

By the commandement of the holie one they

Apocrypha.

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Gen. 9.14.

Isa 41.11.

they continue in their order, and fail not in their wache.

11 ¶ Loke vpon the raine bowe, and praise him that made it:
verie beautiful is it in the brightnes thereof.

12 ¶ It compaffeth the heauen about with a glorious circle, and
the hands of the moiste High haue bended it.

13 ¶ Thorowe his comandement he maketh the fnowe to hafte,
and fendeth fwiftly the lightning of his iudgement.

14 Therefore he openeth his treafures, and the cloudes flie
forthe as the foules.

15 In his power hathe he ftrenghened the cloudes, and broken
the haile ftones.

16 The mountaines leape at the fight of him: the South winde
bloweth according to his wil.

17 The founde of his thonder beateth the earth: fo doeth the
ftorme of the North: y whirlewinde alfo, as birdes that flie,
fcartereth the fnowe, and the falling downe thereof is as y
greghoppers y light downe.

18 The eye marueileth at the beautie of the whitenes thereof, &
the heart is aftenifhed at the raine of it.

19 He alfo powreth out the froft vpon the earth like falt, and
when it is frofen, it fticketh on the toppes of pales.

20 When the colde North winde bloweth, an yce is frofen of
the water, it abideth vpon all the gatherings together of water,
and clotheth the waters as w a breft plate.

21 It deuoureth the mountaines, & burneth the wilderness, and
deftroyeth that that is grene, like fyre.

22 The remedie of all thefe is when a cloude cometh haftely, &
when a dewe cometh vpon the heat, it refrefheth it.

23 [By his worde he ftilleth the winde:] by his counfel he
appeafeth the depe, and platteth ylands therein.

24 They that faile ouer the fea, tel of the perils thereof, and
when we heare it with our eares, we marueile thereat.

25 For there be ftrange, & wonderous workes, diuers maner of
beafts, and the creation of whales.

26 Thorowe him are all things directed to a good end, & are ftablifhed by his worde.

27 And whe we haue fpoken muche, we can not atteine vnto them: but this is y fumme of all, that he is all.

28 What power haue we to praife him: for he is aboue all his workes?

Psal. 96.4.

29 The Lord is terrible, and verie great, & marueilous is his power.

30 Praife y Lord, & magnifie him as muche as ye can, yet doeth he farre excede: exalt him with all your power, & be not wearie, yet can ye not atteine vnto it.

Psal. 106.2.

31 * Who hathe fene him, that he might tel vs and who can magnifie him as he is?

32 For there are hid yet greater things the thefe be, & we haue fene but a fewe of his workes.

33 For the Lord hathe made all things, and giuen wifidome to fuche as feare God.

CHAP. XLIII.

The praife of certain holie men, Enoch, Nos, Abraham, Isaac and Jacob.

1 Et vs now comende the famous men, and our fathers, of whome we are begotten.

2 The Lord hathe gotten great glorie by them, and that through his great power from the beginning.

3 Thei haue borne rule in their kingdomes, and were renoumed for their power, and were wife in counfel, and declared prophecies.

4 * They gouerned the people by counfel & Eond. 12.22. by the knowledge of learning mete for the people, in whose doctrine were wife fentences.

5 They inuented the melodie of muficke, and expounded the verfes that were writen.

6 They were riche and mightie in power, and liued quietly at home.

7 All thefe were honorable men in their generacions, & were wel reported of in their times.

8 There are of them that haue left a name behinde them, fo that their praife fhall be fpoken of.

9 There are fome alfo which haue no memorial, * and are perifhed, as thogh they had neuer bene, and are become as thogh they had neuer bene borne, and their children after them.

10 But the former were merciful men, whose righteousnes hathe not bene forgotté.

11 For whose posteritie a good inheritance is referued, and their fede is contained in the couenant.

12 Their flocke is contained in the couenant, and their posteritie after them.

13 Their fede fhall remaine for euer, & their praife fhall neuer be taken away.

14 Their bodies are butyed in peace, but their name liueth for euermore.

15 * The people fpeake of their wifidome, & the congregation talke of their praife.

16 † Enoch pleafed the Lord God: therefo re was he tranflated for an example of repentance to the generacions.

17 † Noe was founde perfite, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euer lafting couenant was made with him, that all flefh
fhulde * perifh no more by the flood.

19 † Abraha was a great father of manie people: in glorie was
there none like vnto him.

Rxx. iii.

Ecclesiasticus.

Gen. 21,4.

Gen 22,16, Gal. 3,8.

Gen. 26,2. Isaac.

Jacob. for, for we him. Gen. 27,28. & 28,1. Gen 28,1. ref 18,19
& Joseph.

Moyses. Exod. 11,3. 4id 7,22.

Exod. 6,7-8,9

Numb. 12,3.

Exod. 13,7.

Aaron. Exod. 4,28.

Exod. 28,31.

Irvine and Thompson.

20 He kept the Law of the moſte High, & was in couenant
with him, and he fet the couenant *in his fleſh, and in temptation*
he was founde faithful. 21 *Therefore he affured him by an othe,*
y he wolde bleſſe the nacions in his fede, & that he wolde
multiplie him as the duſt of the earth, and exalte his fede as the
ſtarres, and cauſe them to inherite from fea to fea, and from
the Riuer vnto the end of the worlde. 22 *With I Isaac did he
confirme likewiſe for Abraham his fathers fake, the bleſing of

all men, and the couenant, 23 And caufed it to reft vpon the head of Iacob, and made him felf known by his blefsings, and gaue him an heritage and deuided his porcions, * and parted them among the twelue tribes. 24 And he broght out of him a merciful man, which founde fauour in the fight of all flesh.

CHAP. XLV.

The praise of Moyfes, Aaron, and Phinees.

1 And Moyfes, the *beoued of God & men, broght he forthe, whose remembrance is blefied.* 2 *He made him like to the glorious Saints, and magnified him by the feare of his enemies.* 3 *By his wordes he caufed the wonders to ceafe, and he made him glorious in the fight of Kings, and gaue him commâdements for his people, and fhewed him his glorie.* 4 *He fanctified him with faithfulness, and mekenes, and chofe him out of all men.* 5 *He caufed him to heare his voyce, and broght him into the darke cloude, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teache Iacob y couenant, and Israel his iudgements.* 6 *He exalted Aaron an holie man like vnto him, eue his brother of y tribe of Leui.* 7 *An euerlafting couenant made he with him, and gaue him the priefthode among the people, and made him blefied through his comelie ornament, & clothed him with the garment of honour.* 8 *He put perite ioye vpo him, and girded him with ornaments of*

ftrength, as with breches, and a tunicle, and an ephod. 9 He compaffed him about with belles of golde, & with manie belles round about, that when he went in, the found might be heard, and might make a noyce in the Sanctuarie, for a remembrance to the childre of Israel his people, 10 And with an holie garment, with golde alfo, and blewe filke, and purple, & diuers kindes of workes, and with a breftlappe of iudgemet, & with the fignes of trueth,

11 And with worke of fkarlet conningly wrought, and with precious ftones grauen like feales, & fet in golde by goldefmithes worke for a memorial with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnifhed, and pleafant to loke vpon.

13 Before him were there no fuche faire ornaments: there might no fträger put them on, but onely his children, and his childres children perpetually.

14 Their facrifices were wholly confumed euerie day twife continually.

15 *Moyses filled his hands, and anointed him with holie oyle: this was appointed vnto him by an euerlafting couenant, & to his fede, so long as the heauens fhulde remainr, that he fhulde

minifter before him, & alfo to execute the office of the
priefthode, and bleffe his people in his name.

16 Before all men luing the Lord chofe him that he fhulde
prefent offrings before him, and a fwete fauour for a
remembrance to make reconciliation for his people.

17 *He gaue him alfo his commandements and autoritie
according to the Lawes appointed, that he fhulde teache Iacob
the teftimonies, and giue light vnto Israel by his Law.

18 *Strangers ftode vp againft him, & enuied him in the
wilderness, euen the men that toke Dathans and Abirams parte,
& the companie of Core in furie and rage.

19 This the Lord fawe, and it difpleafed him, and in his
wrathful indignacion were they confumed: he did wonders
vpon them, and confumed them with the fyrie flame.

20 *But he made Aaron more honorable, and gaue him an
heritage, and parted the firft frutes of the firft borne vnto him:
vnto him fppecially he appointed bread in abundance.

21 For the Priests did eat of the facrifices of the Lord, which
he gaue vnto him and to his fede.

22 *Els had he none heritage in the land of his people, nether
had he any porcion among the people: for the Lord is the
porcion of his inheritance.

23 The third in glorie is Phinees the sonne of Eleazar, becaufe he had zeale in the feare of the Lord, & ftoode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde haue

Leu. 3,12.

Deu. 17,10. & 21,1.

Num. 26,1.

Num. 17,8.

Deu. 12,10 & 18,1.

Phinees. Num. 21,13. 1.m46.3,14.

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haue the dignitie of the priesthode for euer,

15 And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aarō shulde be to the onelie

fonne of his fonne, and to his fede. God giue vs widdome in
our heart to iudge his people in righteousness, that the good
things that they haue, be not abolished, and that their glorie
may endure for their posteritie.

CHAP. XLVI.

The praise of Iofue, Caleb, and Samuel.

Iofue

Nom. 27,12.

dev. 24,5.

Inf. 1,2.

& 10,7.

Inf. 1,2.

Inf. 10,12.

Inf. 10,12.

For, that the

Lord honored

his barrel

For, pursued the

mightie men

Nom. 24,6.

1 mac. 2,5.

1 Caleb.

Nom. 26,65.

dev. 1,35.

Inf. 14,15.

Judges.

1 Ifus | the fonne of Naue was valiat in the warres, & was y
fucceffour of Moyses in prophecies, who according vnto his
name, was a great faniour of the elect of God, to take
vengeance of y enemies that rose vp against them, and to fet
Israel in their inheritance.

2 *What glorie gate he, when he lift vp his hand, and drewe
out his fworde against the cities?

3 Who was there before him, like to him? for he foght the
battels of the Lord.

4 *Stode not the funne ftill by his meanes, & one day was as
long as two?

5 He called vnto y moſte high Gouvernour when the enemies
preafed vpon him on euerie fide, & the mightie Lord heard
him with the haile ftones, and with mightie power.

6 He ruffed in vpô the nacions in battel, & in the*going downe
of Betharô he deftroied the aduersaries, that they might knowe
his weapons, and that he foght "in the fight of the Lord: for he
followed the Almighty.

7 *In y time of Moyses alfo he did a good wotke: the
and||Caleb the fonne of Iephune ftode against the enemye, and
withhelde the people from finne, & appeafed the wic ked
murmuring.

8 *And of fix hundreth thouſand people of fote, they two were
preferued to bring the into the heritage, euen into the land that
floweth with milke and honey.

9 *The Lord gaue ftrégth alfo vnto Caleb, which remained
with him vnto his olde age, fo that he went vp into the high
places of the land and his fede obtained it for an heritage,

10 That all the children of Israel might fe, that it is good to
follow the Lord.

11 Concerning the ||Judges, euerie one by name, whoſe heart
went not a whoring, nor departed from the Lord, their
memorie be bleſſed.

Chap. 49,12.

12 Let *their bones florish out of their place, and their names by fuccelsion remaine to them that are moſte famous of their children.

13 ¶ Samuel the Prophet of the Lord, be- | Samuel. 1.Sam 10,1. |
16,13. | loued of his Lord, *ordeined Kings, and anointed the
princes ouer his people.

14 By the Lawe of the Lord he iudged the congregation, and
the Lord had reſpect vnto Iacob.

15 This Prophete was approued for his faithfullneſſe, and he
was knowen faithful in his wordes and viſions.

16 *He called vpon the Lord almightie, 1.Sam. 7,12. | when
his enemies preafed vpon him on euerie ſide, when he offred
the fucking lambe.

17 And the Lord thondred from heauen, & made his voyce to
be heard with a great noyce.

18 So he difcomfited the princes of y Ty-rians, and all the
rulers of the Philiftims.

19 *And before his long ſlepe he made pro-teſtacion in the
fight of the Lord, and his anointed, that he toke no ſubſtance of

any man, no, not fo muche as a fhooe, and no man colde
accufe him.

20 *After his flepe alfo he tolde of y Kings 1.Sam. 28,12. |
death, & from the earth lift he vp his voyce, and prophecied
that the wickednes of the people fhulde perith.

CHAP. XLVII.

The praise of Nathan, David and Salmon.

1 A Fter him rofe vp | *Nathâ to prophe | Nathan 2 Sam. 12,1. |
cie in the time of David.

2 For as the fat is taken away from the peace offring, fo was |
David chofen out of the | David. | children of Israel.

3 *He plaied with the lions, as with kiddes, 1.Sam. 17,34. | and
with beares, as with lambes.

4 *Slewe he not a gyante when he was yet 1.Sam. 17,49. | but
yong, and toke away the rebuke from the people, when he lift
vp his hand with the ftone in the fling, to beat downe the pride
of Goliah?

5 For he called vpon the molte high Lord, which gaue him
ftrength in his right hâd, to flay that mightie warriour, and that
he might fet vp the horne of his people againe.

6 *So he gaue him y praife of ten thoufand 1.Sam 18,7. | and honored him with great praifes, and 1.Sam 18,7. | gaue him a crowne of glorie. | the, the people. | the, with life. | fings of the Lord

7 *For he deftroied the enemies on euerie 2 Sam 1,7. | fide, and rooted out the Philiftims his aduersaries, and brake their horne in funder vnto this day.

8 In all his workes he praifed the Holy one, and the moſte High with honorable wordes, and with his whole heart he fung fongs, and loued him that made him.

9 *He fet fingers alfo before the altar, and 1.Chr. 16,4. | according to their tune he made fwete fongs, that they might praife God daily, with their fongs.

Rrrr. iiii.

Ecclesiasticus.

10 He ordeined to kepe the feaſt daies co-mely, and appointed the times perfitley, that they might praife the holy Name of God, and make the Temple to ſounde in the morning.

2.Sam. 12,13. 11 *The Lord toke away his ſinnes, and ex-alted his horne for euer: he gaue him y co-uenant of the kingdome, and the throne of glorie in Iſrael.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

Salomon. 13 *Salomon reigned in a peaceable time, and was glorious: for God made all quiet roade about, that he might buyld an hou-se in his Name, and prepare the Sanctua-rie for euer.

1.King. 4,19 14 *How wise wast y in thy youch, and wast filled with vnderstading, as with a stood!

15 Thy minde couered the whole earth, and hathe filled it with graue and darke sen-tences.

16 Thy Name went abroad in the yles, & for thy peace thou wast beloued.

1.King. 4, 31. 17 *The coitreis marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered golde as tinn, and hast had as much siluer as lead.

1.King. 11,2. 19 *Thou didest bowe thy loines to wome, and wast ouercome by thy bodie.

20 Thou didest staine thine honour, and hast defiled thy posteritie, and hast broght wrath vpon thy children, and hast felt so- rowe for thy folie.

1.King. 12,17. 21 *So the kingdome was deuided, and Ephraim bega to be a rebellious kingdome.

2.King. 7,15. 22 *Neuertheles the Lord left not of his mercie, nether was he destroyed for his workes, nether did he abolish the posteritie of his elect, nor take away the fede of him that loued him, but he left a remnant vnto Iacob, & a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, & of his fede he left behinde him | Roboam, euen the foolishnes of the people, and one that had no vnderstanding, who turned a way the people thorow his counsel, & | Ie-roboam the sonne of Nabat, which caused Israel to sinne, & shewed Ephraim the way of sinne,

24 So that their sinnes were so muche increased, that they were driuen out of the land.

25 For they fought out all wickednes, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elisus, Ezekias and Isaias.

Elias. 1.1 Hen stode vp | *Elias the Prophete as a fyre, and his worde burnt like a lampe.

2 He broght a famine vpon the, and by his zeale he diminished the: [for they might not away with the commandements of the Lord.]

3 By the worde of the Lord he shut the hea-uen, * and thre times broght he the fyre from heauen. 1.King. 18, 22. and 2.King.

4 O Elias, how honorable art thou by thy wonderous dedes! who may make his boast to be like thee!

5 *Which-hast raised vp the dead from death, & by the worde of the moste High out of the graue:

6 Which hast broght Kings vnto destruc-tion, and the honorable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horch the iudgement of the vengeance:

8 *Which didest anoint Kings that they might recompense, and Prophetes to be thy successours: 1.Kin. 19, 17. The wicked-nes of Achab and lezabel.

9 *Which wast taken vp in a whirle win-de of fyre, and in a charet of fyric horses: 2.King. 2, 16.

10 Which wast appointed to reproue in due season, & to pacifie the wrath of the Lords iudgemet before it kindled, & to

turne the hearts of the fathers vnto the childre, and to set vp
the tribes of Iacob. Mala. 4, 5.

11 Blessed were they that sawe thee, & slept in loue: for we
shall liue. 2. That is, they that are soche

12 *When Elias was couered with the storme, | Elisus was
filled with his spirit: whi-le he liued, he was not moued for any
prin-ce, nether colde any bring him into sub-iection. 2.King. 2,
11.

13 Nothing colde ouercome him, * and af-ter his death his
bodie prophecied. 2.King. 13, 21

14 He did wonders in his life, and in death were his workes
marueilous.

15 For all this the people repented not, ne-ther departed they
from their sinnes: * til they were caryed away prisoners out of
their land, and were scattered through all the earth, so that
there remained but a ve-ry few people with the prince vnto the
house of Daud. 2.King. 18, 19

16 Howbeit some of them did right, and some heaped vp
sinnes.

17 | *Ezekias made his citie strong, & con-ueied water into the
middles thereof: he digged thorow the rocke with yron, and
made fountaines for waters. 1.Ezekias. 2.King. 18, 6.

18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly. 2.King. 18, 19.

19 Then trembled their hearts and hands, so y they forowed like a woman in trauel.

20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediately the holy one heard them out of heauen.

21 [He thoght no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliucred

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deliuered them by the hand of Esai. 2 *He fmote the hofte of the Affyrians, and his Angel deftroyed them.* 3 *For Ezekias had done y thing that plea-fed the Lord, and remained fiedfatty in the wayes of Daud his father, as Efai the great Prophet, and faithful in his vision had commanded him.* 2 King 20, 24 In his time the fonne went backward, and he leng the ned the Kings life. 25 He faw by an excellt Spirit what flulde come to paffe at the last, and he comforted them that were forowful in Sion. 26 He fhewed what fluide come to paffe for euer, and fecret things, or euer the came to paffe.

CHAP. XLIX. Of Iofias, Hex, fk, ah, Daud, Ierem, Ex, echiel, Zorobabel, Iofia, Nehemias, Enoch, Iofiph, Sem & Seth.

Iofias 1 *The remembrance of I Iofias is like the composition of the perfume that is made by the arte of the apothecarie: it is fwere as honie in all mouthes, and as muficke at a banket of wine.* 2 *He behaued him felf vprightly in the re-formation of the people, and toke away all abominations of iniquitie.* 2.King 23,4 *He directed his heart vnto the Lord, & in the time of y vngodlie he eftablifhed religion.* 4 All, except Daud and Ezekias, and Io-fias, committed wickednes: for euen the Kings of Iuda forfoke the Law of the moſte High, and failed. 5 Therefore he gaue their "horne vnto o-ther, and their honor to a ftrange nació. 6 He burnt the elect citre of the Sanctua-rie, and deftroied the ffreteſ thereof ac-cording to the prophecie of Ieremias. 7 *For thei intreated him eull, which ne-vertheles was a Prophete, fanctified fro his mothers wombe, that he might roote out, and affiict, and deftroie, and that he might afo buyld vp, and plant.* 8 Ezechiel fawe the glorious vifio, which was fhewed him vpon the charet of the Cherubims. 9 *For he made mencio of the enemies vn-der the figure of the raine, and directed the that went right,* 10 And let the bones of the twelue Pro-phetes florih out of their place, and let their memorie be bleffed: for they com-forted Iacob, and deliuered them by affui ed hope. 11 *How fhal we praife|Zorobabel, which was as a ring on the right hand!* 12 So was I Iefus alfo the fonne of Iofedec: theſe men in their time buylded the hou-fe, and fet vp

the Sanctuarie of the Lord againe, which was prepared for an
cuerla-fting worfhip. 13 *And among the elect was|Neemias

whofe renoume is great, which fet vp for vs the walles that
were fallen, and fet vp the gates and the barres, and laied the
fundacions of our houfes.

14 ¶ But vpon the earth was no man crea-ted like I* Enoch: for
he was také vp from the earth.

15 Nether was there a like man vnto I* Io-foph the gouernour
of his brethren, & the vpholder of his people, whofe bones
were kept.

16 I * Sem and I Seth were in great honour among men: and fo
was I Adam abou e-uerte liuing thing in the creacion.

CHAP. L.

Of Simon the fonne of Onias. 22 An exhortation to praife the
Lord. 27 The autor of this bake.

1 I Simon * the fonne of Onias the hie Priest, which in his life
fet vp the houfe againe, and in his dayes eftablifhed the
Temple,

2 Vnder him was the fundacio of the dou-ble height laied, and
the hie walles that compaffeth the Temple.

3 In his dates the places, to receive water that were decaied,
were reffered & the braf-fe was about in meafure as the afea.

4 He toke care for his people, that they fluide not fall, &
fortified the citie againft the flege.

5 How honorable was his conuerfation a-mong the people, and
when he came out of the houfe courred with the vaile!

6 He was as the morning flarre in the mid-des of a cloude, and
as the moone when it is ful,

7 And as the funne fhining vpon the Tem-ple of the moſte
High, and as the raine-bowe that is bright in the faire cloudes,

8 And as the floure of the rofes in y fpring of the yere, and as
lilies by the fprings of waters, and as the branches of the
franke-cenfe tre in the time of fomer,

9 As a fyre & incenfe in the cenfer, and as a veffel of mafire
golde, fet with all ma-nei of precious flones,

10 And as a faire oliue tre that is fruteful, and as a cypreffe tre,
which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed
with all beautie, he went vp to the holy altar, and made the
garment of holines honorable.

12 When he toke the porcions out of the Priests hands, he himself ftoode by the herth of the altar, compaffed with his brethren rounde about, as the branches do the cedre tre in Libanus, & thei copaffed him as the branches of the palme trees.

13 So were all the fonnes of Aaron in their glorie, and the oblations of the Lord in their hands before all the cogregacion of Ifrael.

I Enoch. Gen. 3, 4. ebr 11, 1. chap 44, 16. I Iofiph. Gen 41, 44. & 42, 6 & 41, 3. I Sem. Gen 1, 3. I with I Adam.

I Simon 2 Mac. 3, 4. 10, 1-2/3/4.

a Which Sale. mon made, 2. King, 7, 21.

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14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the moste High, and almightie,

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the fote of the altar a perfume of good fauour vnto the moste high King of all.

16 Then shewted the fonnes of Aaron, and blowed with braffen trumpets, and made a great noyce to be heard, for a

remembrance before the moſte High.

17 Then all the people together haſted, & fell downe to the earth vpo their faces to worſhip their Lord God almightie, and moſte high.

18 The fingers alſo ſang with their voyces, ſo that the ſounde was great, and the melodie ſwete.

19 And the people prayed vnto the Lord moſte high with prayer before him that is merciful, til the honour of the Lord were performed, and they had accompliſh'd his ſeruice.

20 Then went he downe, and ſtretched out his hands ouer the whole congregation of the children of Iſrael, that they ſhulde giue praiſe with their lippes vnto the Lord, and reioyce in his Name.

21 He began againe to worſhip, y he might receiue the bleſſing of the moſte High.

22 Now therefore giue praiſe all ye vnto God, that worketh great thiſs euerie where, which hath increaſed our dayes from the wombe, and delte with vs according to his mercie,

23 That he wolde giue vs ioyfulnes of heart, & peace in our dayes in Iſrael, as in olde time,

24 That he wolde cofirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, y mine heart abhorreth, & the third is no people:

26 They that fit vpon the mountaine of Samaria, the Philiftims, and the foolish people that dwell in" Sicinus.

27 ¶ Iefus the fonne of Sirach, the fonne of Eleazarus, of Ierufalem, hashe writen the doctrine of vnderftanding and knowledge in this boke, and hathe powred out the wifdome of his heart.

28 Bleffed is he that exercifeth him felf therein: and he that layeth vp thefe in his heart, fhall be wife.

29 For if he do thefe things, he fhall be ftróg in all things: for he fetteth his fteppes in the light of the Lord, which giueeth wifdome to the godlie. The Lord be praifed for euer more: fo be it, fo be it.

CHAP. LI.

A prayer of Iefus the fonne of Sirach.

I Wil confesse thee, o Lord and King, and praife thee, o God, my Sauour: I

giue thanks vnto thy Name.

2 For thou art my defender and helper, and haft preferued my bodie from deftruction, and from the fnare of the fclande-rous

tongue, and from the lippes that are occupied with lies: thou
haft holpen me againft mine aduerfaries,

3 And haft deliuered me according to the multitude of thy
mercie, and for thy Names fake, from the roaring of them that
were readie to deuoure me, and out of the hands of fuche as
foght after my life, and from the manifold afflictions, which I
had,

4 And from the fyre that choked me rounde about, and from
the middes of the fyre that I burned not,

5 And from the botome of the belie of hel, from an vncleane
togue, from lying wordes, from falfe accusation to the King, &
fro the fclander of an vnrighteous togue.

6 [My foule fhall praife the Lord vnto death:] for my foule
drew nere vnto death: my life was nere to the hel beneth.

7 They copaffed me on euerie fide, & there was no man to
helpe me: I looked for the fuccour of men, but there was none.

8 Then thought I vpon thy mercie, o Lord, and vpon thine
actes of olde, how thou deliuered fuche at waite for thee, and
faued them out of the hands of the enemies.

9 Then lift I vp my prayer from the earth, and praised for
deliuerance from death.

10 I called vpon the Lord the father of my Lord, that he wolde not leaue me in the daye of my trouble, and in the time of the proude without helpe.

11 I wil praife thy Name continually, and wil fing praife with thanksfging: & my prayer was heard.

12 Thou fauedt me from deftruction, and deliueredft me from the euil time: therefore wil I giue thanks and praife thee, & bleffe the Name of the Lord.

13 Whē I was yet vong, or euer I wēt abroad, I defired wifdome opēly in my praier.

14 I praied for her before the Temple, and foght after her vnto farre countreis, and fhe was as a grape that waxeth ripe out of the floure.

15 Mine heare reioyced in her: my foote walked in the right way, & from my youth vp foght I after her.

16 I bowed fomewhat downe mine eare, & receiued her, & gate me mucche wifdome:

17 And I profited by her: therefore wil I afcribe the glorie vnto him, that giueeth me wifdome.

18 For I am aduifed to do thereafter: I wil be selous of that that is good: fo fhall I not be confounded.

19 My foule hathe wrefteled with her, and I haue examined my
wotkes: I lifted vp mine

Or, Sierken.

Apocrypha.

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mine hands on hye, and considered the ignorances thereof.

20 I directed my foule vnto her, and I founde her in purenes: I
haue had mine heart ioyned with her from the beginning:
therefore fhall I not be forfaken. My bowels are troubled in
feking her: therefore haue I gotten a good poffe fio. 22 The
Lord hathe giue me a togue for my rewarde, wherewith I wil
prafe him. 23 Dr iwe nere vno me, ye vnlearned, and dwell in
the houfe of learning. 24 Wherefore are ye flowe and what fay
you of thefe things, feing your foules are very thufte?

25 I opened my mouth, and faid, * Bye her 1/2 11. for you
without money. 26 Bowe downe your necke vnder the yoke, &
your foule fhall receiue inftruction: the is ready that ye may
finde her. 27 Beholde with your eyes, how that I haue had but
little labour, & haue gotten vnto me muche reft. 28 Get
learning with a great fomme of money: for by her ye fhall
poffeffe muche golde. 29 Let your foule reioyce in the metcie

of the Lord, and he not afhamed of his praife. 30 Do your
duetie berimes, and he wil giue you a rewarde at his time.

BARVCH.

CHAP. I.

Baruch wrote a boke during the captivity of Babylon, which he
red before Lechomah and all the people in The Lewis sent the
boke with money unto Jerusalem to their other brethren, to the
intiit that they fholde pray for them.

Nd thefe are the wordes of the boke, which Baruch y fonne of
Nerias, the fonne of Maafias, the fonne of Sedecias, the fonne
of Afadiaz, the fonne of Helcias wrote in at Babylon,

a In the fift yere, and in the feventh day of the moneth, what
time as the Chaldeans take Ierufalem, and burnt it with fyre.
And Baruch did read the wordes of this boke, that Iechonias
the fonne of Ioacim King of Iuda might heare, & all the people
that were come to heare the boke, And in the audience of the
gouernour, & of the Kings fonnes, & before the Elders, &
before the whole people, fro the lowest vnto the hief, before all
them that dwelt at Babylon by the river Sud. 5 Which when
they heard it, wept, fasted and made praises before the Lord. 6
They made a collection alfo of money, according to euerie
mans power, And fent it to Ierufalem vnto Ioacim the fonne of

Helcias the fone of Salom Priest, and vnto the other Priests, and to all the people, which were with him at Ierufale, When he had recieued the veffels of the Temple of the Lord, that were taken away out of the Temple, to bring the agatne into the land of Iuda, the tenth day of the moneth Sivan to wit, filuer veffels, which Sedecias the fonne of Iofias King of Iuda had made, After that Nabuchodonofof King of Babylon had led away Iechonias from Le

rufalem, and his princes, & his nobles, prisoners, and the people, and caryed them to Babylon. And they faid, Beholde, we haue fent you money, wherwith ye fhall buy burnt offerings for finne, and incense, and prepare a meat offering, & offere vpon the altar of the Lord our God, And pray for the life of Nabuchodonofof King of Babylon, and for the life of Baltafar his fonne, that their dates may be vpon earth, as the dates of heauen, And that God wolde giue vs ftrength & lighten our eyes, that we may liue vnder the fhadowe of Nabuchodonofof King of Babylon, and vnder the fhadowe of Baltafar his fonne, that we may long do the feruice, and finde fauour in their fight. Pray for vs alfo vnto the Lord our God (for we haue finned againft the Lord our God, and vnto this day the furie of the Lord and his wrack is not turned from vs) And rede this booke (which we haue fent to you to be rehearsed in the Teple of the Lord) vpon the feaft dates, and at time conuenient. Thus fhall ye fay, To the Lord our God belongeth righteousnes, but vnto vs y confusion of our faces, as it is come to paffe this day

vnto them of Iuda, and to the inhabitants of Ierufalem, And to
our Kings, and to our princes, & to our Priests, and to our
Prophetes, and to our fathers, Because we haue finned before
the Lord Our God, And haue not obeied him, nether hearkened
vnto the voyce of the Lord our God, to walke in the
commandments that he gaue vs openly. From the day that the
Lord broght our fathers out of the land of Egypt, euen vnto this
day, we haue bene difb bedient vn Sff. ii.

40,5:1

40,5:1

40,5:1

Baruch.

to the Lord our God, and we haue bene negligent to heare his voyce.

Deu.28.25.

20 Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as appeareth this day. 21 Neuertheles, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophetes, whome he sent vnto vs. 22 But euerie one of vs followed the wicked imaginacion of his owne heart, to ferue strange gods, and to do euil in the fight of the Lord our God.

CHAP. II.

The Iewes confesse that they suffer iustely for their sinnes. The true confession of the Christian 11 The Iewes desire to have the wrath of God turned from them 12 He promiseth that he wil call againe the people from capitatie, and giue them a name and everlasting teta-ment. 1 Herefore the Lord our God hath performed his worde, which he pronounced against vs, & against our iudges that gouerned Israel, and against our Kings, and against our princes, & against the men of Israel and Iuda, 2 To bring vpon vs great plagues, fuche as neuer came to paffe vnder y whole heaue, as they that were done in Ierufale,

according to things, that were written in the Lawe of Moyses,
3 That some among vs shulde eat the flesh of his owne sonne,
& some the flesh of his owne daughter. 4 Mercouer, he hathe
deliuered them to be in subiection to all the king domes, that
are round about vs, to be as a reproche and defolation among
all the people round about where the Lord hathe fastred them.
5 Thus they are broght beneth and not aboue, becaufe we haue
finned against the Lord our God, and haue not heard his voyce.
6 To the Lord our God apperteineth righteous, but vnto vs & to
our fathers open shame, as appeareth this day. 7 For all these
plagues are come vpon vs, which the Lord hathe pronounced
against vs. 8 Yet haue we not prayed before the Lord, that we
might turne euerie one from the imaginations of his owne
wicked heart. 9 So the Lord hathe watched ouer the plagues,
and the Lord hathe broght them vpon vs. for the Lord is
righteous in all his workes, which he hathe commanded vs. 10
Yet we haue not hearkened vnto his voy

ce, to walke in the commandements of the Lord that he hathe
giuen vnto vs.

11 *And now, ô Lord God of Israel, that hast broght thy people
out of the land of Egypt with a mightie hand, and an hie arme,
and with signes, and with wonders, and with great power, and
hast gotten thy self a Name, as appeareth this day,

12 O Lord our God, we haue finned: we haue done wickedly:
we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left among the heathen, where thou hast scattered vs.

14 Heare our praier, ô Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the fight of the, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore loke downe from thine holy Temple, and thinke vpon vs: encline thine eare, ô Lord, and heare vs.

17 *Op in thine eyes, and beholde: for the dead that are in the graues, and whose foules are out of their bodies, giue vnto the Lord, nether praise, nor righteouses.*

18 But the foule that is vexed for the great- nes of fume, and he that goeth crokedly, and weake, and the eyes that faile, and the hungrie foule wil giue thee praise & righteouses, ô Lord.

19 For we do not require mercie in thy fight, ô Lord our God, for the righteouses of our fathers, or of our Kings,

20 But becaufe thou hast sent out thy wrath and indignacion vpon vs, as thou hast spoken by thy seruants the Prophetes, saying,

21 *Thus faith the Lord, Bowe downe your shoulders, and
serue the King of Babylon: so shal ye remaine in the land, that
I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the
King of Babylon,

23 I wil caufe to ceafe in the cities of Iuda, and in Ierufalem, I
wil caufe to ceafe the voyce of mirthe, and the voyce of ioye,
& the voyce of the bridegrome, and the voyce of the bride, &
the land shalbe desolate of inhabitants.

24 But we wolde no hearken vnto thy voyce, to serue the King
of Babylon: therefore hast thou performed the words that thou
spakeft by thy seruats the Prophetes: namely, that the bones of
our Kings, and the bones of our fathers shulde be caryed out of
their places.

25 And lo, they are cast out to the heat of the day, and to the
colde of the night, and are dead in great miserie with famine,
& with

Deu 26.25. Isa 63.15.

Psal 6.6. Or 215.27. Isa 38.18. For, for, for, for, for, for, for,
for, for, for, for, for, for, for, for, for, for, for, for, for,
for, for, for, for, for, for, for, for, for, for, for, for, for, for,
for, for, for, for, for, for, for, for, for, for, for, for, for

Or, by the head of thy seruants. Lere.27.5.

Apocrypha.

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Leu 26.14. dou. 11 15.

with the fworde, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou haft brought to the ftate, as appeareth this day, for the wickednes of the houfe of Ifrael, and the houfe of Iuda.

27 O Lord our God, thou haft intreated vs according to equitie, and according to all thy great mercie.

28 As thou fpakeft by thy feruant Moyfes, in the day when thou dideft comand him to write thy Lawe before the childre of Ifrael, faying,

29 'If ye wil not obey my voyce, then fhall this great fwarme and multitude be turned into a verie fewe among the nacions where I wil fcater them.

30 For I knowe that they wil not heare me: for it is a ftifnecked people: but in the land of their captiuitie they fhall remember them felues,

31 And knowe that I am y Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shal heare, and praise me in the land of their captiuitie, & thinke vpon my Name.

33 Then shal they turne them from their harde backs, and from their vnil workes: for they shal remember the way of their fathers, which finned before the Lord.

34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Ifaac and Iacob, and they shal be lords of it: and I wil increafe them, and they shal not be diminished.

35 And I wil make an euerlasting couenant with them, that I wil be their God, & they shalbe my people: and I wil no more driue my people of Ifrael out of the land that I haue giuen them.

CHAP. III.

6 The people continueth in their praier kegm for their deliuerance. 9 He praiseeth wifdome vnto the people, fhering that fo great aduersities came vnto them for the defniffing thereof. 10 Only God was the finder of wifdome. 11 Of the incarnation of Christ.

12 O Lord almightie, o God of Ifrael, the foule that is in trouble, and the fpirit that is vexed, cryeth vnto thee.

13 Heare, o Lord, and haue mercie: for thou art merciful, and haue pitie vpon vs, becaufe we haue finned before thee.

14 For thou endureft for euer, and we vterly perifh.

15 O Lord almightie, the God of Ifrael, heare now the praier of the dead Ifraelites, and of their children, which haue finned before thee, and not hearkened vnto the voyce of thee their God, wherefore thefe plagues hang vpon vs.

16 Remember not the wickednes of our fa-

thers, but thinke vpon thy power, and thy Name at this time.

17 For thou art the Lord our God, & thee, o Lord, wil we praife.

18 And for this caufe haft thou put thy feare in our hearts, that we fhulde call vpon thy Name, and praife thee in our captiuitie: for we haue confidered in our mindes all the wickednes of our fathers, that finned before thee.

19 Beholde, we are yet this day in our captiuitie, where thou haft fcattered vs, to be a reproche, and a curfe, and fubiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

20 O Ifrael, heare the commandements of life: hearken vnto them, that thou maieft learne wifdome.

21 What is the caufe, o Ifrael, that thou art in thine enemies land, and ait waxen olde in a ftrange countrey?

22 And art defiled with the dead: and art counted with them, that go downe to the graues?

23 Thou haft forfaken the fountaine of wif dome.

24 For if thou hadeft walked in the way of God, thou fhuldeft haue remained fafe for euer.

25 Learne where is wifdome, where is ftrength, where is vnderftanding, that thou maift knowe alfo from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

26 Who hathe found out her place: or who hathe come into her treafures?

27 Where are the princes of the heathen, & fuche as ruled the beafts vpon the earth?

28 They that had their paftime with the foules of the heauen, that hoorded vp filuer, and golde, wherein men truft, & made none end of their gathering?

29 For they that coyned filuer, and were fo careful of their worke, and whofe inuen-tion had none end,

30 Are come to naught, and gone downe to hel, and other men are come vp in their fteades.

31 Whê thei were yong, they fawe y light, and dwelt vpon the earth: but they vnderftode not the way of knowledge,

32 Nether perceiued the paths thereof, nether haue their children receiued it: but they were farre of from that way.

33 It hathe not bene heard of in the land of Chanaan, nether hathe it bene fene in Theman,

34 Nor the Agarines that foght after wifdome vpon the earth, nor the marchants of Nerran, and of Theman, nor the expounders of fables, nor the fearchers out of wifdome haue knowen the way of wif-

SIII.iii.

Baruch.

dome, nether do they thinke vpon the pa- thes thereof.

24 O Israel, how great is the House of God! and how large is the place of his possession!

25 It is great, and hathe none end: it is his, and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chose, nether gave he the way of knowledge vnto them.

28 But the i were destroyed, because the i had no wisdom, and perished through their owne foolishnes.

29 Who hathe gone vp into heauen, to take her, and broght her downe fro the cloudes?

30 Who hathe gone ouer the sea, to finde her, and hathe broght her, rather then fi- ne golde?

31 No man knoweth her waies, nether con- fidereth her paths.

32 But he that knoweth all things, knoweth her, and he hathe founde her out with his vnderstanding: this fame is he which ha- the prepared the earth for euermore, and hathe filled it with foure footed beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeieth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cherefulnes they shewe light vnto him that made them.

35 This is our God, and there shal none o- ther be compared vnto him.

36 He hathe founde out all y way of know- ledge, and hathe guen it vnto Iacob his servant, and to Israel his beloued.

37 Afterwarde he was fene vpon eart h, and dwelt among men.

CHAP. III.

The reward of them that keeps the Law, and the punish- ment of them that despise it. 22 A comforting of the people being in captuatie. 19 A complaint of Ierusa lem & vnder the figure thereof the Church. 23 A conf. lacem and comforting of the fame.

1 His is the boke of the comandements of God, and the Law that endureth for euer: all they that keeps it, shal come to life: but suche as forsake it, shal dye.

2 Turne thee, o Iacob, and take holde of it: walke by this brightness before the light thereof.

3 Give not thine honour to another, nor the thigs that are profitable vnto thee, to a strange nacion.

4 O Israel, we are blessed: for the thigs that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, o my people, which art the memorial of Israel.

6 Ye are solde to the nations, not for your

destruction: but because ye provoked God to wrath, ye were deliuered vnto the e- nemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, & ye haue grei- ued Ierusalem, that nourished you.

9 When she sawe the wrath comming vpo you from God, she said, Hearken, ye that dwell about Sion: for God hathe broght me into great heaumes.

10 I se the captiuitie of my sonnes and daughters, which y Euerlasting wil bring vpon them.

11 With ioye did Inourish the, but I must leue them with weping and mourning.

12 Let no man reioyce ouer me a widdowe, and forsaken of manie, which for the sin- nes of my children am desolate, because they departed from the Law of God.

13 They wolde not knowe his righteous- nes, nor walke in the wayes of his commia- dements: nether did they enter into the

paths of discipline, through his righteous- nes.

14 Come, ye that dwell about Sion, and call to remembrance
the captiuitie of my son- nes and daughters, which the
Euerlasting hathe broght vpon them.

15 For he hathe broght vpon them a nation from farre, an
impudent nacion, and of a strange langage,

16 Which nether reuerence the aged, nor pitie the yong: these
haue carried away the dere beloued of the widdowes, leaving
me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hathe broght these pla- gues vpon you, can
deliuer you from the hands of your enemies.

19 Go your way, o children, go your way: for I am left
desolate.

20 I haue put of the clothing of peace, and put vpon me the
sacke cloth of prayer, and so long as I liue, I wil call vpon the
Euer- lasting.

21 Be of good comfort, o children: crye vn- to God, and he wil
deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluatio through the Euerlasting,
and ioye is come vpon me fro the Holy one, because of the

mer- cie, which shal quickly come vnto you fro our euerlasting
Sauiour.

23 For I sent you away with weping, and mourning but with
ioye and perpetual gladnes wil God bring you againe vn- to
me.

24 Like as now the neighbours of Sion saw your captiuitie, so
shal they also se shortly your saluatio from God, which shal
come vnto you with great glorie, and brightness

from

Apocrypha.

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from the Euerlasting.

25 My children, suffer paciently the wrath that is come vpon
you from God: for thine enemy hathe perfecuted thee, but
thortely thou shalt fe his destruction, and shalt treade vpon his
necke.

26 My darlings haue gone by rough wayes, and were led away
as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crye vnto God: for he
that led you away, hathe you in remembrance.

28 And as it came into your minde to go astray from your God,
so endeouore your selues ten times more, to turne againe and
to feke him.

29 For he that hathe broght thefe plagues vpon you, wil bring
you euerlasting ioye againe, with your saluation.

30 Take a good heart, o Ierufalem: for he which gaue thee that
name, wil comfort thee.

31 They are miserable that afflict thee, and such as reioyce at
thy fall.

32 The cities are miserable whome thy children ferue:
miserable is she that hathe take thy sonnes.

33 For as she reioyced at thy decay, and was glad of thy fall,
so shal she be sorie for her owne defolation.

34 For I wil take away the reioycing of her great multitude,
and her ioye shalbe turned into mourning.

35 For a fyre shal come vpon her from the Euerlasting, long to
endure, & she shalbe inhabited of deuils for a great season.

36 O Ierufalem, loke towarde the East, and beholde the ioye
that cometh vnto thee from thy God.

37 Lo, thy sonnes (whome thou hast let go) come gathered
together from the East vnto the West, reioycing in the worde of

the Holy one vnto the honour of God.

CHAP. V.

1 Ierufalem is mound vnto gladnes for the returns of her people, and vnder the figure thereof the Church.

2 Pvt of thy mourning clothes, o Ierufalem and thine affliction, and decke thee with the worshippe and honour, that cometh vnto thee from God, for euermore.

3 Put on the garment of righteousness, that cometh from God, and set a crowne vpon thine head of the glorie of the Euerlasting.

4 For God wil declare thy brightnesses to euerie countrey vnder the heuen.

5 And God wil name thee by this name for euer, The Peace of righteousness, and the glorie of the worship of God.

6 Arif, o Ierufalem, & stand vpon hie, and loke about thee towarde the East, and beholde thy children gathered from the East vnto the West by the worde of the Holie

one, reioycing in the remembrance of God.

6 For thei departed from thee on foote, and were led away of their enemies: but God wil bring the againe vnto thee, exalted

in glorie, as children of the kingdome.

7 For God hath determined to bring downe euerie high mountaine, and the long enduring rockes, and to fill the valleys, to make the grounde plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all swete smelling trees shal ouersadowe Israel at the commandement of God.

9 For God shal bring Israel with ioye in the light of his matistie, with the mercie and righteousneses that cometh of him.

CHAP. VI.

A COPIE OF THE PISTLE, that Ieremias fent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie the of the thing that was commanded him of God.

1 B Ecaufe of the sinnes, that ye haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there manie yeres, and a long season, euen seuen generacions, and after that wil I bring you away peaceably fro thece.

3 Now shal yefe in Babylon gods of siluer, and of golde, and
of wood, borne vpon mes shulders, to caufe the people to
seare.

4 *Beware therefore that ye in no wife be like the strangers,
nether be ye afraide of them, when yefe the multitude before
the and behinde them worshipping them,

5 But say ye in your hearts, O Lord, we must worshippe thee.

6 For mine Angel shalbe with you, & shal care for your soules.

7 As for their tongue, it is polished by the carpenter, and they
them selues are gitted, and laied ouer with siluer: yet are they
but lyes, and can not speake.

8 And as they take golde for a maide that loueth to be dect,

9 So make they crownes for the heads of their gods: some
times also the Priests them selues conuey away the golde, and
siluer from their gods, and bestow: it vpon them selues.

10 Yea, they giue of the same vnto the harlots, that are in their
houses: againe, they decke these gods of siluer, and gods of
golde, and of wood with garments like men,

11 Yet can not they be prefetued from rust and wormes,

Sff.iiii.

Is 44.50. Psal 115.9 Wif.13.14.

Baruch.

16.1000

12 Thogh they haue couered the with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a fcepter, as thogh he were a certeine iudge of the coitrey: yet can he not flay fuche as offende him.

14 Another hathe a dagger or an axe in his right hand: yet is he not able to defende him felf from battel, nor from theues: fo then it is euident, that they be no gods.

15 Therefore feare them not: for as a veffel that a man vfeth, is nothing worthe when it is broken,

16 Suche are their gods: when they be fet vp in their temples, their eyes be ful of dust by reafon of the fete of thofe y come in:

17 And as the gates are fhut in iound about vpon him that hathe offended the King: or as one that fhulde be led to be put to death, fo the Priests kepe their tfples with doores, and with lockes, & with barres, left their god: fhulde be fpoyled by robbers.

18 They light vp candels before them: yea, more the for them felues wh: reof they ca not fe one: for they are but as one of

the poftes of the temple.

19 They confeffe, that euen their hearts are gnawen vpon: but when the things, that crepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are blacke thorow the fmo- ke that is in the temple.

21 The owles, fwallowes and birdes flie vpo their bodies, and vpon their heads, yea, & the cattes alfo.

22 By this ye may be fure, that they are not gods: therefore feare them not.

23 Notwithftanding the golde, that is about them to make them beautiful, except one wipe of the ruft, they can not fhine: nether when they were molten, did they fele it.

24 The things wherein is no breth, are bight for a moft high price.

25 *They are borne vpon mens fhoulders, becaufe they haue no feete, whereby they declare vnto men, that they be nothing worthe: yea, & they that worfhip them, are afhamed.

26 For if they fall to the ground at anie time, they can not ri fe vp againe of them felues, nether if one fet them vp right, can they moue of them felues, nether if they be bowed downe, can

they make them felues ft: eight: but they fet giftes before them, as vnto dead men.

27 As for the things y are offred vnto them, their P ri-fts fell them, and abufe them: li-kew: fe alfo the women lay vp of the fame: but vnto the poore and ficke they giue nothing.

28 The menftuous women, and they that are in childebed, touche their facrifices:

by thefe things ye may knowe that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods: becaufe the women bring giftes to the gods of filuer, and golde, and wood.

30 And the Priests fit in their temples, hauing their clothes rent, whofe heades and beardes ate fhauen, & being bare headed,

31 Thei roare, & crye before their gods, as men do at the ftast of one that is dead.

32 The Priests alfo take away of their garments, and clothe their wiues and chifdrē.

33 Whether it be euil that one doth vnto the, or good, they are not able to recom penfe it: they can nether fet vp a King no: put him downe.

34 In like maner they ca nether giue riches, nor money: thogh
a man make a vowe vnto them and kepe it not, they wil no
require it.

35 They can faue no ma from death, nether deliuer the weake
from the mightie.

36 They can not reftore a blinde man to his fight, no: helpe
anie man at his nede.

37 They can fhew no mercie to the widdowe, nor do good to
the fatherles.

38 Their gods of wood, golde and fluer, are as ftones, that be
hewen out of the mountaine, and they that worfhip them, fhllbe
confounded.

39 How fhulde a man the thinke or fay that they are gods?

40 Morcouer the Chaldeas them felues difhonor them: for
when thei fe a dome man, that ca not fpeake, thei prefent him
to Bel,

41 And defire that he wolde make him to fpeake, as thogh he
had anie felig: yet thei that vnderftand thefe things, can not
leauie them: for they alfo haue no fenfe.

42 Furthermore the women, girded with coards, fit in the
fttetes, and burne ftawe.

43 And if one of them be drawen away, and lie with anie fuche
as come by, the cafteth her neighbour in the teeth, becaufe the
was not fo worthely reputed, nor her coard broken.

44 Whatfoeuer is done amog them, is lies: how may it then be
thoght or faid, that they are gods?

45 Carpenters and goldefmithes make the, nether be they anie
other thing, but euen what the workeman wil make them.

46 Yea, they that make them, are of no lóg continuance: how
fhulde then the things that are made of them, be gods?

47 Therefore they leaue lies, and fhame for their pofteritie.

48 For when there cometh anie warre or plague vpo the, the
Priest: imagine with them felues, where they may hide the
felues with them.

49 How then can men not perceiue, that they

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Apocrypha.

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Psal 115.2. Wifd.13.10.

they be no gods, which can nether defend them selues from warre, nor from plagues

50 For seeing they be but of wood, and of siluer, and of golde, men shal knowe hereafter that they are but lies, and it shaibe manisest to all nacions & Kings, that they be no gods, but the works of mens hands, and that there is no worke of God in the.

51 Whereby it maye be known, that they are no gods.

52 They can set vp no King in the lad, nor giue saine vnto men.

53 They can giue no sentence of a matter, nether prescru from iniurie: they haue no power, but are as crowes betwene the heauen and the earth.

54 When there falleth a fyre vpo the house of those gods of wood, and of siluer, & of golde, the Priests wil escape & saue the selues, but thei butne as & balkes therein.

55 Thei can not withstand anie King or enemies: how can it then be thought or said that they be gods?

56 Moreover these gods of wood, of golde, and of siluer can nether defend them selues from theues nor robbers.

57 For they that are strongest, take awaye their golde and siluer, and apparel, wherewith they be clothed: and when they

haue it, they get them awaye: yet can they not heipe them selues.

58 Therefore it is better to be a King, & so to sheve his power, or els a profitable vessel in an house, whereby he that oweth it, might haue profite, then suche false gods: or to be a dore in an house, to kepe suche things safe as be therein, then suche false gods: or a pillar of wood in a palace, then suche false gods.

59 For the sunne, and the moone, and the starres that shine, when thei are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euerie countrey.

61 And when God comandeth the cloudes to go about the whole worlde, they do as thei are bidden.

62 Whê the fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded: but these are not like anie of these things, nether in formt, nor power.

63 Wherefore men shulde not thinke, nor fiy that they be gods, seing thei can nether giue sentence in iudgement, nor do men good.

64 For so muche now as ye are sure, that they be no gods, seare them not.

65 For they can nether curse, nor blesse Kings:

66 Nether can thei sheve signes in the heauen among the
heathé, nether shine as the moone.

67 The beastes are better the they: for thei can get them vnder
a couert, and do them selues good.

68 So ye may be certified that by no maner of meanes, they
are gods: therefore seare them not.

69 For as a skarcrowe in a garden of cucumbers kepeth
nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are
like to a white thorne in an orchard, that euerie birde sitteth
vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightness, which fadeth vpon them,
ye may vnderstand, that they be no gods: yea, they them selues
shal be consumed at the last, and they shaibe a shame to the
countrey.

72 Better therefore is the iuste man, that hath none idoles: for
he shaibe farre fro reprove.

THE SONG OF THE

thre holie children, which followeth in the third chapter of Daniel after this place, Thei fell downe bound into the middes of the hote fyre fornace.

CHAP. I.

21 The praise of Azarias 46 The cruelties of the King. 48 The flame deueneth the Chaldeans. 49 The Angel of the Lord was in the furnace. 51 The thre children praise the Lord and provoke all creatures to the same.

Nd they walked in the middes of the flame, praising God, & magnified the Lord.

Then Azarias stode vp, and praied on this maner, and opening his

mouth in the middes of the fyre, said,

26 Blessed be thou, o Lord God of our fathers: thy Name is worthie to be praised and honored for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy works are true, and thy waias are right, & all thy iudgements certeine.

28 In all the things that thou hast brought vpon vs, & vpon Iæusalem, the holie citie of our fathers, thou hast executed true

Tttt.i.

The song of the thre children.

iudgements: for by right and equicie hast thou broght all these things vpon vs, be- cause of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespafed,

30 And not obeyed thy commandements, nor kept them, nether done as thou hadest commanded vs, that we might prosper.

31 Wherefore in all that thou hast broght vpon vs, & in euerie thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, & moste hateful trai- tors, and to an unrighteous King, and the moste wicked in all the worlde.

33 And now we may not open our mouthes: we are become a shame and reprofe vnto thy seruants, and to them that worshippe thee.

34 Yet for thy Names fake, we beseche thee, giue vs not vp for euer, nether breake thy couenant,

35 Nether take away thy mercie from vs, for thy beloued Abrahams fake, and for thy seruant Isaaks fake, & for thine holy Israelis fake,

36 To whome thou hast spoken and promi- sed, that thou woldest multiplie their sede as the starres of heauen, and as

the sand, that is vpon the seashore.

37 For we, o Lord, are become lesse then a- nie nacion, and be kept vnder this daye in all the worlde, because of our sinnes:

38 So that now we haue nether prince, nor Prophet, nor gouenour, nor burnt offnig, nor sacrifice, nor oblagion, nor incense, nor place to offer y first frutes before thee, that we might finde mercie.

39 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bul- lockes, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto the that put their trust in thee.

41 And now we followe thee with all our heart, and feare thee, and feke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindenes, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, & giue thy Name the glorie, o Lord,

44 That all they which do thy seruants e- uil, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they maye knowe, that thou one- lie art the Lord God,
and glorious ouer the whole worlde.

46 ¶ Now the Kings seruants that had cast them in, ceased not
to make the ouen hote

with a naphtha, and with pitche, and with towe, and with
fagotes,

47 So that the flame went out of the forna- ce fortie and nine
cubites.

48 And it braket forthe, & burnt those Chal- deans, that it
founde by the furnace.

49 But the Angel of the Lord went downe into the furnace with
the that were with Azarias, and fmote the flame of the fyre out
of the furnace,

50 And made in the middes of the furnace like a moyse hising
winde, so that the fy- re touched the not at all, nether grieved,
nor troubled them.

51 Then these thre (as out of one mouth) praised, and
glorified, and blessed God in the furnace, saying,

52 Blessed be thou, o Lord God of our fa- thers, and praised,
and exalted aboue all things for euer, & blessed be thy glorious
& holie Name, & praised aboue all things, and magnified for
euer.

53 Blessed be thou in the Temple of thine holy glorie, and
praised aboue all things, and exalted for euer.

54 Blessed be thou that beholdest y depths, & firest vpon the
Cherubims, & praised aboue all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome,
and praised aboue all things, and exalted for euer.

56 Blessed be thou in the firmament of hea- uen, and praised
aboue all things, & glo- rified for euer.

57 All ye workses of the Lord, bless ye the Lord: praise him,
and exalte him aboue all things for euer.

58 O heauens, bless ye the Lord: praise him, and exalte him
aboue all things for euer.

59 O Angels of the Lord, bless ye y Lord: praise him, & exalte
him aboue all things for euer.

60 All ye waters that be aboue the heauen, bless ye the Lord:
praise him, and exalte him aboue all things for euer.

61 All ye powers of the Lord, bless ye the Lord: praise him,
and exalte him aboue all things for euer.

62 O sunne and moone, bless ye the Lord: praise him, & exalte
him aboue all things for euer.

63 O starres of heauē, bless ye y Lord: praise him, & exalte him aboue all things for euer.

64 Euerie shower, & dewe, bless ye y Lord: praise him, & exalte him aboue all things for euer.

65 All ye windes, bless ye the Lord: prai- se him, and exalte him aboue all things for euer.

66 O fyre & hea, bless ye the Lord: praise him, & exalte hi aboue all things for euer.

67 O winter and sommer, bless ye the Lord:

a Which is a certaine kind of fat & chal- ke claye, as Plinus wri- reth, a boke chap 205.

Apocrypha.

Or. f. f.

Lord:praise him, and exalte him aboue all things for euer.

68 O dewes and 'stormes of snowe, blesse ye the Lord:praise him, and exalte him aboue all things for euer.

69 O fift and colde, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

70 O yce, and snowe, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

71 O nights & dayes, blesse ye Lord: praise him, and exalte him aboue all things for euer.

72 O light and darkenes, blesse ye y Lord: praise him, & exalte him aboue all things for euer.

73 O lightnings and cloudes, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalte him aboue all things for euer.

75 O mountaines, and hilles, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

76 All things that growe on the earth, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

77 O fountaines, blesse ye the Lord: praise him, & exalte his aboue all things for euer.

78 O Sea, and floods, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

80 All ye foules of heaue, blesse ye y Lord: praise him, & exalte him aboue all things for euer.

81 All ye beasts and cattel, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

82 O children of men, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

83 Let Israel blesse the Lord, praise him and exalte him aboue all things for euer.

84 O Priests of the Lord, blesse ye y Lord: praise him, & exalte him aboue all things for euer.

85 O seruats of the Lord, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

86 O spirits and foules of the righteous, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

87 O Saints and humble of heart, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

88 O Ananias, Azarias, and Mifuel, blesse ye the Lord: praise him, & exalte him aboue all things for euer: for he hath deliuered vs from the hel, and faued vs from the hand of death, and deliuered vs out of the middes of the fornace, & burning flame: eu: n out of the middes of the fyre hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worshippe the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth worlde without end.

THE HISTORIE OF

'Sufanna, which fome ioyne to the end of Daniel, and make it the 13. chap.

The two governors are taken with the loue of Sufanna. They take her alone in the garden. They foliate her to wickedness. She chafeth rather to obey God, though it be to the danger of her life. She is accused. Daniel doth deliuer her. The governors are put to death.

HERE dwelt a ma in Babylon called Ioacim, And he toke a wife, whose name was Sufanna, the daughter of Helcias, a verie faite woman, and one that feared God.

Her father and her mother alfo were god-lie people, & taught their daughter according to the Law of Moses.

Now Ioacim was a great riche man, and had a faire garden ioyning vnto his house, and to him resorted the Lewes, because

he was more honorable then all others.

The fame yere were appointed two of the anciets of the people to be iudges, fu-che as the Lord fpeaketh of, that the iniquitie came from Babylon, & fro the anciet iudges, which femed to rule y people.

These hanted Ioacims houfe, & all fuche as had anie thing to do in the Law, came thither vnto them.

Now when the people departed away at noone, Sufanna went into her housbands garden to waike.

And the two Elders fawe her that fhe wéc in daily and walked, fo that their luft was inflamed towarde her.

Therefore thei turned away their a mide, & caft downe their eyes, y thei fhuldenot fe heauen, nor remébre iufte iudgements.

Tttt.ii.

Sufanna.

10 And albeit thei both were wounded with her loue, yet durft not one shewe another his grief.

11 For they were ashamed to declare their luft, that they desired to haue to dof her.

12 Yet they watched diligently from day to day to fe her.

13 And the one faid to the other, Let vs go now home, for it is diner time.

14 So they went their way, and departed, one from another: yet they returned againe, and came into the fame place, and after that they had asked one another the caufe, thei acknowledged their luft: the ap pointed they a time bothe together whe they might finde her alone.

15 Now when they had fpied out a conuenient time, that fhe went in, as her maner was, with two maides onely, and thought to walke her felf in the garden (for it was an hote feafon)

16 And there was no bodie there, faue the two Elders that had hid them felues, and watched for her:

17 She faid to her maides, Bring me oyle & fope, and fhut the garde dores, that I may walke me.

18 And they did as fhe bade them, and fhut the garden dores, and went out them felues at a backe dore, to fet the thing that fhe had commanded them: but they fawe not the Elders, becaufe they were hid.

19 Now whe the maides were gone for the, the two Elders rofe vp & ranne vnto her, faying,

20 Beholde, the garden dores are fhut, that no man can fe vs, & we burne in loue with thee: therefore consent vnto vs, and lye with vs.

21 If thou wilt not, we wil beare witnes against thee, that a yong ma was with thee, and therefore thou dides fend away thy maides from thee.

22 Then Sufanna fighed, and laid, I am in trouble on euerie fide: for if I do this thig, it is death vnto me: & if I do it not, I can not efcape your hands.

23 It is better for me to fall into your haides, and not do it, then to finne in the fight of the Lord.

24 With that Sufanna cryed with a loude voyce, and the two Elders cryed out against her.

25 Then ranne the one, and opened the garden dore.

26 ¶ So whe the feruants of the houle heard the crye in the garden, they rufhed in at f backe dore, to fe what was done vnto her.

27 But when the Elders had declared their matter, the feruants were greatly afhamed: for there was neuet fuche a reporte made of Sufanna.

28 On the morow after, came the people to

Ioacim her houbband, & the two Elders came also, ful of
mischieuous imaginacio against Sufanna, to put her to death,

29 And laid before the people, Send for Sufanna the daughter
of Helcias Ioacims wife. And immediately they fent.

30 So she came with her father & mother, her children and all
her kinred.

31 Now Sufanna was very tender, and faire of face.

32 And thefe wicked me comanded to vnco-uer her face (for
she was couered) that thei might fo be fatified with her beautie.

33 Therefore they that were about her, and all they that knewe
her, wept.

34 The the two Elders stode vp in the mid-des of the people,
and layed their hands vpon her head,

35 Which wept and loked vp towarde hea-uen: for her heart
trusted in the Lord.

36 And the Elders said, As we walked in the garden alone, she
came in with two mai-des, whome she fent away from her, and
fhut the garden dores.

37 Then a yong man, which there was hid, came vnto her, and
lay with her.

38 Then we which stode in a corner of the garde, feing this wickednes, rane vnto the, and we sawe them as they were together,

39 But we colde not holde him: for he was stronger then we, and opened the dore, and leaped out.

40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: of these things are we witneses.

41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so thei condemed her to death.

42 Then Sufanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnes against me, and beholde, I must dye, where as I neuer did fuche thigs as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord raised vp a holie spirit of a yong childe, whose name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 The all the people turned them toward him, and said, What
meane these wordes, that thou hast spoken?

48 The Daniel stode in the middes of the, and said, Are ye
fuche fooles, o Ifraelites, that without examination, or
knowledge of the trueth, ye haue condemned a daugh-ter of
Ifrael?

49 Returne againe to iudgement: for they haue

Apocrypha.

haue borne false witness against her.

50 Wherefore the people turned againe in all haste, & the Elders said vnto him, Come, sit downe among vs, & shew it vs, seing God hathe giuen thee y office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I wil examine them.

52 So when they were put a sonder, one fro another, he called one of them & said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false judgements, and hast condemned the innocent, and hast let the giltie go fie, albeit the Lord saith, * The innocent and righteous shalt thou not slay.

54 Now then, if thou hast sene her, tel me, vnder what tre sweet thou them companying together? Who answered, Vnder a lentilke tre.

55 The said Daniel, Verely thou hast lyed against thine owne head: for lo, the Angel of God hathe receiued the sentence of God, to cut thee in two.

56 So put he him aside, & commanded to bring the other, & said vnto him, O thou sede of Chanaan, and not of Iuda,

beautie hathe diseiued thee, and lust hathe subuer ted thine heart.

57 Thus haue ye deale with the daughters of Israel, and they for seare copanied with you: but the daughter of Iuda wolde not abide your wickednes.

58 Now therefore tel me vnder what tre didest thou take them copanyng together? Who answered, Vnder a 'prime tree.

59 Then said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God wasteth with the swords to cut thee in two, & so to destroye you bothe.

60 ¶ With that all y whole assemblie cryed with a loude voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth)

62 * And according to the Law of Moyses they delt with them, as they delt wickedly against their neighbour, and put them to death. Thus the innocent blood was saved the same day.

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Iocacim her housband, and all the kind, that there was no dishonestie soide in her.

64 From that day for the was Daniel had in great reputacion in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

Exod. 22. 7.

Or. life.

THE HISTORIE OF

Bel and of the dragon, which is the fourteenth chapter of Daniel after the Laten.

Ow when King Astyages was laide with his fathers, Cyrus y Persian receiued his kingdome.

And Daniel did eat at the Kings table, & was honored above all his

friends.

Now the Babylonians had an idole, called Bel, and there were spent vpon him euerie day, twelve great measures of fine flour, and force shepe, and six great potes of wine.

And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

Who answered, and said, Because I may not worship idoles made with hands, but the living God, which hath created the

heauen & the earth, and hath power vpo all flesh.

6 Then said the King vnto him, Thinkest

thou not that Bel is a liufg God: seeff thou not how much he eateth and drinketh euerie day?

7 Then Daniel smiled and said, O King, be not deceiued: for this is but clauie within, and braffe without, and did neuer eat a-ry thing.

8 So the King was wroth, and called for his Priests, and said vnto them, If ye tell me not, who this is that eateth vp these expen ses, ye shal dye:

9 But if ye can certifie me that Bel eateth them, then Daniel shal dye: for he hath spoke blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy worde.

10 (Now the Priests of Bel were thre score and ten beside their wines and children:) and the King went with Daniel into the temple of Bel.

11 So Bels Priests said, Beholde, we wil go out, and set thou the meat there, o King, & let the wine be filled: then shut the dore

Ttt. iii.

a Called Asta ha, whereof euerie one contained some-what more the nine galons, which make in all an hundred & eight galons at the least b Called Me-treta, and euerie one of the-ir measures of raised about ten galons which in all make three sco-ze.

Bel and the dragon.

faft, and feale it with thine owne fignet.

12 And to morowe when thou commesft in, if thou findeft not that Bel hathe eaten vp all, we wil fuffer death, or els Daniel that hathe lyed vpon vs.

13 Now thei thoght the felues fure ynough: for vnder the table thei had made a priuie entrance, and there went they in euer, and toke away the things.

14 So whe they were gone forthe, the King fet meates before Bel. Now Daniel had commanded his feruants to bring afhes, and thefe they ftrowed thorowout all the temple, in the prefence of the King alone: then went they out, and ftut the dore, & fealed it with the Kings fignet, and fo departed.

15 Now in the night came the Priests, with their wiues and children, (as they were wonte to do) and did eat and drink vp all.

16 In the morning betimes, the King arofe and Daniel with him.

17 And the King faid, Daniel, are the feales whole? Who answered, Yea, & King, thei be whole.

18 And affone as he had opened the dore, the King loked vpon the table, and cryed with a loude voyce, Great art thou, & Bel, and with thie is no difceite.

19 Then laughed Daniel, and helde the King that he fhulde not go in, & faid, Be- holde now the pauement, and marke wel whole footefteppes are thefe.

20 And the King faid, I fe the footeftrep- pes of men, women, and children: therefo- re the King was angrie,

21 And toke the Priests, with their wiues, and children, and they fhewed him the pri- uie dores, where they came in, and oonfu- med fuche things as were vpon the table.

22 Therefore the King flewe them, and de- liuered Bel into Daniels power, who de- ftroyed him and his temple.

23 ¶ Moreouer in that fame place there was a great dragon, which the Babyioniás wor- fhipped.

24 And the King faid vnto Daniel, Sayeft thou, that this is of braffe alfo lo, he liueh and eateth and drinketh, fo that thou caft not fay, that he is no liuing god: therefo- re worfhippe him.

25 Then said Daniel vnto the King, I wil worfhippe the Lord my God: for he is the liuing God.

26 But giue me leaue, & King, and I wil flay this dragon without fworde or staffe. And the King said, I giue thee leaue.

27 Then Daniel toke pitche, and fatte, & heere, and did feeth them together, & made lompes thereof; this he put in the dragons mouthe, and so the dragon burft in flunder. And Daniel said, Beholde, whome ye worfhippe.

28 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a fewer: for he hath destroyed Bel, and hath slain the dragon, and put the Priests to death.

29 So they came to the King, and said, Deliver vs Daniel, or els we wil destroy thee and thine house.

30 Now when the King sawe, that they persuaded fore vpon him, and that necessity constrained him, he deliuered Daniel vnto them:

31 Who cast him into the lions denne, when he was fix daies.

32 In the denne there were seven lions, and they had giue them euery day two bodies and two shepe, which then were not giuen them, to the intent that they might devour Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made potage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.

34 But y Angel of the Lord faid vnto Abbacuc, Go, carye the meat y thou haft, into Babylon vnto Daniel, which is in the lions denne.

35 And Abbacuc faid, Lord, I neuer sawe Babylón, nether do I knowe where the denne is.

36 Then the Angel toke him by the crowne of the head, and bare him by the herte of the head, and through a mighty winde fet him in Babylon vpon the denne.

37 And Abbacuc cryed, faying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then faid Daniel, O God, thou haft thought vpon me, and thou neuer failest the that seekethee and loue thee.

39 So Daniel arose, and did eat, and the Angel of the Lord fet Abbacuc in his owne place againe immediatly.

40 Vpon the feuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel faste in the middes of the lions.

41 Then cryed the King with a loud voice, faying, Great art thou, & Lord God of Daniel, and there is none other besides

thee.

42 And he drewe him out of the denne, and caft the that were the caufe of his deftruc- tion into the denne, & they were deuoured in a momente before his face.

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the Maccabees.

CHAP. I.

2 The death of Alizider the King of Macedonia. 11 Antiochus taketh the kingdoms. 12 Many of the children of Israel make covenant with the Gentiles. 21 Antiochus subdueth Egypt and Jerusalem vnto his dominion. 10 Antiochus setteth vp idoles.

Eter that Alexander the Macedonian, y sonne of Philippe, went forth of the land of Chettim, & slewe Darius King of the Petiiias and Medes, and reigned for him, as he had before in Grecia,

2 He toke great warres in hand, and wan strong holdes, and slewe the Kings of the earth.

3 So went he thorow to y ends of the worlde, and toke spoiles of many nacions, in so much that y worlde stode in awe of him: therefore his heart was puffed vp and was hawtie.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nacions and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he shulde dye.

7 Then he called for the chief of his seruantes, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he dyed.

9 And his seruants reigned euerie one in his rourne.

10 And they all caused the selues to be crowned after his death, and so did their children after the many yeres, and much wickednes increased in the worlde.

11 For out of these came the wicked roote, enen Antiochus' Epiphanes the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundredth and seven and thirtieth yere of the kingdome of the Grekes.

12 In those daues wet there out of Israel wicked men, which entyced many, saying, Let vs go, and make a covenant with the heathen, that are rounde about vs: for since we departed fro them, we haue had muchie forowe.

13 So this deuice pleased them wel.

14 And certeine of the people were readie, & went to y King which gaue the licence to do after the ordinances of the heathen.

15 The set thei vp a place of exercise at Ierusalem, according to the sacios of y heathé,

16 And made them a selues vncircucised, & forfoke the holy covenant, & toynd them selues to the heathen, and were folde to do mischief.

17 So whe Antiochus kingdome was set in order, he wet about to reigne ouer Egypt, that he might haue the dominion of two realmes.

18 Therefore he entred into Egypt with a mightie copance, with charets, & elephantes, & with horseme, & with a great naue,

19 And moued warte against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and manie were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth, fortie and thre yere,

22 And went vp towarde Israel and Ierusalé with a mightie people.

23 And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlesticke for the light, & all the instruments thereof, & the table of y shewbread, and the powring vessels, and the bowles, & the golden basins, and the vaille, and the crownes, & the golden apparel, which was before the Temple, and brake all in pieces.

24 He toke also the siluer and golde, & the precious jewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land,

25 After he had murthered many men, and spoken verie proudly.

26 Therefore there was a great lametacion in euerie place of Israel.

27 For the princes & the Elders mourned: the yong women, and the yong men were made fable, & the beautie of the women was changed.

28 Euerie bridegrome toke him to mourning, and she that fate
in the mariage chamber, was in heauines.

29 The land also was moued for the inhabitats thereof: for all
the house of Jacob was couered with confusion.

30 After two yeres the King sent his chief taxe master into y
cities of Iuda, which came to Jerusalem with a great multitude.

31 Who spake peaceable wordes vnto them in discerte, & they
gaue credit vnto him.

32 Then he fell suddenly vpon the citie, & smote it with a
great plague, & destroied mucche people of Israel.

Tett. iii.

10, 11, 12.

Joseph Antiq 12, chap. 6.

By drawing y skinte ouer the parte that was circumcised, as
Calif. chap 23. Ep. 11. lib de paderib & men.

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13 And when he had spoiled the citie, he set fyre on it, casting
downe the houses thereof, and walles thereof on euerie fide.

14 The wome and their children toke they captiue, and led away the cattel.

15 Then fortified they the citie of Daudid with a great & thicke wall, & with mightie towres, and made it a strong holde for them.

16 Moreover they set wicked people there, and vngodlie persones, and fortified them selues therein.

17 And they stored it with weapons and vitales, and gathered the spoile of Ierufale, and laied it vp there.

18 Thus became they a fore share & were in ambushment for y Sanctuarie, and were wicked enemies euermore vnto Israel.

19 For thei shed innocent blood on euerie fide of the Sanctuarie & defiled the Sactuarie,

20 In so much that the citzens of Ierufalem fled away because of them, and it became an habitacion of strangers, being desolate of them whome she had borne: for her owne children did leaue her.

21 Her Sactuarie was left waft as a wilderness: her holie daies were turned into mourning, her Sabbaths into reproche, and her honour brought to naught.

22 As her glorie had bene great, so was her dishonour, and her excellencie was turned into sorowe.

23 Also the King wrote vnto all his kingdoms, that all the people shulde be as one, and that euerie ma shulde leaue his lawes.

24 And all the heathen agreed to the commandement of the King.

25 Yes, many of the Israelites consented to his religion, offering vnto idoles, & defiling the Sabbath.

26 So the King sent letters by the messengers vnto Ierufalem, and to the cities of Iuda, that they shulde followe the strange lawes of the countrey.

27 And that they shulde forbid the burnt offrings and sacrifices, and the "offrings in the Sanctuarie,

28 And that they shulde defile the Sabbaths and the feasts,

29 And pollute the Sanctuarie and the holie men,

30 And to set vp altars, & groues, & chappels of idoles, & offer vp swines flesh, and vncleane beasts,

31 And that they shulde leaue their children vncircumcised, & defile their soules with vnclennes, and pollute them selues, that they might forget the Law, & change all the ordinances,

32 And that whosoeuer wolde not do according to the commandement of the King, shulde suffer death.

33 In like maner wrote he thorow out all his

kingdomes, and set ouersers ouer all the people, for to compell them to do these things.

34 And he commanded the cities of Iuda to do sacrifice, citie by citie.

35 Then went many of the people vnto the by heapes, euery one that forsake y Law, and so they committed euil in the land.

36 And they droue the Israelites into secret places, euen wherefoeuer they colde flee for succour.

37 The fifteenth day of Caffeu, in the hundredth and fiue and fortieth yere, they set vp the abomination of desolacion vpon the altar, & thei buylded altars thorow out the cities of Iuda on euerie fide.

38 And before the dores of the houses, and in the streets they burnt incense.

39 And the bokes of the Law, which they founde, they burnt in the fyre, and cutre in pieces.

40 Whosoeuer had a boke of the Testament founde by him, or whosoeuer consented vnto the Law, the Kings commandement was, that they shulde put him to death by their autoritie,

41 And they executed these things euerie moneth vpon the people of Israel that were founde in the cities.

42 And in the fiue and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

43 And according to the commandement, they put certeine woman to death, which had caused their children to be circumcised,

44 And they haged vp the children at their neckes, and they spoiled their houses, and slewe the circumcisers of them.

45 Yet were there many in Israel, which were of courage, and determined in them selues, that they wolde not eat vncleane things,

46 But chose rather to suffer death, then to be defiled with those meats: so because thei wolde not break the holie couemant, they were put to death.

47 And this tyrannie was verie fore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 20 The x gale of Mattathias for the Law of God.

21 They are shame and wil not fight against because of the Sabbath day. 22 Mattathias dying commandeth his sonnes to sticky by the words of God, after the example of the fathers.

1 IN those dayes stode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioanib of Ierufalem, and dwelt in Modin.

2 And he had fiue sonnes, Ioanan called Gaddis.

3 Simon

Joseph. Anti. 22.cha.6.67

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3 Simon called Thafsi, 4 Iudas which was called Maccabeus, 5 Eleazar called Abaron, & Ionathā, whose name was Apphus.

6 Now he sawe the blasphemies, which were committed in Iuda and Ierusalem:

7 And he said, Wo is me: wherefore was I borne, to se this destruction of my people, and the destruction of the holy citic,

and thus to sit still it is deliuered into the hands of the enemies,

8 And the Sanctuarie is in the hands of strangers: her Temple is, as a man that hath no renoume.

9 Her glorious vessels are caryed away into capitulitic: her infants are llayne in the streets, and her young men are fallen by the swords of the enemies.

10 What people is it, that hath not some possession in her kingdoms, or hath not gotten of her spoyles?

11 All her glorie is taken away: of a frewoman, she is become an handmaid.

12 Beholde, our Sanctuarie & our beautie, and honor is desolate, and the Gentiles have defiled it.

13 What helpeth it vs then to liue anie longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned verie fore.

15 ¶ Then came men from the King to the citic of Modin to compell them to forsake God, and to sacrifice.

16 So manie of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the King, and said vnto Mattathias, Thou art the chief and an honorable man, & great

in this citie, and hast many children and brethren.

18 Come thou therefore first, and fulfil the Kings commandement, as all the heathen have done, and also the men of Iuda, and suche as remaine at Ierusalem: so shalt thou and thy familie be in the Kings fauour & thou and thy children shalbe enriched with siluer & golde, & w manie rewards.

19 Then Mattathias answered & said with a loude voyce, Thogh all nations that are vnder the Kings dominion, obey him, and fall away euerie man from the religion of their fathers, and consent to his commandements,

20 Yet wil I and my sonnes, and my brethren, walke in y couenant of our fathers.

21 God be merciful vnto vs, that we forsake not the Law and the ordinances.

22 We wil not hearken vnto the Kings wordes to transgresse our religion, nether on the right side, not on the left.

23 And when he had left of speaking these

wordes, there came one of the Jewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias sawe it, he was so inflamed with zeale, that his raines shoke, and his wrath was kindled

according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar:

25 And at the same time he slewe y Kings commissioner, that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he a zeal to y Law of God, *doing, as Phinees did vnto Zambri the Rymb. 25.7. sonne of Salom.

27 ¶ Then cryed Mattathias with a loude voyce in the citic, saying, Whofoeuer is zealous of the Law, and wil stand by the couenant, let him come for the after me.

28 So he, and his sonnes fled into the mountains, & left all that thei had in the citic.

29 Then manie that sight after justice & iudgement,

30 Went downe into y wilderness to dwell there, both they, and their children, and their wiues, and their cattel: for the afflictions increased fore vpon them.

31 ¶ Now whe it was tolde vnto the Kings seruants, and to the garifons, which were in Ierusalem in the citic of David, that men had broken the Kings commandement, & wert gone downe into the secret places in the wilderness,

32 Then many pursued after them: and busing ouertaken them, thei camped against them, and sec the battel in array against them on the Sabbath day,

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time, sayig, Whosoeuer shal come to make battel with vs vpon the Sabbath daye, we wil fight against him, that we dye not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assemble of the Afideans, which were of the strongest men of Israel, all suche as were wel minded toward the Law.

43 And all they that were fled for persecution, joyned them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, & the vngodlie in their angre: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as manie as they founde within the coasts of Israel,

47 And they pursued after the proude me: and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, & out of the hand of Kings, and gave not place to wicked.

49 Now when the time drew neie, that Mattathias shulde dye, he said vnto his sonnes, Now is pride and persecution

increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, & giue your liues for the covenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shal ye receiue great honour and an everlasting name.

52 * Was not Abraham founde faithful in tentacion, and it was imputed vnto him for righteousness?

53 * Ioseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

54 * Phinees our father, because he was zealous and seruent, obtained the covenant of the everlasting priesthode.

55 * Iesus for fulfilling the worde, was made the gouernour of Israel.

56 * Caleb, because he bare witnes before the congregation, receiued the heritage of the land.

57 * Daud, because of his mercie obtained the throne of kingdome for euermore.

58 * Elias, because he was zealous and serueth in Law, was taken vp euen vnto heauen.

59 * Ananias, Azarias and Misael by their faith were deliuered out of the flame.

60 * Daniel, because of his innocencie, was deliuered from the mouth of the lyons.

61 And thus ye may consider thorowe out all ages, that whosoeuer put their trust in him, shal not want strength.

62 Feare not ye then the wordes of a sinful

ma: for his glorie is but dongue and wormes.

63 To day is he set vp, & to motowe he shal not be founde: for he is turned vnto his dult, and his purpose perisheth.

64 Wherefore, my sonnes, take good hearts, and shewe your selues men for the Laws for by it shal you obtaine glorie.

65 And beholde, I knowe that your brother Simon is a man of counsel: giue eare vnto him alway: he shalbe a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine and fight you the battel for the people.

67 Thus shal ye bring vnto you all those that obserue the Law, & shal aduenge the inturies of your people.

68 Recompense fully the heathen, and giue your selues to the
commandement of the Law.

69 So he blessed them, and was laied with his fathers,

70 And dyed in the hundredth, fortie & six yere, and his
sonnes buried him in his fathers sepulchre at Modin, & all
Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler over the Jews. 11 He killeth Apollonius
& Serm the princes of Syria 44 The confidence of Iudas
towards God. 12 Iudas determoweth to fight against Lysias,
whome Antiochus had made captaine over his horse.

1 Then Iudas his sonne, called Maccabeus, rose vp in his
place.

2 And all his brethren helped him, and all they that helde with
his father, and foght with courage the battel of Israel.

3 So he gate his people great honour: he put on a brestplate as
a gyant, and armed him self, and set the battel in array, and
defended the ampe with the swords.

4 In his actes he was like a lyon, and as a lyons whelp roaring
after the pray.

5 For he pursued the wicked, & foght them out, & burnt vp
those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers
of iniquitie were put to trouble: and saluacion prospered in his
hand.

7 And he griued diuers Kings, but Jacob resoyced by his
actes, and his memorial is blessed for euer.

8 He went also thorowe the cities of Iuda, and destroyed the
wicked out of them, and turned away the wrath from Israel.

9 So was he renounced vnto the ends of the earth, and he
assembled together those that were readie to perish.

10 But Apollonius gathered the Gentiles, and a great hoste out
of Samaria, to fight against Israel.

11 Which

a Who was gouernour of Syria. Ioseph Anciq. 12. chap. 9.

Gen. 22, 8.

Gen. 41, 40.

Namb. 21, 13 et clef 41, 28.

Inf. 1, 2.

Namb. 14, 6. inf. 14, 13.

2 Sam. 8, 4.

2 King. 2, 11.

Dan. 3, 16.

Dan. 6, 22.

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Which when Iudas perceived, he went for the to mete him, and fmote him, & flue him, fo that many fel downe flaine, & the reft fled. So Iudas toke their fpoiles, and toke alfo Apollonius two de, and foght with it all his life long. Now whe Seron a prince of y armie of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithful, and went forthe to the warre, He faid, I wil get me a name, and wil be glorious in the realme: for I wil go fight with Iudas, & the that are with him, which haue despifed the Kings commandement. So he made him readie to go vp, and there went with him a mightie hofte of the vngodlie to helpe him, & to be aduenged of the children of Ifrael. And when he came nere to the going vp of Bethhoron, Iudas went forthe to mete him with a fmale companie. But when they fawe the armie coming against them, they faid to Iudas, How are we able, being fo fewe, to fight against fo great a multitude, & fo ftrong, fcing we be fo

wearie, and haue fasted all this day? Then faid Iudas, It is an
cafe thing for many to be flut vp in the hands of fewe, and
there is no difference before the God of heauen, to deliuer by a
great multitude, or by a finale companie. For the victorie of the
battel ftadeth not in the multitude of y hofte, but the ftrégth
cometh from heauen. They come against vs with a cruel and
proude multitude, to deftroy vs, and our wiues, and our
children, and to robbe vs. But we do fight for our liues, and for
our Lawes, And God him felf wil deftroie the befo- fore our
face: therefore be not ye afraied of them. And whe he had left
of fpeaking, he lept fuddenly vpon them: fo was Seron and his
hofte deftroied before him. And they purfued them from the
going downe of Bethhoro vnto the plaine: where there were
flaine eight hundredth men of them, and the refidue fled into
the land of the Philiftims. Then the feare & terrour of Iudas &
his brethre fel vpon the naciós rounde about, So that his fame
came vnto the King: for all the Gentiles colde tell of the
warres of Iudas. But when King Antiochus heard theft tidings,
he was angrie in his minde: wherefore he fent forthe, &
gathered all y power of his realme a very ftrong armie, And
opened his treasurie, and gaue his hofte a yeres wages in hand,
commanding the to be readie for a yere for all occafios.

Neuer thefes, when he fawe that the money of his treafures
failed, & that the tributes in the countrey were fmale, becaufe
of the diffencion, & plagues y he had broght vpon the land, in
taking away the lawes which had bene of olde time, He feared

left he fluide not haue now at the feconde time, as at the firft, for the charges & giftes that he had giue with a liberal hand afore: for in liberalitie he farre paffed the other Kings y were before him. Wherefore he was heauie in his minde, and thought to go into Persia, for to take tributes of the countreis, and to gather muche money. So he left Lyfias a noble man and of the Kings blood to ouerfe the Kings bufines, from the riuer of Euphrates vnto the borders of Egypt, And to bring vp his fonne Antiochus, til he came againe. Moreover, he gaue him halfe of his hofte and elephantes, & gaue him the charge of all things that he wolde haue done, And concerning thofe which dwelt in Iuda and Ierufalem, that he fhulde fend an armie againft them, to deftroy and roote out the power of Ifrael & the remnant of Ierufalem, and to put out their memorial from that place, And to fet ftrangers for to inhabite all their quarters, & parte their lad amog the. And the King toke the halfe of the hofte that remained, & departed from Antiochia his royal citie, in the yere an hhdreth fortie and feueh, and paffed the riuer Euphrates, & went thorow the hie countreis. Then Lyfias chofe Ptolemeus the fonne of Doriminus, & Nicanor, and Gorgias, mightie men, and the Kings friends, And fent with them fortie thoufand fore men, & feuen thoufand hofemen, to go into the land of Iuda, & to deftroie it, as the King commanded. So they wet forthe with all their power and came and pitched by jEmmaus in the plaine country. Now when the marchants of the country heard the rumour of them, they toke very muche

filuer & golde, & feruants, & came into the campe to bye the childre of Ifrael for fclaves, & the ftrengh of Syria & of ftrange nacions ioyned with them. Now when Iudas & his brethren fawe that trouble increafed, and that the hofte drewe nere vnto their borders, cofide ing the Kings wordes, whereby he had commanded to deftroy the people, and vtterly abolifh them, They faid one to another, Let vs redrefe the decay of our people, and let vs fight for our people, and for our Sanctuarie. 44 Then the cogregacio were fone readie Vuuu. ii.

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gathered to fight, and to praye, and to desire mercy and compassion.

As for Ierufalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuarie was troden down, and the strangers kept the forteresse, and it was the habitation of the heathen: & the mirth of Iacob was taken away: the pipe and the harpe ceased. So they gathered them felues together, and came to Mafpha before Ierufalem: for in Mafpha was place where they praied afore time in Israel. And they fasted that day, and put fackeloth vpon them, and cast afhes vpon their heads, and rent their clothes, And opened the boke of the Law, wherein the heathé

foght to paint the lickenes of their idoles, And broght the Priest garments, and the first frutes, and the tithes, and fet there the Nazarites, which accomplished their daies. And they cryed with a loude voyce, towards heauen, faying, What fhall we do with these? and whether fhall we carye them away? For thy Sanctuarie is troden down and defiled, and thy Priests are in heauines, & broght down. And beholde, the heathé are come against vs to deftroie vs: thou knowest what thigs they imagine against vs. How can we stand before them, except thou helpe vs? Then they blewe the trumpets, & cryed with a loude voyce. And after this Iudas ordained captaines ouer the people, euen captaines ouer thou-fands, and captaines ouer hundredths, and captaines ouer fifties, and captaines ouer ten. And they commanded them that buylded houfes, or married wiues, or planted vineyards, or were fearful, that thei thulde re-turne euerie one to his owne houfe, according to the Law. So the hofte remoued, and pitched vpon the Southfide of Emmaus. And Iudas faid, Arme your felues, and be valiant men, & be readie against the morning to fight with these naciós, which are gathered together against vs, to deftroie vs and our Sanctuarie. For it is better for vs to dye in battel, then to fe the calamities of our people & of our Sanctuarie. Neuertheles as the wil of God is in heaven, fo be it.

CHAP. III.

Iudas goeth against Gorgias which lieth in wait. 14 He

putteth Gorgias and his hofte to flight 15 Lofias imme-deth
Iudea, 16 But Iudas drineth him out. 17 Iu-das purifieth the
Temple and dedicateth the altar.

I Hen toke Gorgias fiue thoufand foe Iofaph lib.12. men, and a
thoufand of the beft hor- chap.10. femen, and departed out of
the campe by night, To inuade the campe of the Iewes, and to
flaye the fuddenly: and the men of the for-teresse were his
guides. Now when Iudas heard it, he remoued, & they that
were valiant men to fmitte the Kings armie which was at
Emmaus, Whiles yet the armie was dispersed fro the campe. In
the meane feafon came Gorgias by night into Iudas campe: &
when he foun-de no man there, he foght the in the moun-
taines: for faid he, They flee from vs. But affone as it was day,
Iudas fhewed him felf in the field with thre thoufand me,
which had nether harnes nor fwordes to their mindes. And thei
fawe that the armies of the hea-then were ftrong, and wel
armed, and their horfemen about them, and that these were
experte men of warre. Then faid Iudas to the me that were with
him, Feare ye not their multitude, nether be afraied of their
affalt. Remember, how our fathers were deliue-red in the red
Sea, when Pharao pursued Exod.14.9. them with an armie.
Therefore now let vs crye vnto heauen, and the Lord wil haue
mercie vpon vs, &c remember the couenant of our fathers, &
wil deftroie this hofte before our face this day: So fhall all the
heathen knowe, that there is one, which deliuereth and faueth
Israel. Then the frangers lift vp their eyes, & fawe them

coming against them, And they went out of their têtes into the battel, and they that were with Iudas, blew the trumpets. So they ioyned together, and the heathé were difcomfited and fled by the plaine. But the himmoſte of the fel by the fwor-de, and they purfued them vnto Gazeró, and into the plaines of Idumea, and of A-zotus, and of Iannia, fo that there were flaine of them about thre thouſand men. So Iudas turned againe with his hoſte fro purſuing them, And faid vnto the people, Be not griedie of the fpoiles: for there is a battel befo-re vs. And Gorgias and the armie is here by vs in the mountaine: but ſtand ye now faſt a-gainſt your enemies, and ouercome them: then may ye ſafely take the fpoiles. As Iudas was ſpeaking theſe wordes, the-re appeared one parte which looked from the

Deut.10.7. End.7.8.

Apocrypha.

the mountaines.

20 But when Gorgias sawe that his were fled, and that Iudas soldiers burnt the tentes: (for the smoke that was sene, declared what was done.)

21 When they sawe these things, they were sore afraied, and when they sawe also that Iudas and his hoste were in the field readie to set them selues in array,

22 They sled euerie one into the land of strangers.

23 So Iudas turned againe to spoile the tentes, where he gate muche golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sang psalmes, and praised toward the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victorie in that day.

26 Now all the strangers that escaped, came, & tolde Lysias all the things that were done.

27 Who when he heard these things, was sore afraied, and discouraged, because suche things came: not vpon Israel as he wolde, nether suche things as the King had commanded him, came to passe.

28 Therefore the next yere following, gathered Lysias thre score thousande chosen fue men, and fiue thousande horsemen to fight against Jerusalem.

29 So they came into Idumea, and pitched their tentes at Bethsura, where Iudas came against them with ten thousand men.

30 And whe he sawe that mightie armie, he praied and said, Blessed be thou, o Sauour of Israel, which didest destroye the assalte of y mightie man by the had of thy seruante Dauid, & gauest the hoste of the straglers into the had of Ionathan, y sonne of Saul, and of his armour bearer:

31 Shut vp this armie in y hand of thy people of Israel, & let the be confounded with their power, and with their horsemen.

32 Make them afraied, and consume their boldenes & strength, that they may be afflicted at their destruction.

33 Cast them downe by the sworde of them that loue thee: the shal all they that knowe thy Name, praise thee with songs.

34 So they joyned together, and there were slaine of Lysias hoste, fiue thousand men, and they fell before them.

35 The Lysias, seing his armie put to flight and the manlines of Iudas soldiers, and that they were readie, either to liue or dye valiantly, he went into Antiochia, and gathered strangers, and

when he had furnished his armie, he thought againe (being prepared) to come against Iudea.

36 Then said Iudas & his brethre, Beholde,

our enemies are discomfited: let vs now go vp to clense, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now whe they sawe the Sanctuary layd waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And sel downe to the grounde on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certeine of the men to fight against those which were in y castel, til he had clensed the Sanctuary.

42 So he chose Priests that were vndefiled, suche as delited in the Law,

43 And they clensed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to do with the al- tar of burnt offerings,
which was polluted.

45 So they thought it was best to destroie it, lest it shulde be a
reproche vnto them, be- caufe the heathen had defiled it:
therefo- re they destroyed the altar,

46 And layed vp the stones vpon the mo- taine of the Temple
in a convenient pla- ce, til there shulde come a Prophet, to
shewe what shulde be done with them.

47 So they toke whole stones according to the Law, and
buylded a new altar accor ding to the former,

48 And made vp the Sanctuarie, and the things that were
within the Temple, and the courts, and all things.

49 They made also new holie vessels, and brought into the
Temple the candelsticke, and the altar of burnt offerings, and of
in- cense and the table.

50 And they burnt incense vpo the altar, & lighted the lampes
which were vpon the candelsticke, that they might burne in the
Temple.

51 Thei set also the shewbread vpon the ta- ble, and hanged vp
the vailes, and finished all the workes that they had begon to
make.

52 And vpon the fiue and twentieth day of the ninth moneth,
which is called the mo- neth of Chaslu, in the hundreth and
eichte and fortieth yere they rose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpo the new
altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the
heathen had defiled it, in Vuuu.iii.

10r, Iudea.

10r, Beholde.

1 Sam. 17.20.

2 Sam. 14.13.

I. Maccabees.

the fame day was it made new with fongs, and harpes, and
lutes, and cymbales.

And all the people fel vpon their faces, worshipping &
praising towarde the hea- un him that had giuen the good
fucceffe. So they kept the dedication of the altar eight daies,
offing burnt offrings with gladnes, & offred facrifices of
deliuerance and praife, And decete the forefronte of the Temple
with crownes of golde and thields, & dedicated the gates and

chambers, & hanged dores vpon them. Thus there was very great gladnes amog the people, and the reproche of the heathen was put away. So Iudas and his brethren with the whole cogregacion of Ifrael ordeined that the daies of dedication of the altar thulde be kept in their feafon from yere to yere, by the space of eight daies, from the fiue and twentie day of the moneth Chafleu, with mirth and gladnes. And at the fame time buylded they vp mount Sion with hie walles and ftrong towers rounde about, left the Gentiles thulde come, and treade it downe, as they had done afore. Therefore they fet a garifon there to kepe it, & fortified Beth-fura to kepe it, that the people might haue a defense against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that go about to deftrie Ifrael, & is holpen of his brethren Simon and Ionathan so He ouerthremeth the citie of Ephron, because they doned him pffage thurwre it. Now when the nacions rounde about heard, that the altar was buylded, & the Sanctuarie renued, as afore, they were fore gricued. Therefore they thoght to deftrio the generation of Iacob that was among them, and began to flaye and deftroie the people. Then Iudas foght against the children of Efau in Idumea at 'Arzabathene, becaufe they befieged the Ifraelites, and he fmote them with a great plague, and droue them to ftraites, and toke their fpoiles. He thoght alfo vpo the

malice of the chil dren of Bean, which had bene a fuare and an hindrance vnto the people, when they laye in waite for them in the hie way. Wherefore he flut them vp in towers, and befieged them, and deftroied them vtterly, and burnt their towers with fyre, with all that were in them. Afterward, went he against the children of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine. So he had manie battels with them, but

they were deftroyed before him, and fo he difcomfited them,

And toke Gazer with the townes thereof, and fo turned againe into Iudea. Then the heathen that were in Galaad, gathered them together against the Ifraelites that were in their quarters, to flay them: but they fled to the caftel of Datheman, And fent letters to Iudas, and to his brethren, faying, The heathen that are about vs, are gathered against vs, to deftroie vs, And they make them readie for to come, and to take the fortereffe, whereunto we are fled, and Timotheus is captaine of their hofte. Come now therefore, and deliuer vs out of their hands: for manie of vs are flaine: And all our brethre that were at Tubin, are flaine, and they haue taken away their wiues, and their children, and their goods, and deftroyed there almofte a thoufand men. While thefe letters were yet a reading, beholde, there came other melfengers fro Galile with their clothes rft, which tolde the fame tidi. gs, And faid, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles

were gathered against them to deftroye them. When Iudas, and the people heard thefe wordes, a great Congregacion came together, to cofulte what they might do for their brethre, that were in trouble, & whome they befieged. Then faid Iudas to Simon his brother, Chufe thee out men, and go & deliuer thy brethren in Galile, and I and my brother Ionathan, wil go into the country of Galaad. So he left Iofephus the fonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the hofte in Iudea, And commanded them, faying, Take the ouerfight of this people, and make no warre against the heathen, vntil we come againe. And vnto Simon were giuen thre thou-fand men to go into Galile, and to Iudas eight thoufandmen for the countrey of Galaad. Then went Simon into Galile, and gaue diuers battels to the heathen, and the hea- then were difcomfited by him. And he purfued them vnto the gates of Ptolemais: & there were flaine of the hea- then almoſte thre thoufand men: fo he to- ke their fpoiles. Thus they refcued them that were in Ga- lile

lile

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Or. Chas. phos.

lile and in Arbattis with their wiues, and their children, and all that they had, and broght them into Iuda with great ioye.

24 ¶ Iudas Maccabeus alfo, and his brother Ionathan went ouer Iorden, and traualled thre dayes iourney in the wilderness,

25 Where they met with the Nabathites, who receiued them louingly, & tolde the euerie thing that was done vnto their brethren in the countrey of Galaad,

26 And how that manie of them were besieged in Boforra, & Bofor, in Airmis, Chasbon, Maged and Carnaim (all these cities are strong, and great)

27 And that they were kept in other cities of Galaad, and to morow they are appoin ted to bring their hoste vnto these fortes, and to take them, and to destroye them all in one day.

28 So Iuda & his hoste turned in all haste by the way of the wilderness towarde Boforra, and wan the citie, and slewe all the males with the edge of the sworde, and to ke all their spoile, and set fyre vpo the citie.

29 And in the night he remoued from thence, and went towarde the fortereffe.

30 And betimes in the morning when thei loked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assalted them.

31 When Iudas sawe that the battel was begon, and that the crye of the citie went vp to heauen with trumpets, and a great founde,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he wêt for the behinde them with thre companies, and they blew the trumpets, & cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote them with a great slaughter, so that there was killed of them the same day, almoſte eighte thousand men.

35 ¶ Then departed Iudas vnto Maspha, & laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and set fyre vpon it.

36 From thence went he and toke Chasbo, Maged, and Bofor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, & they broght him worde againe, saying, All the heathen that be rounde about vs, are gathered vnto him, and the hoste is ve rie great,

39 And he hathe hyred the Arabians to hel pe them, and they hane pitched their ten-tes beionde the flood, & are readie to come

and fight against thee. So Iudas went to mete them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come nere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be to strong for vs.

41 But if he be afraid, and campe beyonde the flood, we wil go ouer vnto him, and shal preuaile against him.

42 Now whe Iud is came nere to the flood, he caused the governours of the people to remaine by the flood, and commanded the, saying, Suffer none to pitche a tent, but let euerie man come to the battel.

43 So he went first ouer towarde them, and all people after him: and all the heathen were discomfired before him, & cast away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Iuda wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the country of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a verie great hoste, to come into the sad of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they colde not passe, nether at the right hand nor at the left, but must go thorowe it.

47 But they that were in the citie, shut the selues in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable wordes, saying,

48 Let vs passe thorowe your land, that we may go into our owne country, and none shal hurt you: we wil but onely go thorowe on fore: but they wolde not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made thorowe out the hoste, that euerie man shulde assist it according to his standing.

50 So the valiant men set vpon it, and assalted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slewe all the males with the edge of the sworde, and destroyed it, and toke the spoile thereof, and went thorowe the citie ouer them that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethan.

53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.

54 Thus they went vp with ioye, and glad-Vuuu. iii.

I. Maccabees.

nes vnto mount Sion, where they offred burnt offrings, becaufe there were none of them flaine, but came home againe in fafetie.

55 ¶ Now whiles Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, faid,

57 Let vs get vs a name alfo, and go fight againft the heathen that are round about vs.

58 So they gaue their hofte a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of the citie to fight
againſt them.

60 And Ioseph and Azarias were put to flight and putſued vnto
the borders of Iuda: and there were ſlaine that day of the
people of Iſrael about two thouſand men: ſo y there was a great
ouerthrowe among the people of Iſrael,

61 Becauſe they were not obedient vnto Iudas, and his brethre,
but thought to do ſome valiant thing.

62 Alſo they came not of the ſtocke of theſe men, by whoſe
hands deliuerace was giuen to Iſrael.

63 But the man Iudas, and his brethren were greatly
commended in the fight of all Iſrael, and of all the heathen,
whereſo- euer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Iudas forthe with his brethren, and fought
againſt the children of Efau in the Iad toward the South, where
he wanne Hebron, and the townes thereof, & he deſtroyed the
caſtel thereof, & burnt the towres thereof round about.

66 Then remoued he to go into the land of the ſtrangers, and
went thorow Samaria.

67 At the ſame time were the Priests of the cities ſlaine in y
battel, which wolde ſhewe their valiantnes, and went forthe to

battel without counfel: and when Iudas came to Azotus in the
strangers Iad, he brake downe their altars, and burnt with fyre
the images of their gods, and toke away the spoiles of the
cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimaiis, is driven
away of the cities, & He falleth into sickness, and dyeth. 17 His
sonne Antiochus is made King 20 The maner to provoke
elephants to fight. 43 Cleaz, gras valiant alfe. 49 The siege of
Sion.

Ioseph Antiq. 12 chap. 11 & 12.

10. Philippius.

Ioseph Anti. 12. chap. 12.

Now when King Antiochus trauzzi- led thorow the high
countreis, he heard that Elimaiis in the country of Per-
fia was a citie greatly renounced for riches,

filuer and golde,

2 And that there was in it a verie riche te- ple, where as were
coverings of golde, cote armoures, and harnes, which
Alexandre Kig of Macedonia the sonne of Philippe (y reigned
firft in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it,
but he was not able: for y citizens were warned of the matter,

4 And rofe vp againft him in battel, & he fled and departed
thence with great hea- uines, and came againe into Babylon.

5 Moreouer, there came one which broght him tidings in the
côutrey of Perfia, that the armies that went againft the land of
Iuda, were driven away,

6 And that Lyfias, which went forthe firft with a great power,
was driven away of the Iewes, and that they were made ftrong
by the armour, and power, and diuers fpoyles which they had
gotten of the armies who- me they had deftroyed,

7 And that they had pulled downe the abo- minacion, which he
had fet vp vpon the altar at Ierufalem, and fenfed the Sactua-
rie with high walles, as it was afore, and Beth-fura his citie.

8 So when the King had heard thefe wor- des, he was
aftonifhed, and fore moued: therefore he laid him downe vpô
his bed, & fel ficke for verie forowe, becaufe it was not come
to paffe, as he had thought.

9 And there continued he manie dayes: for his grief was euer
more & more, fo that he fawe he muft nedes dye.

10 Therefore he fent for all his friends, & laid vnto them, The
flepe is gone from mine eyes, and mine heare faileth for ve- rie

care.

11 And I thinke with my self, Into what aduerfitie am I come?
& into what floods of miferie am I fallennow, where as afore
time I was in prosperitie, and greatly fet by, by reason of my
power?

12 And now do I remember the euils that I haue done at
Ierufalem: for I toke all the vessels of golde & of siluer that
were in it, and sent to destroye the inhabitants of Iuda without
cause.

13 I knowe that thefe troubles are come vp- on me for the fame
cause, and beholde, I muft dye with great forowe in a fran- ge
land.

14 Then called he for Philippe, one of his friends, whome he
made ruler of all his realme,

15 And gauc him the crowne, and his robe, and the ring, that
he fhulde instruct his sonne Antiochus, and bring him vp, til he
might reigne him self.

16 So King Antiochus dyed there in the hundredth, and fortie
and ninth yere.

17 ¶ When Lyfias knew, that the King was

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Joseph An- log. 12, chap. 14.

was dead, he ordained Antiochus his son- ne (whome he had brought vp) to reign in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ier- usalem, kept in the Israelites round about the Sanctuarie, and fought alwaies their hurt, and the strengthening of ye heathen.

19 Therefore Iudas thought to destroy the, & called all the people together to besie- ge them.

20 So they came together, and besieged the in the hundred and fifty years, and made instruments to smote and other engins of warre.

21 But certeine of them that were besieged, gate forthe, (vnto whome some vngodlie men of Israel ioyned them selues.)

22 And they went vnto the King, saying, How long wilt thou cease from executing judgement, and aduenge our brethren?

23 We haue bene readie to serue thy father, & to go forward in those things, that he appointed, & to obey his commandemets.

24 Therefore they of our nations fell from vs for this cause,
and wherefoeuer they founde anie of vs, they slewe them, and
spoyled our inheritance.

25 And thei haue not onely laied hand vp- on vs, but vpon all
about their borders.

26 And beholde, this day are they besieging the castle at
Ierusalem to take it, and haue fortified the Sanctuarie, and
Beth-sura.

27 And if thou doest not preuent the quick- ely, thei wil do
greater things then these, and thou shalt not be able to
ouercome them.

28 When the King heard this, he was ve- rie angrie, and called
all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the Kings,
that were confederate, and from the yles of the sea.

30 So the number of his armie was an hun- dreth thousand fote
men, & twentie thou- sand horsemen, and two and thirtie ele-
phantes exercised in barrel.

31 These came through Idumea and drew nere to Beth-sura,
and besieged it a long season, and made engins of warre: but
thei came out, and burnt them with fyre, and fought valiantly.

32 Then departed Iudas from the castle, & remoued the hoste towarde Beth-zacarias ouer against the Kings campe.

33 So the King arose verie carely, & brought the armie and his power towarde the way of Beth-zacarias, where the armies set the selues in array to the battel, and blewe the trumpets.

34 And to prouoke the elephantes for to fight, thei shewed the the blood of grapes and mulberries,

35 And they set the beasts according to the

ranges: so that by euerie elephant there stode a thousand men armed with coates of maile and helmets of brassie vp of their heads, and vnto euerie beast were ordeined fiue hundred horsemen of the best,

36 Which were readie at all times where- foeuer the beast was: and whetherfoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towres of wood that couered euerie beast, which were fastened thereon with instruments, & vpon euerie one was two and thirtie men, that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste to stirre them vp, and to kepe them in the valleis.

39 And when the sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lipses of fyre.

40 Thus parte of the Kings armie was spred vpon the hie mountaines, and parte beneath: so they marched forward warely and in order.

41 And all they that heard the noyce of their multitude, and the marching of the companie, and the ratteling of the harnes, were astonished: for the armie was virie great and mightie.

42 Then Iudas and his hoste entred into the battel, & thei slewe six hundred men of the Kings armie.

43 Now when Eleazar, the sonne of "Aba- ron, sawe one of the elephates armed with royal harnes, and was more excellent then all ye other beasts, he thought that the King shulde be vpon him.

44 Wherefore he ieoparded him self to de- liuer his people, and to get him a perpetual name,

45 And ranne boldely vnto him through the middes of the hoste, saying on the right hand, and on the left, so that thei departed away on both sides.

46 So went he to the elephantes fete, and gate him vnder him, and slewe him: then sel the elephant downe vpon him, & there

he dyed.

47 But the other, seing the power of ye King and the fierceness of his armie, departed from them.

48 And the Kings armie went vp to mete them toward Jerusalem, and the King pitched his tents in Iudea toward mount Sion.

49 Moreouer, the King toke truce with the that were in Beth-sura: but when they came out of the citie, because they had no vitales there, and were shut vp therein, & the land had rested,

50 The King toke Beth-sura, and set there Xxxx.i.

I.Maccabees.

a gerifon to kepe it,

51 And befieged the Sanctuarie many day- es, & made instruments to fhoote, & other engins of warre, and instruments to caft fyre and ftones, and pieces to caft darres and flings.

the the Iones.

52 "Thei alfo made engins againft their en- gins, and fought a long feafon.

53 But in the garners there were no vitailles: for it was the feuenth yere, and then they that were in Iuda, & were deliuered from the Gentiles, had eaten vp the refidue of the ftore,

54 So that in the Sanctuarie were fewe men left: for the famine came fo vpon the, that they were fcattered euerie ma to his owne place.

55 Now when Lyfias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antio- chus his fonne, that he might be King)

56 Was come againe out of Perfia, & Me- dia, and the Kings hofte with him, and thought to take vnto him the rule of thigs,

57 He and his hafted, and were ftirred for- warde by them in the caftel to go and tell the King, and the captaines of the

hofte, and to others, faying, We decreafe dayly, & our vitailles are but fmale: and the place that we laye fiege vnto, is ftrong, and the affaires of the realme depende vpon vs.

Virginia bands.

58 Now therefore let vs "agre with thefe men, & take truce with them, and with all their nacion,

59 And grate them to liue after their Law, as they did afore: for they be griued, and do all thefe things, becaufe we haue broken their Lawes.

60 So the King and the princes were con- rent, and fent vnto them to make peace, & they receiued it.

61 When the King & the princes had ma- de an othe vnto them, they came vpo this out of the fortereffe.

62 And the King went vp to mount Sion: but when he fawe that the place was wel defenfed, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in all hafte, and re- turned vnto Antiochia where he founde Philippe hauing dominion of the citie: fo he foght againft him, and toke the citie by force.

CHAP. VII.

a Demetrius reigned, after he had killed Antiochus and Lyfias.
1 He troubleth the children of Israel thorewe the counfel of
certeine wicked perfoncs. 27 The praier of the Priests againft
Nicanor. 41 Iudas killeth Nica- nor, after he had made his
praier.

Joseph An- to, 22, chap. 1

IN the hundreth and one and fifieth yere, departed Demetrius
the fonne of Seleucus from Rome, and came vp with a
fewe men vnto a citie of the fea coaft, and reigned there.

2 And when he came into the poffeffion of his fathers
kigdome, his foldiers toke An- tiochus and Lyfias, and broght
them vnto him.

3 But when it was tolde him, he faid, Shewe me not their
faces.

4 So thei put the to death. Now when De- metrius was fet vpon
the throne of his kingdome,

5 There came vnto him all the wicked and vngodlie men of
Israel, whofe captaine was Alcimus, that wolde haue bene the
hie Priest.

6 Thefe men accufeed the people vnto the King, faying, Iudas
and his brethren haue flayne all thy friends, and driuen vs out
of our owne land.

7 Wherefore fend now fome man, whome thou trufteft, that he maye go and fe all the deftruction, which he hache done vnto vs, and to the Kings land, and let him punifh them with all their partakers.

8 Then the King chofe Bacchides a friend of his, which was a great man in the realm, and ruled beyond the flood, and was faithful vnto the King, and fent him,

9 And that wicked Alcimus, whome he made hie Priest, and commanded him to be aduenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and fent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for they fawe that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the "Afideans were the first that required peace among the children of Israel.

14 For said they, He that is a Priest of the fede of Aarô, is come with this armie: therefore he wil not hurt vs.

15 Thm he spake vnto them peaceably, and fware vnto them, and said, We wil do you no harme, nether your friends:

16 And they beleued him: but he toke of the thre fcore men,
and flewe them in one day according to the wordes that were
writen.

17 "Thei haue caft y bodies of thy Saintes, and their blood
rounde about Ierufa- lem, and there was no man that wolde bu-
rye them.

18 So there came a feare and trembling a- mong all the people:
for they faid, There is nether trueth nor righteoufnes in them:
for they haue broken the appointment & othe that they made.

19 The Bacchides remoued frô Ierufalem, and

Mr. Habilius.

Tfal. 7.8.8.

Apocrypha.

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Or, Bethlehem, Or, Beutle

& pitched his tente at Beth-zecha, where he fent forthe & toke
manie of the me that had forsaken him, & certeine of the
people whome he flcwe & caft into the great pit.

20 Then committed he the countrey vnto Alcimus, & left men
of warre with him to helpe him: fo Bacchides wér vnto y King.

21 Thus Alcimus ftroue for y priethode.

22 And all fuche as troubled the people reforted vnto him: in fomuche, that they obtained the land of Iuda, and did much hurt in Ifrael.

23 Now when Iudas fawe all the mifchief, that Alcimus and his companie had done amôg the Ifraelites more then the heathé,

24 He went forthe rounde about all the borders of Iudea, and punifhed thofe, that were fallen away, fo that they came no more abroad in the countrey.

25 But when Alcimus fawe that Iudas & his people had gotten the vpper hâd, & knewe that he was not able to abide them, he went againe to the King, and accused the of wicked things.

26 Then the King fent Nicanor one of his chief princes, which hated Ifrael deadly, & commanded him, that he fhulde deftroye the people.

27 So Nicanor came to Ierufalem with a great hofte, and fent vnto Iudas, and his brethren deceitfully with friendlie wordes, faying,

28 Let there be no warre betwene me, and you: I wil come with fewe men, to fe how ye do, friendly.

29 So he came vnto Iudas, and they faluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheles, it was tolde Iudas, that he came vnto him vnder difceit: therefore he feared him, and wolde not fe his face no more.

31 When Nicanor perceiued that his co- unfel was bewrayed, he went out to fight againft Iudas, befide Carphafalama.

32 Where there were flaine of Nicanors ho fte about fiue thoufand men: fo they fled vnto the citie of Daud.

33 After this came Nicanor vp vnto moût Sion, and fome of the Priesth with the El- ders of the people went forthe of the Sanctuarie to falute him peaceably, & to fhew him the burnt offting that was offered for the King.

34 But he laughed at them, and mocked the and counted them prophane, and fpake proudly.

35 And fwore in his wrath, faying, If Iudas and his hofte be not deliuered now into mine hands, if euer I come againe in fafetie, I wil burne vp this houfe. With that, went he out in a great anger.

36 Then the Priests came in, and ftode be-

fore the altar in the Temple, weping, and faying,

37 For fo much as thou, o Lord, hast chosen this House, that thy Name might be called upon therein, and that it should be an house of prayer, and petition for thy people,

38 Be aduenged of this man and his hoste, and let them be slain by the sword: remember their blasphemies, & suffer them not to continue.

39 When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, & there he met him out of Syria.

40 And Iudas pitched in 'Adafa with three thousand men where Iudas prayed, saying,

41 O Lord, because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundred, four hundred, and five thousand of them.

42 So destroy thou this hoste before vnto day, that all other may knowe that he hath the favour wickedly against thy Sanctuary, & punish him according to his malice.

43 So the armies joined together in battle, the thirteenth day of the month Adar: but Nicanor's hoste was discomfited, and he himself was first slain in the battle.

44 Now when his army saw that Nicanor was slain, they cast away their weapons and fled.

45 But they purfued after the a dayes iour- ney from Adafa
vnto Gafera, blowing an alarme with the trumpets after them.

46 So they came forth of all the cownes of Iudea rounde
about, and ruffh'd vpon them, and threwe them from one to an-
other. fo that they all fel by the fworde, & there was not one of
them left.

47 Then they toke the fpoyles, and the pray and fmote of
Nicanors head, and his right hand, which he helde vp fo
proudly, and brought it with them, and hanged them vp afore
Ierufalem.

48 So the people reioyced greatly, and kept that day as a day of
great gladnes.

49 And they ordained, to kepe yerely that day on the thirteenth
day of the moneth Adar.

50 Thus the land of Iuda was in reft a while.

CHAP. VIII.

1 Iudas, confidering the power and public of the Ro- mains,
maketh peace with them. 22 The conditions of mutual
friendship font to the Jews.

1 Vdas heard alfo the fame of the Ro- mains, that thei were
mightie, and va- liant, and agreable to all things that were

required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did amôg
Xxxx.ii.

Or, Adarfa.

2. King. 19.27

pub. 1.21.

occlef. 48.24.

ifn. 27.26.

2. max. 8.19.

Iofaph. Anti. 12. chap. 18.

Iofaph Anti. 12. chap. 16.

Or, Adarfa.

I. Maccabees.

Or, free, imen.

the Galatiás whome they had conquered, and made to paye tribute,

3 And what they had done in the countrey of Spain: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel, and gentle be- hauiour they were rulers in euerie place, thogh the place was faire from them, and that they had discomfited, and giuen great ouerthrowes to ý Kings that came againft them, from the vittermost parte of ý earth, and that others gaue them tribute euerie yere,

5 How they had also discomfited by bat- tel Philippe and Perses Kings of the Ma- cedonias, and others, that rose againft the, and how they ouere came them;

6 And how great Antiochus King of Asia that came againft the in battel, hauing an hundreth and twentie elephats, with horfe- men, & charrets, and a verie great armie, was discomfited by them,

7 And how they toke him aliue, and or- deined him, with suche as shulde reigne after him, to paye a great tribute, & to gi- ue hostages, and a separate porcion,

8 Euen the countrey of India, and Media, and Lydia, and of his best coutreys, which they toke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Greciás were comming to destroye them,

10 They sent againft the a captaine, which gaue them battel, & slewe manie of the, & toke manie prisoners with their wiues, and children, and spoyled them, and conque- red their land, and destroyed their strong holdes, and subdued them to be their bod- men, vnto this day:

11 Moreouer, how they destroyed, & broght into subiection other kingdomes & yles, whofouer had withstand them:

12 But that the kept amitie with their owne friends, and those that stayed vpon them: finally, that conquered kingdomes, bothe farre and nere, in fo muche that whofouer heard of their renoume, was afrayed of them.

13 For whome they wolde helpe to their kingdomes, those reigned, and whome they wolde, they put downeethus were thei in mofte high autoritie.

14 Yet for all this that none of them ware a crowne, necher was clothed in purple, to be magnified thereby,

15 But that thei had ordeined them selues a counsel, wherein the hundreth and twetie men consulted daiely, and provided for the commune affaires, to gouerne them wel,

16 And that they committed their gouerne- ment to one man euerie yere, who did rule ouer all their countrey, to whome euerie

man was obedient: and there was nether hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the son- ne of Iohn, the sonne of Accus, and Iason, the sonne of Eleazar, and sint them vnto Rome to make friedship, & mutual felow- ship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians wolde kepe Israel in bondage)

19 So they went vnto Rome, which was a verie great iourney, and came into the "S. nat where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Lewes harhe sent vs vnto you, to make a bonde of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in cables of brafle and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutual fe- lowship.

23 Good success be to the Romaines, and to the people of the Lewes, by sea, and by land for euer, and the swords, and enemie be from them.

24 If there come first anie warre vpon the Romaines, or anie of their friends through- out all their dominion,

25 The people of the Lewes shal helpe the, as the time shalbe appointed, with all their heart,

26 Also they shal giue nothing to the that come to fight for the, nor serue them with wheat nor weapons, nor monei, nor shippes as it pleafeth the Romaines, but they shal kepe their couenantes without taking a- nie thing of them.

27 Likewise also if warre come first againft the nacion of the Lewes, the Romans shal helpe them with a good wil, according as the time shalbe appointed them.

28 Nether shal wheat be giuen vnto them, that take their parte, nor weapons, nor mo- ney, nor shippes, as it pleafeth y Romans, who wil kepe these couenants without deceite.

29 According to these articles y Romans made the bonde with the people of the Lewes.

30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleafures, & whatsoever they shal adde, or take away, shal be ratified.

31 And as touching the euil that Demetrius harhe done vnto the Lewes, we haue writ- ten vnto him, saying, Wherefore

layest thou thine heauie yoke vpon our friends, and
confederates the Lewes?

32 If therefore they complaine anie more against

Or, one of it.

Or, the R. maint.

Or, the Lewes.

Apocrypha.

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against thee, we wil do them justice, and fight with thee by sea
and by land.

CHAP. IX.

After the death of Nicanor Demetrius sindeth his armie against
Iudas. 18 Iudas is flame. 31 Ionathan is put in the Head of his
brother. 47 The battel between Ionathan, and Bacchides. 52
Alcimus is smitten with the palice, and dyesh. 63 He cometh
upon Ionathan by the counsel of certaine wicked perfumes,
and is overcome. 70 The truce of Ionatha with Bacchides.

Infaph. Anti. 22. chap 16.

Or, the right here.

Or, Laifa.

IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battel, he sent Bacchides, and Alcimus againe into Iudea, and his cbief strength with them.

So they went for the by the way that is to- warde Galgala, and pitched their tentes before Messaloth which is in Arbelis, and wanne it and slewe muche people.

And in the first moneth of the hundreth, siftie and two yere, they layed their siege against Ierusalem.

But they raised their campe, and came to Berea, with twentie thousand fine men & two thousand horsemen.

Now Iudas had pitched his tent at Elea- sa, & thre thousand chosen men with him.

And when they sawe, that the multitude of the armie was great, they were sore a- fraide, and manie conueied them selues out of the hoste, so that there abode no mo of them, but eight hundreth men.

When Iudas sawe that his hoste failed him, and that he must nedes fight, he was sore troubled in minde that he had no time to gather them together, and was dis- couraged.

Neuer theles, he said vnto them that remained, Let vs rise, and go vp against our enemies, if peradventure we may be able to fight with them.

But they wolde haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seing our brethren are departed: for shal we fight against the, that are so sewe?

Then Iudas said, God forbid, that we shulde do this thing, to sle from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.

Then the hoste remoued out of the tentes, and stode against them, who had deuised their horsemen into two troupes, and they that threwe with slings, and the archers marched in the forewarde, and they that foght in the forewarde, were all valiant men.

And Bacchides was in the right wing. So the armie drewe nere on bothe sides, & blewe the trumpets.

They of Iudas side blew the trumpets also, & the earth shoke at the noyce of the armies, and the battel continued from morning to night.

And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he toke with him all the hardie men,

And brake the right wing, and followed vpon them vnto mount Azotus.

Now when they which were of the left wing, sawe that the right wing was discom- fted, they followed Iudas behinde, and the that were with him hard at the heles.

Then was there a sore battel: for many were staine of bothe the parties.

Iudas also him self was killed, and the remnant fled.

So Ionathan and Simon toke Iudas their brother, and buried him in his fathers se- pulchre in the citie of Modin.

And all the Israelites wept for him, and mourned greatly for him, and lameted ma- ny daies, saying,

How is the valiant man fallen which de- liuered Israel!

Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, & of his worthines, they are not wri- ten: for they were very many.

Now after the death of Iudas, wicked Infaph. Anti, men came vp in all the coastes of Israel, & 23. chap. 4 & 5 there arose all

suche as gaue them selues to iniquitie.

In those daies was there a very great famine in the land, and all the countrey gaue ouer them selues with them.

And Bacchides did chuse wicked men, and made them lords in the land.

These foght out, and made searche for Iudas friends, and broght them vnto Bacchides, which adueged him self vpon the, and mocked them.

And there came so great trouble in Israel, as was not since the time that no Prophet was sene among them.

Then came all Iudas friends together, & said vnto Ionathan,

Seing thy brother Iudas is dead, & there is none like him to go for the against our enemies, euen against Bacchides, and "a-

Or, against the against the of our nacion that are enemies vnto vs,

Therefore, this day we chuse thee that thou maist be our prince and captaine in his place to order our battel.

So Ionathan toke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

But when Bacchides knewe it, he foght for to slay him.

Then Ionathan and Simon his brother, perceiuing that, fled into the wilderness of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

Xxxx. iii.

I. Maccabees.

Or, Lambri.

Or, Naddab.

34 Which when Bacchides vnderftode, he came ouer Iorden with all his hofte vpon the Sabbath day.

35 (Now had Ionathan fent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.

36 But the children of 'Ambri came out of Medaba, & toke Iohn, and all that he had, & when they had taken it, went their way.

37 After this came worde vnto Ionathan, and to Simon his brother, that the children of Ambri made a great mariage, & broght the bride from 'Medaba with great pompe: for fhe was daughter to one of the no-bleft princes of Canaan.

38 Therefore they remembred Iohn their brother, and went vp, and hid them felues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyce, & muche preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels, and instruments of mufike, and manie weapons.

40 Then Ionathans men that lay in ambu-fhe, rofe vp againft the, & flewe manie of them, and the remnant fled into the moi-

taines, fo that they toke all their spoiles.

41 Thus the mariage was turned to mour-ning, and the noyce of their melodie into lamentacion.

42 And fo when they had aduenged the blood of their brother, they turned agai-ne vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan laid vnto his copanie, Let vs rife now, & fight againft our ene-mies: for it is not to day as in time pafte.

45 Beholde, fi battel is before vs, and behin-de vs, and the water of Iorden on this fide and that fide, and the marife, and foreft, fo fi there is no place for vs to turne afide.

46 Wherefore crye now vnto heauen, that ye may be deliuered from the power of your enemies: fo they ioyned battel.

47 Then Ionathan fretched out his hand to fmire Bacchides: but he turned afide fro him and reculed.

48 Then Ionathan, and they that were with him, leapt into Iorden, and fwimmed ouer vnto the further bake: but the other wolde not paffe through Iorden after them.

49 So in that day were flaine of Bacchides fide about a thoufand men.

50 Then he turned againe to Ierufalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Beth-horon, and Bethel, and Thammatha, Pha-rathoni, & Tepho, with high walles, with gates, and with barres,

51 And fet garifons in the, that they might vse their maiice vpon Ifræel.

52 He fortified also the citie Beth-fura, and Gazara, and the castel, & fet a garifon in them with prouifion of vitales.

53 He toke also the chiefeft mens fonnes in the countrey for hoftages, and put them in the castel at Ierufalem to be kept.

54 Afterwarde in the hundred, fiftie and thre yere, in the feconde moneth, Alcimus commanded, that the walles of the inner court of the Sactuarie fhulde be deftroid, and he pulled downe the monumentes of the Prophetes, and began to deftroy them.

55 But at the fame time Alcimus was pla-gued, and his enterprifes were hindred, & his mouth was ftopped: for he was fmitten with a palfie, & colde no more fpeake, nor giue order concerning his houfe.

56 Thus dyed Alcimus with great torment at the fame time.

57 And when Bacchides fawe, that Alcimus was dead, he turned againe to the King, & fo the land of Iuda was in refte two

yeres.

58 Then all the, vngodie men helde a coun-fel, faying,
Beholde, Ionathan and his com-panie dwell at ease, & without
care: where-fore let vs bring Bacchides hither, and he wil take
them all in one night.

59 So they went and confulted with him.

60 Who arofe and came with a great ho-fte, and fent letters
priuely to his adheren-tes, which were in Iudea, to take
Ionathan and thofe that were with him: but they col de not, for
their counfel was known vn-to them.

61 And they toke fiftie men of the coun-trey, which were the
chief workers of this wickednes, and flewe them.

62 Then Ionathan and Simon with their copanie departed vnto
Beth-bafin which is in the wilderness, and repaired the decay
thereof, and made it ftrong.

63 Whe Bacchides knewe this, he gathered all his hofte, and
fent worde to them that were of Indea.

64 Then came he & laid fieve to Beth-ba-fin, and foght againft
it a long feafon, and made infruments of warre.

65 But Ionathan had left his brother Simó in the citie, & went
forthe into the coun-trey, and came with a certeine number,

66 And flewe Odomeras and his brethren and the children of
Phaliron in their ten-tes: fo he began to flaye, and increafed in
power.

67 Simon alfo and his companie went out of the citie, and
burnt vp the infruments of warre,

68 And foght againft Bacchides, and difcö-fited him, and
vexed him fore, fo that his counfel and iorney was in vaine.

69 Wherefore he was very wroth at fi wic-ked

Or, Iouzha.

Or, Beth-bffin

Or, Odores.

Apocrypha.

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ked men, that gaue him counsel to come into the country, &
slewe many of them, and purposed to returne into his owne
country.

70 Whereof when Ionathan had knowledge, he sent
ambassadors vnto him, to in-treat of peace with him, & that
the prisoners shulde be deliuered. 71 Which thing he accepted,
and did according to his desire, and made an othe, that he

wolde neuer do him harme all the daies of his life. 72 So he restored vnto him the prisoners that he had taken afore time out of the lsd of Iuda, and so returned and went into his owne land, nether did he come any more into their borders. 73 Thus the fworde ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodlie men out of Israel.

CHAP. X.

4 Demetrius defireth to haue peace with Ionathan. 12 Alexander also defireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is fayne. 51 The friendship of Ptolemius & Alexander.

1 IN the hundredth and thre score yere came Alexander the fonne of Antiochus Epiphanes, and toke Ptolemais, and they received him, and there he reigned. 2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, and went for the against him to fight. 3 Also Demetrius sent letters vnto Ionatha, with louig wordes, as thogh he wolde preferre him. 4 For he said, We wil first make peace with him, before he ioyne with Alexander against vs. 5 Els he wil remember all the euil that we haue done against him, & against his brethren and his nacion. 6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be

deliuered vnto him. 7 Then came Ionathan to Ierusalem, and red the letters in the audience of all the people, & of them that were in the castel. 8 Therefore they were fore afraied, because they heard that the King had giue him licence to gather an armie. 9 So they that were of the castel, deliuered the hostages vnto Ionathan, who restored them to their parents. 10 Ionathan also dwelt at Ierusalem, & began to buyld, and repaire the citre. 11 And he commanded the workemen to buyld the walles, & the mount Sion rounde about with hewen stone, to fortifie it: & so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled, 13 So that euerie man left his place, & went into his owne country. 14 Onely at Beth-fura remained certeine which had forsaken the Law and the commandements: for it was their refuge. 15 Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured, 16 He said, Might we finde fuche a misnow therefore we wil make him our friend and confederate. 17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying, 18 KING ALEXANDER to his brother Ionathan fendeth salutation. 19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend. 20 Wherefore this day we ordeine thee to be the hie Priest of thy nacion, and to be called the Kings friend: and he sent him a purple robe, and

a crowne of golde, that thou maist confider what is for our profite, and kepe friendship towarde vs. 21 So in the feuch moneth of the hundredth and thre score yere, vpon the feast day of the tabernacles, Ionathan put on the holie garment, & gathered an hoste, & prepared many weapons. 22 Which when Demetrius heard, he was matueilous fory, and said, 23 What haue we done, that Alexander ha the preuented vs in getting the friendship of the Iewes for his strength? 24 Yet wil I write and exnorte them, and promes them dignities and rewardes, that they may helpe me. 25 Whereupon he wrote vnto them these wordes, KING DEMETRIVS vnto the nacions of the Iewes fendeth greeting. 26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad. 27 Now therefore remaine stil, and kepe fidelitie towarde vs, and we wil recompense you for the good things that ye haue done for vs, 28 And wil release you of many charges, & giue you rewardes. 29 And now I discharge for your sake all Iewes from tributes, & fre you from the customs of salte, and the crowne taxes, and from the thirde parte of the fede. 30 And fro the halfe of the frute of I trees which is mine owne duette, I so release the

40, white.

40r, take 40p.

Joseph. Antiq 13 chap. 3.

I.Maccabees.

a And of the contrary beyond de Iorden, as Iocoplus wri- vech.

that ftó this day forthé, none fhál take any thing of the land of Iuda, or of the thre gouuernements which are added thereunto as of Samaria and of Galile, from this daye forthe for euermore.

31 Ierufalem alfo with all things belonging thereto, fhálbe holie and fre from the ten- thes and tributes.

32 Alfo I relcafe the power of the caftel which is at Ierufalem, and giue it vnto the hie Prieft, y he may fet in it fuche men, as he fhál chufe to kepe it.

33 Moreouer I frely deliuer euerie one of the Iewes that were taken away prifoners out of the land of Iuda through out all my realme, and euerie one of them fhálbe free from tributes, yea, euen their catel,

34 And all the feaftes, and Sabbaths, & new moones, and the daies appointed and the thre daies before the feaft, & the thre daies after the feaft, fhálbe daies of fredome & libertie for all the Iewes in my realme,

35 So that in them no man fhál haue power to do any thing, or to vexé any of them in any maner of caufe.

36 Alfo thirtie thoufand of the Iewes fhál- be writen vp in the Kings hofte, and haue their wages paid them as apperteineth

to all them that are of the Kings armie: and of the fhalbe ordeined certeine to kepe y Kings ftrong holdes.

37 And fome of them fhalbe fet ouer the Kings moſte ſecret affaires, and their go- uernours and their princes fhalbe of them felues, and they fhal liue after their owne lawes, as the King hathe comanded in the land of Iuda.

38 And the thre gouernements that are ad- ded vnto Iudea from the countrey of Sa- maria, fhalbe ioyned vnto Iudea, and they fhalbe as vnder one, and obey none other power, but the hie Priett.

39 And I giue Ptolemais & the borders the- reof vnto the Sanctuarie at Ierufalem, for the neceffarie expêſes of the holie things.

40 Moreouer, I wil giue euerie yere fiftene thouſand ficles of filuer of the Kings reue nues out of the places apperteining vn- to me.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeres, from hence forthe they fhal giue it towarde the workes of the Temple.

42 And beſides this, the fiue thouſand ficles of filuer which they receiued yerely of the accountie appointed for the interetinemet of the Sanctuarie, theſe yeres paſſed, euen theſe

things shalbe releafed becaufe they apperteine to the Priests that minifter.

43 Item, whofoeuer they be that flee vnto the Temple at Ierufalem, or within the liberties thereof, and are indetted to y King

for any maner of thing, they shalbe pardoned, and all that they haue in my realme.

44 For the buylding alfo and repairing of the workes of the Sactuarie, expenfes shal be giuen of the Kings reuenues.

45 And for the making of the walles of Ierufalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal alfo the coftes be giuen out of the Kings reuenues.

46 ¶ But when Ionathan & the people heard thefe wordes, they gaue no credit vnto the, nether receiued them: for they remembred the great wickednes that he had done in Ifrael, and how fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the firft that had intreated of true peace with them, and fo were confederat with him alway.

48 Then gathered King Alexander a great hofte, & camped ouer againft Demetrius.

49 So the two Kings ioyned battel, but De- metrius hofte fled,
and Alexander purfued him, and preuailed againft them.

50 So that fore battel continued til the fun- ne went downe,
and Demetrius was flaine the fame day.

51 ¶ Then Alexander fent ambaffadours Iefoph. Antiq vnto
Ptolemeus the King of Egypt with Ischaps. thefe wordes,
faying,

52 For fo muche as I am come againe to my realme, and am
fet in the throne of my fa- thers, and haue gotten the dominion,
and haue deftroied Demetrius, and enioye my countrey,

53 Seing that I haue euen giuen him the bat tel, and he and his
armie is difcomfted by me, & I fit in the throne of his
kingdome.

54 Let vs now make friedfhip together, and giue me now thy
daughter to wife: fo fhall I be thy fonne in law, and giue thee
reward- des, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue anfwer, faying, Happie be
the day, wherein thou art come againe vnto the lande of thy fa-
thers, and fitteft in the throne of their kingdome.

56 Now therefore wil I fulfil thy writing: but mete me at
Ptolemais that we may fe one another, and that I may make
thee my fonne in law, according to thy defire.

57 So Ptolemeus wêt out of Egypt with his daughter Cleopatra,
& came vnto Ptole- mais in the hüdreth threfcore & two yere,

58 Where King Alexander met him, and he gaue vnto him his
daughter Cleopatra, and maried them at Ptolemais with great
glorie, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Io- nathan, that he
fhulde come and mete him.

60 So he went honorably vnto Ptolemais, and there he met the
two Kings, and gaue them

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them great prefents of fluer and golde, and to their friends, and
founde fauour in their fight.

61 And there affembled certeine peftilent fellowes of Ifrael, &
wicked men to accufe him: but the King wolde not heare them.

62 And the King commanded that they fhulde take of the
garments of Ionathan, & clothe him in purple: and fo they did:
& the King appointed him to fit by him,

63 And faid vnto his princes, Go with him into the middes of
the citie, and make a proclamacion, that no man complaine a-

gainft him of anie matter, & that no man trouble him for anie maner of caufe.

64 So when his accufers fawe his honour ac cording as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the King preferred him to honour, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierufalem with peace and gladnes.

67 In the hundreth, thre feore & fiue yere came Demetrius the fonne of Demetrius from Creta into his fathers land.

68 Whereof whe King Alexander heard, he was verie forie, and returned vnto An- tiochia.

69 Then Demetrius appointed Apollonius y gouernour of Celofyria, who gathered a great hoft, and camped in Iamnia, and fent vnto Ionathan the hie Prieft, faying,

70 Dareft thou, being but alone, lift vp thy felf againft vs: and I am laughed at, and reproched, becaufe of thee: now therefore why doeft thou vant thy felf againft vs in the mountaines?

71 Now then if thou truft in thine owne ftrengh, come downe to vs into the plai- ne field & there let vs trye the matter to-

gether: for I haue the ftrengh of cities.

72 Afke and learne who I am, and thei fhall take my parte: and they fhall tell thee that your fote is not able to ftand before our face: for thy fathers haue bene twife cha- fed in their owne land.

73 And now how wilt thou be able to abide fo great an hofte of horfemen and foteme in the plaine, where is nether ftone, nor rocke, nor place to flee vnto?

74 When Ionathan heard the wordes of Apollonius, he was moued in his mide: whe- refore he chofe ten thoufand men, and went out of Ierufalem, & Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they fhut him out of the citie: for Apollonius garifon was in Ioppe.

76 Then they foght againft it, and they that were in the citie, for verie feare let him in: fo Ionathan wan Ioppe.

77 Apollonius hearing of this, toke thre thoufand horfeme with a great hofte office men & went towarde Azotus, as thogh he wolde go forwarde, & came immediatly into y plaine field, becaufe he had fo manie horfemen, and put his truft in them.

78 So Ionathan followed vpon him to Azotus, and the armie ffirmifhed with his arriete bande.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Jonathan knewe that there was an ambushment behind him, and though they had compassed in his host, & shot darts at the people from the morning to the evening,

81 Yet the people stood still, as Jonathan had commanded them, till their horses were weary.

82 Then brought Simon forth his host, & set them against the band: but the horses were weary, and he discomfited them, & they fled: for the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idol, that they might there save themselves.

84 But Jonathan set fire upon Azotus and all the cities round about it, & took their spoils, and burnt with fire the temple of Dagon with all that were fled into it.

85 Thus were slain and burnt about eight thousand men.

86 So Jonathan removed the host from thence, and camped by Afealon, where the men of the city came forth, & met him with great honour.

87 After this went Jonathan and his host againe to Ierusalem with great spoils.

88 And when King Alexander heard thefe things, he bega to do
Jonathan more ho- nour,

89 And fent him a colar of golde, as the v- fe is to be giuen
vnto fuche as are of the Kings blood: he gaue him alfo
Accaron, with the borders thereof in poffeffion.

CHAP. XI.

The diffinifion betwene Ptolemens and Alexander his fonne in
law. 17 The death of Alexander. 19 Deme- trius reigneth after
the death of Ptolemens. 22 fion is beleged of Jonathan. 43
Demetrius feing that no man refifted him, fendeth his armie
again. 14 Tryphon moueth Antiochus againft Demetrius.

1 And the King of Egypt gathered a Ifeph An- great hofte, like
the land that lyeth ing. 13. chap. 7 vpon the fea fhore, and
manie fhips, and went about through deceit to obtaine the
kingdome of Alexander, and to ioyne it vnto his owne realme.

2 Vpon this he went into Syria with friend- lie wordes, and
was let into the cities, and men came forth to mete him: for
King Alexander had commanded them to mete him, becaufe
he was his father in Law.

Yyyy.i.

I.Maccabees.

3 Now when he entered into the citic of Ptolemais, he left bands and garrisons in euerie citic.

4 And when he came nere to Azotus, they shewed him the temple of Dagó that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.

5 And thei tolde the King what Ionathan had done, to the intet: thei might get him euil wil: but the King helde his peace.

6 And Ionathan met the King with great honour at Ioppe, where they saluted one another, and laye there.

7 So when Ionathan had gone with y King vnto the water that was called Eleutherus, he turned againe to Ierufalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpo the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent ambaffadours vnto King Demetrius, sayig, Come, let vs make a league betwene vs, and I wil giue thee my daughter, which Alexander hathe, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slave me.

11 Thus he scandered Alexander, as one that shulde desire his realme.

12 And he toke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly known.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought for the his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus dyed: and thei that were in the holdes, were slayne one of another.

19 And Demetrius reigned in the hudreth, thre score and seventh yere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to laye siege vnto the castle, which was at Ierufalem, and they made manie instruments of warre against it.

21 Then went there certeine vngodlie persones (which hated their owne people) vnto King Demetrius, and tolde him that Io-

nathan besieged the castle.

22 So when he heard it, he was angrie, and immediately came vnto Ptolemais, & wrote vnto Ionathan, that he shulde laye no more siege vnto it, but that he shulde mete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Ionathan heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger,

24 And toke with him siluer and golde, and apparel, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.

25 And thogh certeine vngodlie men of his owne nacion had made complaintes vpon him,

26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie priesthode with all the honorable things, that he had afore, & made him his chief fried.

28 Ionathan also desired the King, that he wolde make Iudea fre with the thre gouernemets, & the countrey of Samaria, & Ionathan promised him thre hudreth talents.

29 Whereunto the King consented, & gaue Ionathan writing of the same, containing these words,

30 KING DEMETRIVS vnto his brother Ionathan, and to the nacion of the Iewes sendeth greeting.

31 We send you here a copie of the letter, which we did write vnto our cousin Lathenes concerning you, that ye shulde se it.

32 King Demetrius vnto Lathenes his father sendeth greeting.

33 For the faithfulness that our friends the nacion of the Iewes kepe vnto vs, and for their good wil towards vs we are determined to do them good.

34 Wherefore we assigne to the the coasts of Iudea with the thre gouernements Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierufalem: bothe concerning the paiments which the King toke yerely aforetime, bothe for the frutes of the earth, & for the frutes of the trees.

35 As for the other things apperteineth vnto vs of the tenths & tributes, which were due vnto vs, and the customs of salte, & crowne taxes, which were payed vnto vs, we discharge the of all fro hence forth.

36 And nothing hereto shalbe reuoked fro this time forth and for euer.

37 Therefore se that ye make a copie of these things, and deliuct it vnto Ionathā, that it may be set vp vpon the holy mount in an open place.

38 After

Apocrypha.

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Or, Emulcual.

38 After this when Demetrius the King saw: that his land was in rest, and that no resistance was made against him, he sent away all his horse, eustrie man to his owne peace, except ceterine bandes of strangers, whome he brought from the yles of the hea then: wherefore all his fathers horse hated him.

39 Now was there one Tryphon, that had bene of Alexanders parte afore, which whe he saw that all y horse murmured

against Demetrius, he went to 'Simalcue the Ara- bian, that brought vp Antiochus the sonne of Alexander,

40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might rei- gne in his fathers stead: he tolde him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there, a long season.

41 Also Ionathan sent vnto King Deme- trius to driue them out which were in the castel at Ierusalem, and those that were in the forteresses; for they foght against Is- rael.

42 So Demetrius sent vnto Ionathā, saying, I wil not onely do these things for thee & thy nacion, but if opportunitie serue, I wil honour thee and thy nacion.

43 Now therefore thou shalt do me a plea- sure, if thou wilt send me me to helpe me: for all mine armie is gone from me.

44 So Ionathā sent him thre thousand strōg men vnto Antiochia, and they came vnto the King: wherefore the King was verie glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth, and twentie thousand men, ga- thered them together in the middes of the citie, & wolde haue slaine the King.

46 But the King fled into the palace, & the citzens kept the streets of the citie, and beganne to fight.

47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroade through the citie,

48 And slewe the same day an hudreth thou sand, and set fyre vpon the citie, and toke many spoiles in that day, & deliuered the King.

49 So when the citizens sawe that the Iewes had gotten the vpper hand of the citie, and that they them selues were disappointed of their purpose, they made their supplication vnto the King, saying,

50 'Grane vs peace, and let the Iewes ecape from vexing vs and the citie.

51 So they cast away their weapons, & made peace, and the Iewes were greatly honored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then King Demetrius fate in the throne of his kingdome, and had peace in his land.

53 Neuertheles he dissembled in all thareuer he spake, and withdrew him self from Ionathan, nether did he rewarde him according to the benefices which he had done for him, but troubled him verie sore.

54 ¶ After this returned Tryphon with the yong childe
Antiochus, which reigned, & was crowned.

55 Then there gathered vnto him all the me of warre, whome
Demetrius had scattered, and they foght against him, who fled
and turned his backe.

56 So Tryphon toke the 'beastes', and wan 'Or, etphans'.
Antiochia.

57 And yong Antiochus wrote vnto Iona- than, saying, I
appoint thee to be the chief Priest, and make thee rulevouet the
foure gouetnements, that thou maist be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and
gaue him leaue to drin- ke in golde, and to weare purple, & to
ha- ue a colar of golde.

59 He made his brother Simon also captai- ne fro the coastes
of Tyros vnto the bor- ders of Egypt.

60 Then Jonathan went for the and passed through the cities
beyond the flood, and all the men of warre of Syria gathered
vn to him for to helpe him: so he came vnto Acalon, & they of
the citie recruded him honorably.

61 And from thence went he vnto Gaza: but they of Gaza shut
him out: where- fore he laid siege vnto it, and burned the
suburbs thereof with fyre, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and toke of the sonnes of the chief men for hostages, and sent them to Ierusalem, and went through the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius prices were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 He came against them, & left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and foght against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterwards put them out from thence, and toke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Ganefar, and betimes in the morning came to the plaine of Azor.

68 And beholde the hostes of the 'strangers' or, be a forme met him in the plaine, and had layed ambush.

Or, give to the right hand.

I. Maccabees.

Or. Abfalomen.

bushments for him in the mountains.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathans fide, fled: and there was not one of them left, except Mattathias, the sonne of "Abfalomus, and Judas the sonne of Calphi the captaines of the hostel."

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, sawe this, they turned againe vnto him, & helped him to followe after all vnto their tences at Cades, and these they camped.

74 So there were slaine of the strangers the same day about three thousand men, & Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome. 2 And to the people of Sparta, to renew their enemies of friendship. 3

Jonathan puteth to flight the princes of Demetrius. 4 Tryphon taketh Jonathan by disceite.

Joseph. Anti. 1 13 chap. 8.

Or. Lacerda-

Joseph. Anti. 12 chap. 5. Or. Daisus.

1 Jonathan now seeing that the time was mete for him, those certe me men, and sent them vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the hie Priest and the nacion of the Lewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in times past.

4 So the Romaines gaue them fre pasports, that men shulde lead them home into the land of Iuda peaceably.

5 AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nacion, and the Priests, and the rest of the people of the Lewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye wolde be our brethren, as the copie here vnder writen speciifieth.

8 And Onias intreated the ambassadour ho notably, and receiued the letters: wherein there was mencion made of the bonde of loue and friendship.

9 But as for vs, we nede no fische writings: for we haue the holy boks in our hands for comfort.

10 Neuertheles we thought it good to send vnto you, for the renewing of the brotherhode and friendship, lest we shulde be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other daies appointed when we offre sacrifices and prayers, as it is mete and convenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles & warres, so that the Kings rounde about vs haue fought against vs,

14 Yet wolde we not be grievous vnto you, nor to other of our cofederates & friends in these warres.

15 For we haue had helpe from heauen, that hathe foccoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, coocerning the renewing of our brotherhode.

18 And now ye shal do vs a pleasure to giue vs an answer of these things.

19 And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is founde in writing, that the Spartias and Lewes are brethren, and come out of the generacion of Abraham.

22 And now for somuche as this is come to our knowledge, ye shal do wel, to write vnto vs of your prosperitie.

23 As for vs, we haue writen vnto you, that your cattel and goods are ours, and ours are yours: these things haue we

commanded to be shewed vnto you.

24 Now when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the not space to come into his owne countrey.

26 And he sent spies vnto their tetes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, whe the sunne was gone downe, Ionathan commanded his men to watche, and to be in armer ready to fight all the night, & sent watchmen rounde about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battel, they feared, and trembled in their hearts,

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hearts, and kindled fyres in their tentes, and fled away.

Neuertheles Ionathan and his companie knewe it not til the morning: for thei sawe the fyres burning.

Then Ionathan followed vpon them, but he colde not ouertae them: for they were gone ouer the flood Eleutherus.

So Ionathā turned to the Arabiās, which were called Zabedei, and flewe them, and toke their spoile.

He proceeded further also, and came vnto Damafcus, and went through all the country.

But Simon his brother went forthe, and came to Afcalon and to the next holdes, departing vnto Ioppe, and wanne it.

For he heard that they wolde deliuer the holde to them that toke Demetrius parte: wherefore he set a garifon there to kepe it.

After this came Ionathan home, and called the Elders of the people together, and deuifed with them for to buyld vp the strong holdes in Iudea,

And to make the walles of Ierufalem hier, and to make a great mount betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor fel in it.

So they came together to buyld vp the citie: for parte of the wall vpon the broke of the Eift fide was fallen downe, and they repaired it, and called it Caphenatha.

Simon also fet vp Adida in Sephela, & made it strong with gates and barres.

In the meane time Tryphon purposed to reigne in Alia, and to be crowned when he had flaine the King Antiochus.

But he was afraied that Ionathan wolde not suffer him, but fight againft him: wherefore he went about to take Ionathan, and to kil him: fo he departed, and came vnto Bethſan.

Then went Ionathā forthe againft him to the battel with fortie thouſand choſen men, and came vnto Bethſan.

But when Tryphon ſawe that Ionathan came with ſo great an hoſte, he durſt not lay hand vpon him,

But receiued him honorably, and commended him vnto all his friends, and gaue him rewardes, and comanded his men of warre to be as obedient vnto him as to him ſelf,

And ſaid vnto Ionathan, Why haſt thou cauſed this people to take ſuche trauail, ſeing there is no warre betwe-ne vs?

Therefore ſend them now home againe, and chufe certaine men to wait vpon thee, and come thou with me to Ptolemais: for I wil giue it thee, with the other ſtrong holdes, and the other garifons, and all them

that haue the charge of the comune affaires: ſo wil I returne, & departe: for this is the cauſe of my coming.

Jonathan beleued him, & did as he laid, and sent away his
hofte, which went into the land of Iuda,

And reteined but thre thousand with him, whereof he sent two
thoufand into Ga lile, & one thousand went with him self.

Now affone as Ionathā entred into Ptolemais, they of Ptolemais
fhut the gates, and toke him, and flewe all them with the
fworde, that came in with him.

Then sent Tryphon an hofte of foremen, & horfemen into
Galile, & into the great plaine, to deftroie all Ionathās com
panie.

But when they knewe that Ionathā was taken, and flaine, and
thofe that were with him, they encouraged one another, and
came forthe againft them readie to the battel.

But when thei which followed vpon the, fawe that it was a
matter of life, they turned backe againe.

By this meanes all they came into the land of Iuda peaceably,
and bewailed Jonathan, and them that were with him, and
feared greatly, and all Ifrael made great lamentacion.

For all the heathē that were round about them, foght to
deftroie them.

For they laid, Nowe haue they no captaine, nor anie man to
helpe them: therefore let vs now fight againft them, and roote

out their memorie from amōg men.

CHAP. XIII.

After Ionathan was taken, Simon is chofen captaine. Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children. Tryphon killeth Antiochus, and pffiffeth the realme. Demetrius taketh true with Simon. Simon wometh Gaz. He poffiffeth the tower of Sim. He maketh his fome Iohu captaine.

Now when Simō heard that Tryphō gathered a great hofte to come into the land of Iuda, and to deftroie it,

And fawe that the people was in great trembling and feare, he came vp to Ierufalem, and gathered the people together,

And gaue them exhortacion, faying, Ye knowe what great things I, & my brethre, & my fathers houle haue done for y Law, and the Sanctuarie, and the battels, & troubles that we haue fene.

By reafon whereof all my brethren are flaine for Ifraels fake, and I am left alone.

Now therefore God forbide, that I fhulde fpare mine owne life in anie time of trouble: for I am not better then my brethren.

But I wil aduenge my nacion, and the Sanctuarie, and our
wiues, and our children: for all the heathen are gathered to-

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gether to deftroy vs of very malice.

7 In hearing thefe wordes the hearts of the people were
kindled,

8 So that they cryed with a loude voyce, fayig, Thou fhalcbe
our captaine in ftead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatfoeuer thou commandeft vs,
we wil do it.

10 ¶ So he gathered all the men of warre, making hafte to finift
the walles of Ierufalem, and for trifed it rounde about.

11 Then fent he Ionathan the fonne of Abfalomus with a great
hofte vnto Ioppe, which droue them out that were therein, &
remained there him felf.

12 Tryphon alfo removed from Ptolemais with a great armie,
to come into the lad of Iuda, & Ionathá was with him as
prifoner.

13 And Simon pitched his tentes at Addidis vpon the open plaine.

14 But when Tryphon knewe that Simon ftoode vp in ftead of his brother Ionathan, & that he wolde fight againft him, he fent meffengers vnto him, faying,

15 Where as we haue kept Ionathá thy brother, it is for money that he is owing in the Kings account cōcetning the bufines that he had in hand.

16 Wherefore fend now an hundred talents of filuer, & his two fonnes for hoftages, y when he is letten forth, he wil not turne from vs, and we wil fend him againe.

17 Neuertheles Simó kntwe that he diffem bled in his wordes, yet commanded he the money and children to be deliucred vnto him, left he fhulde be in greater hatred of the people of Ifrael.

18 Who might haue faid, Because he fent him not the money and the children, therefore is Ionathan dead.

19 So he fent the children and an hundred talents: but he diffembled, and wolde not let Ionathan go.

20 ¶ Afterwarde came Tryphon into the land to deftroie it, & went rounde about by the way, that leadeth vnto Adora: but wherefoeuer thei went, thether went Simó and his hofte.

21 Now they that were in the castel, fent meffengers vnto Tryphon, that he fhulde make hafte to come by the wilderness, & to fend them vitailles.

22 So Tryphon made readie all his horfe-men: but the fame night fell a very great fnowe, fo that he came not, because of the fnowe: but he removed and went into the countrey of Galaad.

23 And when he came nere to Baframa, he flewe Jonathan and he was buryed there.

24 So Tryphon returned, & went into his owne land.

25 ¶ Then fent Simon to take the bones of Jonathan his brother, & they buryed him

in Modin his fathers cities.

26 And all Ifrael bewailed him with great lamēracion, & mourned for him veric lōg.

27 And Simon made vpon the fepulchre of his father & his brethren, a buylding high to loke vnto, of hewen ftone behinde and before,

28 And fet vp feuen pillars vpon it, one a-gainft another, for his father, his mother, and foure brethren,

29 And fet great pillers round about them, and fet armes vpon the pillers for a perpetual memorie, and carued fhippes befi-de the armes, that they might be fene of men failing in the fea.

30 This fepulchre which he made at Modin, ftandeth yet vnto this day.

31 ¶ Now as Tryphon wēt forthe with the yong King Antiochus, he flewe him traiteroufly,

32 And reigned in his ftead, and crowned him felf King of Affia, and broght a great plague vpon the land.

33 Simon alfo buylte vp the caftels of Iudea, and compaffed them about with high towers, & great walles, euen with towers, and gates and barres, and laid vp vitales in the ftrong holdes.

34 Moreouer Simon chofe certeine men and fent them to King Demetrius, that he wolde difcharge the lad: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,

36 D E M E T R I V S the King vnto Simon the high Prieft, and the friend of Kings, and to the Elders and to the nation of the Iewes fendeth grcting.

37 The golden crowne, and 'precious ftone that ye fent vnto vs, haue we receiued, and are readie to make a ftedf aft peace with you, and to write vnto the officers, to release you of the things wherein we made you fre.

38 So the things that we haue granted you, fhalbe ftable: the ftrong holdes which ye haue buylded, fhalbe your owne.

39 Alfo we forgiue the ouerfights, and fautes cōmitted vnto this day, and the crowne taxe that ye oght vs: and where as was anie other tribute in Ierufalem, it fhalbe now no tribute.

40 And they that are mete among you to be writen with our men, let them be writē vp, that there may be peace be owne vs.

41 Thus the yoke of the heathē was takē frō Ifrael in the hundreth, & feuentie yere.

42 And the people of Ifrael began to write in their letters, & publike infruments, IN THE FIRST yere of Simó, the high and chief Prieft, gouernout, and prince of the Iewes.

Infeph Anti. 13 chap 10.

Or, Eifor, m. bandwic teria Orchy Bihara or habra.

43 In

Or, Akker.

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43 In those dayes Simon camped against Gaza, and besieged it
rounde about, where he set vp an engine of warre, and
approached nere the citie, and bet a towr, and toke it.

44 So thei that were in the engine, leapt into the citie, and
there was great trouble in the citie,

45 In so much that the people of the citie rent their clothes,
and climbed vp vpon the walles with their wiues, and children,
and cryed with a loude voyce, besieching Simon to grant them
peace, saying,

46 Deale not with vs according to our wickednes, but
according to thy mercie.

47 Then Simon pitied them, and wolde fight no more against
them, but put them out of the citie, and clensed the houfes,
wherein the idoles were, and so entred thereunto with pfalmes
and thanksfiguing.

48 So when he had cast all the filthines out, he set fuche man
in it as kept the Law, and fortified it, and buylded there a
dwelling place for him self.

49 Now, when they in the castel at Ierufalem were kept, that
they colde not come forthe nor go into the coftrey, nether bye
nor fel, they were very hungrie, and manie of them were
famished to death,

50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthines.

51 And upon the thre, and twentieth day of the seconde moneth in the hundredth, seuentie and one yeere, they entered into it with thanksgiving, and branches of palme trees, and with harpes, and with cymbales, and with viols, and with psalms, and songs, because the great enemy of Israel was overcome.

52 And he ordeined that the same day shulde be kept euerie yeere with gladnes.

53 And he fortified the mount of the Temple that was beside the castle where he dwelt himself with his companie.

54 Simon also seeing that Iohn his sonne was now a man, he made him captain of all the hostes, & caused him to dwell in Gazaris.

CHAP. XIII.

Demetrius is overcome of Antiochus. 11 Simon being captain, there is great quietnes in Israel. 12 The covenants of friendship with the Romans, and with the people of Sparta is renewed.

1 In the hundredth, seuentie and two yeere gathered King Demetrius his hostes, & departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arfaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of

Demetrius, and toke him, and broght him to Arfaces, which kept him in warde.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he foght the welth of his nacion: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreis.

7 He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castel, which he clesed from filthines, & there was no man that resisted him,

8 So that euerie man tilled his ground in peace, and the land gaue her trutes, & the trees gaue their frute.

9 The Elders fate in the opé places, & consulted altogether for the commune welth, and the yong me were honorably clothed

and armed.

10 He prouided vitales for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.

11 He made peace thorow out the land, and Israel had perice mirth and ioye.

12 For euerie ma fate vnder his vine, & the fig trees, & there was no man to fray them.

13 There was none in the land to fight against them: for then the Kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to se the Law kept, and he toke away the vngodlie, and wicked.

15 He beautified the Sactuarie, and encreased the vessels of the Temple.

16 Whe the Romains heard, and the Spartians had knowledge, that Ionathan was dead, they were very forie.

17 But whe they heard, that Simon his brother was made high Priest in his steade, & how he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brass, to renewe the friendship, and bonde of loue, which they had made with Iudas & Ionathan his brethren.

19 Which writings were red before the congregation at Ierufalem, and this is the copie of the letters that the Spartias sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glorie

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& honour, we were glad of their coming,

21 And haue registred their ambaffage in y publike recordes in this maner, Numenius the sonne of Antiochus, and Antipater the sonne of Iafon the Iewes ambaffadours ca- me vnto vs, to renewe amitie with vs.

23 And it pleafed the people, that the men fhulde be honorably intreated, and that the copie of their ambaffage fhulde be re-giftred in the publike recordes, that it might be for a memorial

vnto the people of Sparta: and a copie of the fame was sent to Simon the chief Priest.

24 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pounde weight, to confirme the friendship with them.

25 Which when the people vnderstode, they said, What thanks shal we recompense again vnto Simon and his children?

26 For he and his brethren, and the house of his father haue established Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of braasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentieth day of the moneth Elul in the hundred, seventie and two yere, in the thirde yere of Simon the high Priest.

28 In Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nacion, and of the Elders of the countrei, we wolde signifie vnto you, y manie battels haue bene foughten in our countrey.

29 Wherein Simon the sonne of Mattathias (come of the children of Iareb) and his brethren put them selues in danger, and resisted the enemies of their nacion, that their Sanctuarie, and Law might be maintained, & did their nacion great honour.

30 For Jonathan gathered his nacion together, and became their high Priest, and is laid with his people.

31 After that wolde their enemies haue invaded their country, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon refitted them, & fought for his nacion, and spent much of his owne substance, and armed the valiant men of his nacion, and gave them wages.

33 He fortified also the cities of Iudea, and Beth-fura that lyeth upon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lyeth upon the sea, and Gazara that bordreth upon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessarie for the repara-

tion thereof.

35 Now when the people sawe the faithfulness of Simon, and to what glorie he thought to bring his nacion unto, they made him their gouernour, and the chief Priest, because he had done all these things, and for the vprighnes, and fidelitie that he had kept to his nacion, and that fought by all meanes to exalte his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Daudid at Ierusalem, where they had made them a castel, out of the which they wēt, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his high priefthode for these causes,

39 And made him one of his friēds, and gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends, and confederates, & that they honorably receiued Simons ambassadours,

41 And that the Iewes, & Priests contented, that Simon shulde be their prince, & high Priest perpetually, til God raised vp the true Prophet,

42 And that he shulde be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortereffes, and that shulde make provision for the holie things,

43 And that he shulde be obeyed of euery man, and that all the writings in the coun- trey shulde be made in his name, and that he shulde be clothed in purple, and wear e golde,

44 And that it shulde not be lawful for anie of the people or Priests to brake anie of these things, or to wilhtand his wordes, or to call anie congregacion in the countrey without him, or be clothed in purple, or weare a colar of gold:

45 And if anie did contrarie to these things or brake anie of them, he shulde be pu- nished.

46 So it pleafed all the people to age that it shulde be done to Simon according vn- to these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.

48 And they commanded to fet vp this wri- ting in tables of braffe, and to fasten it to the wall that compaffed the Sanctuarie in an open place,

49 And

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18, Ierufalem.

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49 And that a copie of the fame shulde be laied vp in the treafurie, that Simon and his sonnes might haue it.

CHAP. XV.

2 Antiochus maketh a couenant of friendship with Simfi 11 Tryphon u purfued. 12 The Romans write lettres vnto Kings and nacion on the defence of the Lewes. 27 Antiochus reffing the helpe that Simon sent him, breaketh his couenant.

1 M O couer King Antiochus the sonne of Demetrius sent lettres from the yles of the sea vnto Simon the Priest, and prince of the Lewes, and to all the nacion,

2 Cfteining these wordes, ANTIOCHVS the King vnto Simon the great Priest, & to the nacion of the Lewes fendeth gretig.

3 For so muche as certeine pestilent men haue vsurped fy kingdome of our fathers, I am purposed to chalenge the realme againe, and to reftore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may go thorowe the countrey, & be aduenged of them, which haue destroued our countrey, and waisted manie cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties,
whereof all the Kings my progenitours haue discharged thee,
and all the palmnts, whereof they haue releafed thee.

6 And I giue thee leaue to coyne money of thine owne ftampe
within thy countrey,

7 And that Ierufalem, and the Sanctuarie be fie, and that all the
weapons, that thou haft prepared, and the fortereffes, which
thou haft buylded, & kepeft in thine hafs, fhallbe thine.

8 And all that is due vnto the King, and all that fhallbe due vnto
fy King, I forgive it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we wil giue thee,
& thy nacion & the Temple great honour, fo that your honor
fhallbe knowen thorowe out the worlde.

10 In the hüdreth, feuentie & foure yere, went Antiochus vnto
his fathers land, and all the bandes came together vnto him, fo
that fewe were left with Tryphon.

11 So the King Antiochus purfued him, but he fled and came to
Dora, which lyeth by the fea fide.

12 For he fawe that troubles were towarde him, and that the
armie had forlaken him.

13 Then camped Antiochus againft Dora with an hundeeth and
twentie thoufand fighting men, and eight thoufand horfemen.

14 So he compaffed the citie about, and the fhippes came by the fea. Thus they preffed the citie by land, & by fea, in fo much that thei fuffered no man to go in nor out.

15 In the meane feafon came Numenius, and his companie from Rome, hauing lettres writen vnto the Kings and countreis, wherein w. re contained thefe wordes,

16 LVCIVS THE Conful of Rome vnto King Ptolemeus fendeth gretting.

17 The ambaffadours of fy Lewes are come vnto vs as our friends and confederates from Simon the hie Prielt, and from the people of the Lewes to renue friendfhip, and the bonde of loue,

18 Who haue broght a fhield of golde weying a thoufand pounce.

19 Wherefore we thought it good to write vnto the Kings and countreis, that they fhulde not go about to hurt them, nor to fight againft them, nor their cities, nor their countreie, nether to mainteine their enemies againft them.

20 And we were content to receiue of them the fhield.

21 If therefore there be anie peftiler felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Prielt, that he maye punifh them according to their owne Law.

22 The fame things were writen to Demetrius the King, and to Attalus, and to Arathes and to Arfaces,

23 And to all countreis, as Samfpames, and to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycra, and to Halicarnasus, and to Rhodus, and to Phafelis, and to Cos, and to Siden, and to Corryna, and to Gndon, and to Cyprus, and to Cyrene.

24 And they fent a copie of them to Simon the hie Prieft.

25 So Antiochus the King caped againft Dora the feconde time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he colde nether go in nor out.

26 The Simon fent him two thoufand chofen men to helpe him with filuer & golde, and mucche furniture.

27 Neuertheles, he wolde not receiue the, but brake all the couenant, which he had made with him afore, and withdrewe him felf from him,

28 And fent vnto him Athenobius one of his friends to commune with him, laying, Ye withholde Ioppe, and Gazara with the caftle that is at Ierufalem, the citie of my realme,

29 Whofe borders ye haue deftroyed and done great hurt in the land, and haue the gouernement of manie places of my kigdome.

30 Wherefore now deliuer the cities, which ye haue taken,
with the tribures of the places, that ye haue rule ouer without
the

Zzzz.i.

Infiph An- 29.13, chap. 21.

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borders of Iudea,

Or els giue me for them fiue hundreth talents of filuer, and for
the harme that ye haue done, and for the tributes of the places
other fiue hundreth talents: if not, we wil come, and fight
against you.

So Athenobius the Kings friend came to Ierusalem, & when he
sawe the honour of Simon, and the cubbert of golde and filuer
plate, and so great preparacion, he was astonished, and tolde
him the Kings message.

Then answered Simon, and said vnto him, We haue nether
taken other mens lads, nor withholden that which apperteineth
to others: but our fathers heritage, which our enemies had
vnrighteously in possession a certeine time.

But when we had occasion, we recouered the inheritance of
our fathers.

And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and through our countrey, yet wil we giue an hundreth talents for them. But Athenobius answered him not one worde,

But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had fene: and the King was veric angrie.

In the meane time fled Tryphon by shippe vnto Orthofias.

Then the King made Cendebeus captaine of the sea coast, and gaue him baides of foremen and horsfemen,

And comanded him to remoue fy hofte rowarde Iudea, and to buylde vp Cedron, & to fortifie the gates, & to warre against the people: but fy King purftied Tryphon.

So Cendebeus came vnto Iamnia, and began to vex the people, and to inuade Iudea, and to take the people prifoners, & to flay them.

And he buylte vp Cedron, where he fet horsfemen and garfions, that they might make outrodes by the waies of Iudea, as the King had commanded him.

CHAP. XVI.

Cendebeus the captaine of Antiochus hofte is put to fight by the fonnes of Simon. 1) Ptolemeus the fonne of Abubus killeth

Simon and his two sonnes at a banquet. 2) Iohn killeth them that lye in waste for his life.

I Hen came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done.

So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against fy enemies of Israel, & the matters haue had good success vnder our hands, & we haue deliuered Israel often times.

But I am now olde, & ye by Gods mercie are of a sufficient age: be ye therefore in stead

of me, & my brother, & go forth & fight for our nation, & the helpe of heauen be with you.

So he chose twentie thousand fighting men of the countrey with the horsemen, which went for the against Cendebeus, & rested at Modin.

In the morning they arose, and went into the plaine field: & beholde, a mightie great hoste came against them bothe of foreme, & horsemen: but there was a riuer betwixt them.

And Iohn ranged his armie ouer against him, and when he sawe that the people was afrayed to go ouer the riuer, he went

ouer firft him felf, and the men feing him, paffed through after him.

Then he deuided his men, & fet the horfemen in the middes of the f. temen.

For their enemies horfemen were verie manie: but when thei blewe the trumpets, Cendebeus fled with his hofte, whereof manie were flayne, & the remnant gate them to the fortereffe.

Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.

Alfo thei fled vnto the rowres, that were in the fields of Azotus, and chofe did Iohn burne with fyrethus were there flaine two thoufand me of them: fo he returned peaceably into the land of Iuda.

Now in the field of Iericho was Ptolemeus the fonne of Abubus made captaine, and he had abundance of filuer and golde.

(For he had married the daughter of the hie Prifet.)

Therefore he waxed proude in his minde, and thought to rule the land, & thought to flay Simon and his fonnes by deceit.

Now as Simon went about thorowe the cities of the countrey, & ftudied carefully for them, he came downe to Iericho with Matrathias, and Iudas his fonnes in the hundreth, feuentie & feuen yere, in the eleuenth moneth, which is the moneth Sabat.

The fhe fonne of Abubus receiued them by treafon into a little holde, called Dochus, which he had buylte, where he made them a great banket, and had hid men there.

So when Simon and his fannes had made good chere, Ptolemeus ftode vp with his men, and toke their weapons, and entred in to Simon in the banket houfe, and flewe him with his two fannes, and certeine of his feruants.

Whereby he committed a great vilenie, and recompensed euil for good.

Then wrote Ptolemeus thfe things and fent to the King, that he might find him an holte to helpe him, & fo wolde deliuer him the countrey with the cities.

He

On, complains according.

Apocrypha.

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He sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to him, and he wolde giue the silver, and golde and rewardes. And to Ierusalem he sent other to take it, and the mountaine of the Temple. But one ranne before, and tolde John in Gazara, that his father, and his

brethren were slain, and that Ptolemeus had sent to slay him. When he heard this, he was fore aftoni-

shed, & laid hands of them that were come to slay him, and sleewe them: for he knewe that they went about to kill him. Cocerning other things of John, boche of his warres, and of his noble acts (wherein he behaved him self manfully) of the buylding of walles which he made, and other of his dedes, Beholde, they are written in the chroni-nicles of his priesthode, fro the time, that he was made high Priest after his father.

THE SECONDE BO

ke of the Maccabees.

CHAP. I.

An epistle of the Iewes that dwelt at Ierusalem, sent once them that dwelt in Egypt, where they exhorte them to give thanks for the death of Antochus. 19 of the fyre that was hid in the pette. 24 The prayer of Nemias. The brethren the Iewes, which be at Ierusalem, & they y are in the country of Iudea, vnto y brethren the Iewes, that are thoreout Egypt, send salu-tation, and profferite. God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Jacob his faithful seruants, And giue you all an heart, to worship him,

and to do his wil with a whole heart and with a willing mind,
And open your hearts in his Law, and commandements, and
send you peace, And he are your prayers, and be reconci-led
with you, and neuer forfake you in time of trouble. Thus now
we praye here for you. When Demetrius reigned, in the
hundredth, threfore and nine yere, we Iewes wrote vnto you in
the trouble, and violence that came vnto vs in thofe yeres, after
that Iason, and his companie departed out of the holie land and
kingdome, And burnt the porche, and shed innocent blood.
Then we praid vnto the Lord, and were heard: we offred
sacrifices and fine floure, and lighted the lampes, and fet for
the the bread. Now therefore kepe ye the dayes of the feast of
the Tabernacles in the moneth Challeu. In the hundredth,
fourfere and eight yere, the people that was at Ierusalem, and
in Iudea, and the counsel and Iudas, vnto Aristobulus King
Ptolemeus master, which is of the flocke of the announced

Priests, & to the Iewes that are in Egypt, fendeth greing and
helth. In fo moche as God hathe deliuered vs from great perils,
we thake him highly, as thoghe we had ouercome the King.
For he broght them into Persia by hea- pes, that foght against
the holie citie. For albeit the captaine, and the armie, that was
with him, femed inuncible, yet they were slain in the temple of
Nanea, by the difceit of Nanea Priests. For Antiochus, as
thoghe he wolde dwell with her, came thether, he, and his
friends with him, to receive money under the title of a dowrie.
But when the Priests of Nanea had laid it forthe, and he was

entred with a finale companie within the Temple, they shut the Temple, when Antiochus was come in. And by opening a priuie dore of the vaute, they cast stones, as it were thunder, vpon the captaine & his, and hauing bru-fed them in pieces, they cut of their heads & threwe the to thofe that were without. God be blessed in all things, which hath deliuered vp the wicked. Whereas we are now purposed to kepe y purification of the Teple vpon the fiue & twete day of y moneth Challeu, we thought it neceffare to certifie you thereof, y ye alfo might kepe the feast of y Tabernacles, & of the fyre which was given vs when Nce mias offred sacrifice, after y he had buylt the Temple, and the altar. For whe as our fathers were led away vnto Persia, y Priests, which foght the honor of God, toke the fyre of the altar priuely, and hid it in an hollow pit, which was drie & 10.2. in y bottom, & therein they kept it, fo that the place was vnknowen vnto euerie ma. Now after manie yeres when it pleased God that Nemias shulde be sent from the King of Persia, he fene of y pofteritie of Zzzz.ii.

II. Maccabees.

those Priests, which had hid it to fetch the fyre, and as they colde vs, they founde no fyre, but thicke water.

21 Then commanded he them to draweit vp, and to bring it: and when the things apperteinig to the sacrifices were broght, Neemias commanded the Priests to sprin kle the wood, and the things laid thereup o with water.

22 When this was done, and the time came that the sunne thone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art fearful, and strong, & righteous, and merciful, and the onelie and gracious King,

25 Onely liberal, onely iuste and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receive the sacrifice for thy whole people of Israel, and preferue thine owne porcion, and sanctifie it.

27 Gather those together, that are scattered from viz: deliuer them that serue among the heathen: Ioke vpon them which are

despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

29 Plant thy people againe in thine holie place *as Moyses harhe spoken.

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which whe it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was known, it was tolde the King of Persia, that in the place where the Priests, which were led away, had hid fyre, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The King tryed out the thing, and closed the place about, and made it holie.

35 And to them that the King favoured, he gaue and bestowed manie gifts.

36 And Neemias called the same place Ephthar, which is to say, purification: but manie men call it Nephthar.

CHAP. II.

a How Ieremia had the tabernacle, the Arke, and the altar in the bil. 23 Of the five bales of Latin contained in one.

b It is founde also in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, & as the Prophet commanded the that were led into capitulite,

2 * Giuing them a Law that they shulde baruc. not forget the commandemets of y Lord, & that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and suche other things commanded he them, and exhorted them that they shuld not let y Law go out of their hearts.

4 It is writen also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: & when he came vp into y mountaine where Moyses went vp, *and sawe the heritage of God,

5 Ieremias went for the, and founde an hollowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certeine of those that followed him, to marke the place: but they colde not finde it.

7 Which when Ieremias perceived, he reprovued them, saying, As for that place, it shalbe unknown, vntil the time that God gather his people together againe, & that mercie be shewed.

8 The shal the Lord shewe the these things, and the manestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyses, and as*when Salomó desired, that the place might be honorably sanctified.

9 For it is manifest that he, being a wife man, offered the sacrifice of dedication, and consecration of the Temple.

10 *And as when Moyses prayed vnto the Lord, the fyre came downe from heaué, & consumed the sacrifice: so, when Salomon prayed, the fyre came downe fro heauen, and consumed the burnt offering.*

11 And Moyses said, Because the sinoffring was not eaten, therefore is it consumed.

12 So Salomon kept those eight days.

13 These things also are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of David, and the epistles of the Kings concerning the holie gifts.

14 Even so Iudas also gathered all things that came to pass by the warres that were among vs, which things we haue.

15 Wherefore if ye haue nede thereof, send some to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue writen vnto you, and ye shal do wel, if ye kepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdoms, & the priest-hode,

Baruc.4

Deu 34.

1. King.1

2. chro.6,

Leu. 9.2. 6. 10,16.

2. Chro.:

Or, Neph.

Apocrypha.

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Deu.10,5.

hode, and the Sanctuarie,

18 As he promised in the Law, will shortly have mercy vpo vs, & gather vs together from under the heaven into his holie place: for he hathe faued vs from great perils, and hathe clenfied the place. As concerning Iudas Maccabeus, & his brethren, the purification of the great Tfeple, and the dedication of the altar, And the warres against Antiochus Epiphanes, and Eupator his fonne, And the manifest fignes, that came fro heauen vnto thofe, which manfully fto de for the Iewes religio: (for thoghthey were but fewe, yet they rane through whole coftreis, and purfued the barbarous armies, And repaired the Tfeple that was renoumed thorow out all the worlde, and deliuered the citie, and eftablifhed the Lawes, that were like to be abolifhed, becaufe the Lord was merciful vnto the w all lenitie) We wil afflay to abh. idge in one volume thofe things, that Iafon the Cyrenean hathe declared in fiue bokes. For confidering the wonderful nomber, & the difficultie that thei haue that wolde be occupied in the rehearfal of ftories, becaufe of the diuerfitie of the mattes, We haue indeuored, that they that wolde read, might haue pleafure, and that thei which are ftudious, might eafily kepe them in memorie, & that whofoeuer read them, might haue profite. 26 Therefore to vs that haue taken in hand this great labour, it was no cafe thing to make this abbridgement, but required both the

fewer, and watching. Like as he that maketh a feaft, & feareth other mens commoditie, hathe no female labour: fo we alfo for manie mens fakes are verie wel content to undertake this great labour. Leauing to the autor the exact diligence of euerie particular, we wil labour to go forward according to the prefcript order of an abbridgement. For as he that wil buyde a newe houfe, muft prouide for the whole buylding, but he that feteth out y plat or goeth about to painte it, feareth but onely what is comfie for the decking thereof: 30 Euen fo I thinke for vs, that it apperteineth to the firft writer of a ftorie to enter depely into it, and to make mencion of all things, and to be curious in euerie parte. But it is permitted to him that wil fhorten it, to vfe fewe wordes, and to auoyde thofe things that are curious therein. Here then wil we beginne the ftorie, adding thus muche to our former wordes, that it is but a foolifh thing to abonde in wordes before the ftorie, and to be fhorte in the ftorie.

CHAP. III.

2 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vittereth what treafure is in the Temple. 7 Heliodorus is fente to take them away. 26 He is ftricken of God and healed as the prayer of Onias.

What time as the holy citie was inhabited with all peace, and when the Lawes were very wel kept, becaufe of the godlines

of Onias the hie Priest, and hatred of wickednes, It came to paffe that euen the Kings did honour the place, and garnished the Temple with great giftes. In fo much that Seleuchus King of Asia of his owne rentes, bare all the costes belonging to the seruice of the sacrifices. But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie. And whe he colde not ouercome Onias, he gate him to Apollonius the sonne of Thrafeas, which then was gouernour of Coelofyria and Phenice, And tolde him that the treasurie in Ierufale was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into y Kings hands. Now whe Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money. 8 Immediately Heliodorus toke his iourney as though he wolde visite the cities of Coelofyria & Phenice, but in effect to fulfil the Kings purpose. So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were so in dede. Then the hie Priest tolde him that there were fuche things laide vp by y widdowes and fatherles, And that a certeine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported,

and that in all there were but foure hundredth talents of filuer,
and two hundredth of golde, And that it were altogether
vnpossible to do this wrong to them that had committed it of
truft to the holines of the place and Temple, which is honored
thorowe the whole worlde for holines & integritie. But
Heliodorus becaufe of the Kings co mandemet giuen him, faid
that in any wife it muft be brought into y Kings treafurie.

Zzzz. iii.

Virtue of the prouifion.

II. Maccabees.

14 So he appointed a day, and went into take order for these
things: then there was no smale grief thorn out the whole citie.

15 For y Priests fell downe before the altar in the Priests
garments, and called vnto heauen vpon him which had made a
Law concerning things giuen to be kept, that they shulde be
safely preferued for suche as had committed them to be kept.

16 Then thei that looked the high Priest in the face, were
woundgd in their heart: for his countenance, and the changing
of his colour declared the forowe of his minde.

17 The man was so wrapped in feare & trebling of the bodie,
that it was manifest to the that looked vpon him, what forowe
he had in his heart.

18 Others also came out of their houses by heapes vnto the comune prayer, because y place was like to come vnto contempt.

19 And the women, girt with skeeloth vnder their breastes, filled the streets, and the virgines that were kept in, ranne some to the gates and some to the walles, & others loked out of the windowes.

20 And all helde vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to se the multitude that fell downe of all fortes, and the expectation of the high Priest being in suche anguish.

22 Therefore thei called vpo the almightie Lord that he wolde kepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, the thing y Heliodorus was determined to do, that did he performe.

24 And as he & his souldiers were now there present by the treasurie, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible ma
sitting vpon him, mofte richely barbed, and he ranne fiercely,
and smote at Heliodorus with his fore fete, & it semed that he
that fate vpon the horse, had harnes of golde.

26 Moreover, there appeared two yong me, notable in strength,
excellent in beautie, and comelie in apparel, which stode by
him on ether side, and scourged him continually, and gaue him
manie fore stripes.

27 And Heliodorus fel suddenly vnto the grounde, and was
couered with great darkenes: but they that were with him, toke
him vp, and put him in a litter.

28 Thus he that came with so great copanie, & manie souldiers
into y said treasurie, was borne out: for he colde not helpe him
self with his weapons.

29 So they did knowe the power of God manifestly, but he was
domme by the power of God, and lay destitute of all hope and
helth.

30 And they praised the Lord that had honored his owne place:
for the Teple which a little afore was ful of feare and trouble,
when the almightie Lord appeared, was filled with ioye and
gladnes.

31 Then streight wayes certeine of Heliodorus friends prayed
Onias, that he wolde call vpo the mofte High to grant him his

life, which lay readie to giue vp the golfe.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stode beside Heliodorus, saying, Giue Onias y hie Priest great thanks: for his sake hath the Lord granted thee thy life.

34 And seing that thou hast bene scourged fro heauen, declare vnto all me the mightie power of God: & when they had spoke these wordes, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the King.

36 Then testified he vnto euerie man of the great workes of God that he had sene with his eyes.

37 And when the King asked Heliodorus, who were mete to be sent yet once againe to Jerusalem, he said,

38 If thou hast anie enemie or traitor, send him therber, & thou shalt receiue him wel scourged, if he escape with his life: for in that place, no double, there is a special power of God.

39 For he that dwelleth in heauen, hath his eye on y place, and defendeth it, & he beateth & destroyeth the that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. XIII.

1 Simon reporteth euil of Onias. 2 Iafin obstineth the office of the hie Priest by corrupting the King. 23 And was by Menelaur defrauded by like bribing. 24 Onias is flayne traitorously by Andronicus.

1 His Simon now, of whome we spake afore, being a bewraier of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euil.

2 Thus was he bolde to call him a traitorur that was so beneficial to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But

Apocrypha.

3 But when his malice increased so farre, that thorow one that belonged to Simon, murthers were committed,

4 Onias considering the danger of this contention, & that Apollonius as he that was the gouernour of Coelofyris and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the commune welth both priuately and publicely.

6 For he sawe it was not possible except the King toke order to quiet the matters, and that Simon wolde not Icaue of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdom, Iason the brother of Onias labored by unlawful meanes to be his Priest.

8 For he came vnto the King, and promised him three hundredth and three score talents of siluer, and of another rente, fourefcore talents.

9 Besides this he promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they wolde name them of Ierusalem Antiochians.

10 The which thing when the King had granted, & he had gotten the superioritie, he began immediatly to drawe his kinsme to the cultomes of the Gentiles,

11 And abolished y friendlie priuiledges of the Kings, that the Iewes had set vp by John, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes & policies, & brought vp newe statutes, and contrarie to the Lawe.

12 For he presumed to buylde a place of exercise vnder the castel, & brought the chief yong men vnder his subjection, and made them weare 'hattes.

13 So there began a great desire to follow the maners of the Gentiles, and they toke vp the factions of strange nacions by the exceeding wickednes of Iason, not the his Priest, but the vngodlie persone,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe a after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgreffe

against the Lawes of God, but the time following shal declare these things.

18 Now when the games that were vsed euerie fiue yere, were plaide at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to loke vpon them, as though they had bene Antiochians, & broght thre hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caryed them, desired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that broght them, they were giuen to the making of galleis.

21 Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceived that he was euil affectioned towarde his affaires, he fought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honorably receiued of Iason, and of the citie, & was broght in with torch light, & with great showrings, and so he went with his hoste vnto Phenice.

23 Thre yere afterwards Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to

bring to passe certaine necessarie affaires, whereof he had giuen him a memorial.

24 But he, being commended to the King, magnified him for the appearance of his power, & turned the priesthode vnto him self: for he gaue thre hundredth talents of siluer more then Iason.

25 So he gate the Kings' letters patentes, al- beit he had nothing in him self worthie of the his priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wil- de beast.

26 The Iason, which had disceiued his ow- ne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Sostratus y ruler of the castel required it.

28 For vnto him appertained the gathering of y cultomes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysima- chus in his stead in the priesthode, and So- stratus left Crates which was gouernour of the Cyprians.

30 Whiles these things were in doing, the Tharsians and they of Mallot made insur- rectio, because they were giue to the

Kings concubine called Antiochis.

Zzzz. iii.

We, that he was de verne the, de precipice that were at
Ierusalem, long among them

We, before in sign of manu- nes at the Gen- iles did.

a This game was to crye thrigh by ca- ting a stone y had an
hole in the middes, or a piece of met tal.

We, commend ments.

II. Maccabees.

31 Then came the King in all haste, to appease the busines,
leaving Andronicus a man of autoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a convenient
time, stole certeine vessels of gold out of the Temple, and gave
certeine of them to Andronicus: and some he solde at Tyrus &
in the cities thereby.

33 Which when Onias knew of a surette, he reprov'd him, and
withdrew him self into a Sactuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus a parte, prayed
him to slay Onias: so whe he came to Onias, he consoled him
craftily, giving him his right hand with an othe: (howbeit he
suspect him, & perswaded him to come out of the Sanctuarie)
so he slewe him incontinently without any regarde of
righteousness.

35 For the which cause not only the Iewes, but many other
nations also were grieved, and toke it heavily for the
unrighteous death of this man.

36 ¶ And when the King was come againe from the places
about Cilicia, the Iewes that were in the citie, and certeine of
the Grekes that abhorred the fact also, complained because
Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had
compassion, and wept because of the modestie and great

discretion of him that was dead.

38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had committed the wickedness against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Now when Lysimachus had done many wicked dedes in the citie through the counsel of Menelaus, and the brute was spread abroad, & multitude gathered them together against Lysimachus: for he had carved out now much vessel of gold.

40 And when the people arose, & were ful of angre, Lysimachus armed about thre thousand, & began to vfe vnlaful power, a certeine tyrant being their captaine, who was no less decayed in wit then in age.

41 But whe they vnder stode the purpose of Lysimachus, some gate stones, some great clubbes, and some cast handfules of dust, which lay by, vpon Lysimachus men, and those that mudded them.

42 Whereby manie of them were wounded, some were slaine, and all the othe chased away: but the wicked Church robber him self they killed besides the treasure.

43 For these causes an accusation was laide against Menelaus.

44 And when the King came to Tyrus, thre men sent from the Senat pleaded the cause before him.

45 But Menelaus, being now convinced, promised to Ptolemeus the some of Dormenes much money, if he wolde persuade the King.

46 So Ptolemeus went to the King into a courte, where as he was to coule him self, & turned the Kings minde.

47 In so much that he discharged Menelaus from the accusations (notwithstanding he was the cause of all mischief) and condoned those poore men to death, which if they had tolde their cause, yea, before the Scythians, their shulde haue bene heard as innocent.

48 Thus were they some punished vnlufully, which followed vpo the matter for the citie, and for the people, and for the holic vessels.

49 Wherefore they of Tyrus hated that wickedness, and ministered all things liberally for their buryal.

50 And so through the couetousnes of the that were in power, Menelaus remained in authoritie, increasing in malice, and declared him selfe a great traitor to the citizens.

CHAP. V.

2 Of the signes and tokens some in Ierusalem. 6 Of the end and wickedness of Iason. 11 The purpose of Antiochus against the Iewes. 12 The spotting of the Temple 27 Maccabees fleeth into the wilderness.

1 A Bout the same time Antiochus vnquer, oke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of Ierusalem, sortie dayes long, horsemen running in the aire, with robes of gold, and as bandes of speare men,

3 And as troupes of horsemen set in array, encountering & coursing one against another with shaking of shields and multitude of darts and drawing of swordes, and shoting of arrowes, and the glittering of the golden armour sene, and harness of all sortes.

4 Therefore euerie man prayed, that those tokens might turn to good.

5 Now when there was gone for the a false rumour, as though Antiochus had bene dead, Iason toke at & least a thousand me, and came suddenly vpon the citie, & they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castel, but Iason slewe his owne citizens without mercie, not considering that to haue the aduantage against his kinsme is greatest disadvantage, but

thought that he had gotten the victorie of his enemies, & not of his owne nacion.

7 Yet he gate not the superioritie, but at the last received shame for the rewarde of his traison,

Apocrypha.

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101, fms 79.

traifon, and went againe like a vagabound into the countrey of the Ammonites.

8 Finally he had this end of his wicked cō- uersation, & he was accufed before Areta, the King of the Arabians, and fled from citie to citie, being purfued of euerie ma, and hated as a forfaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen in- to Egypt.

9 Thus he that had chafed manie out of their owne countrey, perfhed as a bani- fhed man, after that he was gone to the Lacedemonians, thinking there to haue gotten fucour by reafon of kinred.

10 And he that had caft manie out vnbu- ryed, was throwen out him felf, no man mourning for him, nor putting him in his graue: nether was he partaker of his fa- thers fepulchre.

11 Now when thefe things that were do- ne, were declared to the King, he thoght that Iudra wolde haue fallen from him: wherefore he came with a furious minde out of Egypt, & toke the citie by violce.

12 He commanded his men of warre alfs, that they fhulde kill, and not fpare fuche as they met, and to flay fuche as went into their houfes.

13 Thus was there a flaughter of yong me, and olde men, and a deftruction of men & women & children, and virgines, and infants were murthred:

14 So that within thre dayes were flayne foure fcore thoufand, and fortie thoufand taken prifoners, and there were as manie folde as were flayne.

15 Yet was he not content with this, but durft go into the mofte holy Temple of all the worlde, hauing Menelaus that trai- tour to the Lawes, and to his owne coun- trey, to be his guide,

16 And with his wicked hads toke the holie veffels, which other Kings had giuen for y garnifhing, glorie and honour of that pla- ce, & handled them with his wicked hads.

17 So hautie in his minde was Antiochus, that he confidered not, that God was not a litle wrothe for the finnes of them that dwelt in the citie, for the which fuche cō- tempt came vpon that place.

18 For if they had not bene wrapped in ma- nie finnes, he,
affone as he had come, had fuddely bene punfhed, & put backe
from his prefumption, as Heliodorus was, who- me Seleucus
the King fent to vewe the treafurie.

19 But God hathe not chofen the nacion for the places fake,
but the place for the nacion fake.

20 And therefore is the place become par- taker of the peoples
trouble, but afterwar- de fhall it be partaker of the benefites of
the Lord, and as it is now forfaken in the wrath of the
Almightie, fo when the great Lord fhall be reconciled, it fhall be
fet vp in great worfhip againe.

21 So when Antiochus had taken eighteen hundreth talents out
of the Temple, he gate him to Antiochia in all hafte, thin- king
in his pride to make men fayle vpon the drye land, and to
walke vpon the fea: fuche an hie minde had he.

22 But he left deputies to vex the people: at Ierufalem
Philippe a Phrygia by birth, in maners more cruel then he that
fet him there:

23 And at Garizin Andronicus, & with the Menelaus, which
was more grievous to the citizens then the other, and was
defpi- teful againft the Iewes his citizens.

24 He fent also Apollonius a cruel prince, with an armie of two & twentie thousand, whome he commanded to flaye thofe that were towarde mans age, and to fell the wo- men, and the yonger forte.

25 So when he came to Ierufalem, he famed peace, and kept him ftill vntil the holy day of Sabbath: and then finding the Iewes keeping the feaft, he commanded his men to take their weapons.

26 And fo he flewe all them that were gone forth to the fhewe, and running through the citie with his men armed, he murthe- red a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wilderness, & liued there in the mountaines with his compa- nie among the beaftes, and dwelling there, and eating graffe, left they fhulde be par- takers of the filthines.

CHAP. VI.

1 The Iewes are compelled to leave the Law of God. 2 The Temple is defiled to The women cruelly pun- fhed. 3 The grievous paine of Eleaz, grue.

1 Not long after this, fent the King an olde man of Athens, for to com- peil the Iewes, to transfgriffe the Lawes of the fathers, and not to be gouerned by the Law of God,

2 And to defile the Temple that was at Ie- rufalem, and to call it the temple of Iupi- ter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter, that kepeth hofpitalitie.

3 This wicked gouvernement was fore and grievous vnto the people.

4 For the Temple was ful of diffolucion, and glottonie of the Gentiles, which dal- lied with harlots, & had to do with women within the circuit of the holie places, and broght in fuche things as were not lawful.

5 The altar alfo was ful of fuche things, as were abominable & forbidden by the Law.

6 Nether was it lawful to kepe y Sabbaths, not to obferue their anciet feafts, nor plas- Aaaa.1.

II. Maccabees.

On, each of the flesh that was sacrificed.

nely to confesse him self to be a lewe.

7 In the day of the Kings birth they were graououly compelled partorice euerie mo neth to banquet, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with gar- landes of yuse.

8 Moreover through the counsel of Ptole- meus, there went out a command: met vn- to the next cities of the heathen against the Iewes, that the like custome, and bank- etting shulde be kept.

9 And who so wolde not conforme them selues to the maners of the Gentiles, shul- de be put to death: then might a man haue sene the present miserie.

10 For there were two women brought for- the, that had circumcised their sonnes, whome when they had led rounde abou y citre (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into den- nes to kepe the Sabboth day secretly, were discourd vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraid to heipe them selues.

12 Now I beseche those which reade this boke, that they be not discouraged for the- se calamities, but that they urge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness not to suffer sinners long to continue, but straight wales to punish them.

14 For the Lord doeth not log waite for vs, as for other nations, whome he punisheth whe they are come to y fulnes of their

sins.

15 But thus he dealeth with vs, that our sin- nes shulde not be heaped vp to the ful, so that afterwards he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: & thogh he punish with aduerstie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warnig vnto vs: & now wil we come to the decla- ring of the matter in sewe wordes.

18 Eleazar then one of the principal scri- bes, an aged man, & of a wel fauoured co- untenance, was constrained to open his mouth, and to eat swines flesh.

19 But he desiring rather to dye gloriously the to liue with hatred, offred him self wil- lingly to the torment, and spit it out.

20 As the oghe to go to death which suffer punishment for suche things, as it is not lawful to taste of for the desiroro liue.

21 But thei that had the charge of this wic- ked banquet, for that olde friendship of the ma, toke him aside priuely, & prayed him, that he wolde take suche flesh, as was lau-

ful for him to vse, & as he wolde prepare for him self, & dissemble as thogh he had caten of the things appointed by y King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friedship that was among them, he wolde receiue this fauour.

23 But he began to consider discretely, & as became his age, and the excellence of his ancient yeres, and the honour of his gray heeres, whereunto he was come, & his most honest conversation from his childe-hode, but chiefly the holie Law made and guen by God: therefore he answered consequently, and willed them straight wales to send him to the graue.

24 For it becometh not out age, said he, to dissemble, whereby manie yong persones might thinke, that Eleazar being foure score yere olde and ten were now gone to another religion,

25 And so through mine hypocrisie (for a little time of a transitorie life) they might be deceued by me, and I shulde procute maledictio, & reproche to mine olde age.

26 For thogh I were now deliuered fro the torments of me, yet colde I not escape the hand of the Almightye, nether aluee not dead.

27 Wherefore I wil now change this life manfully, and wil shewe my self suche as mine age requieth,

28 And so wil leaue a notable exaple for suche as be yong, to dye willingly & courageously for the honorable & holie

Lawes. And whe he had said these wordes, imme- diately he went to torment.

29 Now they that led him, changed y loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thocht it had bene a rage.

30 And as he was readie to giue the goft because of the strokes, he sighed and said, The Lord that hathe the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered fro death, I am scour- ged and suffer these fore paines of my bo- die: but in my minde I suffer them gladly for his religion.

31 Eue now after this maner eded he his life, leauing his death for an exaple of a noble courage, and a memorial of vertue, not o- nely vnto yong me, but vnto all his nacio.

CHAP. VII.

The punishment of the seuen brethren & of their mother.

1 I came to passe also that seuen bre- thren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tor- mented with scourges and whippes.

2 But one of them, which spake first, said thus, What sekest thou? and what woldeft y knowe

On, each of the men of life.

Apocrypha.

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Deut. 32. 38.

knowe of vs³ we are readie to dye, rather the to trāgresse the Lawes of our fathers.

3 Then was the King angræ, and commanded to hear pannes and cauldrons, which were incontinently made hote.

4 And he commanded the togue of him that spake first, to be cut out, and to slay him & to cut of the utmost partes of his bodie in y sight of his other brethren & his mother.

5 Now when he was thus mangled in all his membres, he commanded him to be broght alive to the fyre & to frye him in the pan- ne: & while the smoke for a long time smo ked out of the pane, the other brethren with their mother, exhorted one another to dye courageously, saying in this maner,

6 The Lord God doeth regarde vs, & in de- de taketh pleasure in vs, as Moyses' decla- red in the song wherein he testified open- ly, saying,

That God wil take pleasure in his seruans.

7 So when the first was dead after this manner, they brought the seconde to make him a mocking stocke: and when they had pulled the skinne with y heere ouer his head, they asked him, if he wolde eat, or he were punished in all the members of the bodie.

8 But he answered in his owne langage, & said, No. Wherefore he was tormented forthe with like the first.

9 And when he was at y last breth, he said, Thou murtheres takest this present life from vs, but the King of the worlde wil raise vs vp, which dye for his Lawes, in the resurrection of euerlasting life.

10 After him was the thirde had in derision, and when they demanded his tongue, he put it out incontinently, & stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shal receive them of him againe.

12 In so much that the King & they which were with him, marueiled at the yong mans courage, as at one that nothing regarded y pannes.

13 Now when he was dead also, they vexed and tormented the fourth in like manner.

14 And when he was now readie to dye, he said thus, It is better that we shulde chage this which we might hope for of men, & wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 Afterwarde they broght the first also & tormented him,

16 Who loked vpon the King, & said, Thou haest power among men, and thoght thou be a mortal man, thou doest what thou wilt: but thunke not, that God hathe forsaken our nacion.

17 But abide a while, and thou shalt se his
great power, how he wil torment thee and thy fede.

18 After him also they broght the first, who being at the point of death, said, Decene not thy self foolishly: for we suffer these things, which are worthie to be wodred at for our owne sakes, because we haue offen- ded out God.

19 But thunke not thou, which vndertakest to sight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, & worthie of honorable memo- rie: for when she sawe her seue sonnes slai- ne within y space of one day, she suffered it with a good wil, because of the hope that she had in the Lord.

21 Yea, she exhorted euerie one of them in her owne langage,
and being ful of coura- ge and wisdom, stirred vp her
womanlie affections with a malie stomacke, and said vnto
them,

22 I can not tel how ye came into my wom- be: for I nether
gaue you breth nor life: it is not I that set in order the members
of your bodie,

23 But doutes the Creator of the worlde, which formed the
birth of man, & founde out the beginning of all things, wil also
of his owne mercie giue you breth and life a- gaine, as ye now
regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking him self def- pised, & considering
the iniurious wordes, while the yongest was yet aliue, he did
ex- horte him not onely with wordes, but swo- re also vnto him
by an othe y he wolde ma ke him riche and welthie, if he
wolde for- sake y Lawes of his fathers, & that he wol- de take
him as a fried, & giue him offices.

25 But when the yong ma wolde in no case hearken vnto him,
the King called his mo ther, and exhorted that she wolde
counsel the yong man to saue his life.

26 And when he had exhorted her with manie wordes, she
promised him that she wolde counsel her sonne.

27 So she turned her vnto him, laughing the cruel tyrant to
scorne, & spake in her owne langage, O my sonne, haue pitie
vpon me, that bare thee nine monethe in my wombe, & gaue
thee sucke thre yeres, & nourished thee, and toke care for thee
vnto this age, and broght thee vp.

28 I beseche thee, my sonne, loke vpon the heauen & the
earth, and all that is therein, & consider that God made the of
things y were not, & so was makeinde made likewise.

29 Feare not this hangman, but shewe thy self worthie suche
brethren by suffering death, that I may receive thee in mercie
with thy brethren.

30 While she was yet speaking these wos- Aaaaaii.

II. Maccabees.

des, the yong man said, Whome wait ye for! I wil not obey the
Kings commande- ment: but I wil obey the commandement of
the Lawe that was giuen vnto our fa- thers by Moyses.

31 And thou that imagineft all mischief a- gainft the Hebrewes,
fhalt not escape the hind of God.

32 For we suffer these things, becaufe of our finnes,

33 But though the living Lord be angrie with vs a little while
for our chafening and cor- rection, yet wil he be reconciled

with his owne seruants.

34 But thou, ô man without religion & most wicked of all men, life not thy self vp in vaine, which art puffed vp with vncertain hope, and liftest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride:

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he wil soone be merciful vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onelie God,

38 And that in me and my brethren y wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the King being kindled with anger, raged more cruelly against him then the others, and toke it grieuously, that he was mocked.

40 So he also dyed holely, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concer- ning the bankets,
and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hofte. 2 Nicanor is fent againft Iudas. 16 Iudas exhorteth his ftuldiers to con- ftaunce. 20 Nicanor is overcome. 27 The Iewes giue thanks, after they haue put their enemies to flight, di- uiding parte of the fpolies vnto the fatherles and vnto the weddemes. 30 Timotheus and Bacchides are de- comftied. 31 Nicanor fleeth vnto Antiochus.

1 Then Iudas Maccabeus, and they that were with him, went priuely into the townes, & called their kinffolkes & friends together, & toke vnto the all fuche as con- tinued in the Iewes relig:ō, and atsembled fix thoufand men.

2 So they called vpō the Lord, that he wol- de haue an eye vnto his people, which was vexed of euerie mā, & haue pitie vpō the Temple that was defiled by wicked men,

And that he wolde haue compaffion vpon the citie y was deftroied, & almoft broght to the grounde, & that he wolde heare the voyce of the blood that cryed vnto him,

And that he wolde remember the wicked flaughter of the innocent children, & the blafphemies cōmitted againft his Nam, & that he wolde fhewe this hatred againft the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwates, & burnt vp the townes and cities: yet he toke the moſte commodious places, and flewe many of the enemies.

7 But ſpecially he vſed the nights to make ſuche affalts, in ſo much that the brute of his manlines was ſpred euerie where.

8 So when Philippe ſawe that this mā increaſed by little and little, and that things proſpered with him for the moſte parte, he wrote vnto Ptolemeus the gouernour of Coelofyria and Phenice, to helpe him in the Kings buſines.

9 Then ſent he ſpedely Nicanor the ſonne of Patroclus, a ſpecial friend of his, & gaue him of all nations of the heathē no leſſe then twentie thouſand men, to rote out the whole generation of the Iewes, & toy- ned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordained alſo a tribute for the King of two thouſand talents, which the Romaines ſhulde haue, to be taken of the Iewes that were taken priſoners.

11 Therefore immediately he ſent to the ci- ties on the ſeacoaſt, prouoking them to bye Iewes to be their ſeruants, promiſing to

fel fourefcore & ten for one talent: but he considered not the vengeance of almightie God, that shulde come vpon him.

12 When Iudas then knewe of Nicanors coming, he tolde the that were with him, of the coming of the armie.

13 Now were there some of them fearful, which trusted not vnto y righteoufnes of God, but fled away, & abode not in y place.

14 But the other folde all that they had left, and befoght the Lord together, to deliuer them frō that wicked Nicanor, which had folde them, or euer he came here them.

15 And though he wolde not do it for their fakes, yet for the couenant made with their fathers, and because they called vpon his holie and glorious Name.

16 And so Maccabeus called his men together, about fix thousand, exhorting the not to be afraied of their enemies, nether to feare the great multitude of the Gentiles, which came againft them vnrighteoufly, but to fight manly,

17 Setting

Apocrypha.

a. King. 19. 31 b. 3. 17. 16. c. 1. 21. secl. f. 48. 24. L. max. 7. 41.

67 Setting before their eyes the iniurie that they had vniustly done to the holy place, and the crueltie done to the citre by dert-fion, and the deftruction of the orders esta blished by their fathers.

18 For they, laid he, trust in their weapons & boldenes: but our confidence is in the al-mightie God, which at a becke can bothe destroy them that come againft vs, and all the worlde.

19 Moreouer he admonished them of the helpe that God fhewed vnto their fathers, as when there perished an hundredth and foure score, and fiue thousand vnder 'Scn-nacherib,

20 And of the battel that they had in Baby-lon againft the Galacians, how they came in all to fy battel eight thousand, with fou-re thousand Macedonians: and when the Macedonians were astonished, the eight thousand flewe an hūdreth & twentic thou sand through the helpe that was giuen the from heauen, whereby they had received many benefites.

21 Thus when he had made the bolde with these wordes, & readie to dye for fy Lawes and the country, he deuided his armie in-to foure partes,

22 And made his owne brethren captaines ouer fy armie, to wit, Simō, & Ioseph & Iona than, giuing eche one fifteen

hūdreth men.

23 And when Eleazarus had red the holie boke, & giuen them a token of the helpe of God, Iudae which led the forewarde, toy-ned with Nicanor,

24 And becaufe the Almightye helped the, they flewe aboue nine thouland men, and wounded and maimed the molte parte of Nicanors hofte, and fo put all to flight,

25 And toke the money fro thofe that came to bye them, and purfued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, & therefore they wold no longer purfue the.

27 So they toke their weapō, & fpoiled the enemies, & kept the Sabbath, giuing thikes and praifing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, they diftributed the fpoiles to the licke, & to the fatherles, & to the widdowes, & deuided the refidue among them felues and their children.

29 When thus was done, & they all had ma-de a general prayer, they befoght the mer-ciful Lord to be reconciled at the length with his feruants.

30 Afterwarde with one cofent they fel vpo Timotheus and Bacchides, & flewe aboue twētie thoufand, & wanne hie & ftrong hol des, & deuided great fpoiles, & gaue an e-equal porciō vnto fy ficke, & to fy fatherles, & to fy widdowes, & to aged perfones alfo.

31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, and broght the remnat of the fpoyles to Ierufalem.

32 They flewe alfo Philarches a moſte wic-ked perfone, which was with Timotheus, and had vexed the Iewes manie wayes.

33 And when they kept the feaft of viſtorie in their country, they burnt Callifthenes that had ſer fyre vpon the holie gates, which was fled into a litle houſe: ſo he re-ctued a rewarde mete for his wickednes.

34 And that moſte wicked Nicanor, which had broght a thoufand marchants to bye the Iewes,

35 He was through the helpe of the Lord broght downe of them whome he thought as nothing, in ſo muche that he put of his glorious raiment, and fled our thwart the country like a fugitue ſeruant, and came alone to Antiochia, with great diſhonour through the deſtruction of his hoſte.

36 Thus he that promiſed to pay tribute to the Romaines, by meanes of the priſoners of Ierufalem, broght newes, that the

Iewes had a defender, and for this caufe none colde hurt fy Iewes, becaufe they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to fpoyle Perfepolis, is put to flight. 2 As he perfecuteth the Iewes, he is ftroken of the Lord. 13 The famed repentance of Antiochus. 24 He dyeth miferably.

1 A T the fame time, came Antiochus againe with difhonour out of the country of Perfia.

2 For when he came to Perfepolis, & went about to robbe the Temple, and to fub-due the citie, the people ranne in a rage to defende them felues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and retur-ned with fhame.

3 Now when he came to Ecbatana, he vn-derftode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to fy Iewes their faute, & had put him to flight, and therefore com-manded his charet man to driue cōtinual-ly, and to difpatche the journey: for Gods iudgement compelled him: for he had faid thus in his pride, I wil make Ierufalem a cōmune burying place of the Iewes, whē I come thether.

5 But the Lord almightie & God of Ifrael fmote him with an incurable and mufible plague: for affone as he had fpoken thefe wordes, a paine of the bowels, that was re-mediles, came vpon him, & fore tormēts of the inner partes,

6 And that moſte iuftely: for he had tormē-ted other mens bowels with diuerſe, and Aaaaaiii.

II. Maccabees.

Strange torments.

7 Howbe it he wolde in no wife ceafe from his arrogance, but fwelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to hafte the tornay: but it came to paffe that he fel downe from the charet that rane fwiftely, fo that all the membres of his bodie were bruifed with the great fall.

8 And thus he that a little afore thocht he might commande the floods of the fea (fo proude was he beyonde the condicion of man) & to weigh the hie mountaines in y balance, was now caft en the ground, and caried in an horfelitter, declaring vnto all the manifeft power of God,

9 So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his fleth fel of for paine and torment, and all his armie was grieued at his' fmel.

10 Thus no man colde beare becaufe of his ftinke, him y a little afore thocht he might reach to the ftarres of heauen.

11 Then he began to leaue of his great pride, & felf wil, when he was plagued & came to the knowledge of him felf by the fcourage of God, & by his paine which increased euerie moment.

12 And when he him felf might not abide his owne ftinke, he faid thefe wordes, It is mete to be fubieft vnto God, & that a

man which is mortal, fhulde not thinke him felf equal vnto God through pride.

13 This wicked perfone prayed alfo vnto y Lord, who wolde now haue no mercie on him,

14 And faid thus y he wolde fet at libertie y holie citie vnto y which he made hafte to deftroy it, & to make it a burying place.

15 And as touching the Iewes, whome he had iudged not worthie to be buried, but wolde haue caft them out with their children to be deuoured of the foules & wilde beaftes, he wolde make the all like the citizens of Athenes.

16 And whereas he had fpoiled y holie Têple afore, he wolde garnift it with great giftes, and encreafe the holie veffels, and of his owne rentes beare the charges belonging to the facrifices.

17 Yea, & that he wolde alfo become a Iewe him felf, & go through all the worlde that was inhabited, & preache y power of God.

18 But for all this his paines wolde not ceafe: for the iuft iudgemét of God was come vpo him: therefore defpairing of his helth, he wrote vnto the Iewes this letter vnder writen, cōteining y forme of a fupplicatio.

19 THE KING & prince Antiochus vnto the Iewes his louing
citizens wifheth muche ioye and helth and prosperitie.

20 If ye and your children fare wel, & if all

things go after your minde, I giue great thikes vnto God
hauing hope in y heaue.

21 Thogh I lie ficke, yet I am mindeful of your honour, &
good wil for y loue I beare you: therefore when I returned fro
the countrey of Persia, and fel into a fore difeafe, I thoght it
neceffarie to care for the commune fafetie of all,

22 Not diftruifting mine helth, but hauing great hope to efcape
this fickenes.

23 Therefore confidering that when my father led an hofte
againft y high couëtreys, he appointed who fhulde fuccede him:

24 That if anie controuerfie happned cōtrary to his expectation,
or if that anie tidings were broght that were grieuous, they in
the lad might knowe to whome y affaires were committed, that
they fhulde not be troubled.

25 Againe, when I ponder how that the gouernours, y are
bordres, and neighbours vnto my kingdome, waite for all
occafios, & loke but for opportunitie, I haue ordeined that my
fone Antiochus fhall be King whome I oft cōmeded & cōmitted

to many of you, whe I went into y hie prouunces, & haue writé vnto hi as followeth hereafter.

26 Therefore, I pray you & require you, to reméber the benefites y I haue done vnto you generally, & particularly, and y euerie ma wil be faithful to me and to my fonne.

27 For I truſt that he wil be gentle, & louing vnto you according to my minde.

28 Thus y murtherer & blafphemer fuffered moſte grieuouſly, & as he had intreated other me, fo he dyed a miſerable death in a ſtrange countrey among the mountaines.

29 And Philippe that was broght vp with him, carryed away his bodie, who fearing the fonne of Antiochus, went into Egypte to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the Temple. 20 The allies of Eupator. 21 The Iewes fight againſt the Idumeans. 22 Timotheus moadeth Judea, with whome Judas iſyneth battel. 23 Fiue men appeare in the aere to the helpe of the Iewes. 24 Timotheus is flamo

M Accabeus now and his companie, through the helpe of the Lord, wan the Temple and the citie againe,

2 And deftroyed the altars, and chapels that the heathé had
buylded in the open places,

3 And clenfed the Têple, & made another altar, & burned
ftones, & toke fyre of the, and offred facrifices, & incenfe two
yeres, and fix monethes after, and fet forthe the lampes, and
the fhewebread.

4 When that was done, they fel downe flar vpon the grounde,
and befoght the Lord, that they might come no more into fuche
troubles: but if they finned anie more against him, that he him
felf wolde chafté them with mercie, & that they might not be

All.12.23.

Objections.

Apocrypha.

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be deliuered to the blasphemous, and barbarous nacions.

5 Now vpo the same day, that the strangers polluted the
Temple, on the veric same day it was closed against even yue
& twentieth day of the same moneth, which is Chasleu.

6 They kept eight days with gladnes as in the feast of the
Tabernacles, remébring, that not long afore they held the feast

of the Tabernacles when they lived in the mountains and
dennes like beastes.

7 And for the same cause they bare grene bowes, and faire
branches and palmes, and sang psalmes vnto him that had
giuen the good successe in clensing his place.

8 They ordained also by a commune statute, and decre that
euerie yere those dayes shulde be kept of y whole nacio of y
Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 Now wil we declare the actes of Antiochus Eupator, which
was the sonne of this wicked man gathering briefly the
calamities of the warres, that followed.

11 For when he had taken the kingdoms, he made one Lythas,
which had bene captaine of the hoste in Phinice, & Coelofyria,
ruler ouer the affirres of the realme.

12 For Ptolemeus that was called Macron, purposed to do
justice vnto the Iewes for y wrog, y had bene done vnto the &
went about to behaue him self peaceably w the.

13 For the which cause he was accused of his friends before
Eupator, & was called of times traitour, because he had left
Cyprus that Philometor had comitted vnto him, and came to
Antiochus Epiphanes: therefore scing that he was no more in

estimation, he was discouraged, and poy sonned him self, and dyed.

14 But when Gorgias was gouernour of the same places, he interteined strangers, & made warre of times against the Iewes.

15 Morcoure the Idumeans that helde the strong holds, which were mere for their purpose, troubled the Iewes, and by receiuing them that were druuen fro Ietufalem, toke in hand to continue warre.

16 Then thei that were with Maccabeus made prayers, & befoght God that he wolde be their helper, and so they fel vpon the strong holdes of the Idumeans,

17 And assalted them fore, that they wanne the places, & slewe all that foght against them on the wall, and killed all y they met with, & slewe no less the twette thousand.

18 And because certeine (which were no less the nine thousand) were fled vnto two strong castels, hauing all mines of things convenient to susteine the siege,

19 Maccabeus left Simo, & Ioseph, & Zaccheus also, & those that were with the, w were ynowe to besiege them, and departed

to those places w were more necessarie.

20 Now thei that were with Simon, being led with couetoufnes, were intreated for monei, (thorowe certeine of those that were in y castel,) & toke seuentie thousand drachmes, and let some of them escape.

21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, & accused those me, that they had solde their brethren for money, and let their enemies go.

22 So he slewe the when they were couist of traizon, & immediatly wan y two castels:

23 And hauing good successe, as in all the warres that he toke in hand, he slew in the two castels mo then twentie thousand.

24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all fortes, and broght a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drewe nere, Maccabeus, and thei y were with him, eurned to praye vnto God, & sprinkled earth vpo their heads, & girded their reines with sacke cloth,

26 And fel downe at the fore of the altar, & befoght the Lord to be merciful to them, & to be an enemy to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.

27 So after the prayer, they toke their weapons, & went on further from the citre, & when they came nere to the enemies, they toke hede to them selues.

28 And whe y morning appeared, they both soyned together: the one parte had y Lord for their refuge, & pledge of prosperity, & noble victorie, and the other toke courage as a guide of the warre.

29 But when y battel waxed strong, there appeared vnto the enemies fro heauen sue comelie men vpon horses with bridles of golde, and two of them led the Iewes,

30 And toke Maccabeus betwixt them, & couered him on euerie side with their weapons, & kept him safe, but shot darres, & lightenings against the enemies, so y thei were cofounded with blindenes, and beaten downe and ful of trouble.

31 There were slaine of sevement wette thousand & sue huldreth & six huldreth horseme.

32 As for Timotheus him self, he fled vnto Gazara, w was callid a very strong holde, wherein Cheras was captaine.

33 But Maccabeu & his copanie laid siege against y fortresses w courage for foure daies.

34 And thei that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible worries.

35 Neuerthe les vpo the fifth day in y morning twentie yog men of Maccabeus copanie, whose hearts were inflamed, because of y blasphemies, came vnto y wan, & w bolde

Aaaaa.iii.

Exod.13.29 deu.20.4.

On the far, & outwith day.

II. Maccabees.

stomackes fmote downe thofe y they met.

Others also that climbed vp vpon the engines of warre againf the that were within, fet fyre vpon the towers, & burnt thofe b'afphemers quicke with the fyres that they had made, & others brake vp the gates, and received the rest of the armie, and toke the citre. 37 And hauing found Timotheus, that was crept into a caue, they killed him, & Che- reas his brother with Apollophanes. When this was done, they praised y Lord with pfalmes, and thanksfguing, which had done fo great things for Israel, & gi- uen them the victorie.

CHAP. XI.

1 Lyias goth about to overcome the Iewes. 2 Succour is sent from heuen into the Iewes. 10 The letter of Lyias into the Iewes. 20 The letter of King Antiochus into Lyias. 27 A letter of the fame into the Iewes. 34 A letter of the Romans to the Iewes. V Erie shortly after this, Lyias the Kings stewarde, and a kinsma of his, which had the gouernance of the affairs, toke fore displeafure for the things that were done. 2 And when he had gathered about four- score thousand, with all the horfmen he ca me againft the Iewes, thinking to make the citre an habitacion of the Gentiles. 3 And the Temple wolde he haue to get money by, like the other temples of the heathen: for he wolde fel the Priests office euerie yere. 4 And thus being puffed vp in his minde, becaufe of the great number of fotemen, & thoufands of horfmen, & in his foure fco- re elephants, 5 He came into Iudea, and drewne nere to Beth- fura, which was a caftel of defence, fue afurlogs from Ierufalem, and laid fore flege vnto it. 6 But when Maccabeus, and his companie knew that he befieged the holdes, they, & all the people made prayers with weping, and teares before the Lord, that he wolde fend a good Angel to deliuer Israel. 7 And Maccabeus him felf first of all toke weapons, exhorting the other that they wolde jeopardde them felues together with him to helpe their brethren: fo they went for the together w a courageous minde. 8 And as thei were there beides Ierufalem, there appeared before them vpon horfe- backe a man in white clothing, shaking his harnes of golde. 9 Then they praised the

merciful God all together, and toke heart, in fo much that they were ready, not only to fight w me, but with the moste cruel beafts, & to breake downe walles of yron. 10 Thus they marched forward in array, hauing an helper from heauen: for the

Lord was merciful vnto them.

11 And ruining vpo their enemies like lios, they fiewe eleuen thousand foemen, and fixten hundredth horsemen, & put all the other to flight. 12 Manie of them also being wounded, escaped naked, and Lyias him self fled away shamefully, and escaped, 13 Who as he was a man of vnderstanding considering what losse he had had, & knowing, that the Hebrewes could not be overcome because the almighty God helped them, sent vnto them, 14 And promised, that he wolde content to all things which were reasonable, and performe the King, to be their friend. 15 Maccabeus agreed to Lyias requestes, hauing respect in all things to y commune welth, and whatfauer Maccabeus wrote vnto Lyias concerning the Iewes, the King granted it. 16 For there were letters written vnto the Iewes from Lyias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting. 17 John & Abelfalom, which were sent from you, deliuered me the things that you demanded by writing, and required me to fulfill the things that they had declared. 18 Therefore what things soeuer were mete to be reported to the King himself, I haue declared them, and he

granted that that was poffible. 19 Therefore if ye behaue your felues as friends toward his affairs, hereafter also Iwil indeuour my felf to do you good. 20 As concerning thefe things, I haue gue commandement to thefe men, and to thofe whome I fent vnto you, to commune with you of the fame particularly. 21 Fare ye wel, the hundredth and eight and fortie yere, the foure and twetieth day of the moneth Diofcornthius. 22 Now the Kings letter contained thefe wordes, KING ANYTOCH VS vnto his brother Lyias fendeth greting. 23 Since our father is tranflated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euerie man may applie his owne affairs. 24 We vnderftand also that the Iewes wolde not confent to our father, for to be brogh vnto the cuftome of the Gentiles, but wolde kepe their owne maner of liuing: for the which caufe they require of vs, that we wolde fuffer them to liue after their owne Lawes. 25 Wherefore our minde is that this nacio fhall be in reft, and haue determined to reftore them their Temple, that thei may be gouerned according to the cuftome of their fathers. 26 Thou fhalt do wel therefore to fend vnto them.

a Whereof eight make a mile.

Apocrypha.

Or. April

Or. Marcius.

them, and grante them peace, that when they are certified of our minde, they maie be of good comfort, and cherefully go about their owne affaires.

27 And this was the Kings letter vnto the nacion, KING ANTIOCHVS vnto the Elders of the Iewes, and to therest of the Iewes sendeth greting.

28 If ye fare wel, we haue our desire: we are also in good helth.

29 Menelaus declared vnto vs that your desire was to returne home, & to applie your owne busines.

30 Wherefore, those that wil departe, we giue them fre libertie, vnto the thirtie daye of the moneth of Panthicus,

31 That the Iewes may vse their owne maner of liuing and Lawes, like as afore, and none of them by anie maner of waies to haue harme for things done by ignorance.

32 I haue fent also Menelaus to comfort you.

33 Fare ye wel: the hindreth and eight & fortie yere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romains also fent a letter conteining these wordes,
QVINTVS MEMMIVS and Titus Manilius embassadours of
the Romains, vnto the people of the Iewes fend greting.

35 The things that Lysias the Kings kinsman hathe granted
you, we grant the fame also.

36 But concerating that which he shal report vnto the King,
fend hether fome with fpe-de, when ye haue confidered the
matter diligently, that we may confult thereupō as shalbe beft
for you: for we muft go vnto Antiochia.

37 And therefore make haste and fend fome men, that we may
knowe your minde.

38 Fare wel: this hundreth and eight, and fortie yere, the
fifteenth day of the moneth of Panthicus.

CHAP. XII.

9 Timotheus troubleth the Iewes. 3 The wicked dede of the of
Ioppe against the Iewes. 4 Iudas admerged of the ple fitteth
fyre in the hauē of Iamnia. 20 The purfute of the Iewes against
Timotheus. 24 Timotheus taken and let go vnthurs. 32 Iudas
purfueth Gorgias.

1 ¶ Hen these couenats were made, Lysias went vnto the King,
and the Iewes tilled their grounde.

2 But the gouernours of the places, as Timotheus & Apollonius the fonne of Genneus, and Ieronimus, & also Demophon, and besides them Nicanor the gouernour of Cyprus, wolde not let them liue in reft and peace.

3 ¶ They of Ioppe also did fuche a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the shippes, which they had prepared as thogh they had oght them none euil wil.

4 And so by the commune aduise of the citie, they obeyed them, and suspect nothing: but when they were gone for the into the depe, they drowned no less than two hundreth of them.

5 Now when Iudas knewe of this crueltie shewed against his nacion, he commaded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went for the against the murtherers of his brethren, and set fyre in the hauen by night, & burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as thogh he wolde come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Ianites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, & set fyre in the hauē with the naue, so that the light of the fyre was fene at Ierufale, vpon a two hundreth and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iousney towarde Timotheus, about fiue thousand me of foe and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with Iudas thorowe the helpe of God: the 2 Nomades of Arabia, being ouercome, be foght Iudas to make peace with them, and promised to giue him certeine cattel, and to helpe him in other things.

12 And Iudas thinking that they shulde in dede be profitable cœcerning manre thigs, granted them peace: whereupō thei shoke hands, and so they departed to their tents.

13 ¶ Iudas also assalted a citie called Caspis, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So they were within it, put fuche truft in the strength of the walles, and in store of vitalles, that they were the slacker in their domgs, reuiling the that were with Iudas, and reproching

the: yea, they blasphemed & spake fuche wordes as were not lawful.

15 But Maccabeus souldiers, calling vpon the great Prince of y worlde (which without anie instruments, or engins of warte, did cast downe the walles of Ieticho, in the time of Iesus) gaue afferce assalt against the walles,

16 And toke the citie by the wil of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which laye thereby, femed to flowe with blood.

a so called because they were shepherds.

Or. Lister rammer. Loth. 6. 20.

Bbbbb.i.

II. Maccabees.

17 ¶ Then departed thei from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garifon in a verie ftrong holde.

19 But Dofitheus, & Sofipater, which were captaines with Maccabeus, went forthe, & flewe thofe that Timotheus had left in the fortereffe more the ten thoufand men.

20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously a-gaint Timotheus, which had with him an hundreth and twentie thoufand men of fote, and two thoufand and fiue hundreth horfemen.

21 Whê Timotheus had knowledge of Iudas comming, he fent the women, & children, and the other baggage afore vnto a fortereffe called Carmion (for it was hard to befige, & vneafie to come vnto becaufe of the ftrates on all fides.)

22 But when Iudas firft bade came in fight, the enemies were fmiten with feare, and a trembling was among them thorow the prefence of him that feth all things, in fo much that thei fleing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne fwordes.

23 But Iudas was verie earneft in purfuing, and flewe thofe wicked men: yea, he flewe thirtie thoufand men of them.

24 Timotheus alfo him felf fell into the hands of Dofitheus, & Sofipater, whome he befoght with muche crafte to let him go with his life, becaufe he had manie of the Iewes parents & the brethren of fome of them, which if they put him to death, fhulde be defpifed.

25 Sowhen he had affured the with manie wordes, & promifed that he wolde reftore them without hurt, thei let him go for the helth of their brethren.

26 ¶ Then went Maccabeus towarde Carmon, and Atargation, and flewe fiue and twentie thoufand perfones.

27 And after that he had chafed away and flayne the, Iudas remoued the hofte towarde fphron a ftrong citie, wherein was Lyfias & a great multitude of all naciós, & the ftróg yong men kept the walles defendig the mightely: there was alfo great preparacion of engins of warre, & dartes.

28 But when they had called vpo the Lord, which with his power breaketh the ftrégth of the enemies, they wan the citie, & flewe fiue and twentie thoufand of them that were within.

29 ¶ Fro thence went thei to Scythopolis, & fieth fix hundreth furlongs fro Ierufale.

30 But when the Iewes which dwelt there, teftified, that the Scythopolitans delt loungly with them, & intreated them kindly in the time of their aduerficie,

31 They gaue them thanks, defiring them to be friendlie ftil vnto them, and fo thei came to Ierufalem, as the feaft of the wekes approached.

32 ¶ And after y feaft called Penticoft thei went forthe againft Gorgias the gouernour of Idumea.

33 Who came out with thre thoufand men of fote and foure hundreth horfemen.

34 And when they ioyned together, a fewe of the Iewes were flayne,

35 And Dofitheus one of the Baccenors, which was on horfebacke and a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, becaufe he wolde haue taken the wicked man aliue: but an horfeman of Thracia fell vpon him, and fmote of his fhulder, fo that Gorgias fled into Marifa.

36 And when they that were "with Eferin, had foghten long, and were wearie, Iudas called vpo the Lord, that he wolde fhewe him felf to be their helper, and captaine of the field.

37 And then he began in his owne langage, and fung pfalmes with a loude voyce, in fo muche that ftraight wayes he made the that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hofte, and came into the citie of Odolla. And when the feuenth day came, they clenfed them felues (as the cuftome was) and kept the Sabbath in the fame place.

39 And vpon the daye following, as neceffitie required, Iudas and his companie came to take vp the bodies of them that were flayne, and to burye them with their kiffemen in their fathers graues.

40 Now vnder the coates of euerie one, that was flayne, they founde jewels that had bene confecrate to the idoles of the Iamnites, which thing is forbidden the Iewes by the Law. The euerie man fawe, that this was the caufe wherefore thei were flayne.

41 And fo euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue them felues to prayer, & befoght him, that they fhulde not vterly be deftroied for the faute committed. Befides that, noble Iudas exhorted the people to kepe them felues from finne, for fo mucche as they fawe before their eyes the things which came to paffe by the finne of thefe that were flayne,

43 And hauing made a gathering through the companie, fent to Ierufale about two thoufand

Or, with Gen

Diet. 7. 28. Wfl. 7. 28.

Apocrypha.

a Pro this ver le to the end of this chap- ter the Gecke text is corrupt, fotham good force, muchie little extreme doctrine can be gathered thereby - al- so it is cut- dent that this place was not written by the holic God, ho- the because it disforth fro the rest of the holic Scriptu- res, and also sunt of this boke acknow- ledgig know- ne infirmite, delirethparab, if he have not attained to be shulde. And it femeth, that this Iason the Cyrenean, out of whom he toke this ab- bridgement, is Joseph Ben Go- ton, who ha- the written in Bbreve Sue bockes of the- se matters, and interesting this place, maketh no mention of this prayer for the dead, lib. 5 chap. 19. for it is cur- tain to the ex- tome of the Lewes, even to this day, to pray for the dead. And though Iudas had so done, yet this parti- cular example is not sufficient to establish a doctrine no mo re then Zip- porahs was to prone that women might monitor the fa cremeots, Exa. 4.25, or the ex- ample of Ra- 251 that one might kill him self, whom this author fo ouche chomen- deth. 1. Mace. 14.41.

thoufand drachmes of filuer, to offer a fin- neoffring, doing very wel, and honestly that he thought of the resurrection.

44 For if he had not hoped, that thee which were flame, shulde rise againe, it had be- ne superfluous, and vaine, to pray for the dead.

45 And therefore he perceived, that there was great fauour laid vp for those y dyed godly. (It was an holie, & a good thought)

So he made a reconciliation for the dead that they might be deliured from finne.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Macabeus going to fight against Eupator, mouth his fouldiers into prayer. 11 He killed fourtene thoufand men in the tentes of Antio- chus. 21 Rhodocus the betrayer of the Lewes is taken.

IN the hundreth, fortie and nine yere it was tolde Iudas, that Antiochus Eupa- tor was comming with a great power in- to Iudea,

2 And Lysias the stewarde and ruler of his affaires with him, hauing bothe in their ar mie an hundreth and ten thoufand men of fote of the Grecians, and sue thou- fand horsemen, and two and twentie ele- phants, and thre hudreth charets set with hookes.

3 Menelaus also ioyned him self with them and with great disceit encouraged Antio- chus, not for the safeguard of the countrei, but because he thought to haue bene made the gouernour.

4 But the King of Kings moued Antio- chus minde against this wicked man, and Lysias informed the King that this man was

the cause of all mischief, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, full of ashes, and it had an instrument that turned round, and on euerie side it roulded downe into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of anie other grievous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shulde dye suche a death, and it was a moft iuste thing that Menelaus shulde want buryal,

8 For because he had committed manie finnes by the altar, whose fyre and ashes were holic: he him self also dyed in the ashes.

9 Now the King raged in his minde, and came to shewe him self more cruel vnto the Lewes then his father.

10 Which things when Iudas perceived, he commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he wolde now helpe them, when they shulde be put from their Law, from their countrey and from the holie Temple:

11 And that he wolde not suffer the people, which a little afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besoght the Lord for mercie with weping, and fasting, and falling downe thre daies together, Iudas exhorted them to make them selues readie.

13 And he being aparte with the Elders, toke counfel to go forthe, afore the King brought his hoste into Iudea, & shulde take the citie, & commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, he exhorted his fouldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their country, and the commune wealth, and commanded by Modin.

15 And so giuing his fouldiers for a watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, and slewe of the hoste fourtene thousand men, & the greatest elephant with all that fate vpon him.

16 Thus when they had brought a great sea-re, and trouble in the campe, & all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 Now when the King had tasted the manlines of the Lewes, he went about to take the holdes by policie,

19 And marched towarde Beth-fura, which was a ftrog holde of the Lewes: but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, suche things as were necessarie.

21 But Rhodocus which was in the Lewes hoste, disclosed the secretes to y enemies: therefore he was foght out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-fura, and 'toke tru- ce with them, departed, and ioyned barrel with Iudas, who ouercame him.

23 But when he vnderstode, that Philip- pe (whome he had left to be ouerser of his bufines at Antiochia) did rebell a- gainst him, he was astonished, so that he yelded him self to the Lewes, and made them an othe to do all things that were right, and was appeased towarde them, & offred sacrifice and adorned the Tem- ple, and shewed great gentlenes to the place,

Bbbbb.ii.

Ongene and rely the right hand.

II. Maccabees.

24 And embraced Maccabeus, and made him captaine and
gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheles, whê he came to Ptolemais, the people of the
citie were not content wit this agrement: and becaufe they
were grieued, they wolde that he fhulde breake the couenants.

26 Then went Lyfias vp into the iudgemêt feat, and excusfed
the fact as wel as he colde, & perfuaded them, and pacified
them, and made them wel affectioned, and came againe vnto
Antiochia. This is the matter concerning the Kings iourney,
and his returne.

CHAP. XIII.

Demetrius meued by Alcimus fendeth Nicanor to kill the
Iewes. 18 Nicanor maketh a compaffe with the Iewes. 19
Which he yet breaketh through the mocom of the King 17
Nicanor commandeth Rax, is to be taken, who flayeth him felf.

A Fter thre yeres was Iudas enformed that Demetrius the fonne
of Seleucus was come vp with a great power and name by the
hauen of Tripolis,

2 When he had wonne the countrey, and flaine Antiochus and his lieutenant Lyfias.

3 Now Alcimus, which had bene the high Priest, and wilfully defiled him self in the time that all things were cōfounded, feing that by no meanes he colde fauc him self, nor haue anie more entrance to the holie altar,

4 He came to King Demetrius in the hundredth, fite and one yere, presenting vnto him a crowne of golde, and a palme, & of the boughes, which were vfed folemnely in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, & occaſion for his rage, Demetrius called him to counſel, and aſked him what deuifes or counſels the Iewes leaned vnto.

6 To the which he answered, the Iewes that be called Afideans whoſe captaine is Iudas Maccabeus, mainteine warres, and make infurrections, and wil not let the realme be in prace.

7 Therefore I, being depriued of my fathers honour (I meane the high priefthode) am now come hether,

8 Partely becauſe I was wel affectioned vnto the Kings affaires, and fecondly becauſe I fought & profite of mine owne citizés: for all our people, thorowe their rathnes, are not a litle troubled.

9 Wherefore, ô King, feing thou knoweft all thefe things, make prouifion for the countrey, and our nacion which is abufed, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not poffible that the matter fhulde be wel.

11 When he had fpoken thefe wordes, other friends alfo hauing euil wil at Iudas, fet Demetrius on fyre.

12 Who immediatly called for Nicanor, the ruler of the elephantes, and made him captaine ouer Iudea,

13 And fent him forthe, commanding him to flay Iudas, and to fcatter the that were with him, & to make Alcimus high Prielt of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by floc kes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now whê the Iewes heard of Nicanors comming, and the gathering together of the heathen, they fpinkled them felues with earth, & prayed vnto him which had appointed him felf a people foreuer, and did alwaies defende his owne porcion with eudent tokens.

16 So at the commandement of the captaine, they remoued
ffraight wayes from thence, and came to the towne of Deffan,

17 Where Simô Iudas brother had ioyned battel with Nicanor,
and was fomewhat aftonifhed thorowe the fudden filence of
the enemies.

18 Neuertheles Nicanor hearing the manlines of them that
were with Iudas, & the bolde ftomackes that they had for their
country, durft not proue the matter with blood fhedding.

19 Wherefore, he fent Pofidonius, Theodocius, and Matthias
before, to make peace. 10r, Theobaeas. 10r, Maccabees

20 So when they had taken long aduifemêt thereupô, and the
captaine fhewed it vnto the multitude, they were agreed in one
minde, and confented to the couenants.

21 And they appointed a day when they fhulde particularly
cometogether: fo whê the day was come, they fet for euerie
man his ftoole.

22 Neuertheles Iudas commanded certeine men of armes to
waite in conuentent places, left there fhulde fuddenly arife
anie euil thorowe the enemies: and fo they communed together
of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierufalem, did none hurt, but
fent away the people that were gathered together.

24 He "loued Iudas, and fauoured him in his heart. 10r, had Iudas before his eyes.

25 He praid him alfo to take a wife, and to beget children: fo he married, & they liued together.

26 But Alcimus perceiuing the loue that was betwene them, and vnderftanding the couenantes that were made, came to Demetrius, and tolde him that Nicanor had taken ftrange matters in hand, and ordeined Iudas a traitour to the realme, to be

his

Apocrypha.

473 949/1224

his fucceffour.

27 Then the King was difpleafed, and by the reportes of this wicked man, he wrote to Nicanor, faying, that he was very angric for the couenants, commanding him that he fhulde fend Maccabeus in all hafte prifoner vnto Antiochia.

28 When thefe things came to Nicanor, he was aftonifhed & fore grieved, y he fhulde breake the things wherein they had agreed, feing that that man had committed no wickednes.

29 But becaufe it was not cofmodious to him to withiftand the King, he foght craftely to accomplifh it.

30 Notwithftanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that he intreated him more rudely the he was wonte, he perceiued that fuche rig our came not of good, and therefore he gathered a fewe of his men, and withdrewe him felf from Nicanor.

31 But the other perceiuing that he was pre uented by Maccabeus worthie policie, came into the great & holie Temple, and commanded the Prifets, which were oftiring their vfual facrifices, to deliuer him the man.

32 And when they fware that they colde not tell where the man was, whome he foght,

33 He ftretched out his right hand towarde the Temple, and made an othe in this maner, If ye wil not deliuer me Iudas as a pri foner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.

34 After thefe wordes he departed: then the Prifets lift vp their hands towarde heaufe, and befoght him that was euer the defender of their nacion, faying in this maner,

35 Thou, o Lord of all things, which haft nede of nothing, woldeft that the Temple of thine habitacion fhulde be among

vs.

36 Therefore now, o moste holie Lord, kepe this houfe euer vndefiled, which lately was clenfed, and ftoupe all the mouths of the vnrighteous.

37 Now was there accused vnto Nicanor, Ratis one of the Elders of Jerufalem, a louer of the citie, and a man of very good reporte, which for his loue was called a father of the Iewes.

38 For this man afore times when the Iewes were minded to kepe them felues vndefiled and port, being accused to be of the religion of the Iewes, did offer to fpend his bodie and life with all conftancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, fent about fiue hundred men of warte to take him.

40 For he thought by taking him to do the Iewes muche hurte.

41 But when this companie wolde haue taken his caftel, and wolde haue broken the gates by violence, and comanded to bring fyre to burne the gates, fo that he was readie to be taken on euerie fide, he a fel on his fworde,

42 Willing rather to dye manfully, the to giue him felf into the hafts of wicked men, and to fuffer reproche vnworthie for his noble ftocke.

43 Notwithstanding what time as he miffed of his stroke for halfe, and the multitude ruffled in violently between the dores, he ran boldely to the wall, and cast him self downe manfully amog the multitude.

44 Which conueyed them felues lightly away, and gaue place, fo that he fell vpon his bellie.

45 Neuertheles while there was yet breth in him, being kindled in his minde, he rofe vp, and though his blood gushd out like a fountaine, and he was verie fore wounded, yet he ran thorow the middes of the people,

46 And gate him to y toppe of an hie rocke: fo when his blood was vtterly gone, he toke out his owne bowels with bothe his hands, and threwe them vpon the people, calling vpon the Lord of life and spirit, that he wolde restore them againe vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goth about to come vpon Iudas on the Sabbath day.
2 The blafpheme of Nicanor. 3 Maccabeus expounding vnto the Iewes the viffon, incurageeth them. 4 The prayer of Maccabeus. 5 Maccabeus commandeth Nicanors head and hands to be cut of, and his tongue to be glued vnto the foules.
6 The autor excufeth him self.

7 Now when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

8 Neuertheles the Iewes that were compelled to go with him, faid, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

9 But this moste wicked perfone demâded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

10 And whi theifaid, There is a liufg Lord, which ruleth in the heauen, who commanded the feuenth day to be kept,

11 The he faid, And I am mightie vpo earth to commande them for to arme them seiues, and to performe the Kings bufines. Notwithstanding, he colde not accomplifh his wicked enterprife.

12 For Nicanor lifted vp with great pride, Bbbbb. iii.

13 As this private example oght out to be followed of y fhulde, becaufe it is coftrary to y worde of God, althofh the autorifome here to appro- we it: fo that place as cou- ching prayer chap.

14, 15, though Iudas had appointed it, yet were it not fufficient to prove a do- ftrine, becaufe it is only a particular ac- ample.

II. Maccabees.

purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer fure confidence and a perfite hope that the Lord wolde helpe him,

8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to truſt now alſo, that they ſhulde haue the victorie by the Almightye.

9 Thus he encouraged them by the Law & Prophetes, putting them in remembrance of the battels that they had wone afore, & ſo made them more willing,

10 And ſtirred vp their hearts, and ſhewed them alſo the difceitfulnes of the heathé, and how they had broken their othes.

11 Thus he armed euerie one of them, not with the affurance of fhields and ſpeares, but with wholfome wordes and exhortacions, and ſhewed them a dreame worthie to be beleued, and reoyced them greatly.

12 And this was his viſion, He thoght that he ſawe Onias (which had bene the high Priest, a vertuous & a good man, reuerent in behauiour, and of ſober conuerſation, wel ſpoken, and one that had bene exerciſed in all pointes of godlines from

a childe) holding vp his hands towarde heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellen cie aboue him.

14 And Onias fpake, & faid, This is a loue of the brethren, who prayeth much for the people, and for the holie citie, to wit, Ieremias the Prophet of God.

15 He thoght also that Ieremias helde out his right hand, and gaue vnto Iudas a fworde of golde: & as he gaue it, he fpake thus,

16 Take this holie fworde a gifte frô God, wherewith thou fhalt wounde the aduersaries.

17 And fo being comforted by the wordes of Iudas, which were very fwete and able to fturre them vp to valiantnes and to incourage the heartes of the yong men, they determined to pitch no campe, but courageoufly to fet vpon them, and mafully to affaile them, and to crye the matter hand to hand, becaufe the citie and the Sanctuarie, and the Temple were in danger.

18 As for their wiues, and children, and brethren and kinffolkes, they fet leffe by their danger: but their greateft and principal feare was for the holie Temple.

19 Againe they that were in the citie, were careful for the
armie that was abroad.

20 Now whiles thei all waued for the trval

of the matter, and the enemies now met with them, and the
hofte was fet in araye, and the beaftes were feperated into
conuenient places, and the horfemen were placed in the wings,

21 Maccabeus confidering the coming of the multitude and the
diuers preparations of weapons, and the fierceness of the
beaftes, helde vp his hands toward heauen, calling vpô the
Lord that doeth wonders, and that looked vpon the, knowing
that the victorie cometh not by the weapons, but that he giueth
the victorie to them that are worthie, as femeth good vnto him.

22 Therefore in his prayer he fald after this maner, O Lord,
thou that didest fend thine Angel in the time of Ezecias King
of Iudea, who in the hofte of Sennacherib flewe an hundreth,
forecore & fiue thou-fand,

23 Send now also thy good Angel before vs, ô Lord of
heauens, for a feare and dreade vnto them,

24 And let the be difcôfited by the ftrengh of thine arme,
which come againft thine holie people to blafpheme. Thus
with the-fe wordes he made an end.

25 Then Nicanor and they that were with him, drewe nere with trumpets and fhoutings for ioye.

26 But Iudas and his companie praying and calling vpon God, incountered with the enemies,

27 So that with their hands they foght, but with their hearts they prayed vnto God, and flewe no leffe then fiue & thirtie thou-fand me: for thorowe the prefence of God they were wonderoufly comforted.

28 Now when they left of, & were turning againe with ioye, they vnderftode that Nicanor him felf was flaine for all his armour.

29 Then they made a great fhoute and a crye, praifing the Almightye in their owne langage.

30 Therefore Iudas, which was euer y chief defender of his citizens bothe in bodie & minde, and which bare euer good affeciaf towards them of his nacion, commanded to fmite of Nicanors head, with his hand and fhulder, and to bring it to Ierufalem.

31 And when he came there, he called all the of his nacion, and fet the Priests by the altar, and fent for them of the caftel,

32 And shewed the wicked Nicanors head, & the hand of that blafphemour which he had holden vp againft the holie Temple

of the Almightye with proude bragges.

33 He caufed the congue alfo of wicked Nicanor to be cut in
litle pieces, & to be caft vnto the foules, and that the rewardes
of his madnes fhulde be hanged vp before the Temple.

10.16.17.18

1. King. 19. 20.

2. 18.

3. 21.

4. 21. 22.

Apocrypha.

34 So euerie man prais, d towarde the hea- uen the glorious Lord, saying, Blessed be he, that hathe kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castel, for an eudent and plaine token vnto all of the helpe of God.

36 And so they established all together by a comune decre that they wolde in no ca- se suffer this day without keping it holie:

37 And that the feast shulde be the thir- tenth day of the twelfth moneth, which is called Adar in the Syrias langage, the day before Mardocheus day.

38 Thus farre as concerning Nicanors mat-

ters, and from that time the Hebrewes had the citie in possession. And here wil I also make an end.

39 If I haue done wel, and as the storie re- quired, it is the thing that I desired: but if I haue spoken slenderly & barely, it is that I colde.

40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempe- red with water is pleasant and deliteth the taste, so the setting out of the matter deli- teth the eares of them that read the storie. And here shalbe the end.

Bbbbb. iii.

THE
NEWESTESTAMENT
OF OVR LORD

IESVS CHRIST,

*

Conferred diligently with the Greke, and best approved
translations in diuers languages.

EXOD. XIII, VER. XIII.

FEARE YE NOT, STAND STIL, AND BE- holde the
saluacion of the Lord, which he will shew to you this day.

Great are the troubles of the righteous:

THE LORD SHAL FIGHT FOR YOU: therefore holde you
your peace, Exod. 14, vers. 14.

but the Lord delinquents them out of all, Psal. 34, 39.

AT GENEVA.

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M. D. LX.

The generacion of Christ.

a This words signif: the good tidings, and is taken here for the State which consti- neth the loy- ful message of the comming of the Sonne of God prom- led from the beginning. b That is, wit- ven and taught by Matthews.

THE HOLY a GOSPEL

of Iesus Christ, b according to Matthews.

THE ARGUMENT.

IN this historic written by Matthews, Marke, Luke, and John, the Spirit of God so governed their hearts, that although they were foure in niber, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diners, and sometime one writeth more largely that which the other doeth abbridge: nevertheless in matter and argument they all tende to one end: which is, to publish to the worlde the favour of God towarda mankind through Christ Iesus, whome the Father hath the giuen as a pledge of his mercie & loue. And for this cause they intitule their storie, Gospel, which signifeth good tidings, for asmache as God hath performed in dede that which the fathers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste

affectioned hearts embrace this incomparable treasure freely effect vnto vs: for there is no ioye nor consilacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole New settlement: but communely we vse this name for the historie, which the foure Evangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perished samme of our salvation. Matthews, Marke, and Luke are more copious in describing his life and death: but John more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appear: for without this, to knowe that Christ was borne, dead & risen againe, shulde nothing proue vs. The which thing notwithstanding that the thre first stuche partely, as he also sometime intermedieth the historical narration, yet John chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and John setteth before our eyes the foule. Wherefore the same aptely termeth the Gospel writ by John, the key which openeth the dore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste proffit. Now as concerning the writers of this historie, it is evident that Matthews was a Publicane or

custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thoght to haue bene Peters disciple, and to haue plated the first Church at Alexandria, where he dyed the eight yere of the reignt of Niro. Luke was a phistion of Antiochia and became Pauls disciple, and fellowe in all his traueris: the liued foure score and foure yeres, and was buried at Constantinople. John was that Apostle whome the Lord loud, the sonne of Zebedeus, and brother of Lames: he dyed thre score yeres after Christ, and was buried nere to the Citie of Ephesus.

CHAP. I.

2 The genealogie of Christ, that is, the Messias promised to the fathers. 13 Who was conceived by the holy Gist, and borne of the virgine Marie, whom she was betrou- thed vnto Ioseph. 20 The Angel satisfieth Iesophus minde. 21 Why he is called Iesus, and wherefore Em- manuel.

Luk. 3, 21. c This is the rehearsel of the progenie, whereof Iesus Christ is sprig according to the flesh. d So called, for that he ca- me of the Roc he of David. e Their two a- re first rehear- sed, because Christ was a- specially pro- mised to come of them and their fode, and therefore Christ com-

munely was called the fonne of David, because the promes was more eni- dently confirmed vnto him. 1. Gne. 21, 2. Gne.

25, 24. 3. Gne. 29, 35. 4. Gne. 33, 37. f By inceltions adulterie, the which shame setteth forth his great humi- licie, who made him self of no reputation, but became a tyrant for our fa- kes: yea, a worme and no man, the reproche of men, and contempt of the peo- ple, and at length suffered the accursed death of the crofts. 2. Chron. 3, 5. rab. 4, 26.

He boke of the genera- ció of IESVS CHRIST the s fonne of a David, the fonne of Abraham.

Abrahâ begate Isaac. And Isaac begate Iacob. And a Iacob bega-

te Iudas and his brethren.

And Iudas' begate Phares, and Zara' of Thamar. And a Phares begate Efrom. And Efrom begate Aram.

And Aram begate Aminadab. And Ami- nadab begate Naasson. And Naasson be- gate Salmon.

5 And Salmon begate Booz of a Rachab. And a Booz begate Obed of Ruth. And Obed begate Iesse. 6 And a Iesse begate Daudid the King. And Daudid the King begate Solomon of her that was the wife of Vrias. 7 And a Solomon begate Roboam. And Ro- boam begate Abia. And Abia begate Afa. 8 And Afa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. 9 And Ozias begate b Ioatham. And Ioa- tham begate Achaz. And Achaz begate Ezecias. 10 And a Ezecias begate

Manasses. And Manasses begate Amon. And Amon begate Iosias. 11 And Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon. 12 And after they were caryed away into Babylon, Iechonias begate a Salathiel. And Salathiel begate Zorobabel.

capticie, the title royal was appointed vnto him: so that notwithstanding that they were as felates for the space of sinestie yeres, yet by the promisiance of God the governorate, remained in the familie of David, where it continued to the coming of Christ. 5. Chro. 3, 17. c. 4, 3, 2 & 5.

AA. ii.

g Rachab and Ruth, being Genetics, signify that Christ came not only of ye few as, and for them, but also of ye Genetics, and for their salvation.

Ruth 4, 18. 1. Sam. 16, 1.

& 17, 22.

2 Sam. 22, 24.

3. King. 21, 43

4. chro. 3, 10.

h He hath omitted thre Rings, Ions, A- nities, extents,
abbridging the number to ma- be the sinest fourteen gran-
rations.

2. King. 20, 21 & 21, 18.

3. chro. 3, 13.

4. King. 23.

24 & 24, 1.

1. chro. 30, 4.

2. King. 22, 6.

3. chro. 16, 9.

After the

The birth of Christ.

S.Matthewe. The wifemen.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim.
And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And
Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan.
And Matthan begate Iacob.

16 And Iacob begate Ioseph, the houf band of Marie, 2 of
whom was borne Ies vs, that is called 1 Christ.

17 So all the generaciós from Abraham to Daud, are fourtene
generacions. And from Daud vntil they were caryed away into
Babylon, fourtene generacions: and after they were caryed
away into Babylon vntil Christ, fourtene generacions.

18 Now the byrth of Ies vs Christ was thus, When as his
mother Marie was 2 betrowthed to Ioseph, 2 before they came
together, she was founde 2 with childe of the holie Gofit.

19 Then Ioseph her houf band being a 2 infit man, and not
willing to 2 make her a publike example, was minded to put
her away secretly.

20 But whiles he thoght these things, beholde, the Angel of the
Lord appeared vnto him in a 2d dream, saying, Ioseph the 2
sonne of Daud, feare not to take Marie for thy wife: for that
which is conccued in her, is of the holie Gofit.

21 And she shal bring forth a sonne, and thou shalt 2 call his
name Ies vs: for he shal 2 fane his people from their sinnes.

22 And all this was done that it might be fulfilled, which was
spoken of the Lord by the Prophet, saying,

23 2 Beholde, a vininge shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretation, 1 God with vs.

24 3 Then Ioseph, being raifed from slepe, did as the Angel of the Lord had inioyned him, and toke his wife.

25 But he knewe her not, til she had broght forth her 2 firft borne sonne, and he called his name Ies vs.

b. Albele the Ies vs mother their kinred by the male- kind 1 pre this, linage of Marie is coryrthen ded under the fame, becaufe she was married to a man of her own Rocka thri the I Was is the true King, Priest, and Prophet, consi- ted of God 10 accomplih 2 office of 2 re- dener

Luk. 1.27. m before he toke her ho- me to him n As the Angel after war- de declared to Ioseph

o Vynigh and fearing God, in therefore firf- potting 2 she had consired fornicarih, be- forelle was he trowthed, wol- de nether re- teine her, 2 by the Law fholde be ma- ricdo another nether by ac- cuing her pat her to flame for her fult

Tenn 24.1. p This dream is winnified by the holie God, and is a kinde of revelation, Nom 12.6

q This name punish him in remembrance of Gods pro- mes to David.

Luk. 1.27. 2 That is, a Saviour

dill 4.12. phil 2.10. Ihs. 7.14.

Or, 2000. f God is ioyned with vs by the means of Iesus' Christ, who is both God and man. t Christ is here called the firft borne, becaufe she had never none before, and not in respect of any she had aittir. Mother yet death this worde (til) import always a time following: wherein the con- trarie may be affirmed, as our Saviour, saying, that he will be prefune with his disciples, til the end of the worde, manneth not, that after this worde he will not be with them.

CHAP. II.

1 The time and place of Christs birth 11 The Wife- men offer their profans. 14 Christ ffeeth into Egypt. 15 The young children are flaine. 23 Ioseph turneth into Galile.

2 When 2 Ies vs then was borne at Beth-lehe in 1 Iudea, in the dayes

Luk. 1.6. a For there is

another Beth-lehem in the tribe of Zebulon.

of Herode the King, beholde, there came 2 Wifemen from the Eaft to Ierufalem,

3 Saying, Where is the King of the Iewes tl at is borne for we haue fene his 2 ftarre in the Eaft, and are come 2 to worship him.

4 When King Herode heard this, he was troubled, and all Ierufalem with him.

4 And gathering together all the chief Priests & Scribes of the people, he afked of them, where Christ fholde be borne.

5 2 And they faid vnto him, At Beth-lehem in Iudea: for so it is written by the Pro- phet,

6 2 And thou Beth-lehem in the land of Iu- da, art not the leaft among the Princes of Iuda: for out of thee shal come the gouer- nour that shal fede my people Ifrael.

7 Then Herode 2 priuely called the Wife- men, and diligently inquired of them the time of the ftarre that appeared,

8 And fent them to Beth-lehem, saying, Go, and fearche diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.

9 2 So when they had heard the King, they departed: and lo, the 2 ftarre which they had fene in the Eaft, went before them, til it came, and fto de ouer the place where the babe was.

10 And when they faw the ftarre, they re- ioycd with an exceeding great ioye,

11 And went into the houfe, and 2 founde the babe with Marie his mother, and fel downe, and worshipped him, and opened their treafures, and prefented vnto him giftes, 2 euen golde, and incense, and myr- rhe.

12 And after they were warned of God in a dream, that they fhoulde 2 not go againe to Herode, they returned into their coun- trey another way.

13 2 After their departure, beholde the An- gel of the Lord appareth to Ioseph in a dream, saying, Arife, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil feke the babe, to deftroie him.

14 So he arose and toke the babe and his mother by night, and departed into E- gypt,

15 And was there vnto the death of Hero- de, 2 that it might be fulfilled, which was spoken of the Lord by the 2 Prophet, saying, Out of Egypt haue I called my Sonne.

16 2 The Herode, feing that he was moc- ked of 2 Wifemen, was exceeding wroth, and fent forth, & flewe all the male children that were in Beth-lehem, and in all the coaftes thereof, from two yee olde & vnder, according to the time which he had diligently feached out of the Wifemen.

b Wifemen, or Mogi, in the Perifons and Chaldeans con- gue fignifa Philofophers, Priests, or a- fromomant, & are here the

firft feare of the Gentiles that came to worſhip Chriſt c An
cetrator- dinaria figne to fet forth 2 Kinga honour, whom 2
worlde did not ef- tome

d Which was a declaration of that reuer- ce, which the Gentiles
fhol- da beare vnto Chriſt

e They colde wal till of Chriſt in gene rul: but when they
fholde profelte bizna me, and gine him his due honor, ſhel wa
ze colde, and ftrioke bec- kt.

Mich 1.2. John 7.42. f An chil con felonce is a burning fyre g
The ftarre vaniſhed away before, to 2 in- cft that fholde tary at
Ieruf- lem, and there ioquire of the thing, to the confuſion of
the Iewes Or, feare

h The Perifis maner was not to fafum Kigs without a preſent,
and therefore they bough of that which was moſt precious in
their con- trei, whereof every one of them offred.

i Promer ought not to be kept, where Gods honour and
preaching of his routh is hindered or als it oghe not to be
broken.

k That which was prefigored by the diline- rance of the
Ifeasites out of Egypt, 2 were Chriſt Church and his bodie, is
now verified, and accompli ſhed in the head Chriſt. Hefe 11.1.

l Wifem a cernine time aftes.

17 So

Iohn Baptiste.

Chap.III.III. Christ tempted. 3 957/1224

Iere.31,15 m Hérode re- newed the fo- rowe which §
Semanites had suffred long before, yet for all his cruelise be
col- de nos. being to paffe, that Christ shulde not reigne o That
is, they were killed & dead o Thus the faithful may fe how
God hashe mñone meanes to pre- ferne them feh the rage of
ty- ranes. Or, therefore Or, of Nazar- te p Which isho- lie and
confe- crated to God; alluding vna thofe that we- re Nazarites
in the olde Law, which were a figure of that holines which
shulde be ma- nifested in Christ, as wte Salim, Ioseph, &c

17 Then was that fulfilled which was spoke by the Prophet
Ieremias, saying,

18 * In m Rama was a voyce heard, mourning, and weping
and great lamentation: Rachel weping for her children, and
wolde not be comforted, because they were not.

19 And when Hérode was dead, beholde, an Angel of the Lord
appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arife, and take the babe and his mother, and go into
the land of Israel: for they are o dead which foght the babes
life.

21 Then he arofe vp, and roke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in theade of his father Hérode, he was afiayed to go thether: yet after he was warned of God in a dreame, he turned aside into the parties of Galile.

23 And went and dwelt in a citic called Nazaret, that it might be fulfilled which was spoken by the Prophetes, which was, That he shulde be called 'ar Nazarite.

CHAP. III.

a The office, doctrine, & life of Iohn. 7 The Pharises are reprobued. 8 The frutes of repentance. 13 Christ is baptized in Iordan. 17 And antorified by God his Father.

Mar.1,4. Iuk.3,4. a In § firth ye re of § reigne of Tiberias, after Christ had long time remained in Nazaret, and was now about to yere olde. b So called in refpeth of the playne coun- try and fort. le valiest: and not because it was not inha- bited Or, he firle for yere fionne poft, and cmed c Which it, § God wil re- gne ouer vt, gather vt vno him, pardon our finnes, and adopte vt by the preaching of the Gospel Ifa 40,5. mar.1,8. Iuk.3,4. tob 1,23 Mar 1,8 d Women with heere, as grof- fe heereto- the e Sothe mea- tes as nature

brugie forth: n ithout mam labour or diligence reade Levit
11,22 Or, grof, supper. *Mar 1,4. Iuk 3,7 f Acknowledging
their faures: for there is no repentance without confertion Chap
13,16 Or, breeder g He me- naceth thofe venemus and
enlistrem Pharises with the judgement of God, except they
shewe before men Sothe workses as are agreeable to the
profes- sion of the godlin, a home Ifat calleth the trees of
righteousness, chap 6,5.

*We haue Abraham to our father: for I fay Iohn 8,39. vnto you,
that God is able of thefe stones as to raife vp children vnto
Abraham.

10 And now alfo is the b axe put to the roo- te of the trees:
*therefore euerie tre, which biingeth not forthe good frute, is
hewen downe, and caft into the fyre.

11 *In dede I baptize you w water to amen- demet of life, but
he that cometh after me, is mightier then I, whose fhoes I am
not worthie to bear: he wil baptize you with the holie Goft, and
with f fyre.

12 Which hathe his b fanne in his hand, & wil make cleane his
ftoore, and gather his wheat into his garner, but wil buine vp
the chaffe with vnquencheable fyre.

13 *The came Iefus fro Galile to Iordan vnto Iohn, to be
baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, and commet thou to me?

15 Then Iefus anfwering, faid to him, Let be now: for thus it becometh vs to 1 fulfil all righteousness. So he suffred him.

16 And Iefus when he was baptized, came ftraight out of the water. And lo, the hea- vens were opened vnto him, & Iohn lawe § Spirit of God defending like a m doue, and lighting vpon him.

17 And lo, a voyce came from heauen, say- ing, * This is my *beloued Sone, in who- me I am wel pleased.

m To shewe the flate of his kingdom, which is in all metunes & lowlines. *Chap 17,5 2, pre 1,17 a The faunor of God refieth on Iefus Christ, that fro him it might be powred on vs, which æfæne of our felues his wæth, and in- dignation. Chap 1,11*

CHAP. III.

1 Christ falleth & w tempted. 11 The Angels minister vnto him
17 He begineth to preache. 12 He calleth Pe- ter, Andrew, James and Iohn, and healeth all the fick.

1 T Hen was Iefus led afide a of the Spi- sit into the wilderness, to be b tepted of the deuil.

2 And when he had fasted fortie dayes, and fortie nights, he was afterwards hungrie. 3 Then came to him the tempter, and faid, If thou be the Sonne of God, c comman- de that thefe stones be made bread.

4 But he anfwering, faid, It is writte, *Man fhall not liue by bread onely, but by euerie 4 worde that proceedeth out of the mouth of God.

5 Then y deuil toke him vp into the holie Citie, & fet him on a p inacle of the teple, 6 And faid vnto him, If thou be the Sonne of God, caſt thy ſelf downe: for it is writ- ten, * y he wil giue his Angels charge ouer thee, and with their hands they ſhall lifte thee vp, left at anie time y ſhuldeſt: daſh thy ſelf againſt a ſtoe.

7 Ieſus faid vnto him, It is written againe, *Thou ſhalt not tempt the Lord thy God.

the rather, and choke his cruelie purpoſe *Deus.6,16 g We muſt not leane ſo the few ſhall meanes as God haſte appointed, to feke others after our owne fantaſie.

b The inde- ment of God is at hand to defroye ſo the as are not ma- te to be of his Church Chap 7,19. Marc.1,6. Iuk.3,19. tob 1,26. aft 1,5. & 1,1 & 1,5 & 1,1 & 1,5 1 When God baptized m- wardely with the virtue of his Spirit, he burneth, & thumeth the vi ces and mñs- meth the hoar- tes with lone towarde him. k Which is y preaching of the Goſpel, whereby

he gathereth the faithful as good come, & feareth the infideles
as chaffe.

Mar 1,9. Iuk 3,20. 1 We muft it, der perfit ohe dience to God in
all things, which he ha- the ordered.

Marc 1,12. Iuk 4,1. a By the holie Goft

b To y cod y he ouercomig thefe tentatihe might get the
viflorie for vs c Satan wolde hane Christ to diffroft God, and
his worde and follow other frange and vulawful meanes

Deu 2,3. d He meaneth the ordre that God hashe or- doned to
mean teine his crea- tures by e To 9,16, Je- rufalem:

Or, your which frowed where the wædofide. Pfal 22,15. f He
alledgeth but haffe the femere to de- cerne thereby

AA.iii.

Christ's preaching.

S.Matthewe. The blessed.

h In a vision.

8 Against the deuil toke him vp vnto an exceeding his
mountaine, and h shewed him all the kingdomes of the worlde,
and the glorie of them,

9 And said to him, All these wil I giue thee, if thou wilt fall
downe, and worship me.

Deut.8,13. & 10,20. 1 The worde of God is the facode of the
spirit, wherewith Satan is overcome h To comfort him

Mar 1,14. Iuk.4,14. Job 4,43. I And call in prifho by Me-ude m
For fo they called y lake of Goneforth

Ifa.9,2. n Christ had preached now almost a ye-ze in Iudea,
and Samaria, and after want to preache in the uppermost
Galile, which was out of the borders of Pa Iedina

o Which was without comfort, hache re-ocured confu-lation

Mar.1,16 Mar.1,16. y God hache chofen y wea he thing: of the
worlde to confounde the mughne,1. Corin 1,27 q To draw
them out of the sin of this worlde, whe-zein they are devured.

10 Then said Iefus vnto him, Auoide Sata: for it is written,
"Thou shalt worship the Lord thy God, and him onely shalt
thou ferue.

11 Then the deuil 1 left him: and beholde, the Angels 2 came,
and minifred vnto him.

12 ¶ And when Iefus had heard y John was 1 deliuered vp, he
returned into Galile,

13 And leauing Nazaret, went and dwelt in Capernaum, which
is nere the m fea in the borders of Zabulon & Nephthalim, 14
That it might be fulfilled which was spo ken by Efaias the
Prophet, saying,

15 "The land of Zabulon, and the land of Nephthalim by the
way of the fea, beyond Iordan, a Galile of the Gentiles:

16 The people which fate in a darkenes, fawe great light: and
to them which fate in the region and shadow of death, light is
ri-fen vp.

17 "From that time Iefus began to preache, and to say, Amend
your liues: for y king-dome of heauen is at hand.

18 ¶ And Iefus walking by the fea of Gali-le, fawe two
brethren, Simó, which was called Peter, and Andrew his
brother, ca-fting a net into the fea (for they were p fishers.)

19 And he said vnto them, Follow me, and I wil make you
fishers 9 of men.

20 And they straight way leauing the nets, followed him.

21 And when he was gone for the from then-ce, he fawe other two brethren, Iames the fount of Zebedeus, and John his brother in a ship with Zebedeus their father, meding their nets, and he called them.

22 And they without tarying, leauing the ship and their father, followed him.

23 So Iefus went about all Galile, reaching in their Synagogues, and preaching the Gospel of the kingdome, and healing-uerie fickenes and euerie difeafe among the people.

24 And his fame spred abroad through all Syria: and they brought vnto him all ficke people, that were taken with diners dif-eafes and gripings, and them that were possessed with deuils, & those which were a lunatike, and those that had the pallfey: and he healed them.

25 And there followed him great multitu-des out of Galile, and 1 Decapolis, and Ie-rufalem, and Iudea, and from beyonde Iordan.

CHAP. V.

1 Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde 16 Good worker 17 Christ came to fulfil the Law. 21 What is ment by killing. 23 Remunification. 27

Adulterie 29 Offences 31 De mercenium 33 Not to swear. 35
To suffer wrong. 43 To loue our enemies 46 Perfection.

1 And when he fawe the multitude, he went vp into a
mountaine: and whi he was fet, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 "Blessed are the poore in spirit, for theirs is the kingdome of
heauen.

4 "Blessed are they that b mourne: for they shalbe comforted.

5 "Blessed are the c meke: for they shal inhe rite the earth.

6 Blessed are they which a honger & thirst for righteousness:
for they shal be filled.

7 Blessed are the mercifult: for thei shal ob-teine mercie.

8 Blessed are the p pure in heart: for they shal fe God.

9 Blessed are the peace makers: for they shalbe called the
children of God.

10 Blessed are they which suffer perfecutió for righteousness
fake: for theirs is the king dome of heauen.

11 "Blessed are ye when men reuile you, and perfecute you,
and say all maner of euil a-gaint you for my fake, falsely.

12 Reioyce and be glad, for great is your rewards in heauen:
for fo persecuted they the Prophets which were before you.

13 "Ye are the f falte of the earth: but if the falte haue loft his
fauour, wherewith shal it be faked? It is thenceforthe good for
nothing, but to be cast out, & to be troden vnder f ote of men.

14 Ye are the light of the worlde. A citie that is fet on an hill,
can not be hid.

15 "Nether do men light a candel, and put it vnder a bufhel,
but on a candelticke, & it giueeth light vnto all that are in the
house.

16 "Let s your light fo shine before men, that they may fe your
good worker, & glo-risfe your Father which is in heauen.

17 Thinke not that I am come to destroye the Law, or the
Prophetes. b I am not co-me to destroye them, but to fulfil
them.

18 "For truely I say vnto you, Til heauen, and earth perish, one
iote, or one title of the Law shal not scape, til all things be
fulfilled.

19 "Whofoeuer therefore shal breake one of h these leaft
commandements, & teache men fo, he shalbe called the leaft
in the kingdome of heauen: but whofoeuer shal obferue and

teache them, the fame shal be called great in the kingdome of heauen.

20 For I say vnto you, except your righteous "excede the righteousness of y 1 Scribes

Luk 6,20. a That feele them fihers vnode of all righteousness that they may onely feche it in Christ.

Ifa.6,1,2. Iuk.6,21. b in such fee-te their own mfeire, thicke their comfort in God

Pfal.7,9,11. c Who rather wolde suffer all murnes, then they wol de renege the fihers

Pfal.24,4. d Being in no-cefense, defire nothing but y or is vynight & godlie.

e For he is called y God of peace, 2 Cor 14,15.

1. Pet 3,14.

2. Pet 4,14. all.7,41.

Mar 9,10. Iuk.14,34. f Your office is to feaion

men with the salt of y heaud lie dodrone Mar 4,21. Iuk.3,16.

& 11,35. g Because you are fene farre of, give good example of life

h The Gospel is the Rabi-fhing, & neci-plishing of y Law

1. Pet.2,12. i The dedeir-ne of the Law contempth no-thing
vuprof-tahle or faper-fuunt

Luk.16,17. Iam.3,16.

k Whofoeuer shal crav-gref fe the leaft of the ten ob-
mandements in worfe and euple, he shal be cast out of the
kingdome of God, except it be pardoned him in Christ.

Luk.21,29. l Which ne-ther expound the Law true-ly, nor
obfer-ne it wel.

and

y We ought to bemoate ready to follow Christ, when he called,
lea-ning all worl-dobe refpede uperse. f That is, the blisshed
tidings of forgiveness of fumes & re-conciliation with God. e
So that by healing, lone-ruble difeafes Christ's dim-ance
appeared n They that were mad or ficke at a cer-mine tone of
the moone. 2 It was a misery whe-rem was id re-tus, as y wor-
ce signifeth.

The Law expounded.

Chap. VI. Ofloue & almes.

m He sheweth hoe these not then deftent have fal cly gladed
this of mandement

Exud 20,13. dem 5,17 "Or, faileth to punifouras Or, without
can it

v For God knowing his secret malice wil punish hi. o Which
figul fuch in the 57 rians obgyn an idle braine, & is spoken to
contempt

p Like judge- reuse almshe the Romans obfirmed: for Trumour
had the examina- tion of finale matters, if cou f of xxiii of
greater canies & finally gre- at matters of importance were
decided by the feume of leral mages which here is compared
to the judgement of God, or to be punifhed & hel fyre

Luk 12,18 v For that thou hast of- fended him, or he hathe
offi- ded thee: for God prefer- rech broncher- lie reconcilia-
tion to facre- fice.

Exud 20,14. rom.13,9. z Chastine is required ho- die in bodie
& in mode

Chap.18 8. mat 9,47. f Nothing is fo ppleiunt & ugh not to be
ralifed in re- feed of the glorie of God "Or, pr not that

Chap 19,7. dem 24,1. mat.10,4. luk.16,18. 1.cor 7,10.

z In that he gainth her lume to mary another by y millimonal

Exud.20,7. leu 19,12. dem 5,11.

u All super- fiours: othes are virely debarred, the that the
Name of God be the- reto mencio- ne, or other- nife.

& Pharifes, ye fhalt not enter into the king- dome of heauen.

21 * Ye haue heard that it was faid vnto the of the olde time, *
Thou fhalt not kil: for whofoeuer killeth, fhalt be 'culpable of
judgement.

22 But I fay vnto you, whofoeuer is angrie with his brother *
vnaduisedly, fhalt be culpable of judgement. And whofoeuer
faith vnto his brother, * Raca, fhalt be worthie to be punifhed
by the v Counfel. And whofoeuer fhalt fay, Foole, fhalt be
worthie to be punifhed with hel fyre.

23 If the thou bring thy gift to the altar, & there remembreft
that thy brother hath oght againft thee,

24 Leaue there thine offering before the al- tar, and go thy way:
firft be v reconciled to thy brother, & then come & offer thy
gift.

25 * Agre with thine aduersarie quickly, whiles thou art in the
way with him, left thine aduersarie deliuer thee to the iudge,
and the iudge deliuer thee to the fergeat, and thou be caft into
prifon.

26 Verely I fay vnto thee, thou fhalt not come out thence, til
thou haft payed the vt- moft farthing.

27 * Ye haue heard that it was faid to them of olde time, *
Thou fhalt not commit ad- ulterie.

28 But I fay vnto you, y whofoeuer loketh on a woma to luft
after her, hathe comitt- ted * adulterie wher already in his
heart.

29 * Wherefore if thy right eye caufe thee to offend, plucke it
out, and caft it fro thee: for better it is for thee, that one of thy
me- bers perish, the that thy whole bodie fhul de be caft into
hel.

30 Also if thy right hand make thee to of- fend, cut it of, and
caft it fro thee: for bet- ter it is for thee that one of thy
members perish, the that thy whole bodie fhulde be caft into
hel.

31 It hathe bene faid also, * Whofoeuer fhall put away his wife,
let him giue her a celt- monial of diuorcement.

32 But I fay vnto you, whofoeuer fhall put away his wife
(except it be for fornicatio) * caufeeth her to commit adulterie:
and whofoeuer fhall marie her that is diuor- ced, committeth
adulterie.

33 Againe, ye haue heard that it was faid to them of olde time,
* Thou fhalt not for- fweare thy felf, but fhalt performe thine
othes to the Lord.

34 But I fay vnto you, * Sweare not at all, nether by heaue, for
it is y thion: of God: 35 Nor yet by the earth: for it is his fote
flo le: nether by Ierufalem: for it is the citie of the great King.

36 Nether fhalt thou fweare by thine head, because thou canft
not make one heere white or blacke.

37 * But let your communication be, * Yea, yea: Nay, nay. For
whatoeuer is more the these, commeth of y euil.

38 * Ye haue heard that it hathe bene faid, An*eye for an eye,
& a tooth for a tooth.

39 But I fay vnto you, * Iceft not euil: but whofoeuer * fhall
fmite thee on thy right cheke, turne to him the other also.

40 And if anie man wil fue thee at the law, and take away thy
coate, let him haue thy clope also.

41 And whofoeuer wil compell thee to ge a mile, go with him
twaine.

42 * Giue to him that aficeth, and from him y wolde borrow of
thee, turne not away.

Ye haue heard that it hathe bene faid, * Thou fhalt loue thy
neighbour, and tha te thine enemye.

44 But I fay vnto you, * Loue your enemies: bleffe them that
cuife you to do good to the that hate you, * and praye for them

which hurt you, and perfecute you,

45 * That ye may be the childre of your Fa- ther that is in heauen: for he maketh his funne to arife on the euil, and the good, and fendeth raine on the iufte, & vniufte.

46 For if ye loue them, which loue you, what rewarde fhall you haue? Do not the c Publicanes euen the fame?

47 And if ye be friendlie to your brethre onely, what fingular thing do ye do not euen the Publicanes likewise?

48 Ye fhall therefore be perfute, as your Fa- ther which is in heauen, is perfute.

CHAP. VI.

1 Of almes, 1 Prayer, 14 Forgiving one another, 16 Fasting. 19 He forbiddeth the careful feeking of worldlie things, & wilketh men to put their whole trof en him.

1 * Ake hede that ye giue not your al- mes before men, to be fene of them, or els ye fhall haue no rewarde of your Father which is in heauen.

2 * Therefore when thou giueft thine al- mes, thou fhalt not make a trumpet to be blowen before thee, as the hypocrites do in the Synagogues and in the ffretes, to be praifed of men. Verely I fay vnto you, they haue their * rewarde.

3 But when thou doest thine almes, let not thy c left hand
knowe what thy right hand doeth,

4 That thine almes may be in fceret, & thy Father that feeth in
fceret, he wil rewarde thee * openly.

5 And when thou prayeft, be not as the hy- pocrites: for they
loue to ftand, and pray in the Synagogues, & in the corners of
the ftretes, because they wolde be fene of me. Verely I fay vnto
you, they haue their rewarde.

6 But when thou prayeft, * enter into thy chamber, & when
thou haft fluethy dore,

AA.iiii.

Iem 5,12. z Let fmpli- cute, & trneth be in your woe des, and
then ye fhall not be fo light, and ready to fsea re

y When and fpenhethcher wife then be thilketh in he- are, it
cometh of an euil vi- ficence, and of the deuil

Exud 21,24. dem 19,21.

leut.24 20. z Ahive this was fpoe for the mages, yet enerte
mil ap- plied is to re neege his pru- mit: quarel.

Luk.6,29. rom.19,17.

1.cor 6,7. *Or, marie

z Rather re- ecure double wrong, thou remerge thine owne
gries

Deut.15,8. Lemit.19,18.

b This was added by the false expofi- tors y Pharifes

Luk.6,27. Luk.23,14. aft 7,60.

2.cor 4,13. *Or, rofe in vpt 70.

Luk.6,32. *Or, ind.acc.

c These did ta keto farme y cate, to wit, & other pyre- ments,
& the relate were greatly in dif- dame with all men

d We muft la- bour to enter- en vnto y pre- faith of God, who
of his fane liberali- tes, doeth good to them that are vnaorthe
VI

Rom.12,8. z Whufi wor- kes precede not of a right faith, but
are done for vat- ne glorie

b In that thoi are praifed & commended of men

c It is fufi- cute that God approve one worker

d In that day when all chige fhall be reme- fied

e With drawn thy felf ra- ther sparte.

Christ's doctrine.

S. Mattheue. Gods prouidence.

Or, bade not me the He common dech vs to beware of me the babiling & Superfluous re- quest. Who is not persuaded by alleged (per che, and long talite, as men are. Christ's hun- deth them not to the wonder, but to the sea- fe, and foume of prayer.

Luk. 11, 2. We must fea- he Gods glo- rie firf, and a bone all thigt Reignethon over all, and let vs render veto thee per- fit obedience, as thine Aor- gels do To be mer- come thereby.

Chap 13, 19. This con- clution tach- dech must me nate, and ma- cheth vs to ground our prayers only on God. Mar. 11, 25. actief 28, 2. Make their faces to feast of another force the they were wise to do Whereby is commanded to aneyde all vame obtrun- tion.

Luk. 12, 30. 2. from 6, 19. Luk. 11, 30. If thine eye be disposed to liberalize, prone 21, 9. if thine af- faction be corrupt & given to, conor- out, den 15, 9. if the ob- spite, & wic and affections over some rea- son, we must not marneil thoeh men be blilled, & be li keven beaftes Luk. 16, 15. Tful 15, 20. Luk. 12, 22. Philip. 4, 6. 2. from 4, 8. 2. per. 5, 7. Manu trunel nursing mat- leth where God gmeth not increas.

pray vnto thy Father which is in secret, & thy Father which feeth in secret, shal re- warde thee openly.

7 Also when ye pray, "fuse no vaine repe- titions as the heathen: for they thinke to be heard for their muche babiling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue nede, before ye aske of him.

9 After this maner therefore pray ye, "Our father which art in heauen, halowed be thy Name.

10 Thy kingdome come. Thy wil be do- ne euen in earth, as is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our dettes.

13 And lead vs not into tentation, but de- liuer vs fro euil: for thine is the king- dome, and the power, and the glorie for euer, Amen.

14 "For if ye do forgiue men their trefpa- ces, your heauenlie Father wil also forgi- ue you.

15 But if ye do not forgiue men their tref- paees, no more wil your Father forgiue you your trefpaees.

16 Moreover, when ye fast, loke not fowre as the hypocrites: for they disfigure their faces, that they might feme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, "anoint thine head, and wash thy face,

18 That thou feme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which feeth in secret, wil rewarde thee openly.

19 "Lay not vp treafures for your feues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 "But lay vp treafures for your feues in heauen, when e nether the mothe nor canker corrupteh, and where theues nether digge through, nor steale.

21 For where your treafure is, there wil your heart be also.

22 "The light of the bodie is the eye: if the thine eye be a single, thy whole bodie shal be light.

23 But if thine eye be a wicked, then all thy bodie shalbe darke. Wherefore if the light is in thee, be darkenes, how great is that darkenes!

24 "No man can ferue two masters: for ei- ther he shal hate the one, and loue the o- ther, or els he shal leane to the one, and despise the other. Ye can not ferue God and riches.

25 "Therefore I say vnto you, be not careful for your life, what ye shal ear, or what ye shal drike: nor yet for your bodie, what ye shal put on. Is not the life more worth then meat? and the bodie then raiment?

26 Beholde the foules of the heauen: for they fowe not, neither reape, nor carie in- to the barnes: yet your heauenlie Father feedeth them. Are ye not muche better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of the field do growe: they labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the graf- se of the field which is to day, and to mo- rowe is cast into the ouen, shal he not do muche more vnto you, of ye of little fath?

31 Therefore take no thought, saying, What shal we eat or what shal we drinke: for whe- re with shal we be clothed?

32 (For after all these things "seke the Gé- tiles") for your heauenlie Father knoweth, that ye haue nede of all these things.

33 But seke ye first the kingdome of God, and his righteousness, & all these things shalbe minifred vnto you.

34 Care not then for the morowe: for the morowe shal care for it self: the day hathe ynough with his owne grief.

CHAP. VII.

1 Christ forbiddeth rafe judgement. 6 Not to cast holic things to dogge 7 To aske, fike, or knucke. 12 The scope of the Scripture 13 The fit: will and wade gatu. 15 Of false Prophets 16 The good tre and euil. 22 False miracles. 24 The house on the rocky or vyn the sand.

1 Vdge not, that ye be not judged.

2 For with what judgement ye, judge, ye shal be judged, and with what measure ye mette, is shal be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 "Or how fast thou to thy brother, Suf- fet me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou se clearely to cast out the mote out of thy brothers eye.

6 "Giue ye not that which is holie, to dog ges, nether cast ye your pearles before swine, lest they trade them under their fete, and turning againe, all to rent you.

7 "Aske, and it shalbe giuen your seke, & ye shal finde:
knocke, & it shalbe opened vnto you.

8 For whofocuer afketh, receiueth: and he, that feeketh,
findeth: and to him that knoe- keh, it shalbe opened.

9 For what man is there among you, which

1 The goodness of God euen towards her box of field, farre
perfect all things that man can com- pass by his power and le-
ance. 2 The warde signifia, they weary not the faines. 3 With
care and distrust 4 That is, to be regenerate, and ascende, your
lines "Or, but none things 5 God will provide for course day
that shalbe necefforate, though we do not increase the present
griefs by the carefulness how to line in time to come.

6 He commas- deth, not to be current or ma- licious to type
out, and con- dense our neighbours faute: for hy- pocrites hide
their owne fa- utes, and seke not to and de them, but are
curious to re- prove other men. Luk. 6, 17. rom. 2, 1. 1. cor. 4,
3. Mar. 4, 14. luk. 6, 28. Luk. 6, 31. and 4, 1. 7 Declare not the
Gospel to the wicked of towers of God whome thou feeth left
to them faines & fortishes Chap. 21, 22. mar. 11, 24. luk. 11, 9.
sub. 14, 15. & 16, 16. rom. 1, 6.

if his

The streict gate.

Chap.VIII.

Faith.

Luk.6,31 to b 4,16.

c The whole Law and the Scriptures set for the vnto vs. & commende charms

Luk.13,24. d We trust o- vercome and meritise one of fictions, if we will be true disciples of Christ

e For the most parte of men take their ow- ne liberate, and ruane headlog to euil

Luk.6,43.

Or, a retro.

Chap.3,10.

f He meaneth hirelige & hy- poerutes, who rather ferue God & their hipes then & their heart.

Rom 2,13. Iam 1,22 g By thy ver- tue, autoritie and power Or, whacler h I never ac- cepted you to be my true ma- niters and dif- ciples

Luk.13,74. Pfai 6,9. Luk.4,47.

if his fonne aske him bread, wolde giue him a stone?

20 Or if he aske fish, wil he giue him a ser- pen?

21 If ye then, which are euil, can giue to your childe good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

22 *Therefore whatsoever ye wolde that men shulde do to you, euen so do ye to them: for this is the * Law and the Prophetes.

23 ¶*4 Enter in at the stricte gate: for it is the wide gate, and broad * way that leadeth to destruction: and many there be which go in thereat,

14 Because the gate is stricte, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shepes clothing, but inwardly they are murthering wolves.

16 Ye shall knowe them by their fruits. * I men gather grapes of thornes? or figges of thistles?

17 So euery good tree bringeth forth the good fruit, and a * corrupt tree bringeth forth the euil fruit.

18 A good tree can not bring forth the euil fruit: neither can a corrupt tree bring forth the good fruit.

19 * Euery tree ye bringeth not forth the good fruit, is hewn downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euerie one that faieth vnto me, * Lord, Lord, shal enter into the kingdo- me of heauen, *but he that doeth my Fathers wil which is in heauen.

22 *Manie wil fay to me in that day, Lord, Lord, hane we note by thy Name prophe- cied and by thy Name cast out deuils? and by thy Name done manie great workes?*

23 And then wil I professe to them, h * I neuer kn: we you: * departe from me, ye that worke iniquitie.

24 Whofoeuer then heareth of me these wordes, * and doeth the fame, I wil liken him to a wife man, which hathe buylded his houfe on a rocke:

25 And the raine fell, and the floods came, and the windes blewe, and beat vpon that houfe, and it fell not: for it was grounded on a rocke.

26 But whofoeuer heareth these my wor- des, and doeth them not, shalbe lickened vnto a foolish man, which hathe buylded his houfe vpon the fand:

27 And the raine fell, and the floods came, and the windes blewe, and beat vpon that houfe, and it fell, and the fall thereof was

great.

28 ¶*And it came to paffe, when Iefus had ended these wordes, the people were a sto- nied at his doctrine.

29 For he taught them as one hauing 1 au- toritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 3 The captaines faeth. 11 The vaccation of the Gentiles 14 Peters mother in law 19 The Scribe that wolde follow Christ 21 Christs po- nerate 24 He filleth the sin and the wande, 28 And druneth the deuils out of the puffed into the fume.

1 Now when he was come downe from the mountains, great multitudes followed him.

2 *And lo, there came a leper and worship- ped him, faying, Master, if thou wilt, thou cans make me cleane.

3 And Iefus putting forthe his hand, tou- ched him, faying, I wil, be thou cleane: and immediately his lepi oise was clensed.

4 Then Iefus faid vnto him, Se thou tell no ma, but go, or shewe thy self vnto the Priest, and offer the gift that Moyses co- manded, for a witness to them.

5 ¶*Whe Iefus was entred into Capernaü, there came vnto him a * Centurion, bese- clung him,

6 And faid, Master, my * seruant lieth ficke at home of the pallie, and is grievously pained.

7 And Iefus faid vnto him, I wil come and heale him.

8 But the Centuriö answered, faying, Ma- fter, I am not worthie that thou shuldest come vnder my rofe: but speake the wor- de orfely, and my seruant shalbe healed.

9 For I am a man also vnder the autoritie of another, and haue fouldies vnder me: & I fay to one, Go: and he goeth, and to another, Come: and he cometh, & to my ser- uant, Do this: and he doeth it.

10 When Iefus heard that, he marueiled, & faid to them that followed him, Verely, I fay vnto you, I haue not founde fo great faith, euen in Ifrael.

11 But I fay vnto you, that manie shal co- me from the East and West, and shal fit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shal be cast out into vter * darkenes: there shalbe weping and gnashing of teeth.

13 Then Iefus faid vnto the Ceturion, Go thy way, and as thou hast beleued, fo be it vnto thee. And his seruant was healed the fame houre.

14 ¶*And whe Iefus came to Peters houfe, Mar 2,29. he fawe his wines mother laied downe, & luk.4,36. ficke of a feuer.

15 And he touched her hand, and the feuer left her: fo she arofe, and miniftred vnto them.

Mar 2,22. luk.4,30

1 The mightie power of God Spirit appea- red in him, whisely he declared him self to be God and caused o- thers to belie- ne in him.

Mar 1,40. luk.1,12.

a It was not like that it pro- fit that it now, but was a kin- de thereof, & was immishia. Levi 14,4. Luk.7,2. ble wolde not yet be through ly known, but had his time & houre appointed c Our Simeur wolde not ch- teame y which was ordemed by the Law, fering as yet y ceremonies thereof were not abolished. d To condem- ne them of in- grainde, whi they shal fo the whale Or, a captain ture as ha- deth Or, fuaer.

e Which are Strange people in the Gettites, to whom the covenant of God did not properly ap- peritate Chap 22,13. f For there is nothing but mere darkness one of y king- dome of hea- nen.

BB.i.

Chrifts pouertie.

S. Mattheue, Sinnes pardoned.

Mar 1.31. luk.4.40.

If 53.4. 2. per 2.24. Luk.4.17. g the Prophe- te (punched)
chiefs of the soldiers & dif- casts of our foulies, & Iesus Christ
harbe hometherefo- re he fousteth his great mor- ce and power
before our ay- ce by healing the bodies. h the thought by
themeness to contrue fa- nour with the world; but Iesus
thaweth him that he is ferre vide fro that he doeth fear for in
the ad of worde- lie welch, the- ce is but power on in Christ
Mar.4.31. luk.4.22. i Luku ma- keeth memore of thre, which
were hindered by worldelle respects from comming to Christ k
To succour helpe him to his old age all he dye, and then I will
fol- lows thee whely l No durcie or lone is to be preferred in
Gods cal- ling; therefore Iesus called them dead, & are
hindered by any world- lie thing in ful lowe Christ Mar 1.1.
luk.4.26.

m The wicked wolds ever dif- ferre their qu- nihaness, this-
king all corre- dion to come to some n The deuill defireth mor-
to do harms, but he can do no more, then God deets ap- pour.

o Meaning the labs of Gene- fareth.

16 When the euen was come, they broght vnto him manie that
were possessed with deuils: and he cast out the spirits with his
worde, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by a Esaïas the Prophet, saying, He toke our infirmities, and bare our sicknesses.

18 ¶ And when Iesus sawe great multitudes of people about him, he commanded them to go ouer the water.

19 Then came there a certaine Scribe, and said vnto him, Master, I wil followe thee whetherfoeuer thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples said vnto him, Master, suffer me first to go, and burye my father.

22 But Iesus said vnto him, Followe me, & let the dead burye their dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so the ship was couered with waues: but he was a slepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

26 And he said vnto the, Why are ye seare- ful, & ye of little faith? Then he arose, and rebuked the windes and the sea: and so the- re was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fi- erce, so that no man might go by that waye.

29 And beholde, they stayed out, saying, Ie- sus the Sonne of God, what haue we to do with thee? Art thou come hether to tor- ment vs before the time?

30 Now there was a farce of from them, a great herd of swine feeding.

31 And the deuils besoght him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32 And he said vnto them, Go. So thei went out, and departed into the herd of swine: & beholde, the whole herd of swine was caryed with violence from a stiepe dow- ne place into the sea, and dyed in the water.

33 Then the herdmen fled: and when thei were come into the citie, they tolde all things, and what was become of them that

were possessed with the deuils.

34 And beholde all the citie came out, to

mete Iesus: and when thei sawe him, thei besoght his to
departe out of their coasts. CHAP. IX.

2 He healeth the pallie, And forgueth sinnes He cal- leth and
visiteth Matthewe 13 Mercie 14 He an- fwereth the Pharises
and Iohus disciples. 16 Of the rawe cloth and new wine. 17 He
healeth the woman of the bloudie sffue 18 He raiseth laurus
daughter, 19 Gueth two blinde men therr fight. 20 Maketh a
domme man to speak. 21 Preacheth and healeth in diues se
places. 22 And exhorteth to prayers for the ad- uancement of
the Gospel.

1 Then he entred into a ship, & passed ouer, and came into his
owne citie.

2 And lo, they broght to him a man sicke of p pallie, lying on a
bed. And Iesus seig their faith, said to the sicke of the pallie,
Sonne, be of good comfort: thy sinnes a- te forguen thee.

3 And beholde, certeine of the Scribes said with them selues,
This man blasphe- meth.

4 But when Iesus sawe their thoghts, he said, Wherefore thinke
ye euil things in your hearts?

5 For whether is it easier to say, Thy sin- nes are forguen thee,
or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hath
autoritie in earth to forgi- ue sinnes, (then said he vnto the
sicke of the pallie,) Arise, take vp thy bed, and go to thine
houfe.

7 And he arose, and departed to his owne houfe.

8 So when the multitude sawe it, they mar- ueiled, and
glorified God, which had giue suche autoritie to men.

9 ¶ And as Iesus passed for the from then- ce, he sawe a man
sitting at the receite of custome named Mattheue, & said to
him, Followe me. And he arose, and followed him.

10 And it came to pallie, as Iesus fate at me at in his houfe,
beholde, manie Publicanes and sinners, that came thether, fate
downe at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they said to his disciples,
Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole
nede not a physicion, but thei that are sicke.

13 But go ye and learne what this is, I will haue mercie, and
not sacrifice: for I am not come to call the righteous, but the
sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Cæ the children of the mariage chamber mourne as lóg as the bridegrome is with them? But p dates wil come when p bridegrome shaibe

p Thefe Gergesenes cite, med more their hogges than Iesus Christ.

Mar 2.1. luk.1.24.

a And also his faith that had the pallie (for except we ha- ue faith, our sinnes can not be forgiven. b Iesus tou- cheth the pria equal cause of all our milers, & it is time. c because thei did maliciously relishe Christ, who of- freed him said vnto them d Christ spen- keeth secondig to their expe- citues: for they more esteemed onwarde mi- racles, and the verme & pow- er of Iesus Christ, where- by their sinnes might be for- given.

Mar.2.14. luk.1.27.

citie reproach the vanne per- session of the, which thoght the sinnes who is, & confined the poore sic- ke sinners, & soght Iesus Christ to be their physiciis. f Which are passed vp with verse confiden ce of your ow- ne righteous- son.

Hof 6.7. chap.12.7. g God requi- reth not care- mourne, but brotherlistious of our towar- des another.

1 Tim.1.1. Mar.2.16. luk.1.13. h Christ wol- de spare his
disciples a while, not bur- deung them to moche, is it he shulde
dis- courage them.

taken

The rulers daughter.

Chap. IX. X. The Apostles called .6

I Christ com- parent his dis- ciples for their informa- tion, to
olde gar- ment, and of- ne vessels, in are not ableg- yet to bear.
I perfection of his doctrine, which he men neth by new cloth,
and new wine Or, now and rodefied Mar 1, 22. Iuk. 2, 41. I
live made which is infe- sed with the dregges of fe- perfections
or remontes, is not men to re- ceive the plea then wine of the
Gospel *Barrels to beg got of Iodors or Satanes, where were
not ex- tended to offer a camele.*

I players vpo sures or pipes or other infirm ments, which in
those days they vied at barryales.

He wolle proven better they have him that resurrect which was
due to Messias.

Luk. 11, 24.

taken from them, and then shal they fast.

16 Moreover no man pieceth an olde garment with a piece of newe cloth: for that that shulde sii it vp, taketh away from the garment, and the breache is worfe.

17 Nether do they put newe wine into olde vessels: for then the vessels wolde breake, and the wine wolde be spit, and the vessels shulde perishe: but they put newe wine into new vessels, and so ate be- the prcferued.

18 ¶ While he thus spake vnto them, beholde there came a certeine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde a woman which was diseased with any ssue of blood twelve yeres, came behinde him, and touched the heme of his garment.

21 For she said in her self, If I may touche but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,

24 He said vnto them, Get you hense: for the maide is not dead, but slepeth. And they laughed him to skorne.

25 And whe the multitude were put forthe, he went in and toke her by the hand, and the maide arose.

26 And this brute went through out all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and say- ing, O sonne of David, haue mercie vp- on vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vn- to them, Beuleue ye that I am able to do this: And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, Ac- cording to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, Se that no man knowe it.

31 But when they were departed, they spied abroad his fame throughout all that land.

32 ¶ And as they went out, beholde, they brought to him a domme man possessed w a deuil.

33 And when the deuil was cast out, the domme spake: then the multitude maruei- led, saying, The like was neuer sene in

Israel.

34 But the Pharises said, He casheth out deuils, through the prince of deuils.

35 ¶ And Iesus wee about all cities & row- nes, teaching in their Sinagogues, & prea- ching the Gospel of the kingdome, & healing euerie sicknes and euerie disease among the people.

36 But when he sawe the multitude, he had compassion upon them, because they we- re dispersed, and scattered abroad, as shepe having no shepherds.

37 Then said he to his disciples, Surely haruest a great, but laborers are sewe.

38 Wherefore pray the Lord of the haruest that he wolde send forthe laborers into his haruest.

the people are ripe, and ready to receive Gospel, comparing the elect to a plentiful haruest. Or, the of forthe

CHAP. X.

1 Christ so deth out his Apostles to preache in In- dea 7 He gmeth them charge, toacheth them, and comforteth them against persecution. 10 The holie Gost speaketh by his ministers 20 Whome we right to fearn. 30 Our heers are counted 32 To confesse Christ. 37 Not to lose our parents more

than Christ. 38 To take up our cross 39 To same or lose the
life. 40 To receive the preachers.

1 And he called his twelve disciples vnto him, and gaue them
power a- gainst vncleane spirits, to cast them out, and to heale
euerie sickenes, & euerie dis- ease.

2 Now the names of the twelve Apostles are these. The first is
Simon, called Peter, and Andrewe his brother: James the sonne
of Zebedeus, and John his brother.

3 Philippe and Bartlemewe: Thomas, and Mattheue the
Publicane: James the sonne of Alpheus, and Lebbeus whose
surname was Thaddeus:

4 Simon the Cananite, and Iudas Iscariot, who also betrayed
him.

5 These twelve did Iesus send forthe, and commanded them,
saying, Go not into the way of the Gentiles, and into the cities
of the Samaritans enter ye not:

6 But go rather to the lost shepe of the house of Israel.

7 And as ye go, preach, saying, The king- dome of heauen is at
hand.

8 Heale the sickes: clense the lepers: raise vp the dead: cast
out the deuils. Frely ye ha- ue receiued, freely giue.

9 ¶ Possesse nor g solde, nor sluuer, nor mo ney in your
girdels,

10 Nor a scrippe for the ionney, nether two coates, nether
shoes, nor a staffe: for the workeman is worthie of his meat.

11 And into wharsouer citie or towne ye shal come, enquire
who is worthie in it, & there abide til ye go thence.

12 And when ye come into an house, salute the fame.

13 And if the house be worthie, let your peace come vpo it: but
if it be not worthie,

Chap 12. 24. mar 3, 22

Iuk. 11. 17. a Ihi: blas- phome price- deth of extra- nie
impurite, seing all the people confec fue the con- trasts.

Mar 6, 6. Iuk. 11, 22. o Whereby God gathreth his people co-
gather, that he may risque o- uer them

Mar 6, 24. Luk. 10, 2. com 4, 16.

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BB.ii.

*Assurance of Gods help. S. Matthews. To
take the cross.*

let your peace return to you.

Mar 6, 11. Luk. 9, 2 Afl. 13, 17. and 17, 8. 4 To figure that their lid is polluted, & that you con- fine not to their wickedness Luk. 10, 3. 6 Who were not so finely taught, and advertised "in single f Not warn- ging wrong, muche loth doing wrong g To take it them all pre- tence of igno- rance, and to make them in- terestable Mar 13, 11. Luk. 12, 11.

Luk. 21, 16

Mar. 13, 13. Luk. 21, 15 b To pro- fit & do good, & not to be idle. i And will ch- fore you & gi- us manifest e- undence of his pretences; and he speaketh not of their fist feeling, but of f who- le come of their Apostleship. Luk. 8, 40. John 13, 16. and 17, 20. Chap 12, 2 his was the ta- me of an idole which figu- sed the god of Synath in dif- pipe thereof was aerith- red to the de- til ready Rig 1, 2 and f use- had called Christ by this name. Mar 4, 22 Luk. 8, 17. and 17, 2 f Which in those cofereis are so made f man may exil- he vph them a Sam 14, 11. all 27, 26 Mar 1, 18. Luk. 9, 26. and 12, 8. a time 2, 12. and not to know ledge me his onelie famous

14 And whofseuer fhall not receiue you, nor heare your wordes, when ye depaite out of that houle, or that citie, * 4 fhaake of the duft of your fete. 15 Truly I fay vno you, it fhall be eafer for them of the land of * Sodom and Go- morha in the day of iudgem:nt, then for that citie. 16 ¶ Beholde, I fend you as

fhepe in the middles of wolues: be ye therefore wise as
ferpentes, and f innocent as doues. 17 But beware of men, for
they wil deliuer you vp to the Councils, and wil fcourge you in
their Synagogues. 18 And ye fhall be broght to the gouernours
and Kings for my fake, in a witnes to the, and to the Gentiles.
*19 But when they deliuer you vp, take no thought how or what
ye fhall fpeake: for it fha.be giuen you in that houre, what ye
fhall fay. 20 For it is not ye that fpeake, but the fpirit of your
Father which fpeaketh in you. 21 And the brother fhall betray
the brother to death, and the father the fonne, and the children
fhall rife againft their parents, and fhall caufe them to dye. 22
And ye fhall be hated of all men for my Name:* but he that
enduichth to the end, he fhall be faued. 23 And when they
perfecute you in this ci- tie, flee into another: for verely I fay
vn- to you, ye fhall not finifh all the cities of If- rael, til the
Sonne of man be come. 24 The difciple is not aboue his mafter,
nor the feruant aboue his lord. 25 It is ynough for the difciple
to be as his mafter is, and the feruant as his lord. *If they haue
called the mafter of the houfe b Beelzebub, how muche more
them of his houfholde? 26 Feare them not therefore:* for theie
is nothing couered, that fhall not be dif- closed, nor hid, that
fhall not be known. 27 What I tel you in darkenes, that fpeake
ye in light: and what ye heare in the care, that preache ye on
the 1 houfes. 28 And feare ye not them which kil the bo- die,
but are not able to kil the foule: but ra- ther feare him, which is
able to deftroie bothe foule and bodis in hel. 29 Are not two

fparrowes folde for a far- thing, and one of them fhall not fall on the ground without your Father? 30 *Yea, and all the heeres of your heade are nombred.* 31 *Feare ye not therefore, ye are of more value then manie fparrowes.* 32 Whofseuer therefore fhall confesse me before men, him wil I confesse also before my Father, which is in heauen. 33 But whofseuer fhall denie me before me, him wil I also denie before my Father, which is in heauen. 34 *Thinke n it that I am come to fend n peace into the earth: I came not to fend peace, but the fworde.* 35 *For I am come to fet a man at * varian- ce againft his father, and the daughter a gainft her mother, & the daughter in law againft her mother in law.* 36 And a mans enemies fhall be they of his owne houfholde. 37 *He that loueth father or mother more then me, is not worthie of me. And he that loueth fonne, or daughter more then me, is not worthie of me.* 38 And he that take: h not his cross, & followeth af tet me, is not worthie of me. 39 *He that wil faue his a life, fhall lofe it, and he that lofeth his life for my fake, fhall faue it.* 40 *He that receiueth you, receiueth me: and he that receiueth me, receiueth him that bathe fent me.* 41 *He that receiueth a Prophet in the name of a Prophet, fhall receiue a Prophe- tes rewarde: and he that receiueth a righteous man in the name of a righteous man, fhall receiue the rewarde of a righteous man.* 42 And whofseuer fhall giue vnto one of thefe litle ones to drinke a cup of colde water onely, in the name of a Disciple, verely I fay vnto you, he fhall not lofe his rewarde.

CHAP. XI.

1 Christ preacheth 2 John Baptif fendeth his disciples vnto him
3 Christ teftioname concerning John 14 The opinif of the
people chce ing Christ and John. 20 Christ vphreadeth the
ymbhants 21 cettes 22 The G fhel is vruelled to the fmole 23
They that labour, and are laden. 23 Christ's joke

1 And it came to paffe that when Iefus had made an the of
commading his tweiue disciples, he departed thence to teach
and to preach in their cities. 2 ¶ *And whe Ioh beat in the
prifon the workes of Christ, he a fent two of his disci- ples,
and faid vnto him, 3 Art thou he that fholde come, or fhall we
loke for another? 4 And Iefus anfwering, fild vnto them, Go,
and fhewe Iohn, what things ye haue heard and fene. 5 The
blinde receiue fight, & the haly go: the lepers are clenfed, and
the deaf heare: the dead are raifed vp, "and the" poore re-
ceiue the Gofpel. 6 And bleffed is he that fhall not be offset-
ded in me. 7 And as they departed, Iefus beg a to fpea- ke vnto
the multitude, of Iohn, What wee ye out into the wilderness to
fe A reed fha ken with the winde? 8 But what went ye out to fe
A ma clothed in foft

Luk. 12, 11. 9 He gnueth ve inwarde peace in our chiefces, but
outwardly we malt hate war to with wie- ked worfde- lings: 10
Which thig cometh not of the propertn of Christ, but procedeth
of the malice of men, & four not the light, but darkenes, and
are offre- ded with the winde of fal- nation. Micah 7, 6. Luk.

14, 26. Chap 16, 24. Mar 2, 24. Luk. 9, 23 and 14, 27. 11 Also they f mutat anio o- ther way to honour God, then that he bathe prefere- bed by hiswoe de, follow not Christ, but go before him. 12 He that do- the preferre his life before my glover Luk. 10, 6. John 3, 20 13 We malt re- nerfce Christ in his fmufes, & receiue the as fch fih him, & honour the for their offi- ce fake Mar. 9, 48.

Wisdomes iustified.

Chap.XI.XII. Christsyoke. 7

d For 9 Pro- phesic declar- ed Christ llog before he ce- me, but Iohn as it were pol- ted him with his finger Malach 3,1

e Which were begotten and borne by the meant of me, and after the chance com- ts of nature: for Christ was concerned by the holle God f The least of them that that preache 9 of it put in the new after of Christ Church, that have more clearly knol- ge thim Iohn, and their not- age that he more excels. Luk.

10,16 g Main scales are inflamen with desire to receive God mercies of- red, and are mostly great to hear the words. h They pro- phesied things to come, or now we see pre- fect and more clear. i Meaning his relimine ch- cerning Iohn Malach. 4,9 Luk. 7,32 Or, flog mor- ughs k They that are wife in de- de, acknowledged the wisdom of God in him, whome 9 Pharises con- sume, read Luk. 7,19 Luk. 10,19. l Circle of great march- diseful of Solomon and wantonies Or, therefore

Luk. 10,21.

in soft raiment? Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to se? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whome it is written, * Beholde, I send my messenger before thy face, which that prepare thy way before thee.

11 Verely I say vnto you, among the which are a begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the king- dome of heauen, is greater then he.

12 And from the time of Iohn Baptist li- therto, the kingdoms of heauen a suf- freth violence, and the violent take it by force.

13 For all the Prophetes & the Law b pro- phesied vnto Iohn.

14 And if ye will receive it, this is a Eliot, which was to come.

15 He that hath eares to heaue, let him heare.

16 * But whereunto shall I liken this gene- ration? It is like vnto little children which sit in the markets, and call vnto their fe- lowes,

17 And say, We haue piped vnto you, & ye haue not danced,
we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drin- king, and they say,
He hath a deuil.

19 The Sonne of man came eating & drin- king, and they say,
Beholde a glutton & a drinker of wine, a friend vnto
Publicanes & sinners: but his wisdom is iustified of her
children.

20 Then beg a he to vpraiſe the cities, wherein most of his
great works were done, because they repented not.

21 Wo be to thee, Chorazim: Wo be to thee, Bethsaida: for if
the great works, which were done in you, had bene done in
Tyrus & Sidon, they had reped long ago in fackeloch and
ashes.

22 "But I say to you, It shall be easier for Tyrus and Sidon at
the day of iudgement, then for you.

23 And thou, Capernaum, which art lif- ted vp vnto heauen,
shall be brought dow- ne to hel: for it great works, which ha-
ue bene done in thee, had bene done a- mong them of Sodom,
they had remai- ned to this day.

24 But I say vnto you, that it shall be easier for them of the
land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus antives ed, and said, I gue thee thokes,
& Father, Lord of heaue & eath, because thou hast hid these
things from the wife and men of vnde: standing, and hast
opened them vnto babes.

26 It is so, Father, because thy good plea- sure was such.

27 * All things are given vnto me of my Fa- ther: and no man
knoweth the Sonne, but the Father: nether knoweth any man
the Father, but the Sonne, & he to whome the Sonne will reuile
him.

28 Come vnto me, all ye that are wearie & laden, and I will
cast you.

29 Take my yoke on you, and learne of me, that I am meke and
lowlie in heart: & ye shall finde rest vnto your soules.

30 * For my yoke is eafie, and my buden light.

CHAP. XII.

1 Christ e confith his disciples which plucke the eares of corne
to him, which the dread hand, 2 Halpath the possessed that
was blame and damme 3 Blesshemme. 4 The grace accountf
import 5 Of good worder. 6 Of vile worder 7 He rebuketh the
unfaithful that void: vales haue to you, 8 And sheweth who is
his brother, sister and mother.

A That time Iesus wea on a Sabbath day through the corne,
and his disci- ples were an hungred, began to plucke the eares
of corne and to eat.

2 And when the Pharises sawe it, they said vnto him, Beholde,
thy disciples do that which is not lawful to do vpo the Sabbath.

3 But he said vnto them, a Haue ye not red what Dauid did,
when he was an hun- gred, and they that were with him?

4 How he entred into the House of God, & ate the shews
bread, which was not law- ful for him to eat, nether for them
which were with him, but only for the Priests?

5 Or haue ye not red in the Law how that on the Sabbath dayes
the Priests in the Temple a b breake the Sabbath, and are
blameless?

6 But I say vnto you, that here is one grea- ter then the Temple.

7 Wherefore if ye knewe what this is, a I wil haue mercie and
not facrifice, ye wolde not haue condemned the innocents.

8 For the Sonne of man is Lord, even of the Sabbath.

9 * And he departed thence, and went into their Synagogue:

10 And beholde, there was a ma which had his hand dryd vp.
And they asked him, saying, Is it lawful to heale vpo a
Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be amog you, that shall haue a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How much more then is a man bettet the a shrepe? therefore, it is lawfull to do wel on a Sabbath day.

13 Then said he to the man, Stretch for the thine haid. And he stretched it for the, and it was made whole as the other.

BB .iii.

in Faith co- mitis not of mans will or power, but by the secret illu- mination of God, which is the declara- tion of his e- ternal counseft Iohn 3,16.

Ioh. 6,46. a which isle the weight, is proof of your finnes and mi- feries.

o To be gouer ned by my Spirit, and to morelle your aff. Sions

Ier. 6,16. i Iohn 3,3.

Mar. 3,25. Iuk. 6,3. den. 23,25.

1 Sam 21,6. a tressfina maketh that lawfull, which is prohibited for a certain respect, in things apper- tening to even monies

Exod 19,33. Ien 8,31. & 24,9.

2 Sam 21,9. b Ios that the Priests bra ke the Sab- bath in doing that, which was commanded by the Law, but he spea- keth that to obfuse your of the people, who τwophe the Sabbath broken, if any necessitate nor he was done that day

Hof 6,7. chap 9,13. e Christ hath power to ex- empe his fol- keeping of the Sabbath, doing the sinuice re- quired in the Temple, was able to excuse the that labo- red in the fa- me

Mar 3,3. Iuk 6,6.

Blasphemie.

S.Matthewe. Idle wordes.

Ifa.42.2. The right trade of ge- nerdoms, one only to the faves, but el- so to strange nacum. He shall not make great notie, nor fake outwards ph- pe and glorie He will bee- ne with them that he infir- me & wake. Luk 11.14. Civid shall overcome all Jettes, & him- der the comfe of the Gospel, and then shall give sentence as a conqueror against all his manner.

Chap. 9.24. mar 3.22. luk. 11.47.

Or. defi. 22.

Which con- lured deuils by the verne of Gods name, al- bers it was ex- perity against the Law of God

He declares to the Phari- fes, that they were in two forties his con- mies, nor one- ly because that did forfeite him, but also make opfwer- re against him. Mar. 2.28. Luk. 12.10. 2.26. 3.13. That is the that firmerth against the much which he kneweth, and again his own confeli- ce, can now re- tume to rep- ence: for he fineth again the holle God. Or. 2.27.

14 Then the Pharises went out, and consul- ted against him, how they might destroye him.

15 But whè Iefus knewe it, he departed che- ce, and great multitudes followed him, & he healed them all,

16 And charged them that they shulde not make him known,

17 That it might be fulfilled, which was spo- ken by Efaias the Prophet, faying,

18 "Beholde my feruant whome I haue cho- fen, my beloued in whome my foule deli- terth: I wil put my Spirit on him, & he shal shewe 4 iudgement to the Gentiles.

19 He shal not 5 ftrue, nor crye, nether shal anie man heare his voyce in the ftretes.

20 A 6 bruifed rede shal he not breake, and smoking flaxe shal he not quenhe, til he bring forthe iudgement vnto vi dorie.

21 And in his Name shal the Gétiles truft.

22 ¶ Then was broght to him one, posfsef- sed with a deuil,
bethe blinde, and domme, and he healed him, so that he which
was blinde and domme, bothe spake and fawe.

23 And all the people were amazed, & faid, Is not this the
fonne of Daudid?

24 But whe the Pharises heard it, they faid, "This ma cafteth
the deuils no othei wi- seous, but through Beelzebub the prince
of deuils.

25 But Iefus knewe their thoghtes, and faid to them, Euerie
kingdome deuided against it self, shalbe broght to naught: &
euerie citie or houfe, deuided against it self, shal not stand.

26 So if Satan caft out Satan, he is deuided against him self:
how shal then his king- dome endure?

27 Also if I through Beelzebub caft out deuils, by whome do
your 5 children caft them out? Therefore they shalbe your
iudges.

28 But if I caft out deuils by the Spirit of God, then is the
kingdome of God come vnto you.

29 Els how can a man enter into a ftrong mans houfe and
spoil his goods, except he first binde the ftrong man, and then
spoil his houfe.

30 He 1 that is not with me, is against me: & he y gathereth not with me, fcartereth.

31 "Wherefore I fay vnto you, euerie finne and blasphemie shalbe forgiuen vnto men: but the blasphemie against the holle Goft shal not be forgiuen vnto men.

32 And whosoeuer shal speake a worde a- gainft the Sone of man, it shalbe forgiuen him: but whosoeuer shal speake against y holle Goft, it shal not be forgiue him, ne- ther in this world nor in y worde to come.

33 Echer make the sre good, and his frute good: or els make the sre euil, & his frute euil: for the sre is known by the frute.

34 O 'generacions of vipers, how can you speake good things, when ye are euil? For of the 5 abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forthe good things: & an euil man out of an euil treasure, bring- eth forthe euil things.

36 But I fay vnto you, that of euerie 1 idle worde that men shal speake, they shal gue accounts thereof at the day of iudgement.

37 For by thy wordes thou shalt be 5 iufti- fied, and by thy wordes thou shalt be con- demned.

38 ¶ Then answered certeine of the Scri- bes & of the Pharises,
faying, Mafter, 5 we wolde se a figne of thee.

39 But he answered, and faid to them, An e- uil and 5
adulterous generacion fekeþ a figne, but no figne ſhal be
giuen vnto it, faue the figne of the Prophet Ionas.

40 "For as Ionas was thre dayes, and thre nights in the whales
bellie: ſo ſhal the Son ne of man be thre 5 dayes and thre
nights in the heart of the earth.

41 The men of Nineue ſhal riſe in iudge- ment with this
generacion, and condem- ne it: for they 5 repented at the
preaching of 5 Ionas: and beholde, a greater then Io- nas is
here.

42 "The Quene of the South ſhal riſe in iudgement with this
generacion, and ſhal condemne it: for ſhe came from the vi-
moſt parties of the earth to heare the wiſ- dome of Solomon:
and beholde a greater then Solomon is here.

43 ¶ Now whe the vncleane ſpirit is gone out of a man, he
walketh throughout drye places, fking reft, and findeth none.

44 Then he faith, I wil returne into mine houſe, fro whence I
came: & when he is co- me, he findeth it emptie, ſwept &
garniſhed.

45 ¶ Then he goeth, & taketh vnto him 1 fe- uen other 5 spirits worfe then him self, and they 1 nere in, and dwell there: 5 and the end of that man is worfe then the begin- ning. Euen so shalt be with this wicked generacion.

46 ¶ While he yet spake to the multitude, beholde, his mother, & his 5 brethren stode without, defiring to speake with him.

47 The one faid vnto him, Beholde, thy mo- ther and thy brethren stand without, defi- ring to speake with thee.

48 But he answered, and faid to him that tolde him, Who is my mother? and who a- re my brethren?

49 And he stretched forthe his hand towar- de his disciples, & faid, Beholde my 2 mo- ther and my brethren.

50 For whosoeuer shal do my Fathers wil which is in heauen, the fame is my brother and filter and mother.

1 Moche more they shal gue 2 centre of their blasphe- mies.

m Their wic- ked wordes shal be a fail- eient profre to condemne the vignolle, if there were no other thing.

Chap. 16.2. luk. 11.32.

1 cur 1.22. n This was to finde some newe shift or preters to re- fit his doher- ne

Iona. 2.2. n They were become bef- tordes and de- generate
from their holle an- cters

Iona. 3.1. p He taketh parce of the day for the whole day

1. King 10.2. 2 chro 9.1

q Who was a poose friger, and yet shefo knowe not the
McGinn which was promised to be their King

Luk. 11.24. 1 It is more as touching her faith in ch- mung to fo
So- lomon, and not her person: for the was not infruited in the
Laws of God.

Or. willbress. 2 Pet. 2.20. ch. 4.4.

Or 10.26. Mar. 3.21. luk. 8.20.

f Meaning an indicate num- ber.

1 If Satan be saft out, we must, woth shil, y he enter not
against for since he was once mds ulde gaft, he knoweth eue-
rie hole and corner of our houfe.

2 That worde in the Scnprm- res signifieth of tunes eue- rie
kiofman.

3 Christ pre- ferreth the fpl ritual: kured to the earsal.

CHAP.

Who knowe Gods secrets, Chap.XIII. Of the fede.

CHAP. XIII.

The state of the kingdoms of God set forth by the parable of the side. 24 Of the tares. 31 Of the mustards side. 33 Of the lands. 44 Of the treasure held in the field. 45 Of the perles. 47 And of the sects 57 The Prophet is condemned in his crime country.

Mar 4,8. luk 8,5.

a All desired to heave his doctrine, but there was not like affection in all

1 The same day went Jesus out of the house, and fate by the sea side.

2 And great multitudes resorted vnto his, so that he went into a ship, and fate downe: and the whole multitude stode on the shore.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sower.

4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.

5 And some fel vpon stonie ground, where they had not much earth, and anone they sprong vp, because they had no depth of

earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fel in good ground, and broght forth frute, one come an hundredth folde, some sixtie folde, and another thirtie folde.

9 He that hathe eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdoms of heauen, but to them it is not giuen.

12 ¶ For whosoeuer hathe, to him shalbe giuen, and he shal haue abundance: but whosoeuer hathe not, from him shalbe taken away, euen that he hathe.

13 Therefore speake I to them in parables, because they seing, do not se: and hearing, they heare not, nether vnderstand.

14 So in them is fulfilled the prophecie of Esaias, which prophecie faith, By hearing, ye shal heare, and shal not

vnderstand, and seing ye shal se, and shal not perceiue.

15 For this peoples heart is waxed fatte, and their eares ate dul of hearing, and with their eyes they haue winked, lest they shulde se with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde ieturne, that I might heale them.

16 But blessed are your eyes, for they se: & your eares, for they heare.

17 For verely I say vnto you, that many Prophetes, & righteous men haue desired to se those things which ye se, & haue not sene them, and to heare those things which ye heare, & haue not heard them.

18 ¶ Heare ye therefore the parable of the sower. Mar 4,15. luk 8,11.

19 Whensoever a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sower in his heart: & this is he which hathe receiued the sede by the way side.

20 And he that receiued sede in the stonie ground, is he which heareth the worde, & incontinently with ioye receiueh it.

21 Yet hathe he no roote in him self, & dureth but a season: for assone as tribulation or persecution cometh because of the

worde, by and by he is offended.

22 And he that receiueh the sede among thornes, is he that heareth the worde: but the care of this worde, and the deceitfulness of riches choke the worde, and he is made vnfruteful.

23 But he that receiueh the sede in the good ground, is he that heareth the worde, and vnderstandeth it, which also heareth frute, & bringeth forth, some an hindreth folde, some sixtie folde, & some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemies, and sowed tares among the wheat, & went his way.

26 And when the blade was sprong vp, and broght forth frute, then appeared the res also.

27 Then came the seruants of the householder, and said vnto him, Master. Sowedst not thou good sede in thy field? ftó when- ce then hathe it tares?

28 And he said to them, The enuiou man hathe done this. Then the seruats said vnto him, Wilt thou then that we go and gather them vp?

29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

30 Let both grow together vntil the haruest, and in time of haruest I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burnet them: but gather the wheat into my barne.

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and buylde in the branches thereof.

33 ¶ Another parable spake he to the, The BB. iii.

on, as from

b He recheth the: good and the bad shall be mixte together in the Church to the end that the faithful may arme the sel- nes with pa- stence and ob- rance.

I Christ met- oeth only ¶ the Church shal news be without some wicked men: although they be weuer to sharply punished by such means as he hathe left to purge his Church.

Mar 4,30. luk 13,18. This tea- cheth vs not to be assone- shed at the shole begin- nings of the Gospel Luk 13,21.

b He sheweth that all men can not vnder stand these my stories, and also maketh his disciples more atentue.

c The Gospel is hid to them that perish.

Chap 25,29. d Christ in- creaseth in his children his graces a linen that which he so- meth to haue. Isa 6,9

mar 4,12. luk 8,10. John 12,40. all 18,26 John 11,8

d That which the Prophet re- fereth to the secret counsel of God, as here attributed to the hard sub- ferues of the people: for the one can not be separated from the other

g To wit, the glorie of the some of God, to acknowledge him their Saviour Luk 10,24.

Parables.

S.Matthewe.A Prophet without honour.

1 By this he admonsthes them to waste til the fruits of the Gospel appears Mar.4,33.

Psal 71.2 m This worde signifieth gra- ne and femen- tions proues- her, to the end that the dofters ne might hane the more ma- table, and the wicked might thereby be of founded.

Joel.3,15. Yamel.14,15.

n The wicked which hurt o- thers by their end example.

Dan 12,3 Yef 3,7.

o It is a kind of write that gathereth in all things that come in the waye 9 The Grebe worde figui- fieth rotten things.

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in thre peckes of meale, 'til all be leauened.

14 ¶ All thefe things fpake Iefus vnto the multitude in parables, and without para- bles fpake he not to them,

15 That it might be fulfilled, which was fpo ken by the Prophet, faying, ¶ I wil open my mouth in ¶ parables, & wil vtter the things which haue bene kept fceret from the fundacion of the worlde.

16 Then fent Iefus the multitude away, and went into the houfe. And his difciples came vnto him, faying, Declare vnto vs the parable of the tares of the field.

17 Then answered he, and faid to them, He that foweth the good fede, is the Sonne of man,

18 And the field is the worlde, & the good fede, they are the children of the kingdome, and the tares are the children of the wicked,

19 And the enemy that foweth them, is the deuil, ¶ and the harueft is the end of the worlde, and the reapers be the Angels.

20 As then the tares are gathered and bur- ned in the fyre, fo fhall it be in the end of this worlde.

21 The Sonne of man fhall fend forthe his Angels, and they fhall gather out of his kingdome all things that ¶ offend, & them which do iniquitie,

22 And fhall caft the into a furnais of fyre. There fhall be wailing and gnaffhing of teeth.

23 ¶ Then fhall the iuft men fshine as the fun- ne in the kingdome of their Father. He that hathe eares to heare, let him heare.

24 ¶ Againe the kingdome of heauē is like vnto a treafure hid in ¶ field, which whe a man hathe founde, he hideth it, & for ioye thereof deparreth and felleth all that he hathe, and byeth that field.

25 ¶ Againe the kingdome of heauē is like to a marchât man, that feketh good perles,

26 Who hauing founde a perle of great price, went and folde all that he had, and boght it.

27 ¶ Againe the kingdome of heauen is li- ke ¶ vnto a drawe net caft into the fea, that gathereth of all kindes of things.

28 Which, whe it ifful, men drawe to land, and fit and gather the good into veffels, and caft ther bad away.

29 So fhall it be at the end of the worlde. The Angels fhall go forthe, and feuer the bad from among the iuft,

30 And fhall caft them into a furnais of fy- re: there fhall be wailing, and gnaffhing of teeth.

31 ¶ Iefus faid vnto them, Vnderftand ye all thefe things: They faid vnto him, Yea, Lord.

32 Then faid he vnto the, Therefore euerie ¶ Scribe which is taught vnto the king- dome of heauen, is like vnto an houfcholder, which bringeth forthe out of his treafure things bothe new and olde.

33 ¶ And it came to paffe, that when Iefus had ended thefe parables, he departed thence,

34 ¶ And came into his owne countrey, and taught them in their Synagogue, fo that they were aftonied, and faid, Whence cometh this wifdome and great workes vnto this man?

35 Is not this the carpenters fonne? Is not his mother called Maue, ¶ & his brethren James and Iofes, and Simon and Iudas?

36 And are not his fifters all with vs: Whence then hath he all thefe things?

37 And they were offended with him. Then Iesus said to the, ¶
A Prophet is not without honour, 'faue in his owne countrey,
& in his owne house.

38 And he did not many great workes there, for their
unbeliefes sake.

CHAP. XIII.

2 Herodes opinion concerning Christ 20 John is beheaded.
21 Christ feedeth five thousand men with five loaves and two
fishes 22 He prayeth in the mountaine. 23 He appeareth by
night vnto his disciples vpon the sea, 24 And faneth 'Peter. 25
They confesse him to be the sonne of God 26 He healeth all
that touched the hemme of his garment

1 At that time Herode the Tetrarche heard of the fame of Iesus,

2 And said vnto his seruants, This is John Baptift. ¶ He is risen
again from the dead, and therefore great ¶ workes are wrought
by him.

3 ¶ For Herode had taken John, and bound him, and put him in
prison for Herodias sake, his brother Philips wife.

4 For John said vnto him, It is not ¶ lawful for thee to haue
her.

5 And whe he wolde haue put him to death, he feared the multitude, becaufe thei coun- ted him as a ¶ Prophet.

6 But when Herodes birthday was kept, the daughter of Herodias danced before the, and pleafed Herode.

7 Wherefore he ¶ promifed with an othe, that he wolde giue her whatfoeuer fhe wol- de afke.

8 And fhe being before intructed of her mother, faid, Giue me here John Baptift head in a platter.

9 And the King was forie: neuertheles be- cause of the othe, and them that fate with him at the table, he commanded it to be gi- uen her,

10 And fent, and beheaded John in the prifon.

11 And his head was broght in a platter, and giuen to the maide, and fhe broght it vnto her mother.

¶ Becaufe the Scribes offied was to ex- pound ¶ Scrip- tor, he mea- neth him that doeth furypre them aright, and according to the Spirit. ¶ The prea- thers of God worde must have fure of fondrie and ample inftru- chions Mar 6,1. Iuk.4,16.

John 6 42. Wichifur.

Mar 6,4. Iuk.4,24. John 4,44. ¶ Me chmune- ly neglect the, whome they have known of childrent alfo thes do en ue them

of the fame coun- tret and fische is their ungrad- rade that they take light oc- cefion to con- time the gra- ers of God in others. Chap XII.1. Mar 6,24. Iuk.9 7.

a He fpake af ter the commu- ne vronor: for they fought that the fan- les of them that are de- parted, entred into another bedie Mar.6,27. Iuk.3,14. Lens 18,16 & 20,21. b To appro- ne his mthron fion, and en get him grau- ter amoritie c Afwil becan fe nature ab- horreh fische horrible men- fe, as elfo that he had taken her by force from his bro- ther Chap 11,16. d The prawee was wicked but yet it was more vile to be obfittate in the fame, that he might feme confane.

22 And

Fiuthoufand fed.

Chap.XV. Traditions.

9

Mr. &c. &c.

Mar 6, 58. Iuk, p. 10. * To the intent that his difci- ples now after their ambafla- ge might fume what is fit, the, neels that he might instruct them to grea- ter enterpris

Mar 6, 55. Iuk, p 12 John 6, 1.

f Chrif- tles- with them not definite of be- able nourish- ment,
which fere the fode of the foule.

Or, piled and gave thanks to God.

g The difci- ples were in- the to depart from Chrif- t: but yet
they firmed their obedience

Mar 6, 46. John 6, 16.

h The night was deuded into four rewa- ches, whereof entire
one ob- tained three hours

i The presen- ce of Chrif- t maketh his bible.

k His zeale was great, but he had not fuf- ficiently con- flicted f
mea- sure of his faith.

l His enterpri- se was to gre- ne, & therefore he must codes
full in danger, when his faith failed.

12 And his difciples came, and toke vp his fodie, and buried
it, and went, and tolde Iefus.

13 * And when Iefus heard it, he departed thence by fhyp into a
* defert place apar- te. And when the multitude had heard it,
thei followed him a fore out of the cities.

14 And Iefus went forthe and fawe a great multitude, and was
moued with compaf- fion towarde them, and he healed their
ficke.

15 ¶ And when euen was come, * his difci- ples came to him, faying, This is a defert place, and the houre is all eadie paffe : let the multitude departe, that they may go into the townes, and bye them vitales.

16 But Iefus faid to them, They haue no fne de to go away: giue ye them to eat.

17 Then faid they vnto him, We haue here but fiue loaues, and two fifhes.

18 And he faid, Bring them hether to me.

19 And he commanded the multitude to fit downe on the graffe, and toke the fiue loaues and the two fifhes, and loked vp to heauen and * bleffed, and brake, and gaue the loaues to his difciples, & the difciples to the multitude.

20 And they did all eat, and were fuficed, and they toke vp of the fragments that remained, wvelue bafkers ful.

21 And thei that had eaten, were about fiue thoufand men, befide women & litle chil- dren.

22 ¶ And ftraight waye Iefus s copelled his dfciple, to enter into a fhip, and to go o- uer before him, while he fent the multi- tude away.

23 And affone as he had fent the multitu- de away, he went vp into a mountaine a- lone to pray: * and when the euening was

come, he was there alone.

24 And the ship was now in the middes of the fea, and was toffed with waues : for it was a contrarie winde.

25 And in the fourth watche of the night, Iefus went vnto them, walking on the fea.

26 And when his difciples fawe him walkig on the fea, they were troubled, faying, It is a fpirit, and cryed out for feare.

27 But fraight way Iefus fpake vnto them, faying, * Be of good comfort. It is I: be not afraied.

28 Then Peter answered him, & faid, Ma- fter, if it be thou, * byd me come vnto thee on the water.

29 And he faid, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iefus.

30 But when he fawe a mightie winde, he was afraied : and as he * beganne to finke, he cryed, faying, Maifter, faue me.

31 So immediately Iefus fretched forth his hand, and caught him, and faid to him,

- O thou of litle faith, wherefore didest thou dout?

32 And affone as they were come into the ship, the winde ceaft.

33 Then they that were in the ship, came and worshipped him, faying, Of a trueth thou art the fonne of God.

34 ¶ * And when they were come ouer, thei came into the land of Gennefaret.

35 And when the men of that place knewe him, they fent out into all that countrey rounde about, and broght vnto him all that were ficke,

36 And befoght him, that they might touch the hemme of his * garment onely: & as manie as touched it, were made whole.

CHAP. XV.

3 Chrift excufeth his difciples, and rebuketh the Scribes, & Pharifes, for tranzgreffing Gods commandement by their owne tradicion: 1) The plant that fhall be rooted out 12) Whet tungs defile a man 2) He deliuereth the woman of Cananees daughter 3) The bread of the children 4) He headeth the ficke, 5) And freedeth foure thousand men, befide women and children.

1 Then came to Iefus the Scribes and Pharifes, which were of Ierufalem, faying,

2 * Why do thy difciples tranzgreffe the tradicion of the Elders 3) for they * waft not their hands when they eat bread.

3 But he answered & said vnto them, Why do ye also
transgreffe the commandment of God by your tradition?

4 * For God hath commanded, saying, Honour thy father and
mother : * and he that curseth father or mother, let him dye the
death.

5 But ye say, Whosoever shall say to father or mother, b By the
gift that is offered by me, thou maicst haue profited,

6 Though he honour not his father, or his mother, shall be free:
thus haue ye made the commandment of God of no authority
by your tradition.

7 O hypocrites, Esaus prophesied well of you, saying,

8 * This people draweth nigh vnto me with their mouth, and
honoureth me with the lips, but their heart is farre from
me.

9 But * in vaine they worship me, teaching for doctrines, mens
precepts.

10 * Then he called the multitude vnto him, and said to them,
Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but
that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his difciples, and faid vn- to him, Perceiueft thou not, that the Pha- lifes are offended in hearing the faying?

13 But he answered & faid, * d Euerie plant which mine heauenlie Father hathe not planted, fhall be rooted vp.

m Chrift con- recteth his fen te, and alfo gi- ueth remedie bothe at once.

n It femeth they were fed with a ceres- ne fupertficiid, not with fan- ding our fan- our wolde not quoth the flocking flans, and therefore did heare with thefe fuals beginnings.

Mar. 7, 1. 4 He are more rigorous to obferue them on he tradit- ons then Gods commandement, * 6, inter.

Exud 20, 12. deut 7, 16. ephof 6, 2. Exud 21, 17. leuer 20, 9. prou 20 20 b The Scribes difpeated with them that did not their doc- ties to their owne parents, fo f this w old recompensé f fame to their profite by the- ir offerings.

Ifai 29, 12. d God wil not be honoured according to mans furafie, but deufheth all good men tions, which are not ground- ed on his worde Mar 7, 19.

John 17, 2. d All that & are not graf- ted in Iefus Chrift by fre adoption and curite docti- ne, that is not established by Gods worn.

CC.i.

Faith obtaineth.

S. Matthewe. The Pharisesleauen.

a They are not worth to be cared for Luk. 6, 19. Mar 7, 17.

14 * Let them alone: they be the * blinde leaders of the blinde:
& if the blinde leade the blinde, bothe thal fall into the dieche.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs
this parable.

16 Then said Iesus, Are ye yet without vna- derstanding!

17 Perceiue ye not yet, that whatsoever en- treth into y mouth,
goeth into the bellie, and is cast out into the draught?

18 But those things which proceed out of the mouth, come
from the heart, and they defile the man.

Gund. 1 & 2, 1 All vices pro- ceed of the courage effec- tion of
the he- art.

19 For out of y heart * come euil f thoughts, murders,
adulteries, fornicacions, thefts, falsfe teftimonies, sclanders.

20 These are the things, which defile the man: but to eat with
vnwaffen hands, de- fileth not the man.

Mar. 7, 14.

21 * And Iesus went thence, and departed into the coasts of
Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the fame
coasts, and cryed, saying vnto him, Haue mercie on me, &
Lord, the sonne of Daud: my daughter is misera- bly vexed
with a deuil.

23 But he answered her not a worde. Then came to him his
disciples, and besoght him, saying, 1 Send her away, for she
cry- eth after vs.

g The disci- ples were odd ded as her im- periments

Chap. 10, 6.

24 But he answered, and said, I am not sent, but vnto the loft
shepe of the house of Is- rael.

25 Yet she came & worshipped him, sayig, Lord, helpe me.

26 And he answered, & said, It is not good to take the
childrens bread, and to cast it to b whelpes.

h Christ cal- leah the dogs, or whelpes b are strangers from the
hou- se of God

27 But she said, Trueth, Lord: yet in dede the whelpes eat of
the crommes, which fall from their masters table.

I Christ gran- ted her petni- on, for her fa- lish sake, and not at
the re- quest of his disciples. Mar. 7, 31.

28 Then Iesus answered, and said vnto her, O woma, great is thy faith: be it to thee, as thou desireft. And her daughter was made whole at that houre.

29 ¶ So Iesus went away from thence, and came nere vnto the sea of Galile, & went vp into a mountaine and fate downe there.

Is. 21, 2.

30 And great multitudes came vnto him, * hauing with them, halt, blinde, domme, maymed and manie ocher, and cast them downe at Iesus fete, and he healed them,

31 In so much that the multitude wonderd, to se the domme speake, the maymed whole, the halt to go, and the blinde to se: and they glorified the God of Israel.

Mar. 8, 1. & Christ can not forget those that follow him.

32 * Then Iesus called his disciples vnto him, and said, I * haue compaition on this multitude, because they haue continued with me alreadie three daies, and haue nothing to eat: and I wil not let them departe fasting, lest they fainte in the way.

33 And his disciples said vnto him, Whence shulde we get so much bread in the wilderness, as shulde suffice so great a multitude!

34 And Iesus said vnto them, How manie loaues haue ye? And they said, Seuen, and a sewe little fishes.

35 Then he commanded the multitude to sit downe on the grounde,

36 And toke the seuen loaues, and the fishes, and gaue thanks, & brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed: & thei toke vp of the fragments that re- mained, seuen baskets ful.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and toke shippe, and came into the partes of Magdala.

1st, Magdala.

CHAP. XVI.

1 The Pharises require a token 4 Iesus warneth his disciples of the Pharises doctrine 16 The confession of Peter 17 The keys of heauen 24 The faithful must bea- ve the cross. 25 To wome or loft the life. 27 Christ's cunning.

1 ¶ Hen * came the a Pharises and Sad- duces, and did b tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, Fayre wether: for the skie is red.

3 And in the morning ye say, To day shul- be a tempelte: for the skie is red and low- ring. O hypocrites, ye can discerne the fa- ce of the skie, and can ye not discerne the signes of the times?

4 * The wicked generacion, and adulte- rous sketch a signe, and there shul no signe be giuen it, but the a signe of the Prophet * Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to ta- ke bread with them.

6 Then Iesus said vnto them, Take hede and beware of the leauen of the Pharises and Sadduces.

7 And they thoght in them selues, saying, It is becaufe we haue broght no bread.

8 But Iesus * knowing it, said vnto them, O ye of little faith, why thinke you thur in your selues, becaufe ye haue broght no bread?

9 Do ye not yet perceiue, nether remem- ber the siue loaues, when there were * siue thousand men, and how manie baskets

to- ke ye vp?

10 Nethine the seuen loaues when there we- re * foure
thousand men, and how manie baskets toke ye vp?

11 Why perceiue ye not that I said not vnto

Chap 12, 38. mar. 1, 11. luk. 12, 14. a Alehogh they did not
agre in doom- ne, yet they tripped trop- ther to fight a- garish y
trueth. b Men stupe God other by their race e do- lism, or
curso- line.

c Which apper- tains to the humanite and spiritual life.

Chap 12, 34. d Christ shul be to them as a Ionas raised vp from
death. Ionas. 1, 1.

Mar. 3, 14. luk. 12, 1.

en, reaford with the felure.

e A token of Christ's dimni- tie, to knowe ment theghts.

Chap 14, 17. John 6, 9.

Chap 17, 34.

The keys.

Chap.XVII. Heare him.

IO

We may but delibly Christ's admonition re- left and observ- ne
all irre- ments doctrine and mass in- terment, and came only to
assume to the words of God Mar 8,27. Iuk,9,28.

Ich 6,6p. g He meaneth any thing that is in man. John 1,42. h
Upon that faith whereby thou hast con- fessed and ac-
knologed met for it is grand- ded upon an infallible truth

John 20,21. i The power of said which stometh in craft and
vio- lence ii The prea- chats of the Gospel open the gates of
heaven with the words of God, which is fright keys: to that
where that words is not purely taught, there is neither key, nor
amorous I Confess by Gods words or, aljalan

m Because he wolds yet in- frustr them, & not previls his time
a He wolds plucks out of their hearts that false op- man, which
they had of his temporal kingdoms

Chap 10,30. mar 8,34. Iuk,9,23. & 14,27. Chap. 10,33. mar
8,34. Iuk,9,14. & 17,33. Mar. 8,36. Iuk,9,27. John 12,25. o
Which wor- de signieth an adnerfarts, who reifteth the wil of
God, est, as Peter did. Iesus Christ.

vnto you concerning bread, that ye fhul- de beware of the
leauen of the Pharises & Sadduces)

11 Then vnderftode they that he had not faid that they fhulde
beware of the leauen of bread, but of the doctrine of the Pha-
rises, and Sadduces.

12 Now when Iesus came into the coaftes of Cefarea Philippi,
he asked his difciples, faying, Whome do men fay that I, the
Son ne of man am

14 And thei faid, Some fay, Iohn Baptift: and fome, Elias: &
others, Ieremias, or one of the Prophetet.

15 He faid vnto them, But whome fay ye that I am?

16 Then Simon Peter answered, and faid, *Thou art the Chrift
the Sonne of the li- uing God.

17 And Iesus answered, & faid to him, Blef fed art thou,
Simon, the fonne of Ionat: for g flesh & blood hath not
reueiled it vnto thee, but my Father which is in heauen.

18 And I fay alfo vnto thee, that thou art *Peter, and vpon this
rocke I wil buylde my Church: and the gates of hel fhall not
ouercome it.

19 And I *wil giue vnto thee the keyes of the kingdome of
heauen, and whatfoeuer thou fhalt: binde vpo earth, fhall be
bound in heauen: and whatfoeuer thou fhalt lofe on earth,
fhall be lofed in heauen.

20 Then he charged his difciples, that they fhulde well no man
that he was Iesus the Chrift.

21 From that time forth Iesus began to fhewe vnto his
difciples, that he muft go vnto Ierufalem, and fuffer manie

things of the Elders, and of the hie Priests, and Scribes, and be flaine, and rife againe the thirddeday.

22 Then Peter toke him afide, and began to rebuke him, faying, Mafter, pitie thy felf: this fhall not be vnto thee.

23 Then he turned backe, and faid vnto Peter, Get thee behinde me, a Satan: thou art an offence vnto me, becaufe thou vnderftandest not the things that are of God, but the things that are of men.

24 Iesus then faid to his difciples, *If any man wil followe me, let him forfake him felf, & take vp his croffe, and followe me.

25 For *whofoeuer wil ffaue his life, fhall lofe it: and whofoeuer fhall lofe his life for my fake, fhall finde it.

26 *For what fhall it profite a man though he fhoulde winne the whole worlde, if he lofe his owne foule? or what fhall a man giue for recompense of his foule?

27 For the Sonne of man fhall come in the glorie of his Father with his Angels, and

either of malice, as did tudat, or of raftenes and arrogant-ness, as Peter did. p That is, whofoeuer thynketh to fane him felf by forfaking Iesus Christ.

*then fhall he giue to euerie man according to his dedes.

28 *Verely I fay vnto you, there be fome of them that ftad
here, which fhall not taft of death, & till they haue fene the
Sonne of man come in his kingdome.

CHAP. XVII.

1 The tranffiguration of Chrift vpon the mountaine of Thaber.
2 Chrift eght to be heard. 11 12 Of Elias and Iohn Baptift: 13
He healeth the lunatike, so The prince of faith. 14 'Prayer &
fuffing. 15 Chrift telfeth the before of his paftim. 16 He payeth
tribute.

1 Nd *after fix dayes, Iesus toke Pe- ter, and Iames, and Iohn
his brother, and broght them vp into an hie mountai- ne aparte,

2 And was tranffigured before them: and his face did fhine as
the funne, and his clo- thes were as white as the light.

3 And beholde, there appeared vnto them Mofes, and Elias,
talking with him.

4 Then answered Peter, and faid to Iesus, Mafter, it is good for
vs to be here: if thou wilt, let vs make here thre taberna- cles,
one for thee, and one for Mofes, and one for Elias.

5 While he yet fpake, beholde, a bright clof- de fhadowed
them: and beholde, there ca- me a voyce out of g cloude,
faying, *This is my beloued Sonne, in whome I am wel
pleafed: heare him.

6 And when the difciples heard that, they f fel on their faces and were fore aftayed.

7 Then Iesus came and souched them, and faid, Arife, and be not afraid.

8 And when they lifred vp their eyes, they fawne no man, faue Iesus onely.

9 And as they came downe fto the moun- taine, Iesus charged them, faying, Shewe the vifion to no man, & vntil the Sonne of man rife againe from the dead.

10 *And his difciples afked him, faying, Why then fay the Scribes that Elias muft fift come?

11 And Iesus anfwered, and faid vnto them, Certainely Elias muft fift come, & reftore all things.

12 But I fay vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatfoeuer they wolde: likewife fhall alfo the Sonne of man fuffer of them.

13 Then the difciples perceived that he fpake vnto them of Iohn Baptift.

14 And when they were come to the mul- titude, there came to him a certeine man, and kneled downe to him,

15 And faid, Mafter, haue pitie on my fonnes for he is lunatike,
and is fore vexed: for oft times he falleth into the fyre, and oft
times into the water.

16 And I broght him to thy difciples, and they colde not heale
him.

Pfald. 22. rom 2,6.

Mar 9,1.

Iuk 9,17.

This was fulfilled in his refurrettith & was as an ferat into his
king- dome, and was alfo confirmed by feuding the halle God,
who toby he wroght fo great and fon- date mucelles.

Chap xvi. Mar 9,2. Iuk,9,28. *11,16: fua day after

4 Chrif fheued them his glorie, that they mugh not fhulde f he
faffred through unfit- mine, but that he offered vp him felf wil-
lingly to dye. b By thefe two witneftes are reprefini- ted the
Lawn and the Pro- pheter, which led vs to Chrif

Chap 3,17. 2. Peter 2, 27. a After Mofes & Elias depar ture
Peter fea ring he fhulde lofe that soy- ful fighs, fpan- keth as a
man diftrith & wol de hunelodged them in earth- lie houfes, &
were recrued in glorie d We are re- conciled to God by Chrif
onely.

Mar 9,11. a Chrif is our chief and one- lie fcholema- fier

Chap. 11, 14. mal 4,5. f And fo wor- ftipped Chrif g For men wolde not ha- ne belieued them, before that Chrif had made his glorie more manifeft by his refurre- fion

Mar 9,14. Iuk,9,17.

CC. ii.

Of tribute.

S.Matthewe. The lost shepe.

b He spie- kech chiefly to the Serifes, who began to bragge, as if they had now gotten the vi- dence. (not Christ because his difciples were not a- ble to do this miracle.

Luk. 17.6.

I By this mo- ner of Spotske is signified, if they should do things by their faith shulde feme anyofisile. Chap. 20.17. mar. 9.31. luk. 9.44. Gr 24.7 I The best to make to firig then the west he faith prayer, which hatee fisting added to it, as as helps to the fame Or, were never feet, or rears, and lies Gali- le

I The Grebe worde is (ci- drachma) & was of value a bout to pence of olde Ber- ling monie, & the Ifoulines paged it once by the Laws, Rae 10.15, and at that time they paged it to the Rousale in Or gone oc- casion to for- take & march The worde

is (Stater) & clenmeth two didrachmas, & is valued a- bout & groets of olde Ber- ling.

Mar. 9.33. luk. 9.46. a They firme for the sewar- de before they have taken a- ny payne; and where as they shulde hite holpen & rme efed one mo- ther, they wo- re omhionne and defpeers of shute bro- theren.

Chap. 19.24. Lom 14.26. b Not in lacke differeion, but that they be not vayan glorians, faking to adnance them; fclues to worldwide honours.

17 Then Iefus answered, and faid, 'O gene tacion, faithles, and croked, how long now fhal I be, with you how lóg now fhal I fuf fer you! bring him hither to me.

18 And Iefus rebuked the deuil, & he went out of him: and the childe was healed at that houle.

19 The came the disciples to Iefus a parte, and faid, Why, colde not we caft him out?

20 And Iefus said, vnto them, Because of your vnto life: for * verely I fay vnto you, if ye haue faith at moche as u a graine of muft and fede, ye fhal fay vnto this mou- taine, 'Remoue hence to yonder place, & it fhal remoue: and nothing fhalbe vnpof- Sible vnto you.

21 How be it this kinde goeth not out, but by prayer and fasting.

22 And as he abode in Galile, Iesus said vnto them, The Sonne of man shall be delivered into the hands of men,

23 And they shall kill him, but the thirde day shall he rise againe: and they were very forie.

24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and said, 'Doest not your Matter pay tribute?.

25 He said, Yes. And when he was come into the house, Iesus prevented him, saying, What thinkest thou Simon? Of whome do the Kings of the earth take tribute, or of the children, or of strangers? 26 Peter said vnto him, Of strangers, Then said Iesus vnto him, Then are the children free.

27 Neuertheles, lest we should offend them, go to the sea, and cast in an angle, & take the first fishes that cometh vp, & when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

The greatest in the kingdom of heauen. 3 He teacheth his disciples to be humble and harmless, 4 To avoid occasions of

evil, 10 Yet to contemne the litie- ones. 11 Why Christ came.
12 Of brotheria corre- liion 17 Of the autocrte of the Church.
19 The com- mendacion of prayer and godlie affemblus. 21 Of
bro- theria forgunnes.

1 'The fame time the disciples came vn to Iefus, faying, Who
is the greatest in the kingdom of heauen?

2 And Iefus called a litle childe vnto him, and fet him in the
middles of them,

3 And faid, Verely I fay vnto you, except ye be 'conuerted, &
become as litle 'chil- dren, ye fhall not enter into the kingdome
of heauen.

4 Whofoeuer therefore fhall humble him felt as this litle childe,
the fame is & grea-

of difference, but that they be not vayan glorians, faking to
adnance them; fclues to worldwide honours.

teft in the kingdome of heauen.

5 And whofoeuer fhall receiue fuche a litle childe in my Name,
receiueh me.

6 But whofoeuer fhall offende one of thefe litleones which
beleue in me, it were bet- ter for him, that a mylstone were
hanged about his necke, and that he were drowned in the depth
of the fea.

7 *Wo be vnto the worlde because of offen ces: for it muft nedes be that offences fhall come, but wo be to that man, by whome the offence cometh.

8 *Wherefore, if thine hand or thy fote caufe thee to offende, cut the of, & caft the from thee: it is better for thee to enter into life, halt, or manned, then hauing two hands or two fete, to be caft into cuerlafting fyre.

9 And if thine eye caufe thee to offend, plucke it out, & caft it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be caft into hell fyre.

10 'Se that ye defpice not one of thefe litle ones: for I fay vnto you, that in heauen their angels alwayes beholde the face of my Father which is in heauen.

11 For the Sonne of man is come to faue that which was loft.

12 How thinke ye? If a man haue an hundred sheepe, & one of the be gone aftray, doeth he not leaue ninety & nine, and go into the mountaines, and feke that which is gone aftray?

13 And if fo be that he finde it, verely I fay vnto you, he reioyceh more of that sheepe, then of the ninety and nine which went not aftray.

14 So is it not the wil of your Father which is in heauen, that one of thefe litleones shulde persfh.

15 *Moreouer, if thy brother trefpace a- gainft thee, go, and 'tell him his faute be twene thee & him alone: if he heare thee, thou haft wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by & mouth of two or thie witneffes euerie worde may be confirmed.

17 And if he wil not vouchefau to heare the, tel it vnto the 'Church: & if he refufe to heare the Church alfo, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I fay vnto you, 'Whatfoeuer ye finde on earth, fhall be bounde in heauen: and 'whatfoeuer ye lofe on earth, fhall be lofed in heauen.

19 Againe, verely I fay vnto you, that if two of you fhall agre in earth vpon any thing, whatfoeuer they fhall defire, it fhall be giue

c He calfeth them litle chil dren now, & humble them felues with all humilite and fubithion

Mar 9.42. luk. 17.1

d The worde signifeth a gro at milbone & an affe tora- neth, and it is fpoken in refpoft of that which is tour- ned with mone

hand, which is Iefu.

Chap. 5.30. mar. 9.45

e Christ wer- neth his to ta- he heed that they fhanke not heate
fch him for any e- nil example or offence that man con giue, f
Christ son, thech the con- fe of this offen ce, which is perde
and dif- dey na of our inferiorn

'Tfal 34.7. Luk. 19.10.

Luk. 17.4. g Seing God hache comen- ded his an- gels to take
& charge of his children, the wicked may be affured that if
they defpi- ce them, God wil renego their canis h We may not
lofe by our ef- fence that which God hache fo dere- ly hoft

Lau 19.17. ecele 19.13.

luk. 17.3 lam 5.33.

1 Wherewith thou maith be offended: he speaketh of fceret or
parti cular fiores, & one of upon or known to o- there

'Or re jeme him Den 19.15.

John 8 17. abr 10.28.

a cor 13.1.

1 Cor 1.9. a thof 3.4.

John. 20.23. k He menneith according to the order that was amongst the hewer, who had their col- cel of ancient and expert m

to reforme manors, and execute discipline. This affemble represented the Church, which had appointed them to this charge. In the of chap. 10, he must chis of doctrine, and here of ecclesiastical discipline, which depo- dech of the doctrine. Or, does so.

them

The dette.

Chap.XIX. Diuorcement.

II

Luk.17.4.

m We must be continually ready to urge us and be forgiven

n A commune reine was aluee at the feure poundes some also
we re greater and some lefe

Which amed teth of our mo ney to the fume of 15 shil lings, or
verte nere, and was nothing in re- spit of y for- mer which his
masterforgaue him.

p God eke- meth onelythe heart and affe- dion.

Mar 10.5.

them of my Father which is in heauen.

20 For where two or three are gathered together in my Name,
there am I in the muddes of them.

21 Then came Peter to him, & said, Master, how oft shal my
brother fume against me, & I shal forgiue him"vntou feuen
times?

22 Iefus faid vnto him, I fay not to thee, vnto feuen times, but
vnto feuentie times feuen times.

23 Therefore is the kingdome of heauen likened vnto a
cerreine King, which wolke take a countes of his feruants.

24 And when he had begonne to reckon, one was broght vnto him, which oght him ten thoufand "talents.

25 And becaufe he had nothing to paye, his master commanded him to be foide, & his wife, & his children, and all that he had, and the dette to be payed.

26 The feruant therefore fel downe, and be-foght him, faying, Master, appeafe thine an gre towarde me, and I wil pay thee all.

27 Then that feruants master had compaf-fion, and lofed him, and forgaue him the dette.

28 But when the feruant was departed, he founde one of his felowes, which oght him an hundieth pence, & he layed hands on him, and toke him by the throte, faying, Pay me that thou oweft.

29 Then his fellow fel downe at his fete, and be foght him, faying, Appeafe thine angre towards me, and I wil pay thee all.

30 Yet he wolde not, but went and caft him into prison, til he fhulde pay the dette.

31 And whe his other felowes fawe what was done, they were very forie, and came, and declared vnto their master all y was done.

32 Then his master called him, and faid to him, O euil feruant,
I forgaue thee all that dette, becaufe thou prayedft me.

33 Oghteft not thou alfo to haue had pitie on thy fellow, euen as
I had pitie on thee?

34 So his master was wroth, and deliuered him to the aylers, til
he fhulde pay all that was due to him.

35 So likewife shal mine heauëlie Father do vnto you, except
ye forgiue from your hearts, eche one to his brother their tres-
paces.

CHAP. XIX.

3 Chrif foweth for what caufe a woman may be diuerced 11
Centurene is a gift of God 14 He receueth lile bales 16 To
obteine life euerlafting 24 That riche men can fearfeiy be
faued 25 He premofeeth them which haue lefe all to follewe
him life euerlafting.

1 And "it came to paffe, that whe Iefus had finifhed thofe
fayings, he departed from Galile, and came into the coaftes of
Iudea beyonde Iordan.

2 And great multitudes followed him, and he healed them
there.

3 Then came vnto him the Phariffee tepting him, and faying to him, Is it lawful for a man to put away his wife for cueie "faute"

4 And he answered and faid vnto them, Haue ye not ied, that he which made them at the beginning, made them male and female,

5 And faid, For this caufe, shal a man lea-ue father and mother, and cleaue vnto his wife, and they "twaine fhalbe one flefh"

6 Wherefore they are no mote twaine, but one flefh. Let not man therefore put a fun die that, which God hathe coupled toge thei.

7 They faid to him, Why did then Mo-fes commade to giue a bil of diuorcemet, and to put her away?

8 He faid vnto them, Mofes, becaufe of the b hardnes of your heart, fuffred you to put away your wiues: but from the beginning it was not fo.

9 I fay therefore vnto you, that whofoe-uer shal put away his wife, except it be for whoredome, and marie another, com-mitteh adulterie: and whofoeuer marieh her which is diuorced, doeth commit adulterie.

10 Then faid his difciples to him, If the mat ter be fo betwene man and wife, it is not good to marie.

11 But he faid vnto them, All men can not receiue this thing, faue they to whome it is giuen.

12 For there are some chafte, which were fo borne of their mothers bellie: and there be some chafte, which be made chafte by men: & there be some chafte, which ha-ue made them felues chafte for the king-dome of heauen. He b that is able to recei-ue this, let him receiue it.

13 The were broght to him lile child, e, that he fhulde put his hands on them, and pray: and the difciples rebuked them.

14 But Iefus faid, Suffer the lile children, and forbid them not to come to me: for of fuche is the kingdome of heauen.

15 And whe he had put his hands on them, he departed thence.

16 And beholde one came, and faid vnto him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he faid vnto him, Why calleft thou me good? there is none good but one, euen God: but if thou wilt entre into life, a kepe the commandement.

18 He faid to him, Which? And Iefus faid, "Thefe, Thou shalt notkil: Thou shalt not comit adulterie: Thou shalt not ftea-le: Thou shalt not beare falfe wimes.

19 Honour thy father and mother: and thou we nothing in Iefus Chrif but his manhode, he leadeth him to the intent, that his

doctrine might better take place. k that he might learn to know
him self. "And 20, 21 den 5.16

O1, 2017

Gen.1, 2n.

Gene 2, 3, 4. 1. or. 6, 16 aphe 5, 31. a They that afore were as
two, fhalbe now as one perione Or, profue.

Deu. 24, 5.

Chap 5, 12. mar 10, 5: luk. 16, 12.

1 cer 7, 11. b It was to anode the cru clinctant men wolfe hane
vfef towards their wines, if they had bene forced to re-tene
them in their difplee-fure, force and malice

c That is, at f beginning, toid by Gods ordi-nants

d For this hi-de can use to broken at mls pleasure.

e Some by as ture are vna-ble to marie, and fume by arte

f The worde fignified (ed-ord); and they were fo made becaufe
they fhulde hope the chambers of noble wo-men: for they were
judged chafte

g Which hane the gift of ch-timsec, & vfe it to ferue God with
mo-te free libri-tie.

h This gift to not commune for all mef, but is verse rute, and
giuen "to few citherefo-re me may not reibly abhe-ne from
ma-rings

Chap. 12, 3. mar. 10, 13. luk. 12, 17. Mar 10, 17. luk. 12, 18.

i Becaufe they yung mil kne-higher things. He fpeke thre
CC.iii.

A riche man.

S.Matthewe. The penic.

1 He beaeth muche beca- se as yet be knewe not him self m
Christ here- by discovered his hypocris- se, and caused him to
feelee his own wer- hears, not gene rally common- ding all to
do the like n What kin- desence men have by ri- ches For, able
to Who can sin me men hea- tes, so that they shall not set their
man- des on their 12 ches Mar 10, 28. Ink. 12, 28. p In this
wor- ke whereby the wulde is changed, re- med and re-
generator to layne the wode with the fonesce following and to
take reg- neration for the day of ind genent, when the afest that
in foale and bodie enoys their inherita- ge, to the end they
might know that it is not difficult to have beg- ne once Luk.
22, 30. Chap 20, 26. mar. 10, 31. Ink. 23, 30. q The 1000 of

conscience of Gods children feele even in their afflictis is a
1000 folde more worlde then all worl- dialia treafures

n Which was called dem- ase, it was of value about fome
peace halfe peace of olde inoucy, and was com- sumely a wor-
heman's huer b They dem- and the day in to twelve hon see, in
that the third was the fourth part of the day, fit of y cloche was
none, now was ture of the cloche after dynouy, in the

shalt loue thy neighbour as thy self.

20 The yong man said vnto him, I have observed all these
things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be per- fite, go, =sel that
thou hast, & giue it to the poore, and thou shalt haue treasure
in hea- uen, and come and followe me.

22 And when the yong man heard that say- ing, he went away
forowful: for he had great * possessions.

23 Then Iesus said vnto his disciples, Ve- rely I say vnto you,
that a riche man shal hardely enter into the kingdoms of hea-
uen.

24 And againe I say vnto you, It is easier for a "camel to go
through the eye of a nedle, then for a riche man to enter into
the kingdoms of God.

25 And when his disciples heard it, thei we- re exceedingly amazed, saying, Who then can be saved?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God * all things are possible.

27 *Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed the: what shal we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shal sit in the throne of his marefite, ye which fol- lowed mer in the regeneration, *shal sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoeuer shal forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shal receive an a hundredth folde more, & shal inherit euer lasting life.

30 *But manie that are first, shalbe last, and the last shalbe first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is deter vnto us man, and how he alway calleth men to his labour. 2 He admonisheth them of his passion 3 He teacheth his to flee ambition 4 Christ payeth our ransome. 5 He gouth two blinds men their sight.

6 For the kingdoms of heauen is like vn to a cerreine house holder, which wet out at the dawning of the day to hier laborers into his vineyarde.

7 And he agreed with y laborers for a penie a day, and sent them into his vineyarde.

8 And he went out about the thirde houre, and sawe other standing ydle in the mar- ket place,

9 And said vnto them, Go ye also into my vineyarde, & whatsoever is right, I wil gi- ue you: and they went their way.

10 Againe he went out about the sixt and ninth houre, and did likewise.

11 And he went about the eleventh houre, dynoy, in the eleventh houre was an houre before this sone sixt.

and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

7 They said vnto him, Because no man ha- the hired vs. He said to them, Go ye also into my vineyarde, & whatsoever is right, that shal ye receive.

8 And when euen was come, the master of the vineyard said vnto his steward, Call y laborers, and giue them their hies, begin- ning at the last, till thou come to the first.

9 And they which were hired about the ele- venth houre, came and received euerie man a penie.

10 Now when the first came, they supposed that they shulde receive more, but they li- kewise received euerie man a penie.

11 And when they had received it, they mur mured against the master of the house,

12 Saying, These last haue wrought but o- ne houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he answered one of them, saying, 'Friend, I do thee no wrong: didest thou not agre with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as muche as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eye * euil because I am good?

16 * So the last shalbe first, and the first last: *for manie are called, but fewe chosen.

17 * And Iesus went vp to Ierusalem, and toke the twelve disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chief Priests, and vnto the Scribes, &

they shal condemne him to death,

19 And *shal deliuer him to the Gentiles, to moche, and to fougue, and to crucifie him: but the thiede day he shal sife againe.

20 * Then came to him the mother of Ze- bedeus children with her sonnes, wor- shipping him, & desiring a cerreine thing of him.

21 And he said vnto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the * cup that I shal drinke of, and to be baptized with the baptisme that I shal- be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shal drinke in dede of my cup, and shalbe baptized with y baptisme, that I am baptized with, but to sit at my right hand, and at my left

c Or emotion, because of my liberalism, dem 15, 19. Chap 15, 30. mar 10, 31. Ink. 13, 30. Chap 22, 24. Mar 10, 32. Ink. 18, 31. d, therefore merit man in his vocation, as he is called first, ought to go stewarde, & encourage others, being the hyer is indifferent for all Ink. 18, 32. Mar. 10, 33

c He fasteth y crude before their eyes to drawn the fro
ambition, cal- ling it a cup, to figure the mature of the
affliction, y God haste or- drued for e- ucate man the which
thing also he cal- leth baptisme.

hand,

The flee ambicion.

Chap. XXI. A den of theues. 12

I God my Father hath not given me charge to be two offices of
honour here, but to be an example of humili-tie vnto all Mar.
10, 41. lnk. 22, 31.

Philip. 2, 7.

Mar 10, 46 lnk. 18, 39.

Mar. 11, 1. lnk. 19, 29.

a By this entire Christ was de shoue the state and condition of
his kingdoms, & is farce contrarie to the pope and glorie of &
worl-de Isa 61, 11. xech. 9, 9. xob 12, 15. b That is, the citre
Zion, or Jerusalem c It is a maner of Sprache called it archde-
che, whereby two are taken for one d He riddle on the fole &
the dime w&r by.

hand, is f not mine to giue: but is fhalbe gi-wn to them for whome it is prepared of my Father.

24 *And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iefus called them vnto him, and faid, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercife autoritie ouer them.

26 But it fhall not be fo among you: but who-foeuer wil be great among you, let him be your feruant,

27 And whofoeuer wil be chief among you, let him be your feruant,

28 *Euen as the Sonne of man came not to be ferued, but to ferue, and to giue his life for the ranfome of manie.

29 ¶*And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, fitting by the way fide, when they heard that Iefus paffed by, cryed faying, O Lord, the fonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, becau-fe they fhalde holde their peace: but they cryed the more, faying, O Lord, the fonne of Dauid, haue mercie on vs.

32 Then Iefus ftode ftill, and called them, & faid, What wil ye that I fhould do to you?

33 They faid to him, Lord, that our eyes may be opened.

34 And Iefus moued with compafion touched their eyes, & immediatly their eyes receiued fight, and they followed him.

CHAP. XXI.

9 Christ rideth into Ierufalem in an affe. 12 The by-ers and felters are chafed out of the Temple. 13 The children vnth preferitue vnto Christ. 14 The figure withereth 15 Faith requirit in prayer 16 Iolme hap-tifme. 17 The two fomes. 18 The parable of the housband men. 19 The corner fume reselled. 20 The Iewes reselled & the Gentiles received.

1 N d * when they drew nere to Ieru-falem, and were come to Bethphage, vnto the mount of the oliues, then fent Iefus two difciples,

2 Saying to them, Go into the towne that is ouer againft you, and anone ye fhall finde an affe bounde, and a colte with her: lofe them, and bring them vnto me.

3 And if anie man fay ought vnto you, fay ye, that the Lord hath the nede of them, and ftraight way he wil let them go.

4 All this was done that it might be fulfilled w was spoken by the Prophet, faying,

5 ¶*Tel ye the b daughter of Siô, Beholde, thy King cometh vnto thee, meke and fit-ting vpon an affe, and a colte, the fole of an affe vfed to the yoke.

6 So the disciples w&r, and did as Iefus had commanded them,

7 And broght the affe & the colte, & put on d them their clothes, and fet him thereon.

8 And a great multitude fpred their gar-ments in the way: and other cutte downe brâches from the trees, and ftrawed them in the way.

9 Moreouer, the people that went befo-re, and they alfo that followed, cryed, faying, *Hofanna the fonne of Daud: bleffed be he that cometh in the Name of the Lord, Hofanna thou which art in the f hiefth heauens.

10 *And when he was come into Ierufalem, all f citie was moued, faying, Who is this? 11 And the people faid, This is Iefus the Prophet of Nazaret in Galile.

12 ¶And Iefus w&r into the Têple of God, and caft out all them that folde & boght in the Temple, and ouerthrew the tables of the money changers, and the feates of them that folde doues,

13 And faid to th&, It is writté, *Mine hou-fe fhälbe called the houfe of prayer: b but * ye haue made it a denne of thieues.

14 Then *the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the chief Priefta and Scribe, fawc the marueils that he did, & the chil-dren crying in the Téple, & faying, Hof-anna the fonne of Dauld, they disdained,

16 And faid vnto him, Heareft thou what thefe fay? And Iefus faid vnto th&, Yeared ye neuer, *By the mouth of babes & fucke-lings thou haft, made perfite the praife?

17 ¶So he left them, and went out of the ci-tie vnto Bethania, and lodged there.

18 And *in the morning as he returned in-to the citie, he was hungrie,

19 And feing a figge tre in the way, he came to it, and founde nothing thereon, but lea-ues onely, and faid to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples fawc it, they mar ueiled, faying, How fone is the figge tre withered!

21 And Iefus anfwered and faid vnto them, *Verely I fay vnto you, if ye haue faith, and dout not, ye fhäl not onely do that,

which I haue done to the figge tree, but alfo if ye fay vnto this mountame, 1 Take thy felf away, and caft thy felf into the fea, it fhall be done.

22 *And wharfoeuer ye fhall afke in prayer, if ye beleue, ye fhall receiue it.

23 ¶*And when he was come into the Temple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, and faid, By what autoritie doeft thou thefe things and who gaue thee this autoritie?

24 Then Iefus answered and faid vnto them, I alfo wil afke of you a certaine thing, w if ye tel me, I likewise wil tell you by what autoritie I do thefe things.

25 The baptifme of Iohn whence was it? CC.iiii.

e Which is to fay, fane the pray thee, de-firing God to profper & fend good fruites to the Mefites.

Mar 11, 11.

Luk. 19, 41.

xob 2, 13.

f For God w is in heuen, enft onely faith.

g In the porch or enrie sun the Temple. Ifa. 16, 7.

Iere 7, 11.

Mar 11, 17.

Ink. 19, 46.

h Vnder the pretence of re-religion bypo-crites fohe their twos
gul-m, and fpyfe God of his true worship

Tfal 2, 2. 1 If God en-ueile his glo-rie & might by heuen, that
ca not as yet fpea ke, is it mer-will, if they f can fpeake, do fet
forthe, and magnifie the fame?

Mar 11, 13. 2 In kbrewe it is, halt or-deined or grod did f
frefglu which is all to one purpofe, becaufe God is then mohe
praifed when his ftrengh is beft known. Chap. 17, 20.

1 Which thig femeft to be imposible.

Chap 7, 7.

xob. 11, 7.

x. xob. 3, 24.

Mar 11, 27. Ink. 20, 1.

Of the two fones.

S.Matthewe.Bidden to the mariage.

m The by po- crises feare man more the God, it malice neuer
rohisch the truth Chap.14,5. mar.6,20.

heauen, or of men? Then they reasoned a- mong them selues,
saying, If we shal say from heauen, he wil say vnto vs, Why
did ye not then beleue him?

26 And if we say, Of men, we m feare y peo- ple: for all holde
Iohn as a Prophet.

27 Then they answered Iefus, and said, We c'd not tel. And he
said vnto them, Nether tel I you by what autoritie I do these
things.

28 But what thinke ye? A certeine man had two fones, and
came to the elder; & said, Sone, go or worke to day in my
vineyard.

29 But he answered and said, I wil not: yet afterwarde he
repented him self, and wet.

30 Then came he to the feconde, and said likewife. And he
answered, and said, I wil, fyrt: yet he went not.

31 Whether of them twaine did the wil of the father? They said
vnto him, The fisit. Iefus said vnto the, Verely I say vnto you,
that the n Publicanes and the harlots shal go before you into
the kingdome of God.

32 For Iohn came vnto you in the n way of righteousnes, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, thogh ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 Heare another parable, There was a certeine housholder, * which planted a vineyarde, and hedged it round about, and made a winepreste therein, and buylt a tower, and let it out to houl band men, and went into a strange cuntry.

34 And when the time of the frute drewe nere, he sent his seruants to the houshad men to receiue the frutes thereof.

35 And the houshandme toke his seruants and beat one, and killed another, and sto- ned another.

36 Againe he sent other seruats, mo the the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne fonne, saying, They wil reuerence my fonne.

38 But when the houshandmen sawe the fonne, they said amog them selues, * This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they, toke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vine- yarde shal come, what wil he do to thofe houl bandmen?

41 They said vnto him, He wil cruelly de- stroye thofe wicked men, and wil let out his vineyarde vnto other houl bandmen, which shal deliuer him the frutes in their seasons.

42 Iefus said vnto them, Red ye neuer in the Scriptures, * The stone which y buyl- ders refused, the same is made the head of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdo- me of God shalbe taken from you, & shal- be giuen to a nacio, which shal bring for- the the frutes thereof.

44 * And whosoever shal fall on this stone, 1/4.2,14. he shalbe broken: but on whomesoeuer it shal fall, it wil grinde him to powder.

45 And when the chief Priests and Phari- ses had heard his parables, they perceived that he spake of them.

46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 3 The vocation of the Geneticks.
14 The marriage garment 17 Of paying of tribute. 25 Of the
resurrection. 36 The Scribes qua- fism. 44 Christ's disunite.

1 "Hen" Iefus answered, and spake vnto them againe in
parables, saying,

2 The kingdome of heauen is like vnto a certeine King which
marred his fonne,

3 And a sent forthe his seruants, to call the that were bid to the
wedding, but they wolde not come.

4 Againe he sent forthe other seruants, saying, Tel the which
are bidden, Behol- de, I haue prepared my dinner: mine oxen
and my fatlings are killed, and all things are readietcome vnto
the mariage.

5 But they made light of it, and went their wayes, one to his
ferme, & another about his marchandise.

6 And the remnant toke his seruants, & in- treated them
shapeiy, and slewe them.

7 But when y King heard it, he was wroth, & sent forthe his
warriers, & b destroyed thofe murtherers, and burnt vp their
citie.

8 Then said he to his seruants, Truely the wedding is prepared:
but they which were bidden, were not worthie.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So thofe seruants went out into the his wayes and gathered together all that euer they founde, bothe good and bad: so the wedding was furnished with ghettes.

11 The the King came in, to se the ghettes, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how t ca- meft thou in hither, & hast not on a wed- ding garment? And he was speacheles.

13 Then said the King to the seruants, Bin- de him hand and fote: take him away, and cast him into vter darkenes: * there shal be weping and gnashing of teeth.

14 * For manie are t called, but sewe chosen.

15 * The went the Pharises & toke couse

Luk.14,16. reuel 15,9.

a Christ repro- cheth y sewes of their ingra- titude & obli- note malice, in that they re- sented the gra- ce of God, or was so plectu- sally offered vnto them

b God poole theft extreme ly luche sogra- ctude

c The ingrati- tude of the de are bid, of not cruie Gods ij beralitie & his holde meares to perish, & ho bache prepa- red

for his d In y Church the hypocris- es are mixed & the godle. e
He had not a pure affeith & vpright co- sonce, which
proceeded of faith

f Thogh God froffe for a te- me hypocrites in the Church, yes
he know- eth how so tent the, & fan ne them out Cha.8,12,6
25,42 & 25, 30.

Chap.20,16. g By the our- warde, & yene ral calling
.Mar.12,13 luk.20,26.

n So fure it is impossible for them to repit & be fused, y fande
in their owne concu- te, that the greatest fin- ners that are, shal
more fo- ne come to re- gentance o God taught by Iohn the
way of righ reousnes, who- se life was vp- right and pei- fin

1/4.2,1. ferem 2,21. mar.12,1. luk.20,9. p The vine- yarde is
the people, who- me he had ele- died. q Used all men nes to
prefer- ne it, and to make it frote- ful. *en, daged. z Which
were the Priests & salers f The Pro- ghetes c Iefus Christ Chap
26,9. & 27,1. luk.11,2.

7/4.11,12. all.4,11. rem.9,15. 2.pet 2,7. u As not me- ne or fit
for their buyllig. x To fatten y layne the buyl ding together, 2-
3b vpholde e whole.

how luk.20,26.

*The Sadduces question. Chap. XXIII. Of
ambicion. 13*

h These were cerise flat terers of the court, which over
matons- and that reli- gion, & King Mende best approved; and
thought they were common to the Pharis- forcy in this thing
that con- sumed, think'd to intrangle Christ, and so other to
accen- se him of reas- sion, or to bring himself & ha- tered of
all his people

Item 13.7. 1 As touching the ourwande qualitie, as whether a
man be riche or peace Or, she cry-a of the reliant k Which was
of value about foore peace balfe peace Mar 12, 20. Ink. 20, 17
all. 23, 6. Deus. 27, 5. Or, flower 1 By the title of allaner: and
here by bro- ther he men- meth the next himman, & law fully
might marie her.

Where Gods worde is not preached and vode: and, there must
be des reigne blindness and erours a Foralmeche as that shall
be exempted: so the infirmities of that present life

Exod. 3, 6.

Mar. 12, 22.

Deus 6, 9. Ink. 10, 27.

how they might tangle him in talke.

16 And they sent vnto him their disciples with the h
Herodians, saying, Master, we know that thou art true, and
reacheest the way of God truely, nether careest for anie man: for
thou confidereest not the 1 perfo- ne of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue
tribute vnto Celsat, or not?

18 But Iesus perceived their wickednes, & said, Why tempt ye
me, ye hypocrites?

19 Shewe me the "tribute money. And thei brought him a h
penie.

20 And he said vnto them, Whose is this image and
superscription?

21 They said vnto him, Celsats. Then said he vnto them, "Giue
therefore to Celsat, the things which are Celsats, and giue vn-
to God, those which are Gods.

22 And when they heard it, thei marueiled, and left him, and
went their way.

23 ¶ The same day the Sadduces came to him (which say that
there is no resurrection) and asked him.

24 Saying, Master, "Moses said, If a man dye, having no
"children, let his brother 1 marie his wife, and raise vp sede
vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and having none yslue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seventh.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye m are deceived, not knowing the Scrip tures, nor the power of God.

30 For in the resurrection they nether ma- rie wines, nor wines are bestowed in ma- riage, but are as the h Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not red what is spoken vnto you of God, saying,

32 ¶ I am the God of Abraham, & the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuig.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expoun- der of the Law,
asked him a question, rep- ting him, and saying,

36 Master, which is the great commande- ment in the Law?

37 Iesus said to him, "Thou shalt loue the

Lord thy God with all thine heart, with all thy foule, and with
all thy minde.

38 This is the first and the great comman- dement.

39 And the seconde is like vnto this, "Thou shalt loue thy
neighbour as thy self.

40 On these two commandements hageeth the whole Law, and
the Prophetes.

41 ¶ While the Pharises were gathered together, Iesus asked
them,

42 Saying, What thinke ye of Christ? who- se o sonne is he?
They said vnto him, Da- uids.

43 He said vnto them, How then doeth Da uid in a spirit call
him Lord, saying,

44 "The Lord said to my Lord, Sic at my & righe hand, 'til I
make thine enemies thy fote stole?

45 If then Dauid call him Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forthe aske him anie mo questions.

CHAP. XXIII.

1 Christ condemne the ambition, countenances, and byperities of the Scribes and Pharises. 31 Their persecutions against the servants of God. 37 He propheseth the destruction of Jerusalem.

2 ¶ Then spake Iesus to the multitude, & to his disciples,

3 Saying, The scribes and the Pharises sit in Moses seat.

4 All therefore whatsoever they bid you observe, that bind observe and do: but after their works do not: for they say, and do not.

5 For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they themselves wil not moue them with one of their fingers.

6 All their works they do for to be sene of men: for they make their phylacteries broad, and make long the fringes of their garments,

7 And loue the chief place at feasts, and to haue the chief seates in the assemblies,

8 And greetings in the markets, and to be called of men,
'Rabbi, Rabbi.

9 But be not ye called, d Rabbi: for one is your "doctor, to wit,
Christ, and all ye are brethren.

10 And e call no man your father vpon the earth: for their is
but one, your Father which is in heauen.

11 Be not called e doctors: for one is your doctor, own Christ.

12 But he that is f greatest among you, let him be your seruant.

13 "For whosoeuer wil exalt him self, shal- be broght low: and
whosoeuer wil humble

d Christ forbideh not to give sole honour to Magistrates and
Masters, but condemneth ambicion and superiorite over our
brothers faith, which office appreheneh to Christ alone. e The
Pharises were called Masters or Fa- thers, and the Scribes
Doctors f The highest dignitie in the Church is not lordshippe,
or dominion, but ministerie and service.

DD, i.

Leni. 19, 12.

mar 12, 21.

rem 13, 9

gal 1, 14.

sam 2, 8.

o Of what

Soche or fa- mille.

Mar. 12, 21.

Ink. 20, 41

p By the sp- ire of prophe- cut speaking of the kingdoms of Christ.

q By the right hand is signifi- ed & autoritie and power, & God guess his Sonne Christ in ma- king him his licuteur & go- terious over his Church

Pfsl. 210, 1.

r Not that his kingdoms shal then end: but & offer of his humanities shal cease, and he w the Father and holic God shal reigne for once as one God all in all.

f Christ is Da uids foot con- ching his man bode, and his Lord, concer- ting his God- head.

Chap XXIII.

Nthe 8, 4.

a and toache that which Moses faith. b According, to Moses
whome they read, but one & & the 1 reache of the selues. Luk.
11, 46. all 17, 10.

c They were sacredes of par- chends where- in the comma-
dement were witnessed to this day the lewes vfe the fame &
cluse the in a piece of lather, & so binde them to their brave &
left arms, so the ments that might have ob- tional remem-
berance of the Law

Rom. 17, 38.

deut 22, 12.

Mar. 12, 22.

Ink. 21, 43.

& 20, 45.

Or, master.

Iam 3, 1.

Or, seader.

Mal 1, 6.

Luk. 14, 11.

& 18, 14.

*The nature of hypocrites. S. Matthewe.
False Christs.*

him self, shall be exalted.

g Ye hope be- ke the pure re- ligion of know- ledge of God
when men are ready to em- brace it Mar 12, 40. Luk 20, 45. h
Which have now their foe within the does.

I They fight all means, if they colde in- sum, to make of a
Gentile a Jape.

on, be a desire.

k And maketh is to be taken as an holie thing, because of the
vicious hereby Christ the oath that must doctrine death not
one- ly obscure the worse of God, but it contra- be to it.

King 3, 13. Luk 6, 1.

Chap 1, 34.

Luk 11, 42.

I Ye Saye at f it is nothing, that pafle that is of greater
importance to take how to get edina- cton with men and pafle
not whether ye bear a good consistence or no my, corrupt. Luk
1. Organized.

13 ¶ Wo therefore be vnto you Scribes and Pharises,
hypocrites, because ye s shut vp the kingdoms of heauen
before men: for ye your selues go not in, nether suffer ye them
h that wolde enter, to come in.

14 ¶ Wo be vnto you Scribes and Pharises, hypocrites: for ye
deuoure widdowes houses, euen vnder a colour of long
prayers: wherefore ye shal reeeuse the greater damnacion.

15 Wo be vnto you, Scribes and Pharises, hypocrites: for ye
compafle i sea and land to make one of your profession: and
when he is made, ye make him two folde more the childe of
hel, then you your selues.

16 Wo be vnto you blinde guides, which say, Whosoeuer
swareth by the Teple, it is nothing: but whosoeuer swareth
by the golde of the Temple, he offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the
Teple that s sanctifieth the golde?

18 And whosoeuer swareth by the altar, it is nothing: but
whosoeuer swareth by the offering that is vpon it offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the
altar which sanctifieth the offering?

20 Whosoeuer therefore swareth by the altar, swareth by it,
and by all things thereon.

21 ¶ And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ¶ And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyfe, & comyn, and leave the weightier matters of the Law, as iudgement, and mercie, & fidelitie. Thefe ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which straine out a gnatre, and swallow a camel.

25 ¶ Wo be to you, Scribes and Pharises, hypocrites: a for ye make cleane the vter side of the cup, and of the platter: but within they are full of briberie & exceedfe.

26 Thou blinde Pharise, cleanse first the infide of the cup and platter, that the outside of them may be cleane also.

27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outwardly, but are within full of dead mens bones, and of all filthines.

28 So are ye also: for outwardly ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ Wo be vnto you, Scribes and Pharises, hypocrites: for ye buyld the tombes of

the a Prophetes, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteneis with them in the blood of the Prophetes.

31 So the ye be witneffes vnto your selues, that ye are the children of them that murdered the Prophetes.

32 Fulfil ye also y measure of your fathers.

33 O serpents, the generacion of vipers, how shulde ye escape y damnacion of hell

34 Wherefore beholde, I send vnto you y Prophetes, and wise men, and Scribes, & of them ye shal kil and crucifie: and of the shal ye scourge in your Synagogues, and persecute from citte to citte,

35 That vpon y you may come all the righteous blood that was shed vpon y earth, a from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betwene y Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generacion.

37 ¶ Jerusalem, Jerusalem, which killest the Prophetes & stoneyst them which are sent to thee, how often wolde I haue

gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye wolde not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I saye vnto you, ye shal not see me hence for the til that ye say, Blessed be that cometh in the Name of the Lord.

CHAP. XXIII.

1 Christ sheweth his disciples the destruction of the Temple 5
24 The false Christs 13 To perswade. 14 The preaching of the
Gospel 6 29 The figures of the end of the worlde 42 He
marreth them to make 44 The sudden comming of Christ.

1 And I Jesus went out, & departed fro the Temple, and his
disciples came to him, to shewe him the building of the
Temple.

2 And I Jesus said vnto them, See ye not all these things? Verely
I say vnto you, there shal not be here left a stone vpon a stone,
that shal not be cast downe.

3 And as he fate vpon the mount of Oliues, his disciples
came vnto him aparte, saying, Tell vs when these things
shalbe, and what signa shalbe of thy comming, both of the
end of the worlde.

4 And I Jesus answered, and said vnto them, Take heed that
no man deceive you.

5 For manie shal come in my Name, sayig, I am Christ, and shal deceive manie.

6 And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to pafle, but the end is not yet.

a For a rem- brance of the, & to the moa- ne season they pafled not for their doctrine.

oze is not now only y your nacion hashe bequone to be cruel agamth the sermons of God, & there- fore it is no marneff thogth the children of fache mur- therers haudle roughly y Prophetes

p To comm- ce you of gra- ter ingentinde

Gen 4, 8. ebr. 11, 44. q Christ men- neth that all their race shal be punched, so that the moqui tee of y fathers shalbe-powed into the bole- me of the chil dens & relem- ble their fa- thers

r Read 2. Chr. 10, 12. Luk. 13, 14. 2 Efr. 1, 30.

f He will reme ne no more to them, as a rea- cher, but as a judge, when as they shalbe co pelled to con- fess (although to lary) that he is the verse Sloe of God Chap. XXIII. Mar. 13, 1.

luk. 21, 5. a Whose ex- cell mece ap- peareth in that that Herode for the space of 8 yeres kept 1000. men in worlde, the

stones we- re it colone long, in bright thin breadth 8, as
Josephus witmeth

Luk. 19, 44. b This thogth y worlde shul- de be as an ed, when
Jerusale were defray- ed.

Eph 1, 6. calif 2, 28. c He anfor- ereth them not according to
their morder, but a moni- seth them of that which is neac faste
for the to know.

7 For

Of great afflictions.

Chap. XXIII. Towatche.

d Great and cruel warres have enlued since amongs the heath
of the contempt of the Gospel and increaile more & more.
Chap 10,17. Iuk 21,18. Ioh 15,20. and 16,2 a As if you were
the eun fe of these troubles f Manne will kepe backe their
chisti- ne, because they are va- thankful and enil, upon who
me they shul- de betowe it a Thef 3,13. 2 Tim 2,9. Mar 13,14
Iuk 22,20. Dan 9,27 g When the Te ple shal be pol lured, it
shal be a figne of exerene defo- lation: the fe- crises shal end
& euter be reffered h The horri- ble defrushib of the Temple &
y corropto of Gods pure religion All 1,12. Or, was i God proul-
deth for his childre in the middles of trou bles h Whaher the
falfe Christs, and deceivers lead the peo- ple, hiding the felines
in holes as if they we re ashamed of their profes- fion Mar
13,21 Iuk 17,23. Or, cleft tree, 1 In despite of Saran y faith- ful
shal be ga- chired & toy- ned w Christ, as the egles affemble to
a dead carkeis Luk 17,27. Mar 13,24. Iuk 21,25. Ioh 15,10.
Eag 31,7. soel 2,31. & 3,15. m When God hashe made an end
of y trou bles of his Church n He meneth an horrible trebling
of y world, that is were, an alte- ration of y or die of nature.

7 For nacion shal rise against nacion, and realme against
realme, & there shalbe pe- stilence, and famine, and
earthquakes in diures places.

8 All these are but the beginning of fo- rowes.

9 *Then shal they deliuer you vp to be af- flicted, and shal kil
you, and ye shalbe a ha ted of all nacions for my Names fake.

10 And then shal manie be offended, & shal betray one another, and shal hate one another.

11 And manie false prophetes shal arise, & shal deceive manie.

12 And because a iniquitie shal be increa- fed, the love of manie shalbe colde.

13 *But he that endureth to the end, he shal- be faued.

14 And this Gospel of the kingdome shal- be preached through the whole worlde for a winnes vnto all nacions, and the shal the end come.

15 ¶ When y ye therefore shal fe the abomination of defolation spoken of by Daniel the Prophet, thading in the holie place, (let him that readeth consider it.)

16 Then at them which be in Iudea, flee into the mountaines.

17 Let him w is on the house top, not come downe to fetch anie thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wo shalbe to them that are with chil de, and to them that giue fucke in those dayes.

20 But pray that your flight be not in the winter, nether on the Sabbath day.

21 For then shalbe great tribulation, fuche as was not fro the beginning of the worl- de to this time, nor shalbe.

22 And except those dayes shulde be thor- tened, there shulde no flesh be faued: but for the electes fake those dayes shalbe shortened.

23 *Then if anie shal fay vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shal arise false Christs, & fal- fe prophetes, and shal shewe great lignes and wonders, fo that if it were possible, they shulde deceive the verie elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they shal fay vnto you, Beholde, he is in the desert, go not forthe: Beholde, he is in the secrete places, beleue it not.

27 For as the lightning cometh out of the East, and shineth in to the West, fo shal also the comming of the Sonne of man be.

28 *For wherefouuer a dead carkeis is, thi- ther wil the egles refort.

29 *And immediatly after the tribulation of those dayes, shal the funne a be darke- ned, & the moone shal not giue her light, and the starres shal fall from heauen, & the powers of heauen shalbe shaken.

30 And then shal appeare the figne of the Sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal fe the Sonne of ma come in y cloudes of heauen with power and great glorie.

31 *And he shal fend his Angels with a great founde of a trumpet, and they shal gather together his elect, from the foure windes & from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tre: whé her bough is yet tender, & it bringeth for the leaues, ye knowe y fommer were.

33 So likewise ye, whé ye fe all these things, knowe that the kingdom of God is nere, even at the dores.

34 Verely I fay vnto you, this generation shal not paffe, til all these things be done.

35 *Heauen and earth shal paffe away: but my wosdes shal not paffe away.

36 But of that day and houle knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, fo likewise shal the comming of the Sonne of ma be.

38 *For as in the dayes before the flood they did eat and drinke, mary, and giue in ma- riage, vnto the day that Noe

entred into the Arke,

39 And y knewe nothing, til the flood came and toke them all
awaye, fo shal also the comming of the Sonne of man be.

40 *y The two men shalbe in the fields, the one shalbe
receiued, and the other shalbe refused.

41 Two women shalbe grinding at the mil: the one shalbe
receiued, & the other shal- be refused.

42 *Wake therefore: for ye knowe not what houre your master
wil come.

43 Of this be fure, that if the good man of the house knewe at
what watche the thief wolde come, he wolde surely watche,
and not suffre his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke
not, wil the Sonne of man come.

45 *Who then is a faithful feruant & wife, whome his master
hathe made ruler ouer hishouseholde, to giue the meat in
feafon?

46 Bleffed is that feruat whome his master, when he cometh,
shal finde fo doing.

47 Verely I fay vnto you, he shal make him ruler ouer all his
goods.

48 But if that euil feruat shal fay in his he- art, My master
doeth deferie his coming,

49 And begin to fmite his fellowes, and to eat and to drinke
with the drunken,

50 That feruants master wil come in a day, when he loketh not
for him, & in an houle DD.ii.

Reuel 1,9. 1 Kor 15,12. 1 thef.4,16.

o For wishin fitse yeres af ter, lertufalem was defroued: y
godlie were perfectued, talle ten- cheis feiueed the people, re-
ligio was pol lued, fo shal y worlde feiue to be at an end

Mar. 15,24. Gene 7,1. Iuk. 17,28. 1 Pet. 3,20.

y Because of that incredin- list

Luk. 17,35. 1 Iosf 4,17. q This ter- cheth cuero man to walke
wardy nor re- fecting his ch pauo although he be neuer to
derevono him. Mar. 15,35.

Luk. 12,19. 2 Iosf 1,2. reuel. 10,18

Luk. 12,20

The wife virgines.

S. Matthewe. The account of the taléts.

that he is not ware of,

Or, fapines him Chap. 13, 42. Gr. 21, 30.

51 And wil' cut him of, and giue him his portion with
hypocrites: there shalbe weping, and gnaffhing of teeth.

CHAP. XXV.

1 By the similitude of the virgines I sit to teach the eerie man
to watche 14 And by the talents to be diligent. 31 The last
judgement. 32 The shops and the goates. 33 The works of the
faithful.

a This similitude teacheth vs, that it is not sufficient to have
once, given our sel. uis to follow Christ, but that we must con
time. b To do him honor, as the maner was.

1 Then the kingdome of heauen shalbe likened vnto ten
virgins, which toke their lampes, and went to 2 mete the
bridegrome.

2 And fiue of the were wife, & fiue foolish. 3 The foolish toke
their lapes, but toke none oyle with them.

4 But y wife toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all flombred and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

8 And the foolish said to the wife, 'Giue vs of your oyle, for our lampes are out.

9 But the wife answered, saying, 'We leave lest there wil not be enough for vs & you: but 4 go ye rather to them that sel, and bie for your selues.

10 And while they went to bie, the bridegrome came: & they that were readie, wet in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, 'I knowe you not.

13 'Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

14 'For the kingdom of heauen u as a man that going into a strange countrey, called his seruants, and deliuered to them his

goods.

15 And vnto one he gaue fiue a talents, and to another two, & to another one, to euerre man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the fiue talents, went and occupied with them, and 'gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, wet & dig ged it in y earth, & hid his masters money.

19 But after a long season, y master of these seruants came, and rekened with them.

20 Then came he that had receiued fiue talents, and broght other fiue talents, saying, Master, thou deliuered st vnto me fiue talents: beholde, I haue gained with them

other fiue talents.

21 Then his master said vnto him, It is wel done good seruut and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: 'entre in into thy masters ioy.

22 Also he that had receiued two talents, came & said, Master, thou deliuered st vnto me two talents: beholde, I haue gained

two other talents with them.

23 His master said vnto him, It is wel done good seruāt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard ma, which reape st where thou sowed st not, and gatherest where thou strawed st not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruāt, & 'flouthful, thou knewest that I reap where I sowed not, and gather where I strawed not.

27 Thou oghte st therefore to haue put my money to the exchangers, and then at my coming shulde I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hathe ten talents.

29 'For vnto euerie man that hathe, it shal be giuen, and he shal haue abundance, and 'from him that hatne not, eue that he hathe, shalbe taken away.

30 Cast therefore that vnprofitable seruant into vter darkenes:
there shalbe weping, and gnaffhing of teeth.

31 'And when the Sonne of man cometh in his glorie, and all
the holie Angels w him, the shal he sit vpon y throne of his
glorie.

32 And before him shalbe gathered all nations, and he shal
separate them one from another, as a shepherds separate them
the shepe from the goates.

33 And he shal set the shepe on his right hand, and the goates
on the left.

34 Then shal the King say to them on his right hand, Come ye
b blessed of my Father in her ire ye y kingdome prepared for
you fro the fundations of the worlde.

35 'For 'I was an hungred, and ye gaue me meat: I thursted,
and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me, I was 'ficke, and ye visited
me: I was in prison, and ye came vnto me.

37 Then shal the righteous answers him, saying, Lord, when
sawe we thee an hungred, and fed thee or a thurst, and gaue
thee drinke

38 And when sawe we thee a stranger, and lodged thee or
naked, and clothed thee

b The master receiueeth him into his house to gaue him parte of his goods and comodents.

Or, fapines.

Chap. 13, 22. Iul. 3, 12. and 19, 26. mar. 4, 25.

1 The graces of God shalbe take away fro hi that doeth not before them to Gods glorie and his neighbours prodius

Chap. 3, 12. and 22, 13.

k For our saluation cometh of the blessing and fauour of God

l Hereby God declareth the ceremonies of our predestoration, whereby we are issued because we were cho, sin in Christ before the fundations of the worlde, Eph. 1, 4

Ifa. 12, 7. ca. 5, 10, 7.

Ecd. 7, 19.

in Christ maneth not that our saluation dependeth on our works or merites, but teacheth what it is to line in: sly accordig to godlines, & charms, and y God recompteth his of his fre mercie, likewise as he doeth elect them

'Or, fapines.

19 Or

a I wil not open to you because you have failed in y made way
Chap. 14, 43. mar. 13, 22. Iul. 19, 26. f This similitude
teacheth how we oght to continue in the knowledge of God,
and do good with those graces y God hath a guie vs. g Guerin
talde commonly made thereto- ye pounds, need chap. 18, 24.
Or, made.

To vifte Christ.

Chap.XXVI. The Lords supper.15

Pfal 6,9. chap 7,29. luk 13,27.

Dan.11,1. John 1,29 a We muſte therefore one- ly do that, &
God requirich of vs, and not followe intos fonliſh luma- lies.

Mar 24,2. luk.22,1.

Ich.11,47.

Mar 14,5. John 11,2. and 2,5. a He ſheweth what occaſion
Iudas take to commit his reaction b This was chrough Iudas
motib to who me they gaue credie Dan.11,11 c This ſaſh was
outreorde warte, mother was it left as an example to be
followed: alfo Chriſt is not preſent & vs bodefic or to be
honoue red with note outwarde pi- pe d To honour my boryd
with ell.

39 Or when sawe we thee sicke, or in pri- son, and came vnto thee?

40 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Departe from me ye cursed, into euerlasting fyre which is prepared for the deuill and his angels.

42 For I was an hungred, & ye gaue me no meat: I thirsted, & ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 The shal they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 The shal he answer them, & say, Verely I say vnto you, in as muche as ye did it not to one of yleft of these, ye did it not to me

46 * And these shal go into euerlasting paine, and the righteous into life eternal.

CHAP. XXVI.

1 Conspiracle of the Prifets against Chroft. 16 He ex- cufeth
Magdalene. 26 The unfitution of the Lords supper 37 The
difciples weakenes 48 The trafion of Iudas 62 The fwords. 64
Because Chroft califeth him felf the Some of God, he is judged
worthie to dye. 69 Peter demeth, and reponeth.

1 Nd * it came to paffe, whē Iefus had finfhed all thefe fayings,
he faid vn- to his difciples,

2 Ye knowe that within two dayes is the Paffeouer, and the
Sonne of man fhaibe deluered to be drucified.

3 * Then affembled together y chief Priests and the Scribes,
and the Elders of the people into the hall of the high Prielt, cal-
led Caiaphas,

4 And confulted how they might take Ie- fus by fubrilite, and
kill him.

5 But they faid, Not on the feaft day, left anie vprere be among
the people.

6 ¶* And when Iefus was in Bethania, in the houle of Simon
the leper,

7 There came vnto him a womā, which had a boxe of verie
coftelie ointemēt, & pow- red it on his head, as he fate at the
table.

8 And whē his disciples sawe it, thei had bin- dignation, saying,
What neded this waste?

9 For this ointment might haue bene folde for muche, and bene
giuen to the poore.

10 And Iesus knowing it, said vnto them, Why trouble ye the
woman for she hatne wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shal ye
not: I a-e alwayes.

12 For in that she powred this ointment on my bodie, she did it
to a borye me.

13 Verely I say vnto you, Whierefoeur this Gospel shaibe
preached throughout all y

worlde, there shal also this that she hatne done, be spoken of for
a memorial of her.

14 ¶* Then one of the twelue, called Iudas Iscariot, went vnto
the chief Priests,

15 And said, What wil ye giue me, and I wil deluer him vnto
you and they appointed vnto him thirtie *pieces of siluer.

16 And from that time, he sought opportu- nitie to betraye him.

17 ¶* Now on y first day of the feast of vn- leavened bread y
disciples came to Iesus, saying vnto him, Where wilt thou that

we prepare for thee to eat the Paffeouer?

18 And he laid, Go into the citie to fuche a man, & fay to him, The mafter faith, My time is at hand: I wil kepe the Paffeouer at thine houle with my difciples.

19 And the difciples did as Iefus had giuen them charge, and made ready the Paffe- ouer.

20 * So when the euen was come, he fate downe with the twelue.

21 And as they did eat, he laid, Verely I fay vnto you, that one of you fhall betraye me.

22 And they were exceeding forowfal, and began euerie one of them to fay vnto him, Is it I, Mafter?

23 And he answered and laid, He that's dip- peth his hand with me in the difh, he fhall betraye me.

24 Surely the Sonne of man goeth his way. 25 as it is written of him: but wo be to that man, by whome the Sonne of man is be- trayed: it had bene good for that mā, if he had neuer bene borne.

26 Then Iudas which betrayed him, anfwere- red, and laid, Is it I, Mafter? He laid vnto him, Thou haft laid it.

27 ¶* And as they did eat, Iesus toke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat: this is my bodie.

28 Also he toke y cup, & when he had giuen thanks, he gaue it them, saying, Drink e ye all of it.

29 For this is my blood of the Newe te- stament, that is shed for manie, for the re- mision of finnes.

30 I say vnto you, that I wil not drinke hence for the of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.

31 And when they had sung a psalme, they went out into the mount of olives.

32 ¶* Then said Iesus vnto them, All ye shal be offended by me this night: for it is written, I wil smite the shepherd, and the shepe of the flocke shalbe scatted.

33 But * after I am risen againe, I wil go before you into Galile.

34 But Peter answered, and said vnto him, * Thofh that all men shulde be offended by thee, yet wil I neuer be offended.

DD. iii.

Mar.14,20. luk.22,14.

c Kury can in value was about fours pl ce hafte pen- nie of old
fiut ling

Mar.14,18. luk.22,7.

f He mafeth hafte to a mo- re worthie fa- criffes, to wit, to that
which the Paffeouer fignified.

Mar.14,18. luk.22,14. John 12,21.

g He that is accustomed to eat with me daily at the ta ble, Pfal
41,9. h To the meft his difciples might knowe that all this was
appointed by the promi- dence of God.

1. Cor.11, 2a. 1 That is, a true figue and teflionnefthat my
bodie is made yours, and by me your foutes a- re nourifhed.
- 2 The wine fignifh that our foutes are refrefhed and facified
with the blood of Christ, furmu- ally excremed, fo that
with- out him we ha ne no nourifh- mine

I You fhall no more enouye my bodefic preference till we mere
rege- ther in hea- uep

Mar 14,27. John 12,30. & 12,8 m fhall turne barke and be
dfieouraged Zach 13,7.

Mar. 14, 28. & 16,7.

n This defta- rech what den ger it is to truth to much to our
own dringth.

Watche & pray.

S.Matthewe. Peters denial.

John 13,38

14 *Iefus faid vnto him, Verely I fay vnto thee, that this night, before y coke crowe, thou shalt denie me thrife.

35 Peter faid vnto him, Thogh I fhulde dye with thee, yet wil I not denie thee. Like-wife alfo faid all the disciples.

Mar. 24, 32. Ink. 22, 33.

36 ¶* Then wét Iefus with thé into a place which is called Gethfemane, and faid vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two fonnes of Zebedeus, and begà to waze forowful, and grievously troubled.

6 He feared not death of ye Sif, but ye bled for feare of God's anger towards Sione, the burden whereof he Sa ye for our fa-bet

p For he fewo God's anger kindled towar des ve

q That is the angre of God for most fi-nes.

r He knew wel what his Father had de-ternured, and therefore was ready to obey but he pray-ech as y faith ful de in their troubles with-ont respect of the eternal co-unfiel of God f And thereto re we must continually fight against the Sefh.

a He spooboth this in a con-traria feofh, meaning they fhulde moon be wel wabe-ned. a Chrif dyed willingly, and therefore pre-femed humfelf to blameniers. Mar. 14, 43 Ink. 22, 47.

John 15, 3.

10, Malte, rob-hi. a He rebuketh his vukunde, not vnder the cloke of pre-tonfed friend-fhines. 10, fpeache. Gen. 9, 6. Priel. 23, 37. y The exerci-ling of the fowde is for-bide to pri-nate perfome: Alfe he wol-de hant hin-dered by his vodlifente zeale the worke of God.

8 Then faid Iefus vnto them, My foul is verie heauie enen vnto the? death: tarie ye here, and watche with me.

19 So he went a little further, and fel on his face, and prayed, faying, O my Father, if it be possible, les this v cup a paffe from me: neuertheles, not as I wil, but as thou wilt.

10 After he came vnto the disciples, and founde thé a slepe, & faid to Peter, What-colde ye not watche with me one houre?

41 Watch, and pray, that ye enter not into tentation: the fpirit in dede is readie, but the flefh is fweake.

42 Againe he wét away the fecôde time & prayed, faying, O my Father, if this cup cã not paffe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, faying the fa-me wordes.

45 Then came he to his disciples, and faid vnto them, Slepe henceforthe, and take your reft: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of finners.

46 a Rife, let vs go: beholde, he is at hand that betrayeth me.

47 *Acd while he yet fpake, lo, Iudas, one of the twelve, came, and with him a great multitude with fwordes and ftaues, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, faying, Whomefouer I fnal kife, that is he, lay holde on him.

49 And forthewith he came to Iefus, and faid, God faue thee, Master, & kifed him.

50 Then Iefus faid vnto him, a Friend, wherefore art thou come? The came they, and laid hands on Iefus, and toke him.

51 And beholde, one of them which were with Iefus, fretched out fnu hand, & drew his fworde, and droke a feruant of the high Prieft, and fmote of his eare.

52 Then faid Iefus vnto him, Put vp thy fworde into his *place*:
for all that v take the fworde, fnal perifhe with the fworde.

53 Ether thinkeft thou, that I can not now pray to my Father,
and he wil giue me mo then twelve legions of Angels?

54 How then fhulde the *Scriptures be ful-filled, which fay,
that it must be fo?

55 The fame houre faid Iefus to the mulirtu de, Ye be come out
as it were against a thief, with fwordes and ftaues, to take me:
I fate daily teaching in the Temple amôg you, and ye toke me
not.

56 But all this was done, that the *Scriptu-res of y Prophetes*
might be fulfilled. The all the disciples forfoke him, and fled.

57 ¶* And they toke Iefus, and led him to Caiaphas the hie
Priest, where the Scribes and the Elders were affembled.

58 And Peter followed him a farre of vnto the hie Priests hall,
and went in, & fate with the feruants to fe the end.

59 Now *the chief Priests & the Elders, and all the whole
council a foght falfe witnes against Iefus, to put him to death.

60 But they founde none, and thogh many falfe witneffes
came, yet founde they b no-ne: but at the laft came two falfe
witneffes,

61 And faid, This man faid, I can defstroy the Temple of God,
and buylde it in thre dayes.

62 Then the chief Prieft arofe, and faid to him, Anfwereft thou
nothing? What is the matter that thefe men witnes against
thee?

63 But Iefus a helde his peace. Then the chief Prieft answered,
and faid to him, I a charge thee by the lining God, that thou tell
vs, if thou be the Chrifft the Sonne of God.

64 *Iefus faid to him, Thou haft faid it: neuertheles I fay vnto
you, hereafter fnal ye fe the Sonne of man, fitting at the right
hand of the power of God, and come in the cloudes of the
heauen.

65 Then the hie Prieft rent his clothes, fay-ing, He hathe a
blafhemed: what haue we any more nede of witneffes f
beholde, now ye haue heard his blafhemie.

66 What thinke ye? They answered, & faid, He is worthie to
dye.

67 *Then fpat they in his face, and buffe-ted him: and b other
fmote him with their roddes,

68 Saying, Prophecie to vs, ô Chrifft, Who is he that fmote
thee?

69 ¶*Peter fate without in y hall: & a maide came to him,
faying, Thou alfo waft with Iefus of Galile.

70 But he denied before them all, faying, I wot not what thou
faft.

71 And when he went out into the porche, another maide fawe
him, and faid vnto them that were there, This man was alfo
with Iefus of Nazaret.

72 And, againe he denyed with an othe, faying, I knowe not
the man.

a Enery legif contended com-manely deon, fomemen, and 7ja
fortfemen, whereby here he meaneth an infout number Ifa. 53,
10.

Lamen. 4, 20 Chap 10, 3. Mar. 14, 13. Ink 22, 14. 1610 13, 14.

Mar 14, 15. a He decia-reth how Ie-fut was weig fully acenled,
to the and that we may knowe his in-noecente, and not that he
ful fered for him felif, but for vs. b Which col-de infely wit-
nes against him

John 3, 19. c Chrift did english their falfe reputne and more
mer he was not the te to defend his chufi, fea to fuffer con-
femmatem.

d Or adjure thee by thine allegence towards God. e Chrift chief
faith that he is the Sonne of God

Chap 16, 17. rom 14, 10. 1 thuf 4, 14. f This was o-ne of their
ow-ne traditions, if they had heard any li-ranlite blaf-pheme

g The conc-mire of God call a true con feffih blafpha-mie

Ifa 50, 6. h The officers fmote Chrifft with their rod des or itile
ftaues

i They moe-ked him after this forte that he might not feme to
be a Prophet, and fo wolde sume the peoples mindes from him

Mar 14, 66. Ink. 22, 17. 1610 13, 25. k An example of our
infemi-tie that we may letme to depende vpon God and not put
con truft in our fshies

73 So

Iudas vaine repentance. Chap. XXVII.
Barabbas quit. 16

I He was liar- ly counted a repentance by the motion of Gods
Spirit, who never suf- fereth his to perish veter- ly, though for
a time they fall, to the in- tent they may fele their ow- ne
weakness & ackoulage his great merces.

Mar 17, 1. Iuk 21, 16. John 17, 20.

a For they had no authority to commune him or to put any to
death b Our late re- pentice bring- eth defaure- tion

c Although he abhorre niffin- ces, yet is he not displeased there with, but dispatreth in Gods merces, and feketh his owne defa- tion All 1, 16. d Thee hypo- crises laye the whole fame v- pon Iudas e The hypo- crises are full of confidence in a matter of nothing, but to shode innoe blood they make nothing at it Or, enhase All 1, 10 Zach 11, 13. f For y Iewes thought it a grace offence to be buryed in the fame place that the strangers were Mar 17, 1. Iuk 21, 3. John 18, 13.

73 So after a while, came vnto him thei that ftode by, and faid vnto Peter, Surely thou art alfo one of them: for euen thy fpeache bewrayeth thee.

74 Then began he to curfe him felf, and to fweare, faying, I knowe not the man. And immediately the cocke crtwe.

75 Then Peter remembered the wordes of Iefus, which had faid vnto him, Before the cocke crowe, thou fhalt deny me thatfe. So he went out, and wept bitterly.

CHAP. XXVII.

1 Chrif a deliuered vnto Pilate. 2 Iudas hangeth him felf. 3+ Chrif is primumed innocent by the tudge, and yet is condemned, and crucified among thieves 4+ He prayeth vpon the croffe 5+ The voxile is rent 6+ The dead bodies arife 7+ fafaph buryeth Curift, 8+ Watch- men kype the grave.

1 W Hen* the morning was come, all the chief Priests, & the Elders of the people toke counfel againft Iefus, to put him to death,

2 And led him away bounde, and *deliuered him vnto Pontius Pilate the gouernour.

3 Then when Iudas which betrayed him, fawe that he was condemned, b he repent- ed him felf, and broght againe the thir- tie pieces of filuer to the chief Priests, and Elders,

4 Saying, I haue c finned betraying the innocet blood. But they faid, What is that to vs? d fe thou to it.

5 And whc he had caft downe the filuer pie- ces in the Temple, he departed, and went, *and hanged him felf.

6 And the chief Priests toke the filuer pie- ces, and faid, It is not c lawful for vs to put them into the *treafure, becaufe it is the price of blood.

7 And they toke counfel, and boght with them a potters field, for the buryal of f strangers.

8 Wherefore that field is called, * the field of blood, vntil this day.

9 (Then was fulfilled that which was spo- ken by Jeremiae the Prophet, faying, * And they toke thirtie filuet pieces, the price

of him that was valued, whome they of the children of Israel valued.

10 And thei gaue them for the potters field, as the Lord appointed me.)

11 ¶*And Iefus ftode before the gouernour, and the gouernour afked him, faying, Art thou the King of y Iewes? Iefus faid vnto him, Thou faift it.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 The faid Pilate vnto him, Heareft thou not how many things they laye againft thee?

14 But he answered him not to one worde, in fo much that the gouernour maruei- led greatly.

15 Now at the feaft, y gouernour was wont to * deliuer vnto the people a s prifoner, whome they wolde.

16 And they had the a notable prifoner, cal- led Barabbas.

17 *When they were then gathered toge- ther, Pilate faid vnto them, Whether wil ye that I let loofe vnto you Barabbas, or Iefus which is called Chrif?

18 (For he knewe wel, that for ennie they had deliuered him.

19 Also whc he was fet downe vpo the iudge- mét feat, his wife fent to him, faying, b Ha- ue thou nothing to do with that ufte man: for I haue fuffered many things this day in a dreame by reafon of him.)

20 *But the chief Priests & the Elders had perfuaded the people that thei fhulde afke Barabbas, and fhulde deftroy Iefus.

21 Then the gouernour answered, and faid vnto them, Whether of the twaine wil ye that I let loofe vnto you? And they faid, Barabbas.

22 Pilate faid vnto them, What fhall I do then with Iefus which is called Chrif? Thei all faid to him, Let him be crucified.

23 Then faid the gouernour, But what euil hathe he done? Then thei cryed the more, faying, Let him be crucified.

24 When Pilate fawe that he auailed no- thing, but that more tumulte was made, he toke water and waffhed his hands before the multitude, faying, I am innocent of the blood of this h iuft man: loke you to it.

25 Then answered all the people, and faid, His blood be on vs, and on our children.

26 Thus let he Barabbas loofe vnto them, and fcourged Iefus, and deliuered him to be crucified.

27 ¶*The the fouldiours of the gouernour toke Iefus into the
commune hall, and ga- thered about him the whole bande.

28 And thei ftripped him, & put vpon him a m fkarlet robe,

29 And platted a crowne of thornes, and put it vpo his head,
and a rede in his right hand, and bowed their knees before him,
and mocked him, faying, God faue thee King of the Iewes,

30 And spirted vpon him, and toke a rede, and fmote him on
the head.

31 Thus when they had mocked him, they toke the robe from
him, and put his owne raiment on him, and led him away to
cru- crifie him.

32 *And as they came out, they founde a man of Cyrene,
named Simon: him they compelled to beare his croffe.

33 *And when they came vnto the place cal- led Golgotha,
(that is to fay, the place of dead mens fkulles.)

34 Thei gaue him*vineger to drinke, ming- led with gall: and
when he had tafted the- DD. iii.

1st. quiter. g It was a cra- dition of the Iewes to deli- uer a
prifoner at Baftet.

h This was to the greater ch demnation of Pilate, whome
neither his ow ne knowledge colde taught, nor counfel of

others, to de- fende Chrifta innocence.

Mar. 17, 17. Iuk. 21, 18. Joh. 18, 40. all 1, 14.

The multir- ude prefere the wicked to the righteous.

k Pilate bea- reth winnes y he is innocent, before he con-
denne him I if his death be not lawful, let the punish- ment fall
on our heads & nour children, and as they wifhed, fo this curft:
taketh place to this day

Mar 17, 16. John 19, 1 m To decide him, he canft he called
him felf a King.

Mar 17, 20. Iuk. 21, 26.

John 19, 16 a It was a kin- de of drinke to open the val- net,
and fo to haften his death, which was giure him vpon y croffe.

Christ crucified.

S.Matthewe. Christs buryal.

Pfal 22,19. Mar. 25,24.

The names then was to sit up a wis- ing to signi- fe wherefore
a man was the american he a God governed Pilates' head to
write other wife then he thought. John 2,19.

Psal 22,9. Mar. 2,21. p This was a great decision, to go about
to take from him his trufte to God, and fo to bring him to
delipure q Meaning by this synecho che the one of the themes
r That was fit now til thre of the cloche f Of Jewrie and the
coun- try there a- bout.

Psal 22,2. a Notwithth ing that he forth him self as is were
wounded with Gods wrath and forfehen for our times, yet he
cealish not to put his obfidei God and call vpon him: which is
written to rea- chev in all of fifties to truth fill to God, he the
affimes on her fo gne- tous to the feth.

q They mo- hed at Christs prayer, as if is had been in value.

Psal 6,9,22. Or, byfips Bal- 9, John 29,29. a Voluntarily after
he had obeyed his end of all the ceremonies of the have. Or,
trufte.

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his
garments, & did cast lottes, that it might be fulfilled, which
was spoken by the Prophet, "They deuded my garments among
them, and vpon my vesture did cast lottes.

36 And they fate, and watched him there.

37 ¶ Thei fet vp also ouer his head his cau- fe written, "THIS
IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, "Thou that destroys the Temple, and buryldest it in thre dayes, fa- ue thy self: if thou be the Sonne of God, come downe from the croffe.

41 Likewise also the his Priests mocking him, with the Scribes, and Elders, and Pha- rises, said,

42 He saued others, but he can not saue him self: if he be the King of Israel, let him now come downe from the croffe, and we wil beleue him.

43 "He trufte in God, let him delluer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieves which were crucified with him, cast in his teeth.

45 Now from the 'fixt houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iefus cryed with a loude voyce, sayig, "Eli, Eli, lama fa- bacthan? that is, My God, my God, why haft thou forsaken me?

47 And some of them that stode there, whe thei heard it, said,
'This man calleth Elias.

48 And straight way one of them ran, and toke a sponge, and
filled it with vinegar, and put it on a 'rede, and gaue him to
drinke.

49 Other said, Let be: let vs fe, if Elias wil come and saue him.

50 Then Iefus cryed againe with a loude voyce, and yelded vp
the goft.

51 And beholde, "the ? vaille of the Tem- ple was rent in
twayne, from the top to the bottome, and the earth did quake,
and the stones were clouen,

52 And the graues did open them felues, & many bodies of the
Sainctes which slept, arofe,

53 And came out of the graues after his re- surrection, and
went into the 'holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching
Iefus, saue the earth-

Pather in all things. "I Chm 3,14. 7 Which signified an
ceremonies of the have. Or, trufte.

quake, and the things that were done, they feared greatly,
saying, Truely: this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of,
which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalen, and Marie the mother
of James & Iofis, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of
Arimatha, named Ioseph, who had also him self bene Iesus
disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate
commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen
cloth,

60 And put it in his newe tombe, which he had hewen out in a
rocke, & rolled a great stone to the dore of the sepulchre, and
departed.

61 And there was Marie Magdaiene, and the other Marie
sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the
Sabbath, the his Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiver said, while
he was yet aliue, Within thre dayes I wil rife.

64 Commande therefore, that the sepulchre be made sure vntil
& thirde day, lest his disciples come by night, & steale him
away, and say vnto the people, He is risen from the dead: fo
shal the last & crouir be worfe then the first.

65 Then Pilate said vnto them, Ye haue a watche: go, and
make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the
watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The
his Priests bribe the feuldiers. 17 Christ appeared to his
disciples, and sendeth the forth to preach, and to baptize.
20 Promising to them continual assistance.

1 Now in the end of the Sabbath, whe the first day of the weke
began to dawne, Marie Magdalene, and the other Marie came
to fe the sepulchre.

2 And beholde, there was a great earthquake: for the Angel of
the Lord descended from heauen, and came and rolled backe the
stone from the dore, and fate vpon it.

3 And his countenance was like lightning, and his raiment
white as snowe.

4 And for feare of him, the kepers were a- stoned, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye feke Iefus which was crucified:

6 He is not here, for he is risen, as he said:

2 This ledge- ne of a bea- then man was sufficient to condemne the grofe malice of the Jewie.

Mar. 25,42. Iak 23,50. John 29 38 4 Who was fo much the mo re in danger by declaring him self to be Iefus disciple.

b Christs bu- rying north to much more ve rifie his oath & resurrection.

c which was the day welo- re the Sabbath d More wil tolue his de- crine then did afore ho wat put to death

e That it, men appointed for the keeping of the Temple f The more f men go abouce to subdue Christs power f more shew o they sheir ow ne malice, and procure to the siluet g grea- ter condemn- tion, for as not che as Gods gluste the mo- re appeareth thereby.

Mar. 18,8. John 20,11. Or, 2019 Here the B- vangelifie rec- keneth the on- tural day from the sinne ri- fing to his ri- fing againe, & not as the Jewes did, & began to count at the first

hon re after the sonne fet b There were two, but it is a maner of
speache to vie the singular no ber for f ple- ral, and con- traria.

come,

Christ's brethren.

Chap. I. The souldiers bribed. 17

e He affureth them y it is to

d Their joye was mixt with feare, but he be caife of y An- gels
prefonce, & alfo for that thei were not affured.

come, fe the place where y Lord was laid, 7 And go quickly,
and tell his difciples that he is rifen from the dead: and be-
holde, he goeth before you into Galile: there ye fhalle him: lo,
I haue tolde you. 8 So they departed quickly from the fe-
pulchre, with feare and great doye, & did runne to bring his
difciples worde. 9 And as they went to tell his difciples, be-
holde, Iefus alfo met them, faying, God faue you. And they
came, and toke him by the fete, and worhipped him. 10 Then
faid Iefus vnto them, Be not a- fraied. Go, and tell my
brethren, that thei go into Galile, and there fhall they fe me. 11
¶ Now when they were gone, beholde, fome of the watche
came into the citie, & fhewed vnto the hie Priells all y things
that were done. 12 And thei gathered them together with the
Elders, and toke counfel, & gaue large money vnto the
fouldiers,

13 Saying, Say, His difciples came by night and ftole him
away while we flept. 14 And if y gouernour heare of this, we
wil perfuade him, and faue you harmeles. 15 So they toke the
money, & did as they were taught: and this e faying is noifed
among the Iewes vnto this day. 16 ¶ Then the eleuen difciples
went into Galile, into a mountaine, where Iefus had appointed
them. 17 And when they fawe him, they worship- ped him: but

fome doubted. 18 And Iefus came, and fpake vnto them, faying,
* All power is giuen vnto me in heauen, and in earth. 19 * Go
therefore, and teache all nations, baptizing them in the Name
of the Fa- ther, and the Sonne, and the holie Goft, 20 Teaching
them to obferue all things, whatfoeur: I f haue commanded
you: & lo, * I am with you alway, vntil the z end of the worlde,
Amen.

e An extreme vergence of God, whereby the Iewes we- re y
more bar- doned, fo that that of our fe- le the profire of his
death & refurrection.

Ebr. 1, 3. chap 11, 17. John 17, 2. Mar. 18, 17. f Men must not
toache their owne doctrine, but whatfoeur Christ hashe taught:
thf: for he referoeth this unorum to his felf, to be y oncile tea-
cher and mow of y doctrine. John 14, 16. g By power, grace
and ver- ue of the bu- lie Goft.

THE HOLY GOSPEL

of Iefus Christ, according to Marke.

CHAP. I.

2 The office doctrine & life of John the Baptiste. 3 Christ is
baptized, 13 And tempted 14 He preacheth 17 Cal- lath the

fishers 25 Christ healeth the man with the vincuean spirit. 27
New doctrine 29 He healeth Peters mother in law. 34 The
devils howne him 41 He clonferb the loper, and beateth diners
others.

He shewerth y John Baptiste was the firft preacher of the
Gospel.

Malac 3, 1. b In Graba, Angel, or Am- beffedour. Ifa 40, 3. Iuk.
3, 4. John 1, 11. Mar. 3, 4. c Take away all leties, w might
hinder Christ to come to you. d He did be- the baptize &
preache, but preached firft, & after bapti- zied, as appea- reth
by Mar. 5, 11: fo that the ordre is here ftuered, which thing is
com- mone in the Scriptures & O. graftappes. Lens 11, 22.
Mar. 3, 12. Iuk. 3, 16. John 1, 27.

He a beginning of the Gospel of Iesus Christ, the Sonne of
God:

As it is written in the Prophetes, * Beholde, I fend my b
meffenger be- fore thy face, which ftial prepare thy way before
thee.

3 * The voyce of him that cryeth in y wil- dernes u, c Prepare
the way of the Lord: make his pathiftraight. 4 * John did
baptize in the wilderness, and d preache the baptifme of
amendement of life, for remiffion of finnes. 5 And all the
countrey of Iudea, and they of Ierufalem went out vnto him,
and were all baptized of him in the ruer Iordan, confeffing their

finnes. 6 Now John was clothed with camels hee- re, and with a girdle of a fkinne about his loines: and he did eat " locufte & wilde honie, 7 * And preached, faying, A ftronger then I, cometh after me, whofe fhoes latchet I am not worthie to ftoup downe, & vnofe.

8 Trueth it is, I haue b baptized you with e water: but he wil baptize you with the holie Gofte. 9 ¶ And it came to paffe in thofe dayes, that Iefus came from Nazaret a citie of Galile, and was baptized of John in Ior- dan. 10 And affone as "lie was come out of the water, John fawe the heauens clouen in twaine, and the f holie Gofte defcending vpon him like a doue. 11 Then there was a voyce from heauen, faying, Thou art my beloued z Sonne, in whome I am wel pleafed. 12 * And immediately the " Spirit driueth him into the wilderness. 13 And he was there in the wilderness fortie daies, and was h tempted of Satan: he was alfo with the wilde beafte, and the Angels miniftred vnto him. 14 ¶ Now after that John was committed to prifum, Iefus came into Galile, preaching i the Gofpel of the kingdome of God, 15 And faying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gofpel. 16 ¶ And as he walked by the " fea of Ga- lile, he fawe Simon, and Andrewe his bro- ther, crfting a nette into the fea, (for they were fifhers.) 17 The Iefus faid vnto them, Followe me, EE.i.

All. 1, 1, & 2, 4 & 11, 16. & 17, 4. Mar. 3, 14. Iuk. 3, 22. John 1, 33. c He defcareth that he is but the minifter of the outwarde

figne, and y is is Iefus Christ that giueth the force fivorum. Or, Iefus f This was done for the confirmacib of John and them that Rode bye. Mar. 4, 1. Iuk. 4, 1. g The Father beareth winnet that Christ is the verse Sonne of God. Or, the holie Gofth Christ wolde be tempted to perfuade us, y he wil helper them that be tempted, Ibr. 2, 18. Mar. 4, 12. Iuk. 4, 14. John 4, 43. hy y which difciple he wil rule & reigne once all. Mar. 4, 18. Iuk. 1, 2. Or, Iefus.

New doctrine.

S.Marke.Iesus came to preache.

k To drawe them from per dicion.

and I wil make you to be h fishers of men. 18 And straight waye they forsoke their nettes, and followed him.

19 And when he had gone a little further thence, he sawe James the sone of Zebe- deus, and Iohn is brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way af- ter him.

21 So they entred into Capernaum, and straight way on the Sabbath daye he en- tred into the Synagogue and taught.

22 And they were astonied at his doctrine: for he taught them as one that had autoritie, and not as the Scribes.

23 And there was in their Synagogue a man which had an uncleane spirit, & he cryed,

24 Saying, Ah, what haue we to do with thee, o Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, men that holie one of God.

25 And Iesus rebuked him, saying, = Holde thy peace, and come out of him.

26 And the uncleane spirit rare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what a new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galile.

29 And assone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames & Iohn.

30 And Simons wines mother in law laye sicke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer forsoke her by & by, and she minisfrend vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were posses- sed with deuils.

33 And the whole citie was gathered toge- ther at the dore.

34 And he healed manie that were sicke of diuers diseases: and he cast out manie de- uils, & a susfred not the deuils to say that they knewe him.

35 And in the morning verie earely, "befo- re day Iesus arose and went out into a soli- tarie place, and there praied.

36 And Simon, and thei that were with him, followed after him.

37 And when they had founde him, they said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into the next townes, that I may preache the- re also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 And there came a leper to him, bese- ching him, and kneled downe vnto him, & said to him, If thou wilt, thou canst make

me cleane.

41 And Iesus had compassion, and put for- the his hand, and touched him, and said to him, I wil: he thou cleane.

42 And assone as he had spoken, immediat- ly the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a streick commandement, he sent him awaye for- the with,

44 And said vnto him, Se thou say nothing to anie man, but get thee hence, & shewe thy self to the Priest, and offer for thy clensing those things, which Moses com- manded, for a testimonial vnto them.

45 But when he was departed, he beganne to tell manie things, and to publish the matter: so that Iesus colde no more o- penly enter into the citie, but was with- out in desert places: and they came to him from euerie quarter.

CHAP. II.

1 He bealeth the man of the palsie. 2 He forgiueth sinnes. 3 He casteth Lent the customer. 4 He casteth with sinners. 5 He encusteth his disciples, as reaching fasting, and keeping the Sabbath daye.

A Fter a sewe dayes, he entred into Capernaum againe, and it was noy- sed that he was in the house.

2 And anone, manie gathered together, in so much that the places about the dore colde not receiue anie more: and he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they colde not come nere vnto him for the multitude, they vncou- ered the rose of the house where he was: and when they had broken it open, thei let downe the bed, wherein the sicke of the palsie laye.

5 Now when Iesus sawe their faith, he said to the sicke of the palsie, Some, thy sin- nes are forgiuen thee.

6 And there were certeine of the Scribes, sitting there, and reasoning in their he- arts,

7 Why doeth this man speake suche blaf- phemies? who can forgiue sinnes, but God onelie?

8 And immediately when Iesus perceiued in his spirit, that thus they thought with the selues, he said vnto thee, Why reason

Mat. 2.1. Iuk. 1.12.

p Forbidding him to tell a- ne man, he cast se as yet his time was not come to be known

Lens 14.4. q It belonged to the Priest to knows if a mi were healed of the leprosie Luk. 1.12.

r To take all master of execu se from them, & to confection them of ingra- trude.

f The preasie was so great, that he should have bone thronged.

Mat 9.1. Iuk. 1.12.

a Where he was wence to romane.

b By these worden Christ showed that he was son of his Father & autoritie to ta he away out sinnes.

Iuk. 14.4. Iuk. 4.1.12.

Mat. 4.23. Iuk. 4.31.

Mat. 7.12. Iuk. 4.12. I Whose doc- trine was de- nd, & nothing favoured of the spirit.

m Christ wol- de not suffer the father of lyes to besee women to the smash.

n Thei referre the miracle to the kinde of doctrine, & so martail at it, as a news and strange thing, and do not co- sider

the pow- er of Christ, who is the au- tor of the one and the other. Mat. 8.14. Iuk. 4.12.

o Christ wolde nothane suche women to preache him; has Gospel. to Pauls was of- fended that Pythonese should testise of him, &c. 16.4. "O, Iel, g ye niyle.

ye

Who nede the physicion. Chap. III. Conspiracie against Christ. 18

c Christ spau- kech accor- ding to their experiate, who were so bliege that they wul de billion no- thing, but that which they faw with their eyes, and there fore sheweth his autoritie over the foule By the power which he ha- the oore the bodie

d Their owne confeimers cause them to confeite the trench

Mat 9.9. Iuk.1.27.

2 Tim 1.17. e He speaketh of forbe as per faade them fel nes to be rede although they be nothing lef se Mat 9.14. Iuk.1.33. f Christ fuc- with that he wil spare has & not burden them before it be nectifare

g The words properly fight flesh newe elo- the which as yet hashe not passed the hi- dus of the ful- les.

Mat.11.1. Iuk.6.1.

ye thefe things in your hearts?

e Whether is it easier to fay to the ficke of the pallie, Thy finnes are forgiven thee? or to fay, Arife, and take vp thy bed, and walke?

10 And that ye may knowe, that the Sonne of man bathe autoritie in earth to forgue finnes, (he faid vnto y ficke of the pallie.)

I fay vnto thee, Arife & take vp thy bed, and get thee hence into thine owne houfe.

12 And by and by he arofe, and toke vp his bed, and went for the before them all, in- formuche that they were all amafed, and glorified God, faying, We neuer fawe fu- che a thing.

13 Then he went againe towarde the fea, and all the people reforted vnto him, and he taught them.

14 And as Iefus paffed by, he fawe Leui the sonne of Alpheus fit at the receite of cu- ftome, & faid vnto him, Followe me. And he arofe and followed him.

15 And it came to paffe, as Iefus fate at table in his houfe, many Publicanes & fin- ners fate at table alfo y Iefus, & his disci- ples: for there were many y followed him.

16 And when the Scribes and Pharifes fawe him eat with y
Publicanes & finners, they faid vnto his disciples, How is it,
that he eateth and drinketh with Publicanes and finners?

17 Now when Iefus heard it, he faid vn- to them, The whole
haue no nede of the physicion, but the ficke. I came not to call
the e righteous, but the finners to repen- tance.

18 And the disciples of John, & the Phari- fes did faft, and
came and faid vnto him, Why do the disciples of John and of
the Pharifes faft, and thy disciples faft not?

19 And Iefus faid vnto them, Can the chil- dren of the mariage
chamber faft, whiles the bridegrome is with them? as long as
they haue the bridegrome with them, they can not faft.

20 But the dayes wil come, when the bride- grome fhall be
taken from them, and then fhall they faft in thofe dayes.

21 Alfo no man foweth apiecez of new cloth in an olde
garment: for els the new piece taketh away the filling vp from
the olde, and the breache is worfe.

22 Likewise, no man putteth new wine into olde veffels: for
els the new wine breaketh the veffels, and the wine runneth
out, and the veffels are loft: but new wine muft be put into new
veffels.

23 And it came to passe as he wét through the corne on the Sabbath day, that his disci- ples, as they went on their way, began to plucke the eares of corne.

24 And the Pharifes faid vnto him, Behol- de, why do they on the Sabbath day, that

which is not lawful?

25 And he faid to them, Haue ye neuer red what? Dauid did, when he had nede, and was an hungred, bathe he, and they that were with him?

26 How he went into the houfe of God, in the dayes of? Abiathar the hie Prieft, and did eat the fhewe bread, which were not lawful to eat, but for the Prieft, and gaue alfo to them which were with him?

27 And he faid to them, The Sabbath was made for man, and not man for the Sab- bath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

2 He beaeth the man with the dryed hand. 14 He che- feth him, Apollies. 21 Christ is thought of the worldlings to be besides him filf. 22 He cafteth out the unclean spirit, which the Pharifes afcribe vnto the devil. 23 Blasphemee agansft the folie Goff. 25 The brother, fifter and mother of Christ.

1 And he entered againe into the Syna- gogue, and there was a man which had a withered hand.

2 And they watched him, whether he wolde heale him on the Sabbath day, that they might accufe him.

3 Then he faid vnto the man which had the withered hand, Arife: fiand foribe in the middes.

4 And he faid to them, Is it lawful to do a good dede on the Sabbath day, or to do euil to faue y life, or to kil? But thei? helde their peace.

5 Then he lokend rounde about on them han gerly, mourning alfo for the hardenes of their hearts, and faid to the man, Stretch for the thine had. And he stretched it out: and his hand was reformed, as whole as the other.

6 And the Pharifes departed, & ftraight waye gathered a council with the Hero- dians against him, that they might de- ftroye him.

7 But Iefus auoyded with his disciples to the fea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierufalem, and from Idumea, and beyonde Iordan: and they that dwel- led about Tyrus and Sidon, when thei had heard what great things he did, came vnto him in great number.

9 And he commanded his disciples, that a ship fhulde waite for him, becaufe of the multitude, left they fhulde throng him.

10 For he had healed many, infomuche that they preaffed vpon him, to touche him as many as had plagues.

11 And when the unclean spirits fawe him, they fel downe before him, and cryed, fay- ing, Thou art the Sonne of God.

12 And he fharpely rebuked the, to the end they fhulde not vter him.

1 Sam.21.6. h Sie was al- fo called Achi melich, as his father was, fo that boche the father and the fonne were cal led by boche thefe names, 1 Chrne 24.2. 1 fam 8, 17 & 18, 19 1 king 1, 20

Exud 19, 23. Ienit 1.11. & 24.9 1 king y Sab- bath was ma- de for man v- fe, it was not more it fhulde he efed to his haderness & incommode.

Mat 12.9. Iuk.6.6.

a They helde their tongues of malice: for they wolde neither confie- fe nor deute. b Christ is in fierbe foure en- gree with man that he putteth him & feketh to wime him.

c Although they haud and another dead- ly, yet this han dered the, not to louse their malice to redi- fic Christ, rehi Mat 22.16.

Or, from meaning difen-

EE. ii.

Blasphemie.

S.Marke. Of the fede.

Chap 6,7. mat 10,1. luk,9,1.

Or, Zebdeus, or Iudae Or, Iudae.

d The difci- ples were now conneffent with Chrift bofes at home and abroad. Or, they that were alone him. Mat. 9,34. Or 12,4. luk, 15,14. e His kinffol- kes wolde ha- ue fhut him within do- res, left any harme fhulde haue come vn- to them, if any ronuite had bene made: for fome wolde ha- ue made him a King, & the Pharifis with others foght his life: fhe that hereby they might haurpo- cured fi haired of Heriade, and of the Phari- fes and of the Romans.

Mat 12,38. luk, 13,20, 1 John 5,26.

f Which is, when a man fighteth again the owe con- fciencie, & ftri- neeth again the trueth which is reu- led vnto him: for fliche one is in a repre- bate feeth and can not come to repentance Mat. 12,46. luk, 8,19. Or, imffer.

13 ¶ Then he went vp into a mountaine, & called vnto him
whome he wolde, & they came vnto him.

14 And he appointed twelue that they shul- de be with him, and
that he might fend the to preache,

15 And that they might haue power to hea- le fickenelles, and
to cast out deuils.

16 And the firft was Simon, & he named Si- mon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames
brother, (& named them Boa- nerges, which is the sonnes of
thunder.)

18 And Andrew, and Philippe, and Bartle- mew, and
Matthewe, & Thomas, and Ia- mes, the sonne of Alpheus, and
Thaddeus and Simon the Cananite.

19 And Iudas Ifcariot, who also betrayed him, and they came d
home.

20 And the multitude affembled againe, so that they colde not
fomuche as eat bread.

21 And whê his kinffolkes heard of it, they went out to lay e
holde on him: for they thoft he had bene beside him self.

22 ¶ And the Scribes which came from Ie- rufalem, laid, He
hathe Beelzebub, and throught the prince of deuils he casteth

out deuils.

23 But he called them vnto him, and laid vnto the in parables,
How can Satan dri- ue out Satan?

24 For if a kingdome be deuided againft it felf, that kingdome
can not ftand.

25 Or if a houfe be deuided againft it felf, that houfe can not
continue.

26 So if Satan make mfurre&ft againft him felf, & be deuided,
he can not endure, but is at an end.

27 No ma can entre into a ftrong mans hou- fe, and take away
his goods, except he firft binde that ftrong man, and then fpoile
his houfe.

28 ¶ Verely I fay vnto you, all finnes fhall be forgiuen vnto the
children of men, and blaſphemies, where with they blaſpheme:

29 But he that blaſphemeth againft the ho- ly Gofp, fhall neuer
haue forgiuenes, but is culpable of eternal damnation,

30 Because they laid, He had an vncleane ſpirit.

31 ¶ Then came his brethren and mother, and ftode without,
and fent vnto him, and called him.

32 And the people fate about him, and they laid vnto him,
Beholde, thy mother, & thy brethren feke for thee without.

33 But he answered the, saying, Who is my mother and my brethren?

34 And he looked rounde about on the, which sate in compasse about him, and said, Be- holde my mother and my brethren.

35 For whosoever doeth the wil of God, he is my brother, and my sister, and mother.

CHAP. III.

2 By the parables of the feld, and the mustarde seede, Christ sheweth the state of the kingdome of God. 11 A special gift of God to know the mysteries of his kingdome. 37 He stilleth the tempest of the sea which obeyed him.

1 And he began againe to teach by the Mat 13,1. sea side, & there gathered vnto him in a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 Harken: Beholde, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, & the fowles of the beaven came and devoured it vp.

5 And some fel on ftonie grounde, where it had not muche earth, & by and by fprang vp, becaufe it had not depth of earth.

6 But affone as the funne was vp, it caught heate, and becaufe it had not roote, it wi- thered away.

7 And some fel among the thornes, and the thornes grewe vp and choked it, fo that it gaue no frute.

8 Some againe fel in good grounde, and did yelde frute that fprong vp, and grew, and it broght forth, some thirtie folde, some fixtie folde, and some an hundreth folde.

9 Then he laid vnto them, He that hathe heares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he laid vnto them, To you it is gi- uen to knowe the myfterie of the kingdo- me of God: but vnto them that are d with- out, all things be done in parables,

12 That they feing, may fe, and not dif- cerne: and they hearing, may heare, and not vnderftand, left at any time they fhul- de turne, and their finnes fhulde be forgi- uen them.

13 Againe he laid vnto them, Perceiue ye not this parable? how the fhulde ye vnder- ftand all other parables?

14 The lower loweth the worde.

15 And thefe are they that receiue the fede by the wayes fide, in whome the worde is lowen: but when they haue heard it, Satan cometh immediately, and taketh away the worde that was lowen in their hearts.

16 And likewife they that receiue fi fede in ftonie grounde, are they, which when they haue heard the worde, ftaight wayes recei ue it with gladnes.

17 Yet haue they no roote in them felues, and endure but a time: for when trouble and perfecution arifeth for the worde, im- mediately

a It is called Chrifts duftri- ne, either for that he was ac- cuft omed to fprake vnto them by funill indesior cla be caufe it had fi verme & mate- ftie that men colde not de- nie but it ca- me from hea- nen or, as he taught.

b For God doeth not opé all mens heae- tes to vnder- ftand his my- fteries c Which are led by the fpil- rit of God

d And are not of the number of the funftful, neither artem- to the pith and fubftance, but onely Baye in the outwarde rinde and har- ke

I fa 6,9. mat 13,24. luk,8,20. John 12,40. alt 28,26. rom.11,6.

The candle light.

Chap. V. Of the Legion.

19

1. Tim 6, 17.

Mat. 5, 15.

luk. 8, 16.

or 11, 33.

a Christ set- teth before their eyes the true patron of a Christ's
life Or, length

Mat. 10, 26.

luk. 8, 17.

or 12, 2.

f We may not take occasion to do evil va- der colour to
husband's dolges; for all shall be disclosed at the length

Mat. 7, 2.

luk. 6, 38

g If you do your ende- 707: fandsful- ly, ye shall be recompensed suitably

Mat. 13, 12.

or 21, 29.

luk. 8, 18.

or 9, 26.

h That which he throatseth him self to have.

i These two fi miliitudes fol- lowing prove, that although the kingdoms of God femeeth to have very little appear- ance or begin- ning, yet God doeth increase it about man's reason

Mat. 13, 31

luk. 13, 19

k If the men- fiers do their deaths, God will give ye in- crease

Mat. 13, 34.

Mat. 8, 23.

luk. 8, 22.

I And set for- wards.

mediately they be offended.

18 Also they that receive the fede among the thornes, are
fische as heare the worde:

19 But the cares of this woride, and the *disceifulnes of riches,
and the luftes of other things entre in, & choke the worde, and
it is vnfruteful.

20 But they that haue receiued fede in good grounde, are they
that heare the worde and receive it, and bring forthe frute, one
come thirtie, another fixtie, and fome an hundreth.

21 ¶ Also he faid vnto them, * Is a the can- dle light to be put
vnder a buffel, or vnder the table, and not to be put on a
candle fticke?

22 * For there is nothing hid, that fhall not be opened: neither
is there a fecret, but that it fhall come to light.

23 If any man haue eares to heare, let him heare.

24 And he faid vnto them, Take hede what ye heare. * With s
what meafure ye mette, it fhall be meafured vnto you: & vnto
you that heare, fhall more be giuen.

25 * For vnto him that hathe, fhall it be giue, and from him that
hathe not, fhall be taken away, h euen that he hathe.

26 ¶ Also he faid, So is the 'kingdome of God, as if a man
fhulde h caft fede in the grounde,

27 And fhulde flepe, and rife vp night and day, and the fede fhulde fpring and grow vp, he not knowing how.

28 For the earth bringeth forthe frute of her self, firft the blade, then the eares, after that ful corne in the eares.

29 And affone as the frute fheweth it self, anone he putteth in the fickel, becaufe the harueft is come.

30 ¶ He faid moreover, Whereunto fhall we liken the kingdome of God 2 or with what comparifon fhall we compare it?

31 It is like a graine of muftarde fede, which when it is fowen in the earth, is the leaft of all fedes that be in the earth:

32 But after that it is fowen, it groweth vp, and is greateft of all herbes, and beareth great brâches, fo that the foules of heauen may buylde vnder the fhadow of it.

33 And with many fuche parables he preached the worde vnto them, as they were able to heare it.

34 And without parables fpake he nothing vnto them: but he expounded all things to his disciples aparte.

35 ¶ Now the fame day when euen was come, he faid vnto them, Let vs paffe ouer vnto the other fide.

36 And they left the multitude, and 1 toke him as he was in the fhipe: and there were alfo with him other fhippes.

37 And there arose a great ftorme of winde,

& the waues daffned into the fhip, fo that it was now ful.

38 And he was in the fterne = a flepe on a pillowe: and they awoke him, and faid to him, Mafter, careft thou not that we perifth?

39 And he rofe vp, and rebuked the winde, and faid vnto the fea, Peace, and be ftill. So the winde ceaſed, and it was a gieat calme.

40 Then he faid vnto them, Why are ye fo feareful? "how is it that ye haue no faith?" Or, how you not yet fuche

41 And they feared exceedingly, & faid one to another, Who is this, that bothe the winde and the fea obey him?

CHAP. V.

2 Iefus caſteth the deuil out of the man and fuffereth them to enter into the fume 23 He bealeth a woman from the blondie yffue, 42 And raifeth the captaines daughter.

1 A Nd * they came ouer to the other Mat. 8, 28. fide of the fea into the countrey of luk. 8, 28. the Gadarens.

2 And when he was come out of the fhip, there met him incontinently out of the gra- ues, a man which had an vncleane

fpirit:

3 Who had his abyding among the gra- ues, and no man colde binde him, no not with chaines,

4 Becaufe that when he was often bounde with fetters and chaines, he plucked y chai- nes a fondre, and brake the fetters in pie- ces, nether colde anie man tame him.

5 And alwayes bothe night & day he cryed in the mountains, and in the graues, and ftroke him self with ftones.

6 And when he faw Iefus a fartre of, he ran- ne, and worhipped him,

7 And cryed with a loude voyce, and faid, * What haue I to do with thee, Iefus, the Sonne of the moft high God? "I char- ge thee by b God, that thou torment me not.

8 (For he faid vnto him, Come out of the man, thou vncleane fpirit.)

9 And he afked him, What is thy name? & he answered faying, My name is c Legion: for we are manie.

10 And he prayed him inftitly, y he wolde not fend them away out of the country.

11 Now there was there in the moftaines a great herd of fwine, feeding.

12 And all the deuils befoght him, faying, Send vs into the fwine, that we may entre into them.

13 And incontinently Iefus gaue them lea- ue. Then the vncleane fpirits went out & entred into the fwine, and the herd "ran headling from the high bake into the fea, (& there were about two thoufand fwine) and they were drowned in the fea.

14 And the fwineherds fled and colde it in the citie, & in the countrey, & they came EE. iii.

m Christ lea- uth vs offe of met to our fel- ues, bothe af- wel that we may leame to know our owne wen- keues, as his mightre power

Or, how you not yet fuche

a The deuil is continued to confest Iefus Christ, and yet ceafeth not to refift him

Or, adhere thro to fureve by God

b He abufeth the Name of God, to main- trine his ry- ronne.

c A Legion of trined about 4000 in nom- ber, read Mat. 26, 31.

1er, 2a with nucleate head- ing

er, in the Lefge.

*Christ defired to go his way. S. Marke.
Christ is contemned.*

out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuil, and had the legion, sit both the clothed, & in his right mind: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuil, and concerning the swine.

17 Then they began to praye him, that he wode departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuil, prayed him that he might be with him.

19 Howbeit, Iesus wode not suffer him, but said vnto him, Go thy way home to thy friends, and shewe the what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 And when Iesus was come over againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 And beholde, there came one of the rulers of the Synagogue, whose name was Iarus: and when he sawe him, he fell down at his feet,

23 And besoght him instantly, saying, My little daughter lieth at point of death: I praye thee that thou woldest come & laye thine hands on her, that she may be healed, and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelve yeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the press behind, and touched his garment.

28 For she said, If I may but touche his clothes, I shall be whole,

29 And straight way the course of her blood was dried up, & she felt in her body, that she was healed of that plague.

30 And immediately when Iesus did knowe in himself the virtue that went out of him, he turned him round about in the press, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throug thee, & sayest thou, Who did touche me?

32 And he looked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fell down before him, & tolde him the whole truesth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certeine which said, Thy daughter is dead: why diseasest thou the Master anie further?

36 Assone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to followe him, saue Peter and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto them, Why make ye this trouble, and wepe the childe is not be dead, but slepeth.

40 And they laught him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that

were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelve yeres, and they were astound out of measure.

43 And he charged them straitelly that no man shoulde knowe of it, and commanded to give her meat.

CHAP. VI.

4 How Christ and his are received in their come country 7 The Apostles commission. 12 Sindre opinions of Christ. 13 Iohus put to death, and buryed: 14 Christ gnath rest to his disciples. 15 The Sine leases and two Sissies. 16 Christ walketh on the water. 17 He healed manie.

1 A Fcerwarde the departed thence, & came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astound, & said, Frö whence hath he these things? & what wisdom is this that is given vnto him, that euen fische great works are done by his hands!

3 Is not this the carpenter Maries sonne, the brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinred, & in his owne house.

5 And he colde there do no great works saue that he laid his hands vpon a sewe sicke folke, and healed them.

6 And he marueiled at their vnbeliefe, and went about by the townes on euerie side,

or, sinng.

b He went, she was not dead to remain so because she should be insubstantially be restored against to life. 1 For that had no hope to see her line against

2 That is, his three disciples.

Mat. 23, 24, ink. 4, 26.

a Christ is neglected of his owne friends, and knuffolkes or, measles.

or, ensue. b That which ought to move the to come to Christ, casteth the to go back from him, & cometh of their owne wickedness.

Mat. 23, 27, ink. 4, 24, 26b. 4, 24.

c That is, he wode not d Lacer of faith: maketh vs vnable to
recese Gods benefices

Mat. 4, 25, ink. 13, 22.

d Marke how lone of riches and worldels respects hider men to
reces. ne Christ e The world- lings more este me their swi- ne,
then they do Iesus Christ f We must de clare vnto o- ther the
bene- stes which God sheweth owardes vs. that thereby they
may give him praise and glance Or, in the com- tery of the sea
stories.

Mat. 9, 28. ink. 3, 42.

g Her faith brought her to Christ and mo- ved her to ap- proche
here vs to him, & not a superstitious opinion, to re- tribute any
we me to his gar- ment Or, from aice. Or, borne. Or, from

The inconvenience of dancing. Chap. VI. Of the fiue loaues. 20

Mat. 10, 1. chap. 3, 14. Luk. 9, 1 I Christ only orbideth them
to carry nate thing, & might be her- dooms, or his der their
met- age Or, *profio* Mat. 12, 8. *I Which were a bide of light
shoes tied to the feets with strings* Mat. 10, 14. Luk. 9, 5. Mat.
13, 11. & 12 & 6 *He forbid- eth curiosus in changing their*

*lodgin- get in this their speedy message In token of execution,
& of the horri- ble vengeance of God which shall light vp them*
Lam 5, 14. Mat. 14, 1. Luk. 9, 7 The oyle was a figure of this
miraculo war king, and not a medicine to beale discees: so that
I gifts of miracles ceasing, the ce remonio is to no vfe Luk. 3,
19. Meaning of the olde Pro- phes They had then this co- man
error, & they thought I fooles being departed out of one hodie
went straight into another. Lem 18, 16. and 20, 21. The liber-
ate that John vied to repro ue vice with- out exception of
perfone, de- clareth how the true mus- ters oght to behave
them fishes. Suche is the nature of Gede worde, & is ch pellet
& write tyrants to re- nerence it as no done the King had so me
good mo- tions, but the feede fell in the me plates & so toke no
roots What tacon uemence co- meth by wan- ton dancing Mat.
14, 8. fide, teaching. And he called the twelve, and began to
send them two & two, and gaue the power ouer vncleane
spirits, And commanded them, that they shulde take nothing
for their iorney, faue a staffe onely: nether & scrip, nether
bread, nether money in their *girdles*, *But that thei shulde be*
shod & f sandals, & that they shulde not put on two coates.
And he faid vnto them, Wherefoeuer ye shal entre into an
houfe, there abide til ye departe a thence. And whofoeuer shal
not receiue you, not heare you, whe ye depart thece, b sha- ke
of y duft that is vnder your feete, for a witnes vnto the. Verely
I fay vnto you, It shalbe easer for Sodom, or Gomortha at the
day of iudgement, then for that citie. And they went out and

preached, that men shulde amende the: liues. And they cast out manie deuils: and they vanointed manie that were ficke, with oyle and healed them. Then King Herode heard of him (for his name was fped abroade) & faid, John Baptist is risen againe fro the dead & the- refore great wotkes are wrogt by him. Other faid, It is Elias: and some faid, It is a Prophet, or as one b of the Prophetes. So when Herode heard it, he faid, It is John whome I beheaded: he is 1 risen fro the dead. For Herode him self had sent for the, & had taken John, and bounde him in prison for Herodiasfake, which was his brother Philippes wife, becaufe he had married her. For John faid vnto Herode, It is not m lawful for thee to haue thy brothers wife. Therefore Herodias had a quarel a- gainst him, & wolde haue killed him, but she colde not: For Herode feared John, knowing that he was a ufte man, and an holie, and reue- renced him, & when he heard him, he did manie things, and b heard him gladly. But the time being convenient, when Herode on his birth day made a banket to his princes & captaines, and chief esta- tes of Galile: And the daughter of the fame Herodias came in and b danced, and pleased Herode and them that fate at table together, the King faid vnto y maide, Afte of me what thou wilt, and I wil giue it thee. And he fware vnto her, Whatfoeuer thou shalt afte of me, I wil giue it thee, cuen vnto the halfe of my kingdome. So she went for the, and faid to her mo- ther, What shal I afke: And she faid, John Baptists head. The she came in straight way with hafe vnto the King, and afked,

faying, I wolde that thou shuldest giue me euen now in a charger the head of John Baptist. Then the King was verie forye: yet for his othes fake, and for their fakes which fate at table with him, he wolde not refuse her. And immediately the King sent the higeman, and gaue charge that his head shulde be brogat. So he went & beheaded him in the prison, And brought his head in a charger, and gaue it to the bmaide, and the maide gaue it to her mother. And when his disciples heard it, they came and toke vp his b bodie, and put it in a tombe. And the Apostles gathered them felues together to Iesus, and b tolde him all things, bothe what they had done, & what they had taught. And he faid vnto them, Come ye aparte into the wilderness, c and reffe a while: for there were manie commers & goers, that they had not leafure to eat. So they went by ship out of the way into a defect place. But the people saw when they departed, & manie knewe him, & ranne a foote thither out of all cities, and came thither before them, and assembled vnto him. Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like f shepe which had no shepherds: and he began to teache them manie things. And when the day was now farre spent, his disciples came vnto him, faying, This is a desert place, and now the day is farre passed. Let them departe, that they may go into the villages and townes about, & bye the bread: for they haue nothing to eat But he answered, & faid vnto them, Giue ye them to eat. And thei faid vnto him, Shal we go and

bye two hundred pens wowhe of bread, and giue them to eat
Then he faid vnto them, How manie loaues haue ye go and
loke. And whe thei knewe it, they faid, Fiue, and two fishes.
So he commanded them, to make them all sit downe by
companies vpon the gre ne graffe. Then they fate downe by v
rowes, by his dreths, and by fifties. And he toke the fiue
loaues, and the two fishes, & loked vp to heauen, & gaue tha-
kes & brake the loaues, & gaue them to his disciples to set
before them, and the two fishes he deuided among them all. So
they did all eat, and were satisfied. And they toke vp twelve
baskettes ful of the fragments, and of the fishes. E.E. iii. I
Which is a- bout fine posi- de feeling Mat. 14, 17. Luk. 9, 13.
John 6, 9. Or, by cable full: for in our- ste sife were as manie
as a sable colde bide The Grebe worde fgns- faithsche bed des
as are ma- de in a gard, so that the computer, & were cherifes,
might feme as rowes or or- ders of bed- des in a gar- dca.

*Christ walketh on the sea. S.Marke. Mens
precepts.*

Mat. 14, 13. tob. 8, 13.

a Which was about two or three houses before day.

y Christ affi- reth his & ma keth the bul- de, boton by his
wards, and mightrepower

2 They had for got the mi- racle which was wrought & fue
loauses. Mat. 14, 34.

or, markets. a Not for sale fue he verne that was in his garmen,
but for f con- fidence which they had in him.

Mat. 15, 2.

a The Phari- fes wolde not eat with vn- wafhen hads berne
they thought that the commune handling of things defiled
them, fo that they made ho- lines and reli- gion to deped to
hands wa- flings b Or contem- ciously, firmig to wash beth.

44 And they that had eaten, were about fi- ue thoufand men.

45 ¶ And ftraight way he caused his difci- ples fo go into the
fhip, and to go before vnto the other fide vnto Bethfaida, while
he fent away the people.

46 Then aflone as he had fent them away, he departed into a mountaine to pray.

47 *And when euen was come, the fhip was in the middes of the fea, and he alone on the land.

48 And he fawe them troubled in rowing, (for the winde was cotrarie vnto them) & about the fourth swatche of the night, he came vnto them, walking vpon the fea, & wolde haue paffed by them.

49 And when thei fawe him walking vpon the fea, they fuppofed it had bene a fpirit, and cryed out.

50 For they all fawe him, and were fore a- fraide: but anone he talked with them, and faid vnto them, Be y of good comfort: it is I, be not afraide.

51 Then he went vp vnto them into the fhip, and the winde ceafed, and they were fore amafed in them felues beyonde mea- fuere, and marueiled.

52 1 For they had not considered the matter of the loaues, becaufe their hearts were hardened.

53 ¶*And they came ouer, and wét into the land of Gennefaret, and arrued.

54 So whe they were come out of the fhip, fstraight way they knewe him,

55 And ranne about throughout all that re- gion round about, & began to carye hi- ther & thither in beddes all that were fic- ke, where they heard that he was.

56 And whither foeuer he entred into tow- nes, or cities, or villages, they laid their ficke in the "ftretes, and prayed him that they might touche at the leaft the e edge of his garment. And as manie as touched him, were made whole.

CHAP. VII.

2 The difciples eat with vnwafhen hands. 3 The com- mandement of God is transfereffed by mans traditions. 22 What defileth man. 24 Of the woman of Syro- phaniffa. 25 The healing of the demme. 27 The people praifa Christ.

1 Then *gathered vnto him the Phari- fes, and certeine of the Scribes which came from Ierufalem.

2 And when they fawe fome of his difci- ples eat meat with 'comune a hands, (that is to fay vnwafhen) they complained.

3 (For the Pharifes, & all the Iewes, except they waft their hads b oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, ex- cept they wafthe, they eat not: and manie other things there be, which they haue ta- ken vponthem to obferue, as the waffhing

of cuppes, and pottes, and of brafen vef- fels, and of tables.)

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat "meat with unwashen hands?"

6 Then he answered and said unto them, Surely *Ere I had the prophesied wel of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre away from me.

7 But they worship me in vaine, reaching for doctrines the commandments of men.

8 For ye laye the commandment of God aparte, and observe the tradition of men, as the washing of pottes and of cuppes, & manie other such like things ye do.

9 And he said unto them, Well, ye reiect the commandment of God that ye may observe your owne tradition.

10 For Moses said, 'Honour thy father, and thy mother: &,*Whosoever shall curse father or mother, let him suffer the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest have profite, he shall be free.

12 So ye suffer him no more to do any thing for his father, of his mother,

13 Making the worde of God of none au- toritie, by your tradition which ye haue ordeined: and ye do manie fuche like things.

14 *Then he called the whole multitude vnto him, and faid vnto them, Hearké you all vnto me, and vnderftand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

16 If anie haue eares to heare, let hi heare.

17 And when he came into an houfe away from the people, his difciples afked him concerning the parable.

18 And he faid vnto the, What are ye with- out vnderftanding alfo? Do ye not knowe that whatfoeuer thing from without entreth into a man, can not defile him,

19 Becaufe it entreth not into his heart, but into the bellie, and goeth out into the draught which is f purging of all meateft

20 Then he faid, That which cometh out of man, that defileth man.

21 *For fró within, euen out of the heart of men, procede euil hoghts, adulteries, for- nications, murthers,

22 Theftes, couetoufnes, wickednes, difcei- te, 'vnkleines, a wicked eye, backebiting, pride, foolifnnes.

23 All thefe euil things come from within, and defile a man.

24 ¶ *And from thece he rofe, and went in- to the borders of Tyrus and Sidon, and entred

c Life pottes, fome whit mo- re in quancitie then a wno plote.
or, breeds.

Ifa. 29 13.

d With an outward them.

e Whofoeuer fracheth and ocfrine but Gods winde, in a falfe wor- flippes, and a feduce of the people, time his doctrine neuer fo pro- bable to the judgement of man.

Exud. 20, 22. dent 5, 16.

ephe 6 2. Exud 21, 17.

Icu. 20, 9. prou 20, 20.

f That is, with can anie hope of pardone.

Mat. 25, 26.

8 There is no outwarde or corporal thlg. d entreth into man, that can defile himen- ning chiefly of meats, which if that be

taft excefsively, it cometh of the inordinate left of the heart,
and fo the luf is euil.

Gen. d & 2, 22.

or, wantones Or, tonic.

Mat. 25, 27.

The childrens bread.

Chap. VIII. The Pharises leauen. 21

entred into an house, and wolde that no man shulde haue
knownen: but he colde not be hid.

25 For a certeine woman, whose little daughter had an
vnclane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syro-phenifian by nacion)
& the befoght him that he wolde caft out the deuil out of her
daughter.

h Manning the lewer, to wha- me the prom- fer were firft
made. I The Lewes tobe ftrangers no betree then f dogs, & the-
refone Christ fpenforth accor ding to their opinion k She
afketh but the poore refiner, & not the childrens bread,
wherem the declareth her forth and humilitie.

27 But Iesus faid vnto her, Let the 1 children firft be fed: for it is not good to take the childrens bread, and to caft it vnto 1 whelpes.

28 Then the answered, and faid vnto him, Trueth, Lord: yet in dede the whelpes eat vnder the table of the childrens 2 cromnes.

29 Then he faid vnto her, For this faying go thy way: the deuil is gone out of thy daughter.

30 And when she was come home to her houfe, the founde the deuil departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the co-afts of Tyrus and Sidon, and came vnto the fea of Galile, through the middes of the coafts of Decapolis.

32 And they broght vnto him one that was deafe, and flambred in his fpeache, and prayed him to put his hand vpon him.

33 Then he toke him afide from the multi-tude, and put his fingers in his eares, and did fpit, and touched his tongue.

Idefaring by this figure the compilation f he hathe vpon mans mifettes

34 And loking vp to heauen, he 1 fighed, & faid vnto him, Ephphatha, that is, Be ope-ned.

35 And ftraight way his eares were opened, and the ftring of his tongue was lofed, and he fpake plaine.

36 And he comanded them, that thei fhul-de tell no man: but how muche foeuer he forbad them, the moie a great deale they published it,

37 And were beyonde meafue aftonied, faying, 4 m He hathe done all things wel: he maketh bothe the deafe to heare, and the domme to fpeake.

CHAP. VIII.

Gm 1,31. evil 19,21. m As if they wolde fay, be- fides as f mar-
acles that he hathe done, e- nen that now declareth that
whatfoener he deeth, is verfe wel

Mat 11,32.

a Christ pro- udeth for his when they fo- me to be defti- ne and
forfa- don.

2 The miracle of the feuens loaves 23 The Pharises afke a figne.
23 The loauen of the Pharises 23 The blinde re-cauneth his
fight. 23 He was knween of his disciples. 23 He reproueth
Peter, 24 And fwereth how neceffa-rse perfecucion u.

1 N 1 thofe dayes, when there was a verie great multitude, and
had nothing to eat, Iefus called his disciples to him, and faid

vnto them,

2 I haue compafaid on the multitude, be-cause they haue now continued with me thre daies, and haue nothing to eat.

3 And if I fend them away fafting to their owne houfes, they wolde faint by the way:

for fome of them came from farre.

4 Then his disciples answered him, 'How can a man fatisfie thefe b with bread here in the wilderness?

5 And he afked them, How manie loaues haue ye? And they faid, Seuen.

6 Then he commanded the multitude to fit downe on the grounder and he toke the feuen loaues, & gaue thanks, brake them, & gaue to his disciples to fet before them, and they did fet them before the people.

7 Thei had alfo a fewe finale fiftes: & whc he had giuen thanks, he commanded the alfo to be fet before them.

8 So they did eat, and were fuffifed, and they toke vp of the broken meat that was left, feuen bafkets ful,

9 (And thei that had eaten, were about fou-re thoufand) fo he fent them away.

10 ¶ And anone he entred into a fhip with his disciples, and came into the parties of a Dalmanutha.

11 And the Pharises came forthe, and be-ganne to difpute with him, feking of him a figne from heauen, and tempting him.

12 Then he 1 fighed diepely in his spirit, & faid, Why doeth this 2 generacion feke a figne? Verely I fay vnto you, 3 a figne fhall not be giuen vnto this generacion.

13 ¶ So he left them, & went into the fhip againe, and departed to the other fide.

14 ¶ And thei had forgott to take bread, nether had thei in the fhip with them, but one loafe.

15 And he charged them, faying, Take he-de, and beware of the sleauen of the Pharises, and of the leauen of Herode.

16 And they thoght among them felues, faying, It is, because we haue no bread.

17 And when Iefus knewe it, he faid vnto them, Why reafon you that because ye ha-ue no bread? perceiue ye not yet, nether vnderftand? haue ye your hearts yet har-dened?

18 Haue ye eyes and fe not? and haue ye ea-res, and heare not? & do ye not rember?

19 When I brake the fiue loaues among fiue thoufand, how manie bafkets ful of broken meat toke ye vp? They faid vnto him, Twelue.

20 And when I brake feuen among foue thoufand, how manie bafkets of the lea-uigs of broken meat toke ye vp? And thei faid, Seuen.

21 Then he faid vnto them, 2 How is it that ye vnderftand not?

22 And he came to Bethfaida, & thei brogh a blinde man vnto him, and defired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and fpit in his eyes, and put his hands vpon him, & afked him, if he fawe oght.

Or, ude 10.

b If bread we re fo hard to come by, it fe med vponfi-ble to obteine other meat

Mat 11,35.

c Which was nere to Beth-faida, between the lake of Genefaret & non-ton Thebes.

Mat 16,2. d Ohthe uob prehible lo-ue of a Christ how long fhall we abuſe his great mercies & Ghrift goeth aboue by fharpence of ſpeech to fane the from wilful deſtution

Mat 18,2. Or, if s figne be giue:

f As if he wol-de fay, if I fhewe them a-ous figne, let me be a
lyar & deceuter

g He wilfeth them to bewa-re contagious doftune & fu-che
fphille prehififes as f aduer fartes w-fed to fippens his Gofpel.

John 6,22.

h Christ repre-ueth them be-cause their mundes like as yet
vpon: the maternal hand not withftan-ding their had prouen by
di-uent muracles? he gone them their daufin-hmed

FF.1.

Peters confefsion.

S.Marke.

Heare him.

Mat 16,17. luk,9,18.

1 He that is assumed of God & faith- led with all grace for
mile falmeion. 2 Differing it to a more com- modious time, left
ftall/bafte fhulde rother himfer then, further & my- ferne of his
comming.

2 This worde fignfech, Ad- uerferie, or fi- necuse: he cal fech
him fo, become he did as much as in him laye, to pol him from

obeying God. Mat.20,18. & 16,24.luk, 9,23. & 14, 27.
Mat.20,31. & 16,25.luk, 9,24. & 17,33 John 12,25. m For
morta- lion & corrup- ion, he fhall re cefue immer- talitii &
perfe ftion. Mat.20,33. luk,9,26. & 40,6.

Mat.16,18. luk,9,27. a The prob- ching of the Gofpel reou- ted
& increa- fed: he fpake this to cifure them, & & they fhulde not
thrate that tra- nalled noxane.

24 And he loked vp, and laid, I fe ment: for I fe them walking
like trees.

25 After that, he put his hands againe vp- on his eyes, & made
him loke againe. And he was reftored to his fight, & fawe
euerie man a farre of clearely.

26 And he fent him home to his houle, fay- ing, Nether go into
the towne, nor tell it to anie in the towne.

27 ¶ And Iefus went out, and his difciples into the townes of
Cefarea Philippi. And by the waye he asked his difciples,
faying vnto them, Whome do men fay that I am!

28 And they answered, Some fay John Bap- erft: and fome,
Elias: and fome, one of the Prophetes.

29 And he laid vnto them, But whome fay ye that I am? The
Peter answered & laid vnto him, Thou art the Chrif.

30 And he sharply charged them that concerning him they shulde tell no man.

31 Then he began to teache them that the Sonne of man must suffer many things, and shulde be reprobud of the Elders, & of the chief Priests & of the Scribes, and be slayne, & within three dayes rise againe.

32 And he spake that thing plainly. Then Peter toke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, 1 Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his disciples, and said vnto them, *Whofoeur wil followe me, let him forsake him self, and take vp his crosse, and followe me.

35 For whofoeur wil *save his life, shall lose it: but whofoeur shall lose his life for my sake and the Gospels, he shall save it.*

36 For what shall it profite a man, though he shulde winne the whole worlde, if he lose his soule?

37 Or what shall a man giue for recompense of his soule?

38 *For whofoeur shall be ashamed of me, & of my wordes among this adulterous and sinful generacion, of him shall the

fonne of man be afhamed alfo, when he cometh in the glorie of his Father with the holie Angels.

CHAP. IX.

9 The tranffignacion. v Chrif is to be heard. 10 The domme fpirit is caft out. 11 The force of prayer and falling. 12 Of the death and refurrection of Chrif. 13 The diffunacion who fhulde be the groateft. 14 Not to hinder the course of the Gofpel. 15 Offences are for- bidden.

16 And he laid vnto them, Verely I lay vnto you, that there be fome of the that ftand here, which fhall not tafte of death, til they haue fene the kingdome

of God come with power.

2 *And fix dayes after Iefus toke Peter, and James, and John, & broght them vp into an hie mountaine out of the way alone, & he was tranffigured befoe them.

3 And his raiment did b fhine, and was ve- rie white, as fnow, fo white as no fuller ca make vpon the earth.

4 And there appeared vnto the Elias with Mofes, and they were talking with Iefus.

5 Then Peter answered, and laid to Iefus, Mafter, it is good for vs to be here: let vs make alfo thre tabernacles, one for thee,

and one for Mofes, and one for Elias.

6 c Yet he knewe not what he faid: for they were afrayed.

7 And there was a cloude that fhaddowed them, & a voyce came out of the cloude, faying, *This is my beloued Sonne: 4 hea- re him.

8 And fuddenly they loked rounde about, and fawe no more anie man faue Iefus o- nely with them.

9 *And as thei came downe from the moi- taine, he charged them that thei fhulde tell no man what they had fene faue when the Sonne of man were rifen from the dead againe.

10 So they kept that matter to them felues, and demanded one of another, what the rifying fro the dead againe fhulde meane?

11 Alfo they alked him, faying, Why fay the Scribes, that *Elias* muft firft come?

12 And he answered, and faid vnto them, Elias verely fhall firft come and reftore all things: and *as it is written of the Sonne of man, he muft fuffer manie things, and be fet at noght.

13 But I fay vnto you, that 1 Elias is come, (and they haue done vnto him whatfoe- uer they wolde) as it is *written of him.

14 ¶ *And when he came to fus a difciples, he fawe a great multitude about them, & the Scribes difputing with them.

15 And ftraight waye all the people, when thei behelde him, were amafed, and ranne to him, and faluted him.

16 Then he afked the Scribes, What dif- pute you among yourfelues?

17 And one of the companie answered, & laid, Mafter, I haue broght my fonne vnto thee, which halhe a domme fpirit:

18 And wherefoeuer he taketh him, he bter- reth him, and he fometh, and gnaffhech his teeth, and pineth away: and I fpake to thy difciples that they fhulde caft him out, and they colde not.

19 Then he answered him, and laid, 1 O faithles generacion, how long now fhall I be with you! how long now fhall I fuffer you! Bring him vnto me.

20 So they broght him vnto him: & affone as the fpirit fawe him, he tare him, and he

Mat.17,2. luk,9,18.

b Chrift fhew- eth his ture- ftie fo farre as their mftion- towe able to elprehand it,

c Peter meft red this rifion according to his owne cape cruz,
not cofi fering the end thorouf

Mat 3,17 & 17,2 luk,3,28. chap 1,21.

Mat.17,9 a Chrif only muft be fchief teacher & un- ftortour of
all them, & profes them felues to be his mfters, fting that God
the Father gi- meth him that uncerise & co madeeth vs this
obedience.

Mat.ach. 4,2. a Thur felfe opinion was tither Elias fhulde rift a-
gaine from the dead, or that his foule fhul- de enter into fome
other budie

Ifa 13,4. 1 That is, John fuptift

Mat 17,14. luk,9,18.

g To the nine, & he loft the daye before.

40, aguilt 1st.

b When fi fpi- rit cometh vp- on him, he te- reth him with
toward farout & pings as to a coftke a man tuddeft fache groft,
as if his howels were rent a fender. 1 It fometh this man defer
aid not fo fharp an an- fwer: but Chrif fpakeeth to his perfone
to the pharface, & were fubbuene & defperate

fel

Of humilitie.

Chap. X. To auoyde offences. 22

The Lord is our road is to helpe vs, so we put him not back through our incrofulite I All things that are agree lie to the wil of God, shall grated to him that belieuth: for faith fo- heth nothing, that is con- trate to his feil, or that is not reuiled in his worde in That is the fthiess, and imperfectio of my faith o Meaning, f childe.

o Meaning, f prayer which is forely grou ded vpo faith and hathe fa- fling royred vuto it as a profitable and Mat 17,22. Ink,9,12.

Because thel imagined that Christ should resign tempo- rally, this mat- er of his de- ath was fofti- ge, that they colde perce- ne nothing. Mat.12,1. Ink,9,45.

To wit, one- ly as man, but as him in who me is all per- faition & ful- nes of all gra- ces & benci- tes. Luk.9,49. 1.Cer.12,3.

fel downe on the grounde, walowing and foming.

21 Then he asked his father, How long ti- me is it fince he hathe bene thus? And he faid, Of a childe.

22 And oft times he casteth him into fyre, and into the water to deftroie him: but if thou canst do anie thing, helpe vs, and haue compaition vpon vs.

23 And Iesus said vnto him, If thou canst beleue it, all things are possible to him that belieueth.

24 And straight way the father of the child crying with teares, said, Lord, I beleue: helpe my vnbelief.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

26 Then the spirit cryed, and rent him forth, and came out, and he was as one dead, in so much that manie said, He is dead.

27 But Iesus toke his hand and lift him vp and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why coulde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer, and fasting.

30 And they departed thence, and went through Galile, & he wolde not that anie should haue knowen it.

31 For he taught his disciples, and faid vn- to them, The Sonne of man fhall be deli- uered into the hands of men, and they fhall kill him, but after that he is killed, he fhall rife againe the third day.

32 But they vnderftode not that faying, and were afraide to afke him.

33 After he came to Capernaum: and whe he was in the houfe, he afked them, What was it y^e difputed amog you by the way?

34 And thel held their peace: for by the way they reafoned among them felues, who fhulde be the chiefeft.

35 And he fate downe, and called the twel- ue, and faid to them, If anie man desire to be firft, the fame fhall be laft of all, and fer- uant vnto all.

36 And he toke a litle childe and fer him in the middes of them, and toke him in his armes, and faid vnto them,

37 Whofoeuer fhall receiue one of fuche li- tle children in my Name, receiueth me: and whofoeuer receiueth me, receiueth not me, but him that fent me.

38 Then Iohn anfwered him, faying, Ma- fter, we fawe one cafting out deuils by thy Name, which followeth not vs, & we forbade him, becaufe he followeth vs not.

39 But Iefus faid, Forbid him not: for the-

re is no man that can do a miracle by my Name, that can lightly fpeake euil of me.

40 For whofoeuer is not against vs, is on our parte.

41 And whofoeuer fhall giue you a cup of water to drinke for my Names fake, becau- fe ye belong to Christ, verely I fay vnto you, he fhall not lofe his reward.

42 And whofoeuer fhall offend one of thefe litle ones, that beleue in me, it were better for him rather, that a milstone were hang- ed about his necke, and that he were caft into the fea.

43 Wherefore if thine hand caufe thee to offende, cut it off: it is better for thee to en- tre into life, maimed, then hauing two hands, to go into hel into the fyre that neuer fhall be quenched,

44 Where their worme dyeth not, & the fyre neuer goeth out.

45 Likewise, if thy foote caufe thee to of- fende, cut it off: it is better for thee to go halt into life, then hauing two feete to be caft into hel into the fyre that neuer fhall be quenched,

46 Where their worme dyeth not, and the fyre neuer goeth out.

47 And if thine eye caufe thee to offende, plucke it out: it is better for thee to go in- to the kingdome of God with one eye, then hauing two eyes, to be caft into hel fyre,

48 Where their worme dyeth not, and the fyre neuer goeth out.

49 For euerie man fhalbe salted with fy- re: and euerie
facuifice fhalbe salted with falte.

50 Salte is good: but if the salte be vnfe- uerie, wherewith fhal
it be feafoned: Haue falte in your felues, and haue peace, one
with another.

CHAP. X.

1 Of diuercement 17 The riches man quaffioneth with Christ.
20 Their rewarde that are perfected 21 Of the fumes of
Zeboless. 42 Bartomeus batha his eyes opened.

1 And he arofe from thence and went into the coaftes of Iudea
by the far- re tide of Iordan, and the people reforted vnto him
again, and as he was wont, he taught them againe.

2 Then the Pharises came and afked him, if it were lawful for a
mix to put away his wife, and tempted him.

3 And he anfwered, and faid vnto them, What did Moses
commande you?

4 And they faid, Moses fuffred to write a bil of diuercement,
and to put her away.

5 Then Iefus answered, and said vnto the, For hardnes of your heart he wrote this precept vnto you.

6 But at the beginning of the creacion God made them male and female.

7 For this caufe fhall man leaue his father

Or, aale greap wore

Although he flewe not him felf to be my- neyes in that he beareth re- werence to my blame, it is youngh for vs
Mat.10,42. Mat.12,6. Ink 17,6.

Mat 1,29. Gr 18,2 (It is a maney of fpeache, & fignite: h, that we fholde eye of all things, which hunter vs to ferne Christ
Ifaid 24. These find- liudes decla- re the paines, & eternal tor- mentes of the damned.

He mecheth it is better to be facili- ced to Godby falte & fyre, & in, to be gue- ged, & facili- fied, man to be fene into hel fyre. Lau 2,29. Mat 1,13. Ink 24,24. 2 They do de- froye grace that that naue received of God, are as false, & batha left is fauour and are worfe the infidies.

Matth.19,1

Deu.24,1 a The true way to amide alio- fiis it to renue- ne to the infi- tution of than- ges, and to true them by Gods worde
Gene.1,27. mat 19,4 Gen.2,31. 1Kor 6,16.

EF.ii.

Of riches.

S. Marke Christs cup & baptisme.

1st. profus

2 Cor 7, 10.

Mat. 5, 32. Or 19, 9. Luk. 16, 12.

1 cor 7, 10. b For the fe- code is not his wife, but his harlot.

Mat 19, 13. Luk. 16, 15.

c We must be regenerat and voide of all pride, and concupitence Mat 19, 10. Luk 16, 15. d It was vful with 3 leaves that the grea- ter should hit fe the infcerer Eb 7,7 there- fore Christ, being herd of his Church, did by a fol- ce kinde of prayer offer vp and confe- crat the bales to God Eze 22, 19. e Christ wode shew that his goodnes was farre other wayes then 9 goodnes is attributed to men which is ful of vanme & hypocrisfe f That is, he approved cer- teine good feed that was in him, which gave him a lit- tle motion g He toucheth his maladie, &c for, & before his felt not.

e Oj, cable vop. b Which por- reth his trust in riches.

and mother, and cleave vnto his wife.

8 And they twaine shalbe one *flesh: fo that thei are no more twaine, but one flesh.

9 *Therefore, what God hath coupled together, let not man separate.

10 And in the houle his disciples asked him againe of that matter.

11 And he said vnto the, *Whosoever shall put away his wife and marry another, he committeth adulterie against her.

12 And if a woman put away her husband, & be married to another, she committeth adulterie.

13 ¶*Then they brought little children to him that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was displeased, and said to them, Suffer the little children to come unto me, & forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, & put his hands upon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?

18 Iesus said to him, Why callest thou me good there is none good but one, even God.

19 Thou knowest the commandments, *Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not forswear. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I have observed from my youth.

21 And Iesus beheld him, and loved him, and said unto him, One thing is lacking unto thee, Go and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, follow me, and take up the cross.

22 But he was sad at that saying, and went away sorrowful: for he had great possessions.

23 And Iesus looked round about, and said unto his disciples, How hardly do they that have riches, enter into the kingdom of God!

24 And his disciples were astonished at his words. But Iesus answered againe, and said unto them, Children, how hard is it

for them that truſt in riches, to entre into the kingdome of God!

25 It is eaſier for a camel to go through the eye of a nedle, then for a b riche man to entre into the kingdome of God.

26 And they were muche more aſtonied, faying with them felues, Who then can be faued?

27 But Ieſus looked vpo them, & faid, With men is w impoſible, but not with God: for with God all things are poſible.

28 ¶*Thé Peter began to fay vnto him, Lo, we haue forfake all, & haue followed thee.

29 Ieſus answered, and faid, Verely I fay vnto you, there is no man that hathe for- faken houſe or brethen or fifters, or father or mother, ot wife, or children, or lands for my fake and the Gofpels,

30 But he ſhal receiue an hundreth folde now at this prefent: houſes, and brethen, and fifters, and mothers, and children, and lands with b persecutions, & in the worlde to come, eternal life.

31 *But manethas are 1 firſt, ſhalbe laſt, and the laſt, firſt.

32 ¶*And they were in the way going vp to Ierufalem, and Ieſus went before them, & they were amaſed, and as they followed, they were aſtraide, & Ieſus toke the twelue againe, and began to rei them what things ſhulde come vnto him,

33 Saying, Beholde we go vp to Ierufalem, and the Sonne of man shalbe deliuered vn- to the high Priests, & to the Scribes, and thei shal condemne him to death, and shal deliuer him to the Gentiles.

34 And they shal moche him, and fcourse him, and ffit vpon him, and kil him: but the thirde day he shal rife againe.

35 ¶*The fames and John the fonnes of Ze bedeus came vnto him, faying, Master, we wolde that thou shuldest do for vs that that we desire.

36 And he faid vnto them, What wolde ye I shulde do for you?

37 And they faid to him, Grante vnto vs, that we may fit one at thy right haid, & the other at thy left hand in thy glorie.

38 But Iesus faid vnto them, Ye knowe not what ye aske. Can ye a drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And thei faid vnto him, We can. But Ie- fus faid vnto them, Ye shal drinke in de- de of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to fit at my right hand & at my left, is not a mine to giue, but it shalbe ginen to them for whome it is prepaed.

41 And when the ten heard that, they began to difdaine at James and John.

42 But Iesus called them vnto him, and faid to them, Ye knowe that they which defite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercife autorite o- uer them.

43 But it shal not be fo among you: but whofoeuer wil be great among you, shalbe your feruant.

I For he ef g- ne grace to g tiche to conf him to enoye his riches, as if he had the one.

Mat 19, 17. Luk. 16, 15.

Mat. 10, 30. Luk. 13, 30.

b We must not measure thefe promifes by our owne co- uentions defires, but referre g accomplifhe-

ment on Gods wil, who earn in our perfe- cutions and of fiftions per- formeth the time fo faire as they be ex- pedient Let va therefore lear ne to haue ynough and to wane, that being tryed, we may en- toye our trea- furtain heauf.

Mat 20, 17. Luk. 18, 31. I He fuch this become they that are firft called, shulbe go ftill for- wards and not difdaine o- thers

Mat. 20, 20.

m Can you be partakers of my croffe and afflictions?

n I haue oac this commit- fion for that time.

Luk. 22, 25.

o Christ wol- de not that his disciples and monifers shal de
beare rule as worldelic gouerooer-

44 And

The vertue of faith.

Chap.XI. The fig tre.

23

Mat 20,29. Iuk. 21,35.

The other Evangelites mention to us, but Markes na- meth him
that was more known.

The more than Satan re- stitch vs, the more our faith ought to
mere- ize.

Mat.21,2. Iuk. 19,29.

a Christ shew- eth by this poore merite the state of his
kingdom, and it is not like to the great magnificence of this
work- de.

Ioh.12,14.

b Surely one than a some sign of to bear and true- ence *Or.
fac. 1 pray the

44 And whosoever will be chief of you, shal be the seruant of all.

45 For euen the Sonne of man came not to be ferued, but to ferue, and to giue his life for the taunfome of manie.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, p Bartimeus the fonne of Timeus a blinde man, fate by the wayes side begging.

47 And when he heard that it was Iefus of Nazaret, he began to crye and to fay, Iefus the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, becaufe he shulde holde his peace: but he s cryed mu- che more, O Sonne of Dauid, haue mercie on me.

49 Then Iefus ftode ftill, and commanded him to be called: and they called the blin- de, faying vnto him, Be of good comfort: arife, he calleth thee.

50 So he threwe away his cloke, and rofe & came to Iefus.

51 And Iefus answered, and faid vnto him, What wilt thou that I do vnto thee? And the blinde faid vnto him, Lord, that I may receiue fight.

52 Then Iefus faid vnto him, Go thy way: thy faith hachefaued thee. And by and by, he receiued his fight, and followed Iefus in the way.

CHAP. XI.

c1 Christ rideth to Ierufalem. 13 The figge tree dryeth vp. 15 The feiers and fellers are cast out of the Tem- ple. 24 He declareth the vertue of faith and how we shulde pray. 27 The Pharifes question with Christ.

1 And when they came nere to Ierufa- lem, to Bethphage and Bethania vn- to the mount of oliues, he fent forthe two of his disciples,

2 And faid vnto them, a Go your wayes in- to that towne that is ouer againft you, and affone as ye fhall entie into it, ye fhall finde a colte bounde, whereon neuer man fate: lofe him and bring him.

3 And if anie manfay vnto you, Why do ye this: Say that the Lord hache nede of him, and ftraight way he wil fend him hither.

4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei lofed him.

5 Then certeine of them, that ftode there, faid vnto the, What do ye lofing y colte?

6 And they faid vnto them, as Iefus had comanded them. So they let them go.

7 ¶ And they broght the colte to Iefus, and caft their garments on him, and he fa- te s penhim.

8 And manie fprede their garments in the way: or: er cut downe braches of the trees and ftrawed them in the way.

9 And they that went before, and they that followed, cryed, faying, Hofanna: bleffed

be he y cometh in the Name of the Lord. 10 Bleffed be the kingdome that cometh in the Name of the Lord of our father Da- uid: Hofanna, o thou which art in the hieft heauens.

11 So Iefus entred into Ierufalem, and in- to the Temple: and when he had loked a- bout on all things, & now it was euenig, he wet forthe vnto Bethania with the twelue.

12 And on the morow when they were co- me out from Bethania, he was hungrie.

13 And feing a figge tre a farre of, that had leaues, he went to fe if he might finde any thing thereon: but whe he came vnto it, he founde nothing but leaues: for the time of figges was not yet.

14 Then Iefus answered, & faid to it, f Ne- uer man cat frute of thee hereafter whi- le the worlde ftandeth: and his disciples heard it.

15 ¶ And they came to Ierufalem, and Iefus went into the Temple, and began to caft out them that folde & boght in the Temple, and ouerthrew the tables of the money changers, & the feates of them that folde doues.

16 Nether wolde he fuffer that any ma shul- de cary a veffel through the Temple.

17 And he taught, faying vnto them, Is it not writte, Mine Houfe fhall be called the Houfe of prayer vnto all nacions? but you haue made it a denne of theues.

18 And the Scribes and his Priests heard it, and foght how to s destroye him: for they feared him, becaufe the whole multitude was aftonied at his doctrine.

19 But when euen was come, Iefus went out of the citie.

20 ¶ And in the morning as they paffed by, they fawe the figge tre dryed vp from the rootes.

21 Then Peter remembred, and faid vnto him, Mafter, beholde, the figge tre which thou curfedft, is withered.

22 And Iefus answered, and faid vnto them, Haue h faith in God.

23 For verely I fay vnto you, that whosoe- uer fhall fay vnto this mountaine, Take thy felf away, and caft thy felf into the fea, and fhall not wauer in his heart, but fhall beleue that thofe

things which he faith, fhall come to paffe, whatfoeuer he faith, fhallbe done to him.

24 ¶ Therefore I fay vnto you, whatfoeuer ye desire when ye pray, beleue that ye fhall haue it, and it fhallbe done vnto you.

25 But when ye fhall ftand, and pray, forgiue, if ye haue any thing againft any man, y your Father alfo which is in heauen, may forgiue you your trespaces.

26 For if you wil not forgiue, your Father which is in heauē, wil not pardon you your trespaces.

e Many came in their owne name, but Christ came in the Name of the Lord.

Mat 21,36. Iuk. 19,45. d b: canfe the promen was made to him.

Mat 21,19. e Christ was fubied to our infirmities.

f This was to delure how much they difpleafe God which haue but an out- warde shewe & appearance without feute.

Ifa. 38,7. Ier. 7,11.

g For nether colde they fuf fer repehen- fion, nor that their profite fshulde be bin- dered.

Mat. 21,19.

h Christ ca heth occafion to infiroft the of the verum of faith.

Mat 7,7. Iuk. 11,9. i He tracheth vs not hereby to affe what-
foeuer femeth good i ote fan taffes: for our prayer muft be
grounded on faith, and our faith upon the worde of God. Mat.
8,14.

FF. iii.

*The Pharises entangled. S. Marke.
Ignorance of the Scriptures.*

Mat. 21, 25. Iuk. 20, 6.

27 ¶ Then thei came againe to Ierusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said vnto him, By what autoritie doest thou these things? and who gaue thee this autoritie, that thou shuldest do these things?

29 Then Iesus answered, and said vnto the, I wil also aske of you a certeine thing, and answer ye me, and I wil tel you by what autoritie I do these things.

30 The baptisme of John, was it from heauen, or of men? answer me.

31 And they thought with them selues, saying, If we shal say from heauen, he wil say, Why then did ye not beleue him?

32 But if we say of men, we feare the people; for all men counted John, that he had bene a verie Prophet.

33 Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, I Nether wil I tel you

by what autoritie I do these things.

CHAP. XII.

1 The vineyards is let out. 14 Obedience and tribute due to princes. 15 The resurrection of the dead. 16 The summe of the Lord. 17 Christ the sonne of David. 18 Hypocrites must be eschewed. 19 The offering of the poets widows.

2 And he began to speake vnto them in parables, 1 A certeine man planted a vineyards, and compassed it with an hedge, and digged a pit for the winepresse, and buyit a towe in it, and let it out to houthbandmen, and went into a strange country.

3 And at a time, he sent to the houthband men a seruant, that he might receive of the houthband men of the frute of y vineyard.

4 But they toke him, and bet him, and sent him away emptie.

5 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

6 And againe he sent another, & him they slewe, and manie other, beating some, and killing some.

7 Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, They wil reuerence my sonne.

8 But the houthband men said among the selues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

9 So they toke him, and killed him, and cast him out of the vineyards.

10 What shal then the Lord of the vineyards do? He wil come and destroye these houthband men, and giue the vineyards to others.

11 Haue ye not red so muche as this Scripture? The stone which y buylders did re-

suse, is made the head of the corner.

12 This was done of the Lord, & it is mar-uelous in our eyes.

13 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, & went their way.

14 ¶ And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in his talke.

15 And whe they came, they said vnto him, Master, we knowe that thou art true, & careest for no man: for thou considerest not the persone of me, but teachest the way of God truely, Is it lawful to giue tribute to Cesar, or not?

16 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may se it.

17 So they brogh it, and he said vnto the, Whose is this image and superscription? and they said vnto him, Cesars.

18 Then Iesus answered, & said vnto them, 1 Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

19 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

20 Master, Moses wrote vnto vs, If any mas brother dye, and leaue his wise, and leaue no children, that a his brother shulde take his wise, and raise vp sede vnto his brother.

21 There were seuen brethren, and the first toke a wise, and when he dyed, left no yssue.

22 Then the seconde toke her, and he dyed, nether did he yet leaue yssue, & the third likewise.

23 So seuen had her, and left no yssue: last of all the wise dyed also.

24 In the resurrection then, when they shal rise againe, whose wise shal she be of them? for seuen had her to wise?

25 Then Iesus answered, & said vnto them, Are ye not therefore deceived, because ye knowe not the Scriptures, nether y power of God?

26 For when they shal rise againe from the dead, nether men mary, nor wiues are married, but are as the Angels which are in heauen.

27 And as touching the dead, that they shal rise againe, haue ye not red in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

28 He is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

c It is the ordinance of God that it shulde be so, which most commonly is contrary to man's research than that which was spoken eloquently of David, is said to Christ, read Math. 22, 26

Mat. 22, 25. Iuk. 20, 20.

d As the qualities of the minds or bodies, or of outward things. As godless men are agreeable to Gods Law, f He giue the to understand that he knew their malicious intent.

Rom. 23, 8.

Mat. 22, 25. Iuk. 20, 27.

Dea. 23, 5.

g That was a politike law given for a time for the pen
formation of so milites, read Mat. 22, 24.

h Nor as son, shing y spiritual nature, but observing the state
of incorruption, and immoralities, so that then there shul nede
no more marings.

Exod. 3, 6. Mat. 22, 25. I Then it followeth that they line,
although they be discussed out of that life.

28 ¶ Then

Ise. 7, 7. Iere. 2, 21. mat. 21, 23. Iuk. 20, 5. a The Greek words
signa-sich the vef-sel or fas, w standeth w-dit the wine-press to
recet on the soyes at licour.

b He sheweth y plague that shal befole these ambt-mous &
comt-ous rulers, whose heures not herdened against Christ.
Psal. 22, 25. Ise. 22, 25. mat. 22, 42. all. 4, 11. rom. 9, 33. I.
pet. 2, 8.

7 But the houthband men said among the selues, This is the
heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they toke him, and killed him, and cast him out of the
vineyards.

9 What shal then the Lord of the vineyards do? He wil come and destroye these houthband men, and giue the vineyards to others.

10 Haue ye not red so muche as this Scripture? The stone which y buylders did re-

The poore widow.

Chap. XIII. Endure to the end. 24

Mat. 23, 24.

28 ¶ The came one of the Scribes that had heard them disputing together, & perceiving that he had answered them wel, he asked him, Which is the first commandement of all?

Exod. 20, 21. dent. 4, 4.

29 Iesus answered him, The first of all the commandements is,
* Heare, Israel, The Lord our God is the onelie Lord.

Or, iughe.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy 'mndc, & with all thy strength: this is the first commandement.

Leuit 19.18. mat 22.39. rom 13.9. galat 7.14. tam. 2.8. k that
is, de- pfdeth on the first and proce- deth of the loue of God.

31 And the seconder r k like, that is, * Thou shalt loue thy
neighbour as thy self. There is none other commandement
greater then these.

32 Then the Scribe said vnto him, Wel Master, thou hast said
the truerh, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the
understanding, & with all the soule, and with all the strength,
and to loue his neighbour as him self, is more then all burnt
lofrings and sacrifices.

I He memeth all the ceremonies of the Law, wherein the
hypocrites put great holmes in because he shewed him self
willing to be taught and wel perceived the difference betwixt
our outwards profession, and that which God doesh prf cipally
requi-ze of vs

Mat. 23, 42. Iuk. 20, 42. Psal 110, 1. n Suffered by the holie
God and by the spust of pro- pheate

Mat 23, 6. Iuk 11, 43. & 20, 45. Or, as he taught

n She condemneth not their apparel, but their vnne of- tenation
and outwards she- we of holmes, whereby they deceased the

simple people Mat. 23, 14. Iuk 20, 47. Luk. 21, 4. Or, and
under pretext poope tory.

p Which is a- houe half a far thing q One zeuhoue ohemeth our
giffet by our affections and ready wills

34 Then, when Iesus sawe that he answered discretely, he said
vnto hi, Thou = art not farre from the kingdome of God. And
no man after that durft aske him any queitii.

35 ¶ And Iesus answered & said teaching in the Temple, How
say the Scribes y Chrif is the sonne of Daud?

36 For Daud him self said by ytholie Goft, * The Lord said to
my Lord, Sit at my right hand, til I make thine enemies thy
foteftole.

37 Then Daud him self calleth him Lord: by what means is he
then his sonne? and muche people heard him gladly.

38 * Moreouer he said vnto them in his doctrine, Beware of
the Scribes which loue to go in long * robes, and loue
salutations in the markets,

39 And the chief feates in the Synagogues, and the first toumes
at feaites,

40 Which *deuour widowes houfes*, euen vnder a coulour of
long prayers. These shal receiue the greater damnation.

41 *And as Iesus fate ouer against the treasurie, he bechelde how the people cast money into the treasurie, and many richemen cast in muche.

42 And there came a certeine poore widowe, and she threw in two mites, which make a quadrin.

43 Then he called vnto him his disciples, and said vnto the, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their super-fluitie: but she of her pouertie did cast in all that she had, even all her liuing.

CHAP. XIII.

1 The defraultio of Ierusalem. 10 The Gospel shalbe preached to all. p. 22 The persecution and false Prophetes which shal be before the cunning of Christ, whose heure is uncertain. 33 He exhorteth every one to watch.

2 And as he went out of the Temple, one of his disciples said vnto him, Master, se what stones, and what buyldings are here.

3 *Then Iesus answered and said vnto him, Seeft thou these great buyldings? there shal not be left one stone vpo a stone, that shal not be thrown downe.

3 And as he fate on y mount of oliues, ouer against the Temple, Peter, and James, and John, and Andrew asked him secretly,

4 Tel vs, when shal these things be & what shalbe the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, *a Take hede left any ms deceiue you. 6 For many shal come in my Name, sayig, I b am chrift, and shal deceiue many.

7 Furthermore when ye shal heare of warres and rumors of warres, be ye not troubled: for suche things must nedes be: but the end shal not be yet.

8 For nacion shal rise against nacion, and kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and broght before rulers and Kings for my sake for a testimonial vnto them.

10 And the Gospel must first be published among all nations.

11 *But when they lead you, and deliuer you vp, take ye no d thought afore, nether premeditate what ye shal say: but

whatsoever is giuen you at the same time, that speake: for it is not ye that speake, but the holie Gofte.

12 Yea, and the brother shal deliuer the brother to death, and the father the sonne, and the children shal rise against their parents, and shal cause them to dye.

13 And ye shalbe hated of all men for my Names sake: but whosoever shal endure vnto the end, he shalbe faued.

14 *Moreouer, when ye shal se the abominacion of desolation (spoken of by Daniel the Prophet) t "stading where it ought not, (let him that readeth, consider it) then let the that be in Iudea, see into the smoutaines,*

15 And let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the thigs which he left FF. iii.

Mat. 24, 1. Iuk. 21, 1.

Luk. 13, 43.

Ephes 1, 6. 22. 26. 1, 2, 3.

a He deeth answer them of things that were more necessitate for them to know the the things that they demanded

b Vforping, the mournie of Chrift.

c That they may be intractable

Mat 20, 19. Iuk. 12, 11.

& 21, 14. d He onely forbiddeth y care which cometh of distrust

e This is not to make them negligent, but to assure them that he will affift them and instruct them sufficiently & answers, so y that may hereby perceive that their defence slandeth not so there owne wisdom, or eloquence

Mat 24, 15. Dan 3, 21.

Luk. 21, 20. f Ihat is men of that time that the Romans shal-de profane the Temple

Or, letig. g Betanie the defraction shal he made extreme and cruel.

The day of the Lord.

S. Marke. The precious oyntment.

behinde him, to take his clothes.

b For they shal not be a ble to see.

i That you have no let so hinder you when you shalite escape.

Gren.

Mat. 24, 23. link. 21, 8.

k The elect may waver & be troubled, but they can not verily be deceived, and overcome I Wherefore herbar suffereth him self now to be seduced, Jurke none examfe

Is 23, 10. at 4 32, 7. incl 2, 10.

Mat. 24, 30. m This tea- cheth y there shalbe a chan- ge of y whole ordre of natu- se.

n The wode signifieth the space of a 100 yere, albeit this came to passe before hisse yere.

o When the destruction of Jerusalem, the perfections and illusions shal come: but chiefly these are understand of the feeble comming of Christ. Mat 24, 13. p In that he is man and me diarce.

q For of the comming we are most af- ferred: but of the time, the were, the day or house, we are ignorant, and therefore must watch continually

17 The wo shalbe to the that are with bchilde, and to them that giue fucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For there shalbe in those dayes fuche tribulatio, as was not from the beginning of the creation which God created vnto this time, nether shalbe.

20 And except that the Lord had shortened those dayes, no 'flesh shulde be faued: but for the elects fake, which he hathe chofen, he hathe shortened thoses dayes.

21 Then 'if any man fay to you, Lo, here is Christ, or, lo, he is there, beleue it not.

22 For false Christs shal rise, and false Prophetes, & shal shewe signes and wonders, to deceive if it were bpossible, the very elect.

23 But take ye he de: beholde, I haue shewed you all things before.

24 Moreouer in those dayes, after that tribulation the sunne shal waxe darke, & the moone shal not giue her light,

25 And the stares of heauen shal fall: and the powers which are in heauen, shal shake.

26 And then shal they se the Sonne of man coming in the cloudes, with great power and glorie.

27 And he shal then send his Angels, and shal gather together his elect from the foure windes, & from the vmost parte of the earth to the vmost parte of heauen.

28 Now learne a parable of the hige tre. When her bough is yet tender, & it bringeth for the leaues, ye knowe that sommer is nere.

29 So in like maner, when ye se these things come to passe, knowe that the kingdom of God is nete, euen at the dores.

30 Verely I fay vnto you, that this generacion shal not passe, til all these things be done.

31 Heauen and earth shal passe away, but my wordes shal not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, nether the Sonne him self, faue the Father.

33 Take hede: watche, & pray: for ye knowe not when the time is.

34 For the Sonne of man is as a ma going into a strange country, & ieaueh his house, & giueth autoritie to his seruants, and to euerie man his worke, and commandeth the porter to watch.

35 Watch therefore, (for ye knowe not when the Master of the house wil come, as euen, or at midnight, at the coke crowing, or in the dauning)

36 Lest if he come suddenly, he shulde finde you sleping.

37 And those things that I fay vnto you, I

fay vnto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 2 Marie Maglalene
anointeth Christ 13 The Passeouer is eaten. 15 He telleth afore
of the treason of Iudas 22 The Lords supper is institute. 46
Christ is tangen. 47 Peter devyeth hem

1 And two dayes after followed the feast of the Passeouer, and
of vnleauened bread: and the hie Priests, and Scrubes focht
how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult
among the people.

3 And when he was in Bethania in the house of Simon the
leper, as he fate at table, there came a woma hauing a boxe of
ointment of spikenarde, verre costlie, and she brake the boxe,
and powred it on his head.

4 Therefore some disdeined among them selues, and said, To
what end is this waste of ointment?

5 For it might haue bene solde for more the bthre hundreth
pence, & bene giuen vnto the poore, & they grudged against
her.

6 But Iesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shal not haue alwayes.

8 She hath done that she colde: she came afore hand to anoint my bodie to the burying.

9 Verely I fay vnto you, wherefoeuer this Gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe spoken of in remembrance of her.

10 The Iudas Iesariot, one of the twelve dwet away vnto the high Priests, to betray him vnto them.

11 And when they heard it, they were glad, & promised that they wolde geue him money: therefore he foght how he might conveniently betray him.

12 Now y first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go & prepare, that thou maist eat the Passeouer?

13 Then he sent for the two of his disciples, and said vnto them, Go ye into the citie, and there shal a man mete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, fay ye to the good man of the house, The Master saith, Where is y lodging where I shal

eat the Passeouer with my disciples?

15 And he wil shewe you an vpper chamber which is large,
trimmed and prepared: there make it readie for vs.

16 So his disciples went for the, and came to the citre, &
founde as he had said vnto the, and

Mat 26, 2. link 22.

Or, of par narde and fastifully made

a As Iudas who confed this mumming.

b Which are in value about six pound shalving c. To wit, Iudas
who was offided therewith, and therefore made a business.

Mat 26, 14. link 22, 4. d He toke occasion by this oyntment as
of a thing evil done

Mat 26, 17. link 22, 8.

Peters boldenes.

Chap. XIII. Iudas kiffe.

Mat 26, 30. Iuk 22, 14 Iohm 13, 21.

e To dip the hand, it as mu- che to fay, as he that is ac-
cuñomed to sure with me. Tfal. 41, 10. mat 26, 23. sohn 13,
18. all. 1, 16. f Yius decla- reth that no- thing can be done with
out Gods prous- dence Mat 26, 26. 1 cer 11, 24. g Rene Marsh.
Chap 26, 26 h The Greke wande is to bleffe, which is here
taken o- nely to gue thanks as 2. Luk & 5 Paul interprete 16, &
5 Marke al- fo speaking of the cuppe.

Iohm 16, 23. a That is, mir- ned from me, because of the
perfection. Zac. 17, 7.

Chap 16, 7.

Mat. 26, 36. Iuk. 12, 39.

kHis diumite was as it were had, & his hu- manite shew- ed it
fell fully

1 Ab la E- brewe, & Ab- ba in 3 Syrian tongue signifi- eth
Father.

and made readie the Paffeouer.

17 ¶ And at euen he came with the twelve.

18 * And as thei fate at table and did eat, Ie- fus faid, Verely I
fay vnto you, that one of you fnal betray me, which eateth with

me.

19 Then they began to be forowful and to fay to him one by one, Is it I? And ano- ther, Is it I?

20 And he anfwered and faid vnto them, 18 is one of the twelue that dippeth with me in the platter.

21 * Truely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man, is betrayed: it had bene good for that ma, if he had neuer bene borne.

22 * And as they did eat, Iefus s toke the bread, and when he had giuen thanks, he brake it & gaue it to them, and faid, * Take, eat, this is my bodie.

23 Alfo he toke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he faid vnto the, This is my blood of the new Teftament, which is fhed for manie.

25 Verely I fay vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

26 And when they had fung a pfalme, they went out to the mount of oliues.

27 ¶ * Then Iefus faid vnto them, All ye fhall be offended by me this night: for it is written, * I wil fmitte the fhepherd, & the fhepe fhall be fcartered.

28 But after that I am rifen, I wil go into * Galile before you.

29 And Peter faid vnto him, Although all men fhulde be offended, yet wolde not I.

30 Then Iefus faid vnto him, Verely I fay vnto thee, this day, euen in this night, before the cocke crowe twife, thou fhalt denie me thefe.

31 But he faid more earnestly, If I fhulde dye with thee, I wil not denie thee: likewife alfo faid they all.

32 ¶ * After they came into a place named Gethfemane: then he faid to his difciples, Sit ye here, til I haue prayed.

33 And he toke with him Peter, and Iames, and Iohn, and he began to be afraied, & in great heauines,

34 And faid vnto them, My foule is verie heauie, euen vnto the death: tary here and watch.

35 So he went forward a litle, & fel downe on the grounde, and praied, that if it were pofible, that houre might paffe from him.

36 And he faid, 1 Abba, Father, all things ate pofible vnto thee:
take away this cup

from me: neue: theles not that I wil, but that thou = wilt, be
done.

37 Then he came and founde them fle- ping, and faid to Peter,
Simó, flepe ft thou coldeft not thou watch one houre

38 ¶ Watch ye, and pray, that ye entre not into tétacion: the
fpirit in dede is readie, but the fleft is weake.

39 And againe he went awaye, and prayed, and fpake the fame
wordes.

40 And he returned, and founde them a- flepe againe: for their
eyes were heaue: nether knewe they what they fhulde an-
fwer him.

41 And he came the thirde time, and faid vnto them, a Slepe
hence forthe, and take your reft: it is vnought: the houre is
come: beholde, the Sonne of man is deliuered into the hands of
finners.

42 Rife vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediately while he yet fpake, came Iudas that was
one of the twelue, & with him a great multitude with fwordes
and ftaues from the hie Priests, and Sci- bes and Elders.

44 And he that betrayed him, had giuen the a token, faying,
Whomefouer a I fnal kiffe, he it is: take him & leade him
awaye fafely.

45 And affone as he was come, he went fraight waye to him,
and faid, r Maffer, Mafter, and kifed him.

46 Then they layed their hands on him, & toke him.

47 And t one of them that ftode by, drewe out a fwoide, and
fmote a feruant of the hie Prieft, and cut of his eare.

48 And Iefus anfwered and faid vnto the, Ye become out as
vnto a thefe with fwo- des and with ftaues to take me.

49 I was daiely with you teaching in the Temple, & ye t toke
me not: but this is done that the Scriptures fhulde be fulfilled.

50 Then they all forfoke him, and fled. 51 And there followed
him a certe: me yong man, clothed in linnen vpon his bare
bodie, and the yong men caught him.

52 But he left his linne cloth, and fled from them naked.

53 * So thei led Iefus away to the hie Prieft, and to him came
all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre of, e- uen into the hall of
the hie Prieft, and fate with the feruants, and warmed him felf
at the fyre.

55 And the hie Priefts, and all the Coun- cil foght for witnes
againft Iefus, to put him to death, but founde none.

56 For manie bare falfe witnes againft him, but their witnes
agreed not together.

57 Then there arofe certeine, & bare falfe GG.i.

m He ftand, th not fo to his owne wil, but that willingly he
offreth him felf to obey God.

n He meaneth that the houre will come whf they fhall be kept
from fleping.

Mat. 26, 47. Iuk. 22, 47. soli. 18, 3.

o It was the fa cene then to grete with kif fing at their
meetings, feel- fo at their de- parture p He repeteth st twife, as
if he had bene moved with a certeine pure to taking his laft
loaue. q Lo wit, Pe- ter r Colled Mal- chus

f Which de- clateth that no man can do auie thing con trate to
Gods ordinance. g Meaning all the difciples.

Mat 26, 17. Iuk. 22, 24. sohn 12, 24 u That is, thei w had
chiefs autourize andig the Priefts. z Which fig- ified that his
hot zeale begf now to be abo- ted. Mat. 26, 59. ro, light.

ro, were 30 fity.

GG.i.

Peters denial.

S.Marke. Christs condemned.

John 2,19. y These two witnesses diffi- ted, in that the one reported y Christ said, he came defstroy the 1 fple (as M is witnes) & y other said, then he heard him faye, that he wode do it as is here no- ted.

Mat 24,30. a That is, of God, who is worths all praise: the y words in their language the leaves when they speake of God, viz com- munely in the- ir writings e- nd to this day a Whome the now confined to this bute e- ftate, the flul- de se apperte at the last day with manfite and glorie Mat 26,69. luk.22,15. sinh 13,21. b This decia- rethe we- brdner & info- lence of the generous, & rulere, feing their officers contrare to all inlice, this raged & comd ted him, that was innocent. Mat 26,71. luk.22,15. sinh 13,21. c We oght to confide our own infirm- tus: y we may learne onely to truth I God, and not in our own strength. Or, course d Peter prepa- reth him self to see if he were further land vnt. Mat 26,71. sinh.13,38.

Or, roffled me of the dress and wife.

Mat 27,2. luk.22,66. sinh 13,20. a For the Ro- maine gone the no answer to put one man to death.

wines againft him, faying,

58 We heard him fay, * I wil deftroy this Temple made with hands, & within thre daies I wil buylde another, made without hands.

59 But their witnes yet agreed not toge- ther.

60 Then the hie Priest stode vp amongs them, and asked Iefus, faying, Answereft thou nothing? what is the matter that the- se beare witnes againft thee?

61 But he held his peace, and answered no- thing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the Bleffed?

62 And Iefus said, I am be, * and ye shal se the * Sonne of man sit at the right hand of the power of God, & come in the clou- des of heaven.

63 Then the hie Priest tent his clothes and said, What haue we anie more nede of witneffes?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 And fume began to spit at him, and to couer his face, and to beate him with fy- ftes, and to fay vnto him, Prophecie. And the * sergeant: fmote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming him self, she looked on him, and said, Thou waite also with Iesus of Nazaret.

68 But * he denied it, saying, I knowe him not, neither wot I what thou faiest. Then he went out into the * porch, & the cocke crewe.

69 * Then a maide sawe him againe, & began to say to them that stood by, This is one of them.

70 But he denied it againe: & anon after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And he began to curse, & sweare, saying, I knowe not this man of whome ye speake.

72 * Then the first time the cocke crewe, and Peter remembered the wordes that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie my thrife, & 'waying that with him self, he wept.

CHAP. XV.

1 Iesus is led to Pilate 11 He is condemned, reuiled and put to death, 46 And is buried by Iosaph.

And * anon in the dawning, the high Priests helde * a counsel with the Elders, and the Scribes, & the whole Council, and

bounde Iefus, and led him away, and deliuered him to Pilate.

3 Then Pilate asked him, Art thou the King of the Lewes? And he answered, and

faid vnto him, Thou faieft it.

3 And the hie Priests accufed him of ma- nie things.

4 * Wherefore Pilate asked him againe, faying, Answereft thou nothing? beholde how manie things thei witnes agaift thee.

5 But Iefus answered b no more at all, fo that Pilate marueiled.

6 Now at the feaft Pilate did deliuer a pri- foner vnto them, whomefseuer thei wol- de defire.

7 Then there was one named Barabbas, w was boude with his fellowes, that had ma- de insurrection, who in the insurrection had committed murther.

8 And the people cryed a loude, & began to defire that he wode do as he had e euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lofe vnto you the King of the Lewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the peo- ple to defire that he wode rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whome ye call the King of the Lewes?

13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hathe he done? And they cryed the more feruently, Crucifie him.

15 So Pilate d willing to contet the people, lofed them Barabbas, and deliuered Iefus when he had fcouiged him, that he might be crucified.

16 Then the fouldiers led him awaye into the hall, which is the * commune hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to falute him, faying, Haile, King of the Lewes.

19 And they fmote him on the head with a 'reede, and spat vpon him, and bowed the knees, or did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to cruci- ifie him.

21 * And they * compelled one that passed by, called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to bear his cross.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of a dead man's skull.

23 And they gave him to drink wine mingled with myrror: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots for them,

Mat 27,12. luk.23,3. sinh 13,21.

b He would not defend his cause, but preferred him self willingly to be condemned.

c The people always man- time their customs, although this he worth nothing.

d When a father- ge hath: respect to man, be quite toget- eth in face.

Or, Presence,

Or, Ralge: Mat 27,31. luk. 23,25. e It was y en- firmed to make him that was condemned, to ease but cross- fe, but Iesus was not able for weakness. Mat 27,33. luk. 23,33. sinh 13,26. f Which was an harden his death: but he would is a dria ke it,

becanfe he wode was re for the hou- re y his father had
appeamed, that he might render vnto him perfect o- bedience.

Christ crucified.

Chap. XVI. Christ's resurrection. 1003/1224

The fewest decided their day into a par- ter, so that by the third
hou- re is here more & thirde parte of the day, & was from six
a clocke to na- ne, as what it the Mar faith he was cruci- fied
Isa 13,22.

John 2,29.

b Meaning the one of them that were cru- cified

I because this darkness was only over the land of Cha- man,
when the rest of your de was light, the mantle is the greater
Psal 22,2. mat 27,46. b Which was the third par- ter of the day,
& about five of the clocks after none Psal 65,22. I This was 5p
hen mocking- ly.

m Who had charge over an hundred men.

Luk 5,2.

Mat 27,17. Ink 23,30. John 19,38. a A great mix and of great
narrative o This man showed his faith boldly when the dan-
ger femed to be more per- sons.

them, what euerie man shulde haue.

15 And it was the this de houre, when they crucified him.

26 And the title of his cause was writte abo- ne, THE KING
OF THE LEWES.

27 Thei crucified also with him two theues, the one on the
right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which faith, * And he was
counted among the wicked.

29 And they that went by, railed on him, wagging their heads,
& saying, *Hey, thou that destroys the Temple, & buyldest it in
thre dayes,

30 Saue thy self, and come downe from the crosse.

31 Likewise also euen the hie Priests moc- king, said among
the selues with the Scri- bes, He faued other men, him self he
can not faue.

32 Let Christ the King of Israel now come downe from the
crosse, that we may se, and beleue. b They also that were
crucified with him, reuiled him.

33 Now when y sixh houre was come, dar- kenes arose ouer
all the land vntil the ninth houre.

34 And at the ninth houre Iesus cryed with a loude voyce, saying, *Eloi, Eloi, lam- ma-sabachthani which is by interpreta- cion, My God, my God, why hast thou for- saken me?

35 And some of them that stode by, when they heard it, said, Beholde, he calleth Elias.

36 And one ran, and filled a sponge sul of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the goft.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which sto- de ouer against him, sawe that he thus cry- ing gaue vp the goft, he said, Truely this man was the Sonne of God.

40 There were also women, which behelde a farreof, among whom was Marie Magda- lene, and Marie (the mother of James the lesse, and of Ioses) and Salome.

41 Which also when he was in Galile, followed him and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 And now whe night was come (beca- se it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an honorable Counsellour, which also looked for king- dome of God, came, & went in boldly

vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were alrea- die dead, and called vnto him the Cen- turion, and asked of him whether he had bene any while dead.

45 And whe he knew the truth of the Cen- turion, he gaue the bodie to Ioseph,

46 Who boght a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vn- to the dore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother behelde where he shulde be layd.

CHAP. XVI.

The women come to the grave. 9 Christ being risen a game, appeareth to Magdalene. 14 Also to the ele- uen and reproueth their vinduef 16 He commuteth the preaching of the Gospel & the manifestation of hap- sisme vnto them.

And whe the Sabbath daye was pafte, Luk 24,1. Marie
Magdalene, & Marie the mo- ther of James, & Salome, boght
swete oint- ments that they might come, and embau- me him.

2 Therefore early in the morning, the first day of the weeke,
they came vnto the se- pulchre, when the sunne was yet rising,
10,20 rised.

3 And they said one to another, Who shal roll vs away the
stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled
away (for it was a very great one.)

5 So they went into the sepulchre, and sawe a yong man sitting
at the right side, clothed in a long white robe: and they we- re
afraid.

6 But he said vnto them, Be not afraid: ye see Iesus of
Nazaret, which hath bene crucified: he is risen, he is not here:
behold the place, where they put him.

7 But go your way, and tell his disciples, & Peter, that he wil
go before you into Ga- lile: there shal ye see him, as he said
vnto you.

8 And they went out quickly and fled fro the sepulchre: for
they trembled and were amazed: neither said they any thing to
any man: for they were afraid.

9 And when Iesus was risen againe, in the morow (which was y first day of the weke) he appeared first to Marie Magdalene, out of whome he had cast seuen deuils.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And whe they heard that he was alue, & had appeared to her, they beleued it not.

12 After that, he appeared vnto two of them in another forme, as thei walked and went into the countrey.

13 And they went and tolde it to the rem- nant, but they beleued them not.

Mat 28,2. John 20,12. a The angel of God in the likenes of a yong man.

b He afpecis- ly maketh me- cion of Peter to coort him, because he had fallen into greater dager then the rest Mat 26,32. chap 24,28.

John 20,16. Ink 5,2.

c They had fone forgeron that y Cn is han or tolde shom of oun to sgn: dion Luk 24,19.

GG. ii.

Belief & baptisme.

S. Luke. Zacharias is domme.

Luk. 24, 25

John 26, 27 d Monroung & playing

Mat 28, 29

e As wel Gen- tile as lewe

John 12, 13

A.D. 16, 18. f This gise was but for a time to cause men the more willingly to receive the Gospel which as yet was not evidently known.

14 Finally, he appeared vnto the eleuen as they fare together, and reproued them of their vnbelief & hardnes of heart, becaufe they beleued not them which had fene him, biting risen vp againe.

15 And he faid vnto them, Go ye into all the worlde, & preache the Gospel to e cue- rie creature.

16 He that fhall beleue & be baptized, fhall- be faued: but he that wil not beleue, fhall- be damned.

17 And thefe tokens fhall followe the that beleue, In my Name
thei fhall caft out de-

uils, and e fhall fpeake with s newe ton- gues,

18 And fhall take away ferpenes, and if they fhall drinke any
deadlie thing, it fhall not hurt them: they fhall lay their hids on
the fuke, and they fhall recouer.

19 So after the Lord had fpoken vnto the, he was receiued into
heauen, & fate at the right hand of God.

20 And they went for the, and preached eue- rie where. And
the Lord wrought with them, & confirmed the worde with s
fignes that followed, Amen.

A.D. 2, 4

& 10, 46.

g With other and diuers, an Luke faith

A.D. 28, 3.

A.D. 18, 2.

Luk. 24, 5.

Eh 2, 4.

h The mira- cles & fignes followe the doferior, as certain
fuales, to that if the fultime he fall is, the mira- cles can be no

better, Demi- fal.

THE HOLY GOSPEL

of Iefus Chrift, according to Luke.

CHAP. I.

1 Of Zacharias, and Elifabet. 11 The Angel furteth him of the natuume of John Baptif, so His increduline is punifed 12 The talks of the Angel, and Marre. 46 Her fing 17 The birth, circumcism, and gra- cot of John. 62 Zacharias gmeth thanks to God, & proph cieth.

Or as muche as many hau take in hand to fet forthe y ftorie of thofe things, whereof we are fully perfuaded,

As they haue deliue- red them vnto vs, which

from the beginning fawe the their felues, and were miniifters of the worde,

It femed good alfo to me (moſte noble Theophilus) affone as I had fearched out perfectly all thigs fro y beginning, to wri- te vnto thee thereof from point to point,

That thou mighreft acknowledge the cer teintie of thofe things, whereof thou haft bene instructed.

IN the time of Herode King of Judea, there was a certeine
Priest named Za- charias, of the courfe of Abia: & his wife was
of the daughters of Aaron, and her name was Elifabet.

Bothe were i uift before God, and walked in all the
commandements and s ordinan- ces of the Lord, without
reprofe.

And thei had no childe, becaufe that Eli- fabet was barren: &
bothe were wel stricke in age.

And it came to paffe, as he executed the Priests office before
God, as his courfe ca- me in order,

According to the custome of the Priests office, his lot was to
burne incense, when he went into the Temple of the Lord.

10 And the whole multitude of the people were without in
prayer, while the incen- fe was burning.

11 Then appeared vnto him an Angel of the Lord standing at
the right fide of the al- var of incense.

12 And when Zacharias fawe him, he was troubled, and feare
fel vponhim.

13 But the Angel faid vnto him, Feare not, Zacharias: for thy
prayer is heard, and thy wife Elifabet fhall beare thee a fonne,
and thou shalt call his name s John.

14 And thou fhalt haue ioye and gladnes, & many fhall reioyce at his birth.

15 For he fhall be great in the fight of the Lord, & fhall neither drinke wine, nor ftróng drinke: and he fhall be filled with the holie Goft, euen from his mothers wombe.

16 And many of the children of Israel fhall he turne to their Lord God.

17 For he fhall go before him in the fpi- rit & power of Elias, to turne the hearts of the fathers to y children, & the difobediét to the wifome of the luft men, to make readie a people prepared for the Lord.

18 Then, Zacharias faid vnto the Angel, Whereby fhall I knowe this for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and faid vnto him, I am Gabriel that ftand in the pre- fence of God, and am fent to fpeake vnto thee, & to fhewe thee thefe good tidings.

20 And beholde, thou fhalt be donne, and not be able to fpeake, vntil the day that thefe things be done, becaufe thou bele- uedft not my wordes, which fhall be fulfilled in their feafon.

21 Now the people waited for Zacharias, and marvelled that he taried fo long in the Temple.

22 And whe he came out, he colde not fpea- ke vnto them:
then they perceived that he

Exud 30, 7. leu. 26, 17.

k Which fig- nifeth the grace of the Lord.

l The worde fignifeth all minor of drifce which ma- heth me
dron- ken

Mat 4, 3. mat 11, 14.

Mat. 3, 14 m As a King to his royal- ne bathe one to go befoie
him, who figel fieth the King to be at hand.

n Whe Chrift faith he came to fet the fa- ther agaunt y fonne
he, he mameeth the fecrafts & co- meth of y Gof pel through
the malice of men; but here he fpeakeh of the true end &
profpertine of the Gofpel. o Which fig- nifeth, the ftrengh or
fo- ueruncle of God

p We roth not menfure God's prompt by our wro- ke fande

a Morning, the Apofiles with whome he was commer- fae

b Or of the thing: and it may be refer- red other to Chrift or to
the Gofpel, and hereby is mft that they were the mi- nifters of
Chrift, who is called y wor- de: or min- ifters of y wor- de y is
to fay, of the Gofpel: & thus chmen- deth the auto true of his
do

me, feing he tend in of

the Apofiles. c Y fume of Antipater. d Read: Chf: 24, 30.

e By her fathers for by her mo there line the was of y hou- fe
of Daud f This perfe- fion or infice is mdeg by the frues and
outwarde ap- pearance, and not by the cen fe which one- ly
cometh of Gods fre mer- cie through Chrif

g The Greke worde figni- fieth, Inftif- ion, whereby

is none the outwarde obfervation of the ceremonies
commanded by God. h That is, y coming & morning factifice
according to the Law. i The Temple was founded into thee
parent: the fult was y hodie of the Triple called Airtio, where
the people was the fecond called, Sandfi, where the Prieth and
Leuues were: and the third Sanftum Sanftorum, into the which
the his Prieth entered once a yore to factiften.

had

The Angel sent to Marie.

Chap.I.

Maries song.

9 Whiles their course endured to fa- crifice, they might not lie with their a- ms, nor dino- he any licour that might ma he one ornate For the bat- ren a omen ca- rayed not the promes which God made to them that we- re married, to have s'flon but principally they were de- prived of that promes which God made to Abraham, that he wolded an creaile his fede Or gladars be to thee Or, received in is fionni

I Not for her meriter, but o- nely through God's fre mer- cer, who found vs when we were fioners, that whoso- not renoyceth, shulde rei-oy- ce in the Lord Isa 7,14. mat 1,21 chap 2,21. I Because he is the true Son ne of God, be- gotten from before all be- ginning, and manifested in faith as the de- terminus time.

Dan 7,14. macab 4,7. I She wolded he re'olved of all doures to the end that she might mo- re fairly em- brafe the pro- met of God 2 It fhalbe a feere to peratib of the holie Gott

7 He sent be pure and with- out fion, w- mult take a- way the fion of the worlde a Notwubli- ding that Eli- fabet was ma- ried to one of y tribe of Lo- luy, yet she was Maries cou- fin which was of the flocke of Daud. For the law which forbade marie go out of their owne tribe, was only that y tribes fhol- de not be mixt and confoun- ded, which colde not be

in mtryig with I Leuices: for they had no portfi affigned vom thf a Which was also called, Kirteth-arba or Hebron, Ioh

14,15, & 21,22 b This mounge was east aordinatie and not natural, which was to commend the miracle

had fene a vifion in the Temple: for he made signes vnto them, and remained domme.

And it came to paffe, when the dayes of his office were fulfilled, that he departed 9 to his owne houfe.

And after thofe dayes, his wife Elifabet conceiued, and hid her felf fue moneths, faying,

Thus bathe the Lord dealt with me, in the dayes wherein he looked on me, to take from me my rebuke among men.

And in the fixt moneth, the Angel Ga- briel was fent frô God vnto a citie of Ga- lile, named Nazaret,

To a virgine affianced to a man whose name was Ioseph, of the houfe of Dauid, & the virgins name was Marie.

And the Angel went in vnto her, & faid, 'Haile thou that art' freely beloued: y Lord is with thee: bleffed art thou amôg wome.

And when she fiwe him, she was troubled at his faying, & thought what maner of fa- lutacion that fshulde be.

Then y Angel faid vnto her, Feare not, Marie: for thou haft founde fauour with God.

For lo, thou fhalt conceiue in thy wom- be, and beare a fonne,
and fhalt call his na- me IEVS.

He fhallbe great, & fhallbe called the Son- ne of the moſte
High, and the Lord God fhall giue vnto him the thront of his
father Dauid.

And he fhall reigne ouer y houſe of Iacob for euer, & of his
kingdome fhallbe nô end. Then faid Marie vnto the Angel,
'How fhall this be, feing, I know no man'

And the Angel answered, and faid vnto her, The holie Goſt fhall
come vpon thee, & the power of the moſt High fhall ouer-
shadowe thee: therefore affoſhat y holie thing which fhallbe
borne of thee, fhallbe called the Sonne of God.

And beholde, thy couſin Elifabet, ſhe ha- the alſo conceiued a
fonne in her olde age: and this is her fixt moneth, which was
cal- led barren.

For with God fhall nothing be vnpoſſi- ble.

Then Marie faid, Beholde, the ſeruant of the Lord: be it vnto
me according to thy worde. So the Angel departed from her.

And Marie aroſe in thoſe dayes, and went into the hill country
with hafte to a citie of Iuda,

And entred into the houſe of Zacharias, and ſaluted Elifabet.

And it came to paffe, as Elifaber heard the falutacion of Marie,
the babe fprang

Leuices: for they had no portfi affigned vom thf a Which was
also called, Kirteth-arba or Hebron, Ioh 14,15, & 21,22 b This
moung was east aordinatie and not natural, which was to
commend the miracle

in her bellie, & Elifabet was filled with the holie Goft.

And she cryed with a loude voyce, and faid, Bleffed art thou
among women, be- cause the frute of thy wombe is bleffed.

And whence cometh this to me, that the mother of my Lord
fshulde come to me

For lo, aflone as the voyce of thy falu- tatió fouded in mine
eares, the babe fprág in my bellie for ioye.

And bleffed n she that beleued: for tho- fe things fhalbe
performed, which were tolde her from the Lord.

Then Marie faid, My foule magnifieth the Lord,

And my fpirit reioyceth in God my Sauour.

For he hathe looked on the 'poore degre of his feruane: for
beholde, from hence forthe fhal all ages call me bleffed.

Because, he that is mightie, hathe done for me great things, &
holie n his Name.

And his r metcie n from generacion to generacion on them that feare him.

He hathe shewed ftrengh with his ar- me: he hathe fcattered the proude in the h imagination of their hearts.

He hathe put downe the mightie from their feates, and exalted thf of lowe degre.

He hathe filled the hungrie with good things, and fent away the riche emptie.

He hathe vpholden Ifrael his feruant, being mindeful of his metcie

(As he hathe fpoken to our fathers, to wit, to Abraham and his fede) for euer.

And Marie abode with her about thre moneths: after, she returned to her owne houfe.

Now Elifabets time was fulfilled, that she fshulde be deliuered, and she broght forth a fonne.

And her neighbours, & coufins heard tel how the Lord had shewed his great mer- cie vpon her, and they reioyced with her.

And it was fo that on the eight day they came to circumcife the babe, & called him Zacharias, after the Name of his father.

But his mother answered, and said, Not so, but he shall be called
John.

And they said unto her, There is none of thy kindred, y is named
with this Name.

Then they made signes to his father, how he wolde haue him
called.

So he asked for writing tables, & wrote, saying, His name is
John, and they marvelled all.

And his mouth was opened immediately, and his tongue laboured,
and he spake & praised God.

Then feare came on all them that dwelt nere unto them, and all
these wordes were noised abroad throughout all the hill country
of Iudea.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel e The foule, & the spirit figure
the vnderstanding & foolish, which are the two principal
parts of the intellect

Or, free gift, I This gift that God hath shewed me, shall be
for me of for ever. Isa 11,9.

Psal 33,10. Isa 33,11.

2 According to the promes made to A- braham that he wolde
be his God, and the God of his fede for euer.

I Sam 2,6. Psal 34,11.

Isa 30,36. Q 41,8.

and 14,1. are 31,1.

Gen. 17,19. Q 23,19.

Psal 132,12. 1 The wicked lay fures, for others, wherein they
them fel- ues are taken. Or, fphilite.

I Not only for his hemo- fite in pardo- ning his fame, but also
to shewe that he was niffy po, niffed for his incredulism.

GG.iii.

Zacharias prophecieth.

S. Luke.

Christ's birth.

The mighty power of God and his graces declared that he should be an excellent person.

Mat. 1, 21. chap. 2, 30.

In declaring him self minded, in his people, & therefore in some from heaven to visit and to deme them

Psal 1, 3, 17. Jer 12, 6.

or 30, 32. in When the promises of God issued to have failed, & the state of Israel to bear perished, then sent he his Christ who by his unmuch strength, as with a strong home overthrew his enemies

Gen 22, 26. fore 31, 6 abr 6, 13. He declared the cause and summons of our reception.

1. Pet 1, 25 o This is the end of our redemption p To whom no his pacific can be acceptable.

q He sheweth that our saluatio obfifeth in the remifio of finnes, which is the principal parte of the Gospel

Zach 3, 9. mai 4, 2. & 6, 12.

r Or brauche of a tre, meaning the defi- fias, who is the time of reousfier which shuneth from hemen

That is, of all felicite He maneth parie of ta- and which was leeth numbered where also the groffe & vide people dwell- led

Chap 11. a To much as was fufneth to the Romans. Or, as to wil- ling

b Whereby the people we remove charged and oppressed

He sheweth by what occa- son Iefes was Iome in Beth- lehem.
2, bn 7, 42.

66 And all they that heard them, laid them vp in their hearts, saying, What maner childe fhall this be! and the hand of the Lord was with him.

67 The his father Zacharias was filled with the holie Goff, and prophecied, saying,

68 Bleffed be y Lord God of Israel, because he hath evifited & redemed his people,

69 *And hathe taifed vp the = horne of fal-vacion vnto vs, in the houe of his feruant Dauid,

70 *As he fpake by the mouth of his holie Prophetes, which were fince the woride began, saying,

71 That he wode fend vs deliuerance from our enemies, & from the hands of all that hate vs,

72 That he wode fnewe a mercie towards our fathers, and remembre his holie couenant,

71 *And the othe which he fware to our father Abraham:

74 Which was, that he wode granie vnto vs, that we being
deliuered out of the hands of our enemies, fshulde o fetue him
without feare

75 All the dayes of our life, in *holines and righteousness
before him.

76 And thou, habe, fhalt be called the Prophete of the moſte
High: for thou fhalt go before the face of the Lord, to prepare
his wayes,

77 And to giue knowledge of faluatio vnto his people, by the
remifio of their finnes,

78 Through the tender mercie of our God, whereby the day
spring from an hie ha-the vifited vs,

79 To giue light to them that fit in darkenes, and in the fladowe
of dearth, & to gui-de our fete into the way of peace.

80 And the childe grewe and waxed strong in spirit, and was in
the wilderness, till the day, ame, that he fshulde fnewe him felf
vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ 22 He was recued into
the Tipic 23 Simeon and Anna prophesie of him. 24 It was

found among the deliours. 25 His obedience in father and mother.

And it came to paffe in thofe dayes, that there came a comandement fro Augustus Cefar, that all the woride fshulde be taxed.

(This first taxing was made when Cyrenius was gouvernour of Syria.)

Therefore went all to be taxed euerie ma to his owne citie.

And Iofeph alfo went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of Daud, which is called Beth-lehem (because he was of the houfe and linage of Daud,)

To be taxed with Marie that was giuen

him to wife, which was with childe.

And so it was, that while they were there, the daies were accomplished that she fshuld be deliuered.

7 And she broght for the her first begorten fonne, & wrapped him in fwading clothes and laid him in a cratche, because there was no rowme for them in the ynn.

8 And there were in the fame coftrey shepherds, abiding in the field, and keping watch by night because of their flecke.

9 And lo, the Angel of the Lord came vp-on them, and the glorie of the Lord fnone about them, and they were fore afraid.

10 Then the Angel laid vnto them, Be not afraid: for oeholde, I bring you tidings of great ioye, that fhaibe to all the people:

11 That is, that vnto you is borne this way in the citie of Dauid, a Sauour, which is Christ the Lord.

12 And this fhaibe a figne to you, Ye fhai finde y childe twaded, & laid in a cratch.

13 And straight was there was with the Angel a multitude of hca-ence fouldiers, praying God, and saying,

14 Glorie be to God in the high heanens, and peace in earth, & towards men good wil.

15 And it came to paffe when the Angels were gone away from them into heauen, that y shepherds faid one to another, Let vs go the vnto Beth-lehe n, and fe this thig that is come to paffe, which the Lord hathe shewed vnto vs.

16 So they came with hafte, & founde bothe Marie and Iofeph, and the babe laid in the cratch.

17 And whin they had fene it, they published abroue the thing, which was tolde them of mat childe.

18 And all that heard it, wofred at y things which were tolde them of the shepherds.

19 But Marie kept all thofe sayings & pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard & fene, as it was fpoken vnto them.

21 And whe the eight daies were accomplished, that they fshulde circumcife the childe, his name was then called * I B S V 2, which was named of the Angel, before he was conciued in the wombe.

22 *And when the dayes of her purificatio after the Law of Mofes were acfoplihed, they broght him to Ierufalem, to prefont him to the Lord.

23 (As it is writen in the Law of the Lord, *Euerie man childe* that firft openeth the wombe, fhaibe called holie to the Lord:)

24 And to giue an oblation, *as it is commanded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a ma in Ierufale,

d Read Mat. 1, 17.

e Whereby appeared his poustice, and their crueltie which wode not pafe fieche a woman in fueke cafe

f Which was Beti-ehem.

g Because thel fholde not be offended with Christs poore
efface, the Angel preteneth this done, and sheweth in what
force they fshulde finde him h The fre mer cite & good wil of
God, which is the founectine of our peace and felicite, & is
chiefly declared to the cleak.

Gen. 17, 20.

Mat. 1, 21. chap 1, 21. seim 7, 22. Lew 12, 3. Or, there.

Exod. 13, 2. nemb 8, 16 Or, that is fift forse Lew 12, 6 Which
of- fring was ap- pointed to the which were to poore that they
were not able to offer a lambe.

Testimonies of Christ.

Chap. III. Johns preaching. 28

k The Spirit of prophetic.

Or, Mestion. "Gives, in the Spirit."

I Simeon declareth him self to dye willingly since he haine
fene the Meffons which was g- mified m The meane and
substance of salugetou. "Or, for the re- velation of

n That is, prated to God for them, and for the profpe- rifte of
Christ's kingdome Isa 8,14. Rom 9,12. 2 Pet 2,8 o To be ½ fell
of ½ reprobare which perfilhe through their own refeat, &
ifaftng vp of the eleft to whome God gunth with p That is, for-
re re fmule peace her he- art, as a fwo- de q This chief- ly
appeareth whē the cru- fa is layd vpf vs, whereby ment hearts
are eryed r She was fe- neyeres ma- ryol. f She was co-
tinually in the Temple Or, graffed.

Deut 16,1.

whose name was Simeon: this man was in- fte, and feared God,
and waited for the confolation of Ifrael, and the k holie Gof-
t was vpon him.

26 And a reuelation was giuen him of the holie Gof-
t, that he fhulde not fe death, be- fore he had fene the Lords' Chrif-
t.

27 And he came by the motion of ½ Spirit in to the Temple, &
when the parets broght in the childe Iefus, to do for him after
the custome of the Law,

28 Then he toke him in his armes, and prai- fed God, and faid,

29 Lord, now letteft thou thy feruant de- parte in peace,
according to thy worde.

30 For mine eyes haue fene thy = falua- tion,

31 Which thou haft prepared before the fa- ce of all people:

32 A light to be reueiled to the Gentiles, & the glorie of thy people Ifrael.

33 And Iofeph and his mother marueiled at thofe things, which were fpoken tou- ching him.

34 And Simeon bleffed them, and laid vn- to Marie his mother, Beholde, this childe is appointed for the o fall and riling agai- ne or manie in Ifrael, & for a figne which fhall be fpoken againft,

35 (Yea and a riworde fhall pearce through thy foule) that the 9 thoughts of manie he- arts may be opened.

36 And there was a Propheteffe, one Anna the daughter of Phaniel, of the tribe of Afer, which was of a great age, & had li- ued with an houf band feuen ye es fro her virginere.

37 And fhe was widowe about foure fcore, and foure veres, and went f not out of the Temple, but ferued God with faftings and piaveis, night and day.

38 She fiē coming at the fame instant vpon them, confefled likewife the Lord, & fpa- ke of him to all that ioked for redemption in Ierufalem.

39 And when thei had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grieve, and waxed ftróg in Spirit, and was filled with wífdome, and the grace of God was with him.

41 Now his parets went to Ierufale eue- rie yere, at the feaft of the Paffeouer.

42 And when he was twelue yere olde, and they were come vp to Ierufalem, after the custome of the feaft,

43 And had fmiſhed the dayes fioreof, as they returned, the childe Iefus remained in Ierufalem, and Iofeph knewe not nor his mother,

44 But they fuppoſing, that he had bene in the companie, went a dayes iorney, and

foght him among their kinffolke, and ac- quaintance.

45 And whē they founde him not, they tur- ned backe to Ierufalem, and foght him.

46 And it came to paſſe thre dayes after, that they founde him in the Temple, fir- ting in the middes of the doctours, boſhe hearing them, and afking them queſtions.

47 And all that heard him, were altonied at his vnderſtanding, and anſivers.

48 So when thei ſaw him, they were amafed, and his mother ſaid vnto him, Sonne, why haſt thou thus dealt with vs behol-

de, thy father and I haue fought thee with heauie hearts.

49 Then said he vnto them, How is it that ye fought me? knewe ye not that I muſt go about my fathers buſines?

50 But they vnderſtode not the worde that he ſpake to them.

51 Then he wēt downe with them, & came to Nazaret, and was ſubiect to them: & his mother kept all theſe ſauings in her heart.

52 And Ieſus mereafed in wiſſolce, & ſta- ture, and in tauour with God and men.

CHAP. III.

3 The preaching, baptiſme, and preſomment of Iohn: 1) He is ſought to be Chriſt. 2) Chriſt is baptized, 3) His age, and genealogie.

1 Now in the hifteth yere of the reigne of Tiberius Cefar, Pontius Pilate being gouc- nour of Iudea, and Herode being tetra- ch of Galile, and his brother Philippe tetrarch of Iturea, and of the country of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 ("When Annas and Caiaphas were the high b Prieſts) the worde of God came vnto Iohn, the ſonne of Zacharias in the wildeines.

3 "And he came into all the coastes about Iordan, preaching the
baptisme of repen- tance for the remission of finnes,

4 As it is written in the booke of the say- ings of Eſaias the
Prophet, which faith, "The voyce of him that cryeth in the wil-
dernes u, Prepare ye the way of the Lord: make his patin
ftaught.

5 Euerie v valley ſhalbe filled, and euerie mountaine, and hil
ſhalbe broght lowe, & croked things ſhalbe made ſtaught, &
the rough wayes ſhalbe made ſmothe.

6 And "all fleſh ſhal ſe the d ſaluation of God.

7 Then ſaid he to the people that were co- me out to be
baptized of him, "O gene- rations of vipers, who ſiathe
forewarned you to flee from the wrath to come?

8 Bring terthe therefore frutes worthie a mendemēt of life, &
beginne not to ſay w your ſelues, We haue Abrahā to our
father: for I ſay vnto you, ½ God is able of theſe ſtones to raiſe
vp children vnto Abraham.

GG.iiii.

Or, Iedered mes

Our donie to God is to be proferted before father and mother u
For his vo- catib was not yet manifiſly known

a This was $\frac{1}{2}$ sonne of He- rode called the great.

Aff. 4,8. b There colde he by Goda Law but one fkerisfer ac
once, borbe- canfe of the troubles that then reigned, the office
was fo mangled by reation of am- bition & his- beria, that bo-
the Caiaphas and Annas his father in law had it deoufed
brewme the.

Mat. 3,2.

Mat. 1,4.

Isa 40,3.

Ioh 1.23.

c All impedi- ments fhalbe taken every, & fhulde hinder $\frac{1}{2}$ way
of God or of falugetio, fo that $\frac{1}{2}$ way fhalbe plaine by Chrift to
lead vs vnto God

Or, curre w2. d Thus m, the Meffons fhalbe reueiled to $\frac{1}{2}$
worde

Mat 3,7.

Or, vipere br $\frac{1}{2}$.

Iohns preaching.

S. Luke. Christ tempted.

The venge. ce of God is at hand.

Now also is the * axe laid vnto the roote of the trees: therefore euerie tre which bringeth not for the good fruse, shai be hewen downe and caft into the fyre.

10 Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, * He * that hathe two coates, let him parte with him that hathe none: and he that hath the meat, let him do likewise.

12 Then came there s Publicanes also to be baptized, and said vnto him, Maister, what shal we do?

13 And he said vnto the, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, neither accuse anie falsely, and be content with your wages.

15 As the people waited, and all men murmured in their hearts of Iohn, if he were not the Chrif,

16 Iohn answered, and said to them all, * In dede I baptize you with water, but one stronger then I, cometh, whose stices

lat- chet I am not worthie to vnlofe: he wil baptize you with the holie Golt, and with fyre.

17 * Whofe fanne in his hand, and he wil make cleane his floore, and wil gather the wheat into his garner, but the chaff wil he burne vp with fyre that neuer fhall be quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 * But when b Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet thus above all, that he fhut vp Iohn in prifon.

21 * Now it came to paffe, as all the people were baptized, & that Iefus was baptized & did pray, that the heauen was opened:

22 And y holie Golt came downe in a bode lie fhape like a doue, vpo him, & there was a voyce fro heauen, faying, Thou art my beloued Sonne: in thee I am wel pleafed.

23 And Iefus him felf began to be about thirtie yere of age, being as men fuppo- fed the fonne of Iofeph, which was the fon- ne of Eli,

24 The fonne of Matthai, the fonne of Leui, the fonne of Melchi, the fonne of Ianna, the fonne of Iofeph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Efili, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

the sonne of Aam, & are rehared in the seconde Adam: Marthwe couneth by the legal descent, and Luke by the natural: finally boeshe two speaking of the same personne apply vnto them folters names: Oi, fath.

27 The sonne of Ioanna, the sonne of Rhafa, the sonne of Zotobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cofam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthai, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of David,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of
Efrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Ifaac, the sonne of
Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of
Phalec, the sonne of Eber, the son- ne of Sala,

36 The sonne of Caina, the sonne of Arphaz- ad, the sonne of
Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathufala, the sonne of Enoch, the sonne of
Iared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the son- ne of Adam,
the sonne of God.

CHAP. III.

1 Iesus is led into the wildernes to be tempted. 13 He enorneth
the deuil. 14 He goeth into Galile, 15 Preacheth as Nac, great,
and Capernaum. 22 The Iewes despoile him. 38 He cometh into
Peters house, and healeth his mother to law. 41 The deuils ac-
knowledge Christ. 43 He preacheth through the ex- tus.

1 And Iesus ful of the holie Gost re- tunne from Iordan, and
was led by the Spirit into the wildernes,

2 * And was there fourtie dayes tempted of the deuil, and in those dayes * he did eat nothing: but when they were ended, he afterwarde was hungrie.

3 Then the deuil said vnto him, If thou be the Sonne of God, commande this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not live by bread only, but by euerie word of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the king domes of the worlde, in the twinkeling of an eye.

6 And the deuil said vnto him, All this power wil I c giue thee, and the glorie of those kingdoms: for that is deliuered to me: & to whome soeuer I wil, I giue it,

7 If thou

m Not that Adam was y sonne of God by generatio, but by creation, in the e sonne God also calleth him ylf stuber, Quot 11, 8 & ver 18 & 19.

Mat 4, 1. mar. 1, 12. a Thus sub was moracious, to conforme the Gospel, and ought no more of men to be followed the the other miracles that Chrif did Deu. 1, 3.

Mat. 4, 4. b That is, by the ordinance, and providence of God * Oerfe, de a ment of time c Sutton promifeth that, & he

can not giue, thinking tho- reby that he might decrife the more craft- tely: for he is but prince of y worlde by permidition, & hathe his pow- er limited.

Iam 3, 11. 1 John 3, 17. f He wilfeth that the riche helpe y pou- re according to their necer ftue g Whole offi- ce was to re- ceuse the cri- bute and tow- les.

Mat 3, 11. mar. 1, 4. inh 1, 26. aif. 1, 5. & 2, 4. & 11, 16. & 17, 4. Mat. 3, 12. h The verruc and fonce of bapeffone fan- deth in Iefus Chrif, & Iohn was but y mi- nifter thereof. i That is, with a mightie, and vehemne: Spi- rit: whole pro perce in to co fame, and pur go our fifch as fyre doeth y metals. Mat 14, 3. mar. 4, 17. h Named An- tipat Mat 3, 13. mar. 1, 9. inh. 1, 26.

1 Luke afcen- deth from the laft fucker to y fort, and Mar- thewe defcen- deth from the fort to y laft. Marthwe ex- tedeth not his mherfed fur- ther then to Abrahā, & is for the affur- ce of y genes for the Iewes Luke: thereth is enco to Add, whereby the Genetics alfo are affured of

the promct, he canfe they came of Adam, & are rehared in the feconde Adam: Marthwe couneth by the legal defcent, and Luke by the natural: fially boefhe two fpeaking of the fame per fonce applie vnto them folters names: Oi, fafich.

Iefus tempted.

Chap. III. Satan knewe Christ. 29

Or fell down before me

Gentle, De be- binde me.

Deut 6.16

Gr 10.20.

d Chrift Shew-

eth y all crea-

tous oghe o-

nely to wor-

ship and ferne

God

e This decile-

reth how hard

it is to refit y

tentations of

Sarantor he

giurth not o-

wer for twife

or thrift put-

ting backe

Pfhl. 91.12.

Deut. 6.16.

f It is not y- rough, twife or thrift to refit Saca for he ne- wer
exaith to temptor if he relent a life, it is to the fd, that he maye
tentive his for as & affaile vs more sharply

Mat. 13.14. mar 6.2. Ioh 4.49.

Ifa 61.2.

g That is en- cord with graces.

h He alludeth to the yere of Jubile, which is mentioned in the
Law, whereby this ...at deliuerä ce was figured

i That appro- ved & cumen- ded wharfou- ter he faid.

k Before thy benefites vpon them, & apper- tries more th- to
thee.

Ioh 4.44. i Their indide- litie flayed Chrift from working miracles.

7 If thou therefore wilt 'worship me, they thalbe all thine.

8 But Iefus answered him, and faid, "Hence from me, Satan: for it is written, * Thou fhalt worship the Lord thy God, and him alone thou fhalt ferue.

9 Then he broght him to Iefufalem, and fet him on a pinnacle of the Temple, and faid vnto him, If thou be the Sonne of God, caft thy felf downe from hence,

10 For it is written, * That he wil giue his Angels charge ouer thee to kepe thee:

11 And with their hands they fhall lift thee vp, left at anie time thou fhuldeft dafhthy fore againft a ftone.

12 And Iefus answered and faid vnto him, It is faid, * Thou fhalt not tépt the Lord thy God.

13 And when the deuil had ended all the tentacion, he departed from him f for a feafon.

14 ¶ And Iefus returned by the power of y fpirit into Galile: and there went a fame of him throughout all the legion rounde about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where he had bene brought vp, and (as his cuftome was) went into the Synagogue on the Sabbath day, and ftode vp to reade.

17 And there was deliuered vnto him the boke of the Prophet Efaias: and when he had cpened the boke, he founde the place, where it was written,

18 * The Spirit of the Lord w vpon me, be- cause he hathe a anointed me, that I fhul- de preache the Gofpel to the poore: he ha- the fent me, that I fhulde heale the broke hearted, that I fhulde preache deliuerace to the capriues, and recouring of fight to the blinde, that I fhulde fet at liberte the that are bruifed,

19 And that I fhulde preache the b accep- table yere of the Lord.

20 And he clofed the boke, and gaue it a- gaine to the minifter, and fate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to fay vnto them, This daye is this Scripture fulfilled in your eares.

22 And all bare him witnes, & wondered at the gracious wordes, which proceeded out of his mouth, and faid, Is not this Io- fephs fonne?

23 Then he faid vnto them, Ye wil furely faye vnto me this prouerbe, Physicion, & heale thy felf: wharfouer we haue heard done in Capernaum, do it here likewife in thine owne countrey.

24 And he faid, Verely I faye vnto you, * No! Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, manie wid- dows were in Ifrael in the dayes of * Elia- as, when heauen was thut thre yeres and fix moneths, when great famine was thro- ughout all the land,

26 But vnto none of them was Elias fent, faue into Sarepra, a citie of Sidon, vnto a m certeine widdowe.

27 Alfo manie lepers were in Ifrael, in the time of * Elifeus the Prophet: yet none of them was made cleane, fauing Naaman the Syrian.

28 Then all that were in the Synagogue, whê thei heard it, were * filled with wrath,

29 And rofe vp, and thrust him out of the citie, and led him vnto the edge of the hif, whereon their citie was buylt, to caft

him downe headlong.

30 But he paffed * through the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And thei were aftonied at his doctrine: for his worde was with a autoritie.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuil, which cryed with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Iefus of Nazaret: art thou co- me to deftroy vs? I knowe who thou art, euen the Holie one of God.

35 And Iefus rebuked him, faying, Holde thy peace, and come out of him. The the deuil throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they fpake among them felues, faying, What thing is this? for with autoritie and power he commandeth the foule fpirits, and they come out?

37 And the fame of him fpred abroad throughout all the places of the countrey rounde about.

38 ¶ * And he rofe vp, and came out of the Synagogue, & entred into Simons houfe. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he ftode ouer her, and rebuked the feuer, and it left her: and immediatly the arofe, and miniftred vnto them.

40 Now whê the funne was downe, all they y had ficke folies of diuers difeafes, broght them vnto him, and he laied his hands on euerie one of them, and healed them.

41 * And deuils alfo came out of manie, crying, and faying, * Thou art the Chrift the Sonne of God: but he rebuked them, & fuffred them not to fay that thei knewe him to be the Chrift.

42 And whê it was day, he departed & went HH.i.

1 King 17.9. iam 1.27.

n He Sheweth by examples y God oft tunes prefereth the frugers to the of the houf- holde

2. King 1.14.

n Becoufe they perceined that the grace of God fhallife he taken fro them & giuen to o- thers

o And escaped mirtlenloufy out of their hands: for his houre was not yet come

Mat. 4.13.

mar 1.21.

Mat. 7.29.

mar 1.22.

p Ful of digai tie & mainitie, w couched the heare of the
endiours and caufed them to beare reue- rence to his wordes

q That is, the miction of the deuil, or y was tormented w a
verie deuil.

Mat. 3.14. mar. 1.29.

Mar. 1.29. ? The deuile are cofrained to confide Chrift to be y
Sonne of God, & yet it doth nothing annile them becoufe it
cometh not of faith.

Fifthers of men.

S.Luke.

Forgiuenes of finnes.

forthe into a desert place, and the people foght him, and came
to him, and kept him that he shulde not departe from them.

43 But he faid vnto them, Surely I must also preache the
kingdome of God to o- ther cities: for thetefore am I fent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish
10 Certain disciples are called 12 He clenfeth the leper 13 He
healeth the man of the paffe 17 He calleth Matthew the
cuffemer, 20 Easeth with sin- ners, 24 And assufeth his, as
touching fifting.

Mat 4,12. mar 2,16.

1 Then 'it came to paffe, as the people preaffed vpon him to
heare the wor- de of God, that he ftode by the lake of
Gennefact,

2 And fawe two fhippes ftand by the lake fide, but the
fifthermen were gone out of them, and were waffhing their
nettes.

a To the intent that he might not be throug- ed of fpreadle, &
also that he might the ber ter be heard.

3 And 'he entred into one of the fhippes, which was Simons,
and required him that he wolde thruft of a litle from the land:
and he fate downe, and taught the people out of the fhip.

4 ¶ Now when he had left fpreaking, he faid vnto Simon,
Lanche out into the de- pe, and let downe your nettes to make
a draught.

b The worde fignifieth him that is made ruler once a- ne thing
c He fheweth his prompt o- bedience to Christ's com-
mandement.

5 Then Simon answered, & faid vnto him, 6 Mafter, we haue
trauailed all night, and haue taken nothing: neuertheles at thy
'worde I wil let downe the net.

6 And when they had fo done, they inclo- fed a great multitude
of fifhes, fo that their net brake.

7 And they beched to their parteners, which were in y other
fhip, that thei shulde come and helpe them, who came then,
and filled bothe the fhippes, that they did 4 finke.

8 Now when Simon Peter fawe it, he fell downe at Iefus knees,
faying, Lord, go fró me: for I am a finful man.

9 For he 4 was veterly aptonied, and all that were with him, for
the draught of fifhes, which they toke.

10 And fo was alfo Iames; and Iohn the fon- nes of Zebedeus,
which were companions with Simon. Then Iefus faid vnto
Simon, Feare not: from 4 hence forthe thou fhalt catch men.

11 And when they had broght the fhippes to land, they forfoke
all, & followed him.

12 ¶ 9 Now it came to paffe, as he was in a certeine citie,
beholde, there was a man ful of leprofe, and when he fawe

Iesus, he fel on his face, and befoght him, faying, Lord if thou wilt, thou canst make me cleane.

13 So he fretched forth his hand, & rouched him, faying, I wil, be thou cleane. And immediately the leprofe departed from

him.

14 And he commanded him that he shulde tell it no man: but Go, faith he, and shewe thy self to the s Priest, and offer for thy clenfing, as Moses hath commanded, for a witnes vnto them.

15 But fo much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine daye, as he was teaching, that the Pharisees & doctours of the Law came by, which were come out of euery towne of Galilee, and Iudea, and Ierusalem, & the power of the Lord was in him to heale them.

18 Then beholde, men brought a man lying in a bed, which was taken with a palfie, and they fought meanes to bring him in, and to lay him before him.

19 And when they colde not finde by what way they might bring him in, becaufe of the preaffe, they went vp on the houfe, & let him downe through the tiling, bed & all, in the mddes before Iefus.

20 And when he fawe their faith, he faid vnto him, Man, thy 6 finnes are forgiuen thee.

21 Then the Scribes and the Pharifes begâ to thinke, faying, Who is this that fpea- keeth blafphemies: who can forgiue finnes, but God onelie?

22 But when Iefus perceiued their thoughts, he answered, and faid vnto them, What thinke ye in your hearts?

23 Whether is eafier to fay, Thy 1 finnes are forgiuen thee, or to fay, Rife and walke?

24 But that ye may knowe that the Sonne of man hathe autoritie to forgiue finnes in earth, (he faid vnto the ficke of the pal- fie) I fay to thee, Arife: take vp thy bed, & go to thine houfe.

25 And immediately he rofe vp before them, and toke vp he bed whereon he laie, and departed to his owne houfe, praifing God.

26 And they were all amafed, and praifed God, and were filled with feare, faying, Douteles we haue fene 'ftrange things to

daye.

27 ¶ 9 And after that, he went forthe and fawe a Publicane
named 'Leui, fitting at the receite of custome, & faid vnto him,
Followe me.

28 And he left all, rofe vp, and followed him.

29 Then Leui made him a great feaft in his owne houfe, where
there was a great companie of Publicanes, & of other, that fate
at table with them.

Leui 14,4. g Hereby he fhewed them that he wolde not
transgreffe the Law, and y that fholde he notecuftble, who feig
y mi- racle wrought, wolde not be- leue Christ.

Mat 9,2. mar 2,5.

b Christ tou- cheth the p in cipal eoufe of all our cuffs.

i Forfamehe as his diumate was fuflicient- ly fhewed by this
miracle, he gaue them hereby to vu- derftend y he had power
to forgiue finnes.

Or, elene are repellance.

Mat. 5,9. Mar. 2,14. Or, Mar. 6,14.

30 But

d Thei were fo laden shut thei elmoffe finke.

e The feeling of Gods pre- fence maketh afroped.

f He appolo- teth him to y office of an A- poffe.

Mat 2,2. mar. 2,40.

Christ answereth for his. Chap. VI. Who are blessed. 30

1 Tim 1,13 k Which some to be righteous and yet eat but
hypocris- ter Mat 9,14. mar 1,14. "Cere, make prayer The
friends and families of Christ; and hereby teas Christ desla-
reth that he will own bond his, before he has he ma- ce them
able to bear."

m Read Mat. 9,17

n He admoni- fireth them not to trust to me- che to their own
feuds or indulgence because they have accusa- ted the sel- son
to one thing, to con- dize another, which is bet- ter.

Mat. 22,1. mar 2,13 a Those feuds which comes and manne
dals as the Psal- mon, and the feuds of Taber makes, had two
Sabbaths: the first day of the feuds, & the left 1 Sam. 21,6.

Eph. 19,33. Ion 2,32. † 24,9 b Having power to dis- pense
with, & qualify the be- pled, of the Sabbath and other
cerumen- ises Mat 12,14. mar. 3,2.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye & drink ye with Publicanes and finners?

31 Then Iesus answered, and said vnto thés, They that are whole, nede not the physicion, but they that are sicke.

32 "I came not to call the b rightheous, but finners to repentance.

33 ¶ "Then they said vnto him, Why do the disciples of John fast often, and "pray, and the disciples of the Pharises also, but thine eat, and drink?"

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shalbe taken away fro them: then shal they fast in those dayes.

36 Againe he spake also vnto thés a parable, No ma putteth a piece of a newe garmet into an olde vestute: for then the newe re- teth it, and the piece taken out of the new, agreeeth not with the olde.

37 "A so no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

38 But newe wine must be powred into newe vessels: so bothe are prefeued.

39 Also no man that a drinketh olde wine, ftaight way defireth newe: for he faith, The olde is better.

CHAP. VI.

2 Christ ftandeth in his disciples defence and his evne, as touching the breache of the Sabbath 13 After watching and prayer he defteth his Apofties 14 He healeth and reacheth the people 20 He ftweeth who are blefted 27 To fome our enemies. 37 Not to indignify. 41 And to anode hypocrisie.

1 And it came to paffe on the feconde Sabbath, a for the firft, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in fhoie hands.

2 And certeine of the Pharises laid vnto them, Why do ye that which is not law- ful to do on the Sabbath dayes?

3 Then Iesus answered them, & laid, "Ha- ue ye not red this, that Daud did when he him felf was an hungred, & they which were with him,

4 How he went into the houle of God, and toke, and ate the fhewe bread, & gaue also to them which were with him, which was not lawful to eate, but for the Prifeftes onely?

5 And he laid vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and laid to the man which had the withered hand, Arise, & stand vp in the middes. And he arose, and stood vp.

9 Then laid Iesus vnto thes, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euill to saue life, or to destroye it?

10 And he behelde them all in compassion, & laid vnto the man, Stretch forth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnes, & commued one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, ¶ he went into a mountaine to pray, & spent the night in prayer to God.

13 "And whé it was day, he called his difci- ples, and of them he chofe twelue, which also he called Apofties.

14 (Simon whome he named alfo Peter, and Andrewe his brother, Iames and John, Phi- lippe, and Bartlemewe:

15 Mathewe, and Thomas: Iames the fonne of Alpheus, and Simon called zeious,

16 Iudas Iames brother, and Iudas Ift arios, which alfo was the traytour.)

17 Then he came downe with them, and ftode in a plaine place, with the compa- nise of his disciples, and a great multitu- de of people out of all Iudea, and Ierufa- lem, and from the fea coast of Tyrus & Si- don, which came to heare him, and to be healed of their diefares:

18 And they that were vexed with foule fpirits, and they wese healed.

19 And the whole multitude foght to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpo his dif- ciples, and laid, Bleffed be ye poore: for yours is the kingdome of God.

21 "Bleffed are ye that hunger now: for ye fhall be fatiffied: bleffed are ye that wepe now: for ye fhall laugh.

22 "Blessed are ye when men hate you, and when they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde a great in heauen: for after this maner their fathers did to the Prophetes.

24 "But wo be to you that are richer: for ye haue receiued your confolation.

25 "Wo be to you that are ful: for ye shal hunger. Wo be to you that now laugh: for ye shal waile and wepe.

b That put your truth in your riches & forget ¶ life to come Signifying them that live at ease & after the pleasures of the selfs.

Or, a present.

Mat 10 2. mar 3,18. † 6,7.

chap 9,2.

a According to the familiarity of the twelve Patri- aries, of who- me the Char- cle of God re sprong cambriffedors ur mescugers whome he had elected befo- re, but now cmoyanth the their charge Or, chem pro.

e They that are humble & subnies the fol nes willingly to obere
God.

Mat 5,2. Ifa 61,13 Ifa 61,3.

Mat 5,3. f He maneth excubman: with which alfo he calleth
punig out their ne- mes & John calleth it ca- fting out of
Synagogue: & Paul, ocline- ring to Satan, & punftionde as it is
molte terrible when it is mifly ex- curred, fa is at chfortable to
¶ godlie whé they, are caft out of wicked mefs copance, as the
Prophet declareth, Phil 1,1

g The worde fignifeth to lo apo for joye, or to fhewe mer- the
by outwar de geftere.

Amor 6,1. ccde. 21,8.

HH.ii.

Rafi iudgement.

S.Marke. The captaines faith.

He repro- with ambition & verse, glorie when as men go about
by all means to get tenour, & worldlike po- ye. Mat 7,44. Mat
7,39. Rather oath re more inu- re than reum go your felons.
Cor 6,7.

m Be not fo careful for the lofe of thy goods, y thou shulded
be dif couraged to ferue God Mat 7,43. tob 4,16. Mat 7,47. n
They are commonly eelled sinners, there of a wic hed life, and
without all feare of God Mat 7,42. dim.1,8.

Not only not hopfe for profe, but to life the thre- ke &
principle foralouche as Christibundeth him self to re- pay the
who- le with a mo- he liberal in- terek. Mat.1,42. Mat.7,1.
Mat.7,2. mat.4,24.

Mat.17,14.

Mat.19,24 John 13,16. 67 13,20.

Mat.7,3. p He repro- with the hypo- crife of farine as wacke at
their own horrible fan- res, & yet are to curious to spit out
float fame in their brother.

Mat.7,17.

Mat.10,13.

Wo be to you whe all men speake wel of you: for fo did their fathers to the false prophetes.

But I say vnto you which heare, Loue your enemies: do wel to the whare you. Bleffe them that curfe you, and pray for them which hurt you.

And vnto him that! fmiteth thee on the one cheke, offer alfo the other: & him that taketh away thy cloke, forbid not to take thy coate alfo.

30 Giue to euerie man that afketh of thee: and of him that taketh away thy goods, m a- fke them not againe.

And as ye wode that men shulde do to you, fo do ye to them likewise.

For if ye loue them which loue you, what thanke fhall ye haue for euen the finners loue thofe that loue them.

And if ye do good for them which do good for you, what thike fhall ye haue for euen the finners do the fame.

And if ye lend to them of whome ye hope to receiue, what thike fhall ye haue for euen the finners lend to finners, to receiue the like.

Wherefore loue ye your enemies, and do good, and lend, o
loking for nothing againe, and your rewarde fhalbe great, and
ye fhalbe the children of the moſte High: for he is kinde vnto
the vnkunde, & to the euil.

Be ye therefore merciful, as your Father alſo is merciful.

Judge not, and ye fhal not be iudged: condemne not, and ye
fhal not be condemned: forgiue, and ye fhalbe forgiuen.

Giue, and it fhalbe giuen vnto you: a good measure, preſſed
downe, fhaké together and running ouer fhal men giue into
your boſome: for with what measure ye metre, with the fame
fhal men mette to you againe.

And he fpake a parable vnto them, Can the blinde lead the
blinde? fhal they not bothe fall into the ditch?

The diſciple is not aboue his maſter: but whoſoeuer wilbe a
perfite diſciple, fhal be as his maſter.

And why feeſt thou a mote in thy brothers eye, and confidereſt
not the beame, that is in thine owneeye?

Ether how canſt thou faye to thy brother, Brother, let me pul
out the mote that is in thine eye, whe thou feeſt not the beame
that is in thine owne eye? Hypocrite, caſt out the beame out of
thine owne eye firſt, & then fhalt thou ſe perfectly, to pul out
the mote that is in thy brothers eye.

For it is not a good tre that bringeth forthe euil frute: nether an euil tre, that bringeth forthe good frute.

For euerie tre is knowen by his owne

frute: for nether of thorne: gather me fig- Mat 7,16. ges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forthe good, and an euil man out of the euil treasure of his heart bringeth forthe euil: for of the abundance of the heart his mouth speaketh.

46 But why call ye me? Master, Master, and do not the things that I speake?

47 Whofoeuer cometh to me, and heareth my wordes, & doeth the fame, I wil thewe you to whome he is like.

48 He is like a man which buylt an houfe, and digged depe, and laid the fundacion on a rocke: and when the waters arofe, the flood bet vpon that houfe, and colde not fhake it: for it was grounded vpo a rocke.

49 But he that heareth and doeth not, is like a man that buylt an houfe vpon y earth without fundacio, againft which the flood did bear, and it fel by and by: and the fall of that houfe was great.

CHAP. VII.

He healeth the captaines feruant. 11 He raifeth up the widewes
fume from death to life. 19 He anfwe- veth the difciples
whome Iohm Bapijfe fent vnto him. 20 He commendeth Iohm.
31 And reproueh the Iewes for their vnfaithfulnes 36 He
raizeth with the Pharife 37 The woman waifheth his fete with
her toares, and he forgueth her fumes.

W He he had ended all his fayings in the audience of the
people, he entred into Capernaum.

And a certeine Centurions feruant was ficke and ready to dye,
which was dere vnto him.

And when he heard of Iefus, he fent vnto him y Elders of the
Iewes, befeching him that he wode come and heale his feruant.

So they came to Iefus, and befoght him instantly, faying that
he was worthie that he fhulde do this for him.

For he loueth, fand they, our nacion, and he hathe buylt vs a
Synagogue.

Then Iefus went with them: but when he was now not farce
from the houle, the Centurion fent friends to him, faying vnto
him, Lord, trouble not thy felf: for I am not worthie that thou
fhuldeft enter vnder my roofe.

Wherefore I fought not my self worthie to come vnto thee: but fay the worde, & my feruant fhalbe whole.

For I likewise am a man fet vnder autor- tie, and haue vnder me fouldiers, and I fay vnto one, Go, and he goeth, & to another, Come, and he cometh, and to my feruant, Do this, and he doethit.

When Iesus heard thefe things, he mar- ueiled at him, & turned him, & fard to the people, that followed him, I fay vnto you, I haue not found fo great faith, no not in I frael.

And when they that were fent, turned

bacc

Mat 7,16.

The name and title are nothing wor- the to prune y a man is foue of God, except in effect he thewe the fa- me

Mat 7,26. rom.2,13. sim.1,21.

He speaketh not only to the false pro- phetes, but to all false pa- fware, hire- tings and hy- poentes.

It might be, that this cap- tame did lie with his gar- rifon in Capernaum.

In buylding them a Teple for their af- fumbles, he thewed his male towa- des the true farnice of God. The friends speake to

Ie- fes in the cap- tames name Or, commis- de by a worde only
that it fo be.

He commendeth this be- then captaine because he af- foeth
him self vpon Christie worde alone.

Johns disciples.

Chap. VII. Who iustifie wifdome. 31

f Which was a town of Ga life in the re- be of Iffacher nor
farce from Tiberias.

9. where.

g Christ cal- lecte touse things that a- re not, as if they were, &
guards life to them that be dead.

h That is, to enablisth, and before them

I To wit, the Messias, and redemer.

k He decla- reth by the various, and power y were in him that
he was y Christ.

l Such as fo- le their own miserie, and wretched us Or, the
Gospel is preached in the purse m That shall perfeuers and not
shrinks backer for sure thing that ca comevato the a Read Mat.
11,7.

Math 3.2.

Or, deget.

backe to the house, they founde the feu at that was ficke,
whole.

11 And it came to paffe the day after, that he went into a citie
called f Nam, and ma nie of his disciples went with him, and a
great multitude.

12 Now when he came nere to the gate of the citie, beholde,
there was a dead man ca ryed out, who was the onelie begotten
fon- ne of his mother, which was a widowe, & muche people
of the citie was with her.

13 And when the Lord faw her, he had compaftion on her, and
faid vnto her, Wepe not.

14 And he went and touched the 'coffin (and they that bane
him, ftode ftill) and he faid, y Yong man, I fay vnto thee, Arife.

15 And he that was dead, fate vp, & beg a to fpeake, & he
deliuered him to his mother.

16 The there came a feare on them all, and they glorified God,
faying, A great Pro- phet is raifed vp among vs, and God ha-
the h vifited his people.

17 And this rumour of him went forthe throughout all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of John fhewed him of all thefe things.

19 So John called vnto him two certeine men of his disciples, and fent them to Ie- fus, faying, Art thou the that fhulde come, or fhall we waite for another?

20 And when the me were come vnto him, they faid, John Bapftift hathe fent vs vnto thee, fayig, Art thou he that fhulde come, or fhall we wait for another?

21 And at that time, he cured manie of their fickenes, and plagues, and of euil fpi- rits, and vnto manie blinde men he gaue fight.

22 And Iefus anfwered, and faid vnto the, Go your wayes and fhewe John, h what things ye haue fene and heard: y the blinde fe, the halte go, the lepers are clenfed, the deafe heare, the dead rife againe, & the 1st poore receiue the Gofpel.

23 And bleffed is he, that fhall not be moffened in me.

24 And when the meffengers of John were departed, he began to fpeake vnto the people of John, What wof ye out into the wildernes to fe? A 2^{de} rede fhaken with the winde?

25 But what went ye out to fe? A man clothed in foft raiment? beholde, they which are gorgeoufly apparefled, and

liue deli- cately, are in Kings couites.

26 But what wef ye forthe to fe? A Prophet? yea, I fay to you,
& greater the a Prophet.

27 This is be of whome it is wrtte, "Behol- de, I fend my'
meffenger before thy face, which fhall prepare thy way before
thee.

28 For I fay vnto you, there is no greater

Prophet then John, among them that are 'begotten of women:
neuertheles, he that is the leaft in y kingdome of God is grea-
ter then he.

29 Then all the people that heard, and the Publicanes o
iustified God, being bapti- zed with the baptifme of John.

30 But the Pharifes & the expouiders of the Law defpifed the
counfel of God tagainft them felues, & were not baptized of
him.

31 *And the Lord faid, Whereunto fhall I liken the men of this
grmeracion? & what thing are they like vnto?

32 They are like vnto childre fitting in the market place, and
crying one to another, and faying, We haue piped vnto you, &
ye haue not danced: w: haue mourned to you, and ye haue not
wept.

33 For John Bapftift came, nether eating bread, nor drinking wine: and ye fay, He hathe the deuil.

34 The Sonne of man is come, and 'eateth and drinketh: and ye fay, Beholde, a man which is a glotten, and a drinker of wine, a friend of Publicanes and finners.

35 But wifdome is iustified of all her chil- dren.

36 ¶ And one of the Pharifes defired him that he wolde eat with him: and he went into the Pharifes houfe, and fate downe at table.

37 And beholde, a woma in the citie, which was a finner, when she knewe that Iefus fa- te at table in y Pharifes houfe, she broght a boxe of ointment.

38 *And she ftode at his fete behinde him weping, and began to waft his fete with teares, and did wipe them with the heeres of her head, & kided his fete, & anointed them with the ointment.

39 Now when the Pharife which bade him, fawe it, he fpake within him felf, faying, If this man were a Prophet, he wolde furely hue known who, and what maner of wo- man this is which toucheth him: for she is a finner.

40 And Iefus anfwered, and faid vnto him, Simon, I haue fomewhat to fay vnto thee. And he faid, Mafter, fay on.

41 There was a certeine lender which had two detters: the one
oght fiue hundreth pence, and the other fiftie.

42 Whe they had nothing to pay, he for- gau them bothe.
Which of the therefore, tell me, will loue him mofte?

43 Simon anfwered, & faid, I fuppoſe that he, to whome he
forgaue moſte. And he faid vnto him, Thou haſt truly iudged.

44 Then he turned to the woman, and faid vnto Simé, Seeſt
thou this woma? I entred into thine houſe, and thou ganeſt me
no water to my fete: but ſhe haſte waſted my fete with teares,
and wiped them with the

HH. iii.

o They prei- fed him a mit, faithful, good and merciful, fo that
y frate of their bap- tifine appea- red in them.

Mat. 11.26. p This worde comprehend deſt the who- le
doctrine y John taught

q Meaning to their own co formation or as ſome read, with the
folues becauſe they drift not upon ly ſpeake a- gainſt John
doctrine: for they feared the people,

Math 21.46. o The fongs of little childre are fuſtment to
condemn the Pharifes and feche like f lloeth ac- cording to the
faction of o- ther men.

e He fheweth that the wre- had, alchoght they nurse fro God,
fhal nothing hinder the elect to co tinewe in the faith of the
Gofpel

Mar. 25.40. John 20.26.

Who louch muche.

S. Luke. Christ's mother & brethren.

heeres of her head.

45 Thou gauest me no kife: but the since the time I came in,
hathe not ceased to kife my fete. 46 Mine head with oyle thou
diddest not anoint: but the hathe anointed my feete with
ointment. 47 Wherefore I faye vnto thee, manie finnes are
forgiuen her: for the loued muche. To whome a litle is
forgiuen, he doeth loue a litle. 48 And he faid vnto her, Thy
finnes are forgiuen thee. 49 And they that fate at table with
him, began to fay within them felues, Who is this that euen
forgiueh finnes? 50 And he faid to the woma, Thy faith ha the
faued thee: go in peace.

CHAP. VIII.

1 Christ with her Apolliege from twne to twne and preache 2
The women minister vnto them of their good 3 He foweth the

parable of the fide 4 He felleth who is his mother and his brother 5 He felleth the raging of the lake. 6 He deluereth the pissified 7 The deuils enter into the heard of fume 8 He healeth the fike woman and lares daughter. 9 And it came to paffe after wat de, that he him felf went through euerte citie and towne, preaching, and publ lishing the kingdome of God, & the twelve were with him. 10 And certeine women, which were healed of euil fpirits, and infirmities, as 11 Marie which was called Magdalene, out of whome went feuen deuils, 12 And Ioanna the wife of Chuza Herodes ftewarde, & Sufanna, & manie other which a minifted vnto him of their fubftance. 13 Now whe muche people were gathered together, and were come to him out of all cities, he fpake by a parable, 14 A fower went out to fowe his feed, and as he fowed, fome fel by the way fide, and it was troden vnder fete, and the foules of heauen deuoured it vp. 15 And fome fel on the ftones, and when it was fprong vp, it withered away, becaufe it lacked moiffnes. 16 And fome fel among thornes, and f thornes fprang vp with it, and choked it. 17 And fome fel on good grofide, and fprig vp, and bare frute, an hundredth folde. And as he faid thefe things, he cryed, He that hathe eares to heare, let him heare. 18 The his difciples afked him, demading, what parable that was? 19 And he faid, Vnto you it is giuen to know the fecrets of the kingdome of God, but to other in 6 parables, that when they fe, they fhulde not fe, and when they heare,

they fhulde not vnderftand. 20 The parable is this, The fede is the worde of God. 21 And thei that are befide the way, are thei that heare: afterwards commeth the deuil, and taketh away the worde out of their hearts, left they fhulde beleue, & be faued?

22 But they that are on the ftones, are they which when they haue heard, receive the worde with toye: but they haue no rootes, which for a while a beleue, but in the time of tentation go away.

23 And that which fel among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous fiuing, and bring forth the no frute.

24 But that which fel in good ground, are they which with an honest & good heart heare the worde, and kepe it, & bring forth the frute with patience.

25 No man when he lighteth a candel, coiereth it vnder a veffel, nether putteth it vnder the table, but fetteth it on a candelfticke, that they that entre in, may fe the light.

26 For nothing is fecret, that fhall not be euidét: nether any thing hid, that fhall not be knowen, and come to light.

27 Take hede therefore how ye heare: for whofoeuer hathe, to him fhall be giuen: and whofoeuer hathe not, fro him fhall be taken euen that, which is it femeth that he hathe.

28 Then came to him his mother & his brethren, and colde not come nere to him for the pfeaffe.

29 And it was colde him by certeine which faid, Thy mother and thy brethren fiand without, and wolde fe thee.

30 But he answered, & faid vnto them, My mother, and my brethre are thefe which heare the worde of God, and do it.

31 And it came to paffe on a certeine day, that he went into a ship with his difciples, and he faid vnto them, Let vs go ouer vnto the other fide of the lake. And they lanced forth.

32 And as they failed, he fel a flepe, & there came downe a ftorne of winde on the lake, and they were filled with water, and were in ieopardie.

33 Then they went to him, and awoke him, faying, Mafter, mafter, we perish. And he arofe, and rebuked the winde, & the waues of water: & they ceafed, and it was calme.

34 Then he faid vnto them, Where is your faith: and they feared, & wondered among them felues, faying, Who is this that commandeth bothe the winder and water, and they obey him!

35 So they failed vnto the region of the Gadarenes, which is ouer againft Galile.

36 And as he wet out to land, there met him a certeine man out of the citie, which had a deuill long time, and he ware no clothes, nether abode in houfe, but in the graues.

37 And when he fawe Iefus, he cryed out, & fel

38 That it, acknowledge & confere to the worde and, also reunece it 39 When they return home to their aflatres.

Chap 12,33. mat 1,15.

mar. 4,22. Christ werneth but to do good with their light if they haue re-cerode, and to fet it forthe before all mfe feere.

Ch. 3rd Chap. 12 2. mat 10,26. mar 4,22.

Mat 23,12. Gr 25,29.

mar 4,15. chap 19,20. Mat 12,46.

mar 3,32 gloube to him self, and to others

Or, inoffeity h the fpiritual hone is to be preferred to the carnal & natural for afunche as thereby of many we are made one, con felling tegn, ther one God, one faith, & one hapelfine, lounng God abone all thing, & our neighbour as our felues.

Mat 8,29. mar 4,16. The worde fignifteth a depe or founde fley.

Mat 8,5. mar 2,4.

fel

a This great loue is a fl-gue that she felt her self muche bounde vnto Christ, who had for-guen her fo manie finnes.

2 The peace of conscience cometh only of faith.

Mar. 16,3.

a Whereby they acknow lodged the be-nefte & they had recamed of him, & al o fnewed their perfourcence, which proved their knowled ge to be of God Or, in thrn. Mar. 13,3. mar. 4,1.

b That it, to vnderftend, & beleue thefij things. c Which wor de is here to-hen for an ob-frute or derhe faying. Iph. 6,9. math. 13,14. mar. 4,12. ich. 12,40. all. 25,26. tem 11,8. Mar. 13,18. mar. 4,15.

The Gadarenes fwine.

Chap. IX. Faith faueth. 32

A Satan is tor-mented where Christ is pre-sent *in, many a day again*

1 The worde signifieth to be inforced with violence, as an horfe when he is spurred in a Legion, as writeth Ve-gerant, contri-ned doon fore-men, & 7th hor-fentibus here at it taken for an uncertain and infinite ob-ber 2 That is, fo to depart that they colde do no harms: and that worde chap 16, 25, is called he, where the de-uils are chan-ned in the ob-ferance of der Renes, 2 Pet 2, 4.

6 Christ kne-me that he thulde better fome him being abfent then with him 7 This was his owne eme called Geda-ris, which was in the coun-trey of Dece-polis, & there-fore Luke dif-fecteth not from Merke who writeth he preached in preapolis. Mat 9, 18. mar 5, 22. 9 Of the Con-gregation of the Jews.

fel downe before him, & with a loude voy-ce faid, What haue I to do with thee, Ie-fus the Sonne of God, the moft high I be-feche thee h-torment me not.

10 For he commanded the foule fpirit to come out of the ma:
(for oft times he had caught him: therefore he was bound with
chaines, and kept in fetters: but he brake the bandes, and was l
caryed of the deuil into wildetneffes.)

11 Then Iefus allied him, faying, What is thy name? And he
faid, m Legion, becaufe many deuils were entred into him.

12 And they befoght him, that he wolde not commande them
to go out into the n diepe.

13 And there was there by, an herd of many fwine, feding on
an hil, and the deuil be- foght him, that he wolde fuffre the to
en- tre into them. So he fuffred them.

14 Then went the deuils out of the man, and entred into the
fwine: and the herd was caryed with violence from a ftepe
downe place into the lake, and was choked.

15 When the herdmen fawe what was do- ne, they fled: and
when they were depar- ted, they tolde it in the citie and in the
countrey.

16 Then they came out to fe what was done, and came to Iefus,
& founde the man, out of whome the deuils were departed,
fcting at the fete of Iefus, clothed, & in his tight minde: and
they were afraid.

17 They also which fawed it, tolde them by what meanes he that was possessed with the deuill, was healed.

18 Then the whole multitude of the countrey about the Gadarenes, befoght him, y he wolde departe from them: for they were taken with a great feare: and he went into the ship, and returned.

19 Then the man, out of whome the deuils were departed, befoght him that he might be with him: but Iesus sent him away, saying,

20 *Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached through out all y^e citie, what great things Iesus had done vnto him.

21 And it came to passe when Iesus was come againe, that y^e people receiued him: for they all waited for him.

22 And beholde, there came a man named Iairus, and he was the ruler of the Synagogue, who fel downe at Iesus feete, and befoght him that he wolde come into his house.

23 For he had but a daughter onely, about twelve yeres of age, & she laye a dying (& as he went, the people thronged him.

24 And a woman hauing an yffue of blood, twelve yeres long, which had spent all her

substance vpon physicians, and coulde not be healed of any:

25 When he came behinde him, he touched the t hem of his garment, and immediatly her yssue of blood stanchd.

26 Then Iesus said, Who is it that hath touched me? When euery man denyed, Peter said & they that were with him, Master, the multitude thrust thee, & tread on thee, and sayest y, Who hath touched me?

27 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

28 When the woman sawe that he was not hid, he came trembling, & fel downe before him, & tolde him before all y people, for what cause he had touched him, and how he was healed immediatly.

29 And he said vnto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.)

30 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: dilaie- ye not the Master.

31 When Iesus heard it, he answered t him, saying, Feare not: beleue onely, & she shall be made whole.

32 And when he went into the house, he found no man to go in with him, save Peter, and James, and John, and the father &

mo- ther of the maide.

33 And all wept, and forowd for her: but he faid, Wepe not:
for fhe is not t dead, but flepeth.

34 And they laught him to fkorne, knowing that fhe was dead.

35 So he x thruft them all out, and toke her by the hand, and
cried, faying, Maid, arife.

36 And her fpirit came againe, and fhe ro- fe ftraight way: and
he commanded to gi- ue her meat.

37 Then her parents were aftonied: but he commanded them
that they fhulde tell no man what was done.

CHAP. IX.

1 He fendeth out the twelue Apollies to preache 7 He- rode
heareth tel of him. 12 He fendeth fion thoufand men with fion
thaues, & two fifhes 13 Dinerfe opmiis of Christ. 14 He
triffigureth him filf vpon the mount. 15 He deliuereth the
poffeffed. 16 And toacheth his difciples to be livilie. 17 They
defire vengeance, but he reproueth them.

18 Then c called he the twelue difciples together, and gaue
them power and autotitie ouer all deuils, and to heale dif-
eafes.

19 And he fent them to preache the king- dome of God, and to cure the ficke.

20 And he faid to them, t Take nothing to your ioutney, nether tftaues, nor fcrip, nether bread, nor filuer, nether haue two coates.

HH. iii.

f Being afa- red of the ver tue and power of Iefus Christ and not arrt- boring any ver tue to the ger- ment.

f Christ doeth not fpute vnto vt the weak- nes of our fac- che, but doeth accept it, as thogh Icyere perfect.

t Meaning the ruler of the Sy nagogue

u Although fhe was verely dead yet to Christ it was more exile to restore her to life, then it is for one man to wake another out of his fle- pe 2 He meaneth chofe which he founde in the houfe.

Mat 10, 1. mar 5, 13. & 6, 7.

Mat 10, 7. mar 4, 8 a To the end they might do their charge with greater diligence: whf tiny had no- thing to let them *Or, sedde.

The fiue loaves.

S. Luke. The transfiguracion.

6 He willich them not to to ry long, but to preache frû towne to
tow- ne

Chap 10.11. all.13.17. e Which was a figno of dece faction,
and of the vengeance which was pre pared for fuch
contemners of Gods benefi- tes which are voworthie one
fhuilde re- ction any thig at their hâde. Mat 14.1. mar 4.14.

Mar 4.10.

Mat 14.13. mar 4.12.

Mat 14.15. mar 4.15. folm 6.1.

8 Christ forfs heth not them that follow him, but for- deeth
them fuf- ficient relief.

a toho fayeth, he gane than- hen, Ioh 6.11.

Mat 20.12. mar 4.17.

I But he ho- we beft his comment ti- me which was appetified
for him to be ma- nished in. Mat 17.18. mar 4.18.

4 And whatfoeuer houfe ye entre into, the- re abide, and thence
departe.

And whofoeuer wil not receiue you, whê ye go out of that
citie, thake of the very duft from your fete for a teftimonie a-

gainft them.

6 And they went out, and went through e- uerie towne preaching the Gofpel, and healing euerie where.

¶*Now Herode the tetrarch heard of all that was done by him: and he doubted, because that it was faid of fome, that John was rifen againe from the dead:

8 And of fome, that Elias had appeared: & of fome, that one of the olde Prophetes was rifen againe.

9 Then Herode faid, John haue I behea- ded: who then is this of whome I heare fuche things and he defired to fe him.

10 ¶*And whê the Apoftles returned, they tolde him what great things they had do- ne. Then he toke them, & went afide into a folitarie place, here to the citie called Bethfaida.

11 But when the people knewe it, they fol- lowed him; and he receiued them, & fpa- ke vnto them of the kingdome of God, & healed them that had nede to be healed.

12 *And whê the day began to weare away, the twelue came, and faid vnto him, Send the people away, that they may go into the townes and villages rounde about, & lodge, and get meat: for we are here in a defert place.

13 But he faid vnto them, 4 Giue ye them to eat. And they faid, We haue no mo but fiue loaues & two fifhes, except we fhulde

go and bye meat for all this people.

14 For they were about fiue thoufand men. Then he faid to his disciples, Caufe them to fit downe by fifties in a companie.

15 And they did fo, and caufed all to fit downe.

16 Then he toke the fiue loaues, and the two fifhes, and looked vp to heauen, and blef- fed them, and brake, and gaue to the difci- ples, to fet before the people.

17 So they did all eat, and were fatiffied: & there was také vp of that remained to the, twelue baskets ful of broken meat.

18 ¶*And it came to paffe as he was alone praying, his disciples were with him, and he afked the, faying, Whome fay the peo- ple that I am?

19 They answered, and faid, John Baprift: and others fay, Elias: & fome fay, that one of the olde Prophetes is rifen againe.

20 And he faid vnto them, But whome fay ye that I am? Peter answered, & faid, The Chrif of God.

21 And he warned, and commanded them, that they fhulde tell that to no man,

22 Saying, The Sonne of man muft fuffre

many things, and be reproued of the Elders, & of the hie Priests and Scribes, and be flaine, and the thirde day rife againe.

23 ¶*And he faid to them all, If any man wil come after me, let him denye him felf, and take vp his croffe t daily, and followe me.

24 For whofoeuer wil faue his life, fhall lofe it: and whofoeuer fhall lofe his life for my fake, the fame fhall faue it.

25 For whatauafrageth it a man, if he winne the whole worlde, and deftioye him felf, or lofe him felf?

26 *For whofoeuer fhall be afhamed of me, and of my wordes, of him fhall the Sonne of man be afhamed, when he fhall come in his glorie, and in the glorie of the Father, and of the holie Angels.

27 *And I tell you of a furetie, there be fo- me ftanding here, which fhall not tafte of death, til they haue fene the kingdome of God.

28 *And it came to paffe about an eight dayes after thofe wordes, that he toke Peter, & John, and James, and went vp into a mountaine to pray.

29 And as he prayed, the facion of his countenance was changed, & his garment was white and glifted.

30 And beholde, two men talked with him, which were Mofes and Elias,

31 Which appeared in glorie, and tolde of his departing, which he fhulde accöplift at Ierufalem.

32 But Peter and they that were with him, were heauie with flepe, and when they awooke, they fawe his glorie, and the two men ftanding with him.

33 And it came to paffe, as they departed from him, Peter faid vnto Iefus, Mafter, it is good for vs to be here: let vs therefore make thre tabernacles, one for thee, and one for Mofes, and one for Elias, and wift not what he faid.

34 While he thus fpake, there came a clou- de & ouerfhadowed them, & they feared when thefe were entring into the cloude.

35 *And there came a voyce out of the cloude, faying, This is my beloued Sone, heare him.

36 And when the voyce was paft, Iefus was founde alone: and they kept it clofe, and folde no man in thofe dayes any of thofe things which they had fene.

37 ¶And it came to paffe on the next day, as they came downe from the mountaine, muche people met him.

38 *And beholde, a man of the companie cryed out, faying,
Mafter, I befeche thee, beholde my fonne: for he is all that I
haue.

39 And lo, a fpirit taketh him, & fuddenly he cryeth, and he
teareth him, that he fo- meth, and with muche pame deparreth
from

Chap 14.27. mat 10.18. & 16.24. mar 8.33.

¶ For as one day followeeth another, fo doeth not crof fe
followe in the necke of anaches

Chap 12.9. & 17.33 mat 10.33. mar 8.38. 2.1cm.2.12.

Mat 15.28. mar 9.1.

h Ethnified and enlarged by the prea- ching of the Gofpel Mat
17.1. mar 9.2.

i That is, what yffiche fhulde haue and how he fhulde dye.

k For other- wayes they had not bene able to com- prehend his
great mairftie. Mat 3.17. mar 4.11.

l Thel conce- led it til Christ: refer- toftion, as Mar he writeth.
from

The least is greatest,

Chap. X. The haruest is great. 33

in Vnder the colour that his disciples colde not hea-le the fiche min, he repro- ueth them, & wolde haue di musihed his ancotine.

"Gribe, put the fr woder ture your earer.

u They were fo billed with this opinion. Chrift fualde haue a tempu-val kingdome, they wolde not underfand when he fpaike of his death Mat 18,1. mat 9,33.

Mat 9,36.

o Fortfunche as he locteth vs uot, & God is glorified by his occaion. Of his death whereby he was exaled.

9 Or face, or apparel: for they know he was a lewe, & as coaching. Samaritans opinion of the Temple, read John, & catallo that hated the leaves, because they differed from them in religion. 2 King 1,10. Mat 8,19 rife reproach their raibe & carnal affiatis, which were not led with Elias spirit.

from him, when he hathe bruised him.

40 Now I haue befoght thy disciples to cast him out, but they colde not.

41 Then Iefus answered, and said, "O ge-neiacion faithles, and croked, how long now fnal I be with you, & suffer you: brig

thy fonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Iefus re-buked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And the: were all amazed at the mightie power of God: & while thei all won-dred at all things, which Iefus did, he said vnto his disciples,

44 " Marke thefe wordes diligently: for it fnal come to paffe, that the Sonne of man fnalbe deliuered into the hands of men.

45 But they "vnderftode not that wor-de: for it was hid from them, fo that they colde not perceiue it: and they feared to afke him of that worde.

46 ¶ "Then there arofe a difputacion a-mong them, which of them fualde be the greateft.

47 When Iefus fawe the thoghts of their hearts, he toke a litle childe, and fet him by him,

48 And faid vnto them, Whofoeuer recei-ueth this litle childe in my Name, recei-ueth me: and whofoeuer fnal receiue me, receiueeth him that fent me: for he that is leaft among you all, he fnalbe great.

49 ¶ "And Iohn answered, & faid, Mafter, we fawe one cafting out deuils in thy Na-me, and we fo: hafe him, becaufe he fol-

loweth ther not with vs.

50 Then Iefus faid vnto him, Forbid ye him not: for he that is not againft vs, "is with vs.

51 ¶ And it came to paffe, when the v dayes were accomplished, that he fualde be re-ceiued vp, he feteled him felf fully to go to Ierufalem,

52 And fent meffengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they wolde not receiue him, be-caufe his v behaiour was, & thogh he wol-de go to Ierufalem.

54 And when his disciples, Iames and Iohn fawe it, they faid, Lord, wilt thou that we commande, that fyre come downe from heauen, and confume them, euen as "E-lia did"

55 But Iefus turned about, & rebuked thef, and faid, Ye knowe not of what v spirit ye are.

56 "For the Sonne of man is not come to deftroie mens liues, but to faue the. Then they went to another towne.

57 ¶ And it came to paffe that as they went in the way, a certe me man faid vnto him,

I wil followe thee, Lord, whetherfoeuer thou goeft.

58 And Iesus faid vnto him, The f foxes haue holes, and the birdes of the heauen haue neftes, but the Sonne of man hathe not whereon to laie his head.

59 But he faid vnto another, Followe me. And the fame faid, Lord, fuffer me firft to go and burye my father.

60 And Iesus faid vnto him, "Let the dead bu ye their dead: but go thou and preache the kingdome of God.

61 Then another faid, I wil followe thee, Lord: but let me firft go bid the fare wel, which are at mine houfe.

62 And Iesus faid vnto him, No man y put-teth his hand to the plough, and x loketh backe, is apte to the kingdome of God.

CHAP. X.

1 He fendeth the feuentie before him to preache, and go- ueth them a charge how to behaue them felues. 2 He threatueth the obftinate. 3 He gouth thanks to his heauuelie Father. 4 He anfwereth the Scribe that tempted him. 5 And by the example of the Sama- rotans theweth who is a mans neighbour. 6 Martha receiueeth the Lord into her houfe. 7 Martha u feruem in hearing his worde.

1 A Fret: thefe things, the Lord appoin- ted other feuentie alfo, and fent the, two and two before him into euerie citic and place, whether he him felf fualde co- me.

2 And he faid vnto them, "a The haruest u great, but the b
laborers are fewe: pray therefore the Lord of the haruest to
fend forthe laborers into his haruest.

3 "Go your waies: beholde, I fend you for the as lambs among
wolues.

4 Beare no bagge, nether fcryp, nor fhoes, "and d falute no
man by the way.

5 "And into whatfoeuer houfeye enter, firft fay, "Peace be to
this houfe.

6 And if the f fonne of peace be there, your peace fnal reft
vpon him: if not, it fnal tur- ne to you againe.

7 And in that houfe tatie ftill eating, and drinking fuche things
as by them fualde fet before you: "for the laborer is worthie of
his wages. Go not from s houfe to houfe.

8 But into whatfoeuer citie ye fnal enter, if they receiue you,
heat fuche things as are fet before you,

9 And heale the fcke that are there, & fay vnto them, The
kingdome of God is co- me nere vnto you.

10 But into whatfoeuer citie ye fnal enter, if they wil not
receiue you, go your waies out into the ftretes of the fame, and
lay,

11 Euen the verie duft, which cleauerh un vs of your cirie, we wipe of againft you notwithstanding intwe this, that y king dome of God was come nere vnto you.

12 For I fay to you, that it fnalbe came, that daje for them of Sodom, then for

f We mow one followe Chrif for riches and commodities, but prepare b felues to po- urette and w y croffe by his example.

y This 11, til he he dead & I hame done my durtie to him in hanyig him.

1 We may not followe what fenneth heft to vs, but omly Gods calling, & here by dead he meneth shofe that are vuprofushle to firue God. 2 To be hindered, or entan gled & refpect of man world- lie chonditie, or ftated to go furwede for 2ote paine, or trouble.

Chap X 4 Meaning a great number of people, & a re reable to be brogh vnto God.

b That is, the preachers. Mat 10,18 c Nor y they fnal hure you, but that you fnalbe precer- urd by my pro indenee.

Mat. 9,17. 2 King 4,25. Mat 10,12. mar 6,10

dite willeth y that fualde dif patchs this re- itney & dili- gfre not occu- p) ing the fel- ues abom o- ther durties e it was their mans of fult- tatiw ians by they willhed hlish & feli- citic.

Deut 24,14. mat 10,10. 1.2um 5,17.

f Which lo- ueth the doc- trine of peace & the Gospel g He
wolo not y they fualde tary fog in one towne, nether yet to be
care- ful to conge ther lodging hDoute not to receiue moat-
fhemfe of the fo: whome yec wroutl. Chap 9,5.

ma 10, 11. att 10, 11.

c 10,6. 2.2. did no- tim o diff- in- er you ay 21- ceft at 1- 3

with 30 1.2.1. 0.2

11.5.

Christ's praier.

S. Luke. Who is our neighbour.

that citic.

Mat. 10, 11. "Wo be to thee, Chorazin: wo be to thee, Bethsaida: for if the miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while ago-ne repented, sitting in sacke clothe and ashes.

14 Therefore it shalbe easier for Tyrus, 1 & Sidon, at the iudgement, then for you. 15 And thou, Capernzum, which art exalted to heauē, shalt be thrust downe to hel.

Mat 10, 16. "He that heareth you, heareth me: & he that despifeth you, despifeth me: and he that despifeth me, despifeth him that fent me.

17 And the feuentie turned againe with ioye, faying, Lord, euen the deuils are fubdued to vs through thy Name.

18 And he faid vnto them, I fawe Satan, like lightening, fall downe from heauen. 19 Beholde, I gue vnto you power to treade on ferpenis, and fcorpions, and ouer all the power of the enemie, & nothing shal hurt you.

20 Neuertheles, in this reioyce not, that fpirits are fubdued vnto you: but rather reioyce, becaufe your names are written in heauen.

21 That fame houre reioyced Iefus in the fpirit, and faid, I confesse vnto thee, Father, Lord of heauen & earth, that thou

liaft hid thefe things from the wife and learned, and haft reueiled them to babes: euen fo, Father, becaufe it fo plcafed thee.

22 Then he turned to his difciples, and faid, All things are guen me of my Father: and no man knoweth who the Sonne is, but the Father: nether who the Father is, faue the Sonne, and he to whome the Sonne wil reueile him.

23 And he returned to his difciples, and faid fecretly, Bleffed are the eyes, which fe that ye fe.

24 For Itell you that manie Prophetes & Kings haue defited to fe thofe things, which ye fe, and haue not fene them: and to hear thofe things, which ye heare, & haue not heard them.

25 Then beholde, a certeine expounder of the Law fode vp, and tempted him, faying, Mafter, what shal I do, to inherite eternal life?

26 And he faid vnto him, What is written in the Law? how readeft thou?

27 And he anfwered, and faid, Thou shalt loue thy Lord God with all thine heart, & with all thy foule, & with all thy ftrength, & with all thy thought, & thy neighbour as thy felf.

28 Then he faid vnto him, Thou haft anfwered right: this do, & thou shalt liue.

29 But he willing to "niffifie him felf, faid vnto Iefus, Who is then my neighbour?

30 And Iefus answered, and faid, A certeine man went downe from Ierufalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by chance there came downe a certeine Priest that fame way, and when he fawe him, he paffed by on the other fide.

32 And likewife alfo a Leuite, when he was come nere to the place, went and loked to him, and paffed by on the other fide.

33 Then a certeine Samaritan, as he iourneyed, came nere vnto him, and when he fawe him, he had compafion on him,

34 And went to him, & bounde vp his woundes, and powred in oyle and wine, and put him on his owne beaft, and brought him to an ynne, and made prouifion for him.

35 And on the morowe when he departed, he toke out two pence, and gaue them to the hofte, and faid vnto him, Take care of him, and whaffoeuer thou fpendedt more, when I come againe, I wil recompens thee.

36 Which now of thefe thre, thinkeft thou, was neighbour vnto him that fell among the theues?

37 And he faid, He that fhewed mercie on him. Then faid Iefus vnto him, Go, and do thou likewife.

38 Now it came to paffe as they wêt, that he entred into a certeine towne, and a certeine woman named Martha, it ceiued him into her houfe.

39 And fhe had a fifter called Marie, which alfo fate at Iefus fete, and heard his preaching.

40 But Martha was combied about muche feruing, and came to him, & faid, Mafter, doeft thou not care that my fifter hath left me to ferue alone? bid her therefore, that fhe helpe me.

41 And Iefus answered, and faid vnto her, Martha, Martha, thou careft, & art troubled about manie things.

42 But one thing is nedeful, Marie hath chofen the good parte, which shal not be taken away from her.

CHAP. XI.

1 He teacheth his difciples to pray. 14 He drieth out a deuil, 15 And rebukeeth the blasphemous Pharifes. 16 He preferreth the fpiritual enufinage 17 They require fignes and totem. 18 He eateth with the Pharifes, and reproueth the hypocritice of the Pharifes, Scrubes and hypocrites.

1 And fo it was, that as he was praying in a certeine place, when he ceafed, one of his difciples faid vnto him, Mafter,

teache vs to praye, as Iohn alfo taught his difciples.

2 And he faid vnto them, When ye pray, say, Our Father, w art
in heauē, halowed be thy Name: Thy king dome come: Let thy
wil be done eue in earth, arit in heauen: 3 Our

For fo it femed to man indgement, although this was fo
appointed by Gods coun icl and prouifence

He primly noteth great crueltur, was tning this people &
chiefly gouerounft. This nation was odious to the fewes.

Which was about 9 pice of stalling money.

Helpe him? hathe man of thee although I knowe hi not

1 For fhe fudgate the principal, was to heare Gods words.

2 It was not mere that the fholde hane bene drawn from fo
profitable a thing, whereunto fhe colde not always hane op
portuance.

Afke, feke, & knocke.

Chap.XI. Who is bleffed. 34

a Or euerie day, or afma- che as is felfi- cient for this day Or,
garden.

b By this fand lands he tea- cheth vs that we oght not to be
difcon- raged, if we obserne not re- continently, if which we

de- mande Or, in paffing by the way

Or, fimpatuole

Mat 7,7. & 21,22. mar 21,24. John 14,13. & 16,12. iam 1,10.

Mat 5,22. & 12,21. mar 3,20.

c The chlefeft thing that we am defire of God, is his ho lie
fpurn.

Mat.12,23. mar.3,44.

d That is to fay, your con- Inters e The finger of God is ta- hen
for fy ver- me and power of God. And the verme of the Father
and the Sonne is the holic God: for fo Mar- thew doeth in
terpret this place f The worde fignifeth, en entire or por- che
before an houfe Or, liftrite.

3 Our daily bread giue vs a for the day: 4 And "for giue vs our
finnes: for euen we for giue euerie man that is indetted to vs:
And lead vs not into temptation: but de- liuer vs from euil.

5 ¶ Moreouer he faid vnto them, b Which of you fhall haue a
friend, and fhall go to him at midnight, & fay vnto him, Friend,
lend me thre loaves?

6 For a friend of mine is come "out of the way to me, and I
haue nothing to fet be- fore him:

7 And he within shulde answere, and say, Trouble me not: the dore is now shut, and my children are with me in bed: I can not rife and giue them to thee.

8 I say vnto you, though he wolde not arise and giue him, because he is his friend, yet doutelet because of his "importunitie, he wolde rife, and giue him as many as he neded.

9 *And I say vnto you, Aske, and it shalbe giuen you: seke, and ye shal finde: knocke, and it shalbe opened vnto you.

10 For euerie one that asketh, receiueth: & he that seeketh, findeth: and to him that knocketh, is shalbe opened.

11 *If a sonne shal aske bread of any of you that is a father, wil he giue him a stone? or if he aske a fische, wil he for a fische giue him a serpent?

12 Or if he aske an egge, wil he giue him a scorpion?

13 If ye then which are euil, can giue good giftes vnto your children, how muche more shal your beaufelie Father giue c the ho- lie Gifte to them, that desire him?

14 ¶ Then he cast out a deuill which was dummer: and when the deuill was gone out, the domme spake, and the people wondered.

15 But some of them said, He casteth out devils through
Beelzebub the chief of the devils.

16 And others tempted him, feking of him a signe from heauen.

17 But he knewe their thoghtes, and said vnto them, e Buerie
kingdome deuided a- gainst it self, shalbe defolate, and an
houfe deuided against an houle, falleth.

18 So if Satanalso be deuided against him self, how shal his
kingdome stand, be- cause ye say that I cast out devils through
Beelzebub?

19 If I through Beelzebub cast out devils, by whome do your 4
children cast them out? Therefore shal they be your iudges.

20 But if I by the e finger of God cast out devils, doutelet the
kingdome of God is come vnto you.

21 When a strong man armed, kepeth his f palace, the things
that he possesseth, are in peace.

22 But when a stronger then he, commeth vpon him, and
ouercommeth him: he taketh from him all his armour
wherein he trusted, and deuideth his spoiles.

23 He that is not s with me, is against me: and he that gathereth
not with me, scar- tereth.

24 *When the vncleane ſpirit is gone out of a man, he walketh through drye places, ſeking breſt: and when he findeth none, he ſaith, I wil returne vnto mine houſe when- ce I came out.

25 And when he commeth, he findeth is ſwept and garniſhed.

26 Then he goeth he, and taketh to him i fe- uen other ſpirits worſe then him ſelf: and they entre in, and dwell there, e ſo the laſt ſtate of that man is worſe then the firſt.

27 ¶ And it came to paſſe as he ſaid theſe things, a certeine woman of the clopanic lifted vp her voyce, & ſaid vnto him, Bleſ- ſed is the wombe that bare thee, and the pappes which thou haſte ſucked.

28 But he ſaid, e Yea, rather bleſſed are they that heare the worde of God, and ke- pe it.

29 ¶ *And when the people were gathered thicke together, he began to ſay, This is a wicked generacion: they ſeke a ſigne, and there ſhal no ſigne be giuen them, but the ſigne of a Ionas the Prophet.

30 For as Ionas was a ſigne to the Nineui- tes, ſo ſhal alſo the Sone of man be to this generacion.

31 *The Quene of the South ſhal riſe in iudgement, with the men of this genera- cion, and ſhal condemne them: for ſhe ca-

me from the vmnoft partes of the earth to heare the wifdome of Solomon, and behol- de, a greater then Solomon is here.

32 The men of Nineue ſhal rife in iudge- ment with this generacion, and ſhal con- demne it: for they e repented at the prea- ching of Ionas: and beholde, a greater then Ionas is here.

33 ¶ *No man lighteth a candel, & putreth it in a priuie place, nether vnder a buſhel: but on a candleſticke, that thei which co- me in, may ſe the light.

34 *The light of the bodie is the "eye: the- refore when thine eye is o ſingle, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.

35 Take hede therefore, that fy light which is in thee, be not darkenes.

36 If therefore thy whole bodie ſhalbe light, hauling noparte darke, the ſhal all be light, euen as when a candel doeth light thee with the brightnes.

37 ¶ And as he ſpake, a certeine Pharife befoght him to dyne with him: & he went in, and ſate downe at table.

38 And when the Pharife ſawe it, he mar- II. ii.

g They that do not wholly applye them felues to de- ſtray the king dome of Sa- lan, can not be connected to be on Chriſt's

fide but are his ad verferent: how machauote is he againft him
that alketh open warre w him as Satan doeth?

Mat 12,43. h To the mofe that he might worke accor- ding to
his ma licious nature Ebr 6,4

1 Pet 2,20. i More apt to reterne him then it was a- fore

k If by nofe- line we come back: feb God, Satan halhe greater
power over vs then he had before.

Ma 12,43. I He m:meeth an infinite ob- ber

Ios 2,3 m Christ gene her a prince tame for that the unuttet y
chief praife w was due vnen him: that was, that they are bleffed
in deed to whome he chastefcatch bl felf by his warde

1 Efig.10,1. 2.Chr.9,1.

Ios.3,1.

Chap 1,16. mat 1,15. mar.4,31.

Mat 6,22. Or, candle a becaufe is fholde guide and lead the
bodie

o Without fspot or vice.

*The keye of knowledge. S.Luke. The leauen
of the Pharises.*

ueiled that he had not first washed before dyner.

Mat 23,25. 39 "And the Lord said to him, In dede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

y Christ here required two things: first ye we come true, by our men at and demks: and near that we distribute parre to ye po-
terior charitie in the perse- tion of the Lawe

y Christ that you have "Or, that which is not & right Chap
20,46. mat 23,6. mar 12,38. q He wolds not fireake the very
least com mandemene be fore all things were accompli shed:
but tought them to slick to the chieftest & not preforce the
inferior ce remotes & most quickly be abolished. z Whose
sin- he and infestib appears not foddently

43 "Wo be to you, Pharises: for ye lone the uppermost feates in
the Synagogues, and gretings in the markets.

44 Wo be to you, Scribes and Pharises, hypocrites: for ye are
as graues which & appeare not, & the men that waike ouer
thee, perceiue not.

45 "Then answered one of the expounders of the Lawe, and
said vnto him, Master, thus saying thou putttest vs to rebuke

also.

46 And he said, Wo be to you also, ye interpreters of the Lawe:
for ye lade men with burdens grievous to be borne, and ye
your selues touche not the burdens with one of your singers.

47 Wo be to you: for ye buylde the sepulchres of the
Prophetes, and your fathers killed them.

48 "Truely ye beare wines, and allow the dedes of your
fathers: for they killed thee, and ye & buylde their sepulchres.

49 Therefore said the wisdom of God, I wil send them
Prophetes and Apostles, & of them they shall slay and
persecute,

50 That the blood of all the Prophetes, shed from the
fundacion of the worlde, may be required of this generacion,

51 From the blood of Abel vnto the blood of Zacharias, which
was slaine betwe-ne the altar and the Temple: verely I say vnto
you, it shalbe required of this generacion.

52 Wo be to you, interpreters of the Law: for ye haue take
away the keye of knowledge: ye entred not in your selues, and
the that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and
Pharises began to urge him fire, and to prouoke him to speake
of many things,

54 Laying wait for him, and seeking to catch some thing of his mouth, whereby they might accuse him

CHAP. XII.

1 Christ commandeth to avoid hypocrisie. 4 That we should not feare man but God: To chesse im Name. 10 Blaspheme against the Spirit: 14 Not to pass our vocation. 15 Not to give our selues to carnell care of the life. 16 But to righteousness, almes, watching, pastures, wisdoms and comers.

1 Now the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he began to say vnto his disciples first, Take heed to your selues of the leauen of the Pharises, which is hypocrisie.

2 "For there is nothing couered, that shall not be reueiled: neither hid, that shall not be knowen.

3 Wherefore whatsoever ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the houses.

4 "And I say vnto you, my friends, be not afraid of them that kill the bodie, and after that are not able to do any more.

5 But I wil forewarne you, whome ye shall feare: feare him which after he hath killed, hath power to cast vnto he: yea, I say vnto you, him feare.

6 Are not sue sparowes bought for two far-things, & yet not one of them is forgotne before God?

7 Yea, and all the heeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 "Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shalbe denied before the Angels of God.

10 And whosoeuer shall speake a worde against the Sonne of man, it shalbe for-guen him: but vnto him that shall blaspheme the holie Goet, it shall not be for-guen.

11 "And when they shall bring you vnto the Synagogues, & vnto the rulers & princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

12 For the holie Goet shall teache you in same houre, what ye ought to say.

13 And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take he-de, and beware of couetoufnes: for though a man haue abundance, yet his life stadeth not in his riches.

16 And he put for the a parable vnto them, saying, "The ground of a cerreine riche man broght for the frutes plenteously.

Chap. 9,26. mar 10,32. mar 2,32.

2.1.2.3. 12. b He that shall refuse against the words of God purposely, and against his conscience c Be not so domest that you should be discouraged or distrust. Or, mourn.

Mat 10,29. mar 7,12. d Christ chief- ly came to be judged & not to judge, not withstanding

he a sllath the Christians to be judges and decide cleru- ustries betw- ter their bre- ther, i Cor 6,1 e Christ con- demonth the arrogance of the riche worl drings, who as thngs they had God bee- hed up in their coffers & bet- nes, for their whole felic- tie in their goods, not con- fidering that God gave the life and also can take it away when he wil

11,12,13,14. Eccle. 11,19.

17 The-

Gods prouidence.

Chap.XII. The faithful seruant.35

f To deponde oolly on his prouidence kno wing that he hath
ynough for all Mat 6,15. appt 5,7 pful 11,26.

g He exhor-cth vs to cast our care on God, it to sub- mit our
felons to his prou- dence.

h The liber- ance of God which shineth in the herbes and
shourer, for monsteth all that man can do by his ri- ches or
incen

Or, make dif- sumpts in the eyes.

i Which are but accella- ries, and are commune as well to the
wicked men as to the god- lie.

Mat 4,20. k Which is y chiefst thing that can be gi- uen, and
there- fore you can not wize, those things which are of leffe im-
portance.

2. Pet 1,15. l Be in a rea- dines to execu re the charge which
is com- mitted unto you.

17 Therefore he thought with him self, say- ing, What shal I
do, because I haue no rouse, where I may lay vp my frutes?

18 And he said, This wil I do, I wil pul downe my baines, and buy lde greater, & therein wil I gather all my frutes, and my goods.

19 And I wil say to my foule, Soule, thou haft muche goods laid vp for many ye- res: liue at ease, eat, drinke, and take thy pastime.

20 But God said vnto him, O foole, this night wil they fetch away thy foule from thee: the whose shal those things be which thou haft prouided?

21 So is he that garhereth riches to him self, and is not tiche in God.

22 And he spake vnto his disciples, There- fore I say vnto you, Take no thought for your life, what ye shal eat: nether for your bodie, what ye shal put on.

23 The life is more then meat: and the bo- die more then the raiment.

24 a Consider the rauens: for they nether sowe nor reape: which nether haue store house nor barne, & yet God fedeth them: how muche more are ye better the foules?

25 And which of you with taking thought, can adde to his stature one cubit?

26 If ye then be not able to do the least thing, why take ye thought for the rem- nant?

27 b Consider the lilies how they grow: they labour not, nether spin they: yet I say vnto you, y Solomon him self in all his royaltie was not clothed like one of these.

28 If then God so clothe the graffe which is to day in the field, & to morow is cast into the oué, how muche more wil be clothe you, & ye of little faith?

29 Therefore aske not what ye shal eat, or what ye shal drinke, nether stand in doute.

30 For all suche things the people of the worlde seke for: and your Father knoweth that ye haue nede of these things.

31 But rather seke ye after the kingdom of God, & all these things shaibe minstred vnto you.

32 Feare not, little flocke: for it is your Fa- thers pleasure, to giue you the kingdome.

33 ¶ Sel that ye haue, and giue almes:ma- ke you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no these commeth, nether moth corrupreth.

34 For where your treasure is, there wil your hearts be also.

35 ¶ Let your loines be girde about, and your lights burning,

36 And ye your selues like vnto men that want for their master, when he wil returne from the wedding, that when he commeth and knocketh, they maye open vnto him

immediately.

37 Blessed are those seruants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wil a girde him self about, and make them to sit downe at table, and wil come forth, & serue them.

38 And if he come in the seconde watche, or come in the thirde watche, & shal finde them so, blessed are those seruants.

39 Now vnderstande this, that if the good man of y house had known at what houre the these wolde haue come, he wolde haue watched, and wolde not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tell us this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithful stewarde, & wise, whome the master shal make ruler ouer his housholde, to giue them their portion of meat in season?

43 Blessed what seruant, whome his master when he cometh,
shal finde so doing.

44 Of a trueth I say vnto you, that he wil make him ruler ouer
all that he hathe.

45 But if that seruant say in his heart, My master doeth deferne
his comming, and shal beginne to smite the seruants, and
maidens, and to eat, and drinke, and to be drunken,

46 The master of that seruant wil come in a day whse he
thinketh not, & at an houre whse he is not ware of, and wil cut
him of, & gi- ue him his portion with the vnbeleuers.

47 ¶ And that seruant that knewe his ma- sters wil, and
prepared not him self, nether did according to his wil, shaibe
beate with manne stripes.

48 But he that knewe it not, and yet did co- mit things worthie
of stripes, shaibe bea- ten with sewe stripes: for vnto whome
so- euer? muche is guie, of him shaibe muche required, and to
whome men muche com- mit, the more of him wil they aske.

49 ¶ I am come to put vfyre on the earth, & what is my desire,
if it be already kindled?

50 Notwithstanding I must be baptized w a baptisme, and how
am I grieved, til it be ended?

51 Thinke ye that I am come to giue peace on earth? I tel you, nay, but rather debate.

52 For from hence forth there shaibe siue in one house deuided, thre against two, & two against thre.

53 The other shaibe deuided against the sonne, and the sonne against the father: the mother against y daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law, against her mother in law.

m Because they did vfe long garneets, the maner was to girde or truffe the vp we'd they wct about men be since Mat 20,43. vers 16,18.

n The poreth of seruants a- verse moneth was foure per- kes of corne as Domans writeth in Phormus.

o Therefore ignorance is mexcusable.

p To whome God hathe gi- uen manne gra- ces.

q The Gospel is as a burning fyre moate vo- hemens, which maketh a cha- ge of things through a l y worlde

Mat 10,34. r If there be great troubles and alteratibe upon y earth, & things co- me not by the properance of the Gospel, but through the wickedness of man f He compa- reth his death to baptisme.

II.iii.

*Gods wonderful judgements. S. Luke. The
Straite gaté.*

Mat 16,2.

54 ¶ Then faid he to the people, When ye se a cloude rise out
of the West, straight way ye say, A shower cometh: and so it is.

55 And when ye se the South winde blow, ye say, that it will
be hote: and it commeth to paise.

56 Hypocrites, ye can discerne the face of the earth, and of the
stie: but why discerne ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 ¶ While thou goest with thine aduersarie to the ruler, as
thou art in the way, giue diligence in the way, y thou maist be
deliuered from him, lest he bring thee to the iudge, & the
iudge deliuer thee to the iayler, and the iayler cast thee into
prison.

59 I tell thee, thou shalt not departe thèce, til thou hast payed
the utmost mite.

CHAP. XIII.

1 The cruelties of Pilate. 2 We ogle not to condemn all to be wicked men which suffire. 3 Christ exhorteth to repentance. 4 He healeth the crooked woman. 5 Answereth to the master of the Synagogue. 6 By divers similitudes he declareth what the kingdoms of God is. 7 Also that the number of them which shall be famed, is small. 8 Finally he sheweth that no worldless policies or forces can let the works and counsel of God.

1 There were certeine men present at the same season, that shewed him of Galileas, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y these Galileans were greater sinners then all the other Galileans, because they have suffered suche things?

3 I tell you, nay: but except ye amende your liues, ye shal all likewise perish.

4 Or think you that those eighteine, vpon whome the towre in Siloam fel, & slewe them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

6 ¶ He spake also this parable, A certeine ma had a figge tre planted in his vineyarde: and he came and foght frute thereon,

and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, this three yeres haue I come and foght frute of this figge tre, and finde none: cut it downe: why kepeth it a also the ground baren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

9 And if it bears frute, wel: if not, the after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmite eighteine yeres,

h Whome Satan had broken with a disease, as the spirit of that spirit, that maketh a man conceive.

& was bowed together, and colde not lift vp herself in anie wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art lofed from thy disease.

13 And he laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men oght to worke: in the therefore come and he healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eithe one of you on the Sabbath day lose his oxe or his asse if o the shall, & lead him away to y water?

16 And oght not this daughter of Abraha, whome Sata had bounde, lo, eighteine yeres, he lofed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people rejoyed at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdoms of God like? or whereto shal I compare it?

19 It is like a graine of mustarde feed, which a man toke and sowed in his garden, and it grewe, and waxed a great tre, and the foules of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shal I liken the kingdoms of God?

21 It is like leauen, which a woma toke, and hid in the peckes of floute, til all was leauened.

22 ¶ And he went through all cities and townes, teaching, & journeying towards Ierusalem.

23 Then said one vnto him, Lord, are there sewe y shalbe saue:
And he said vnto the,

24 Striue to entre in at the straite gate: for manie, I say vnto you, wil seke to enter in, and shal not be able.

25 When the good man of the house is risen vp, and hathe shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

26 Then shal ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

27 But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.

28 There shalbe weping and gnashing of teeth, when ye shal se Abraham and Isaac, and Jacob, and all the Prophetes in the kingdoms of God, and your selues thrust

1 As they are whose sinners are shroude

Or, for as H. bestie one of the same houses

Mat 13,31. mar. 4,31. 2 By these similitudes he sheweth the increase, whereby God augments his kingdoms, contrarie to all

men opium.

Mat. 9,12. mar. 4,4.

Mat 7,13. 1 We must endour & cut of all impediments, which may let us.

m He warneth the lewen, y they deprive not the selues by their owne negligence of that labattie, which was of said vnto the.

Mat 7,13. & 25,41. psal. 6,13.

out

a He marched them as they were sacrificing: & so their blood was mingled with y blood of the bodies which were se criticed. b For y lewes toke occasion hereby to condemne them as mohe wicked men. c He warneth the richer to consider their owne estate, the to repress other men. d Which rowre stode by the river Siloa or Silopoole in Ierusalem. e By this similitude is decile and the great patience that God vseth toward sinners in loking for their amende, gthut this deliye anailesh them touching, when they fill remains in their corruption. f We se our stars, if we bring not for the frute. g For buthe it is vufruaful it fell, and doeth hurt to the ground where it groweth concoufure is

1 Though it be to thy lofe & hinderance.

The Pharises practice.

Chap.XIII. Of feasting.

36

n The people which the we- re Rangers. o Christ con- seth of
the val ne confidence of the Jewes who glorified in that, that
God had cho- fen them for his propriety they obeyed him not
accor ding to his words

Mat 19.30. & 20.16.

Mar. 10.31. p Mother the came of the Pharises, who whole
have put him in fear of He rode, nor yet anir police of man
colde say him from that office which God had en- loyed him. q
Meaning a little while r By Christ's death we are made perite
for ever Or, may as ed f He noteth their malice, which by all
meant sights his death mo- re the did the

ayram, of whom warneeth them of the dea ruition of the
Temple, and of their whole police. u When your own
conscience that reprove you and cause you to confess that
which ye now deate, which shall be when you shall be me in
my matestie.

CHAP. XIII.

My, say his refillies.

a He repro- neeth their am- bition, which deare to fit in the
hust pla- ces.

out at dores.

Then shal come manie from the "East, & from the West, and
from the North, and from the South, and shal sit at table in the
kingdome of God.

"And beholde, "there are last, which shalbe first, and there are
first, which shal be last.

The same day there came certeine Pharises, and said vnto him,
Depart, and go hence: for Herode wil kil thee.

Thé said he vnto thé, Go ye & tell that foxe, Beholde, I r cast
out deuils, and wil heale still to day, and to morowe, and the
third day I shalbe perfited.

Neuertheles I must walke to daye, and to morowe, and the day
following: for it can not be, thata Prophet (shulde perish out of
Ierusalem.

"O Ierusalem, Ierusalem, which killeft the Prophetes, and
stonest them that are sent to thee, how often wolde I haue ga-
thered thy children together, as the henne gathered her broode
vnder her wings, & ye wolde not!

Beholde, your house is left vnto you defolate: and verely I tel
you, ye shal not se me vntil the time come that ye shal say,
"Blessed u he that cometh in the name of the Lord. [{"box_2d":
[214, 554, 513, 625], "label": "[{}]

1 And it came to passe that whé he was entred into the house
of one of the chief Pharises on the Sabbath day, to "eat bread,
they watched him.

2 And beholde, there was a certeine ma be- fore him, which
had the dropsie.

3 Then Iesus answering, spake vnto the ex- poulders of the
Law, and Pharises, saying, Is it lawful to heale on the Sabbath
day?

4 And they held their peace. Then he toke him, and healed
him, and let him go,

5 And answered them, saying, Which of you shal haue an asse,
or an oxe fallen into a pit, and wil not straightway pull him out
on the Sabbath day?

6 And they colde not answer him againe to those things.

7 He spake also a parable to the ghests, when he marked how
they chose out the chief rouses, and said vnto them,

8 "When thou shalt be bidden of anie ma to a weddig, set not
thy self downe in the chiefest place, lest a more honorable man

then thou, be bidden of him,

9 And he that bade bothe him and thee, co- me, and say to thee, Giue this man rounge, and thou then beginne with shame to take the lowest rounge.

10 "But whe y art bidden, go & sit downe in the lowest rounge, that when he that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: the shalt thou haue worship in the presence of them that sit at table with thee.

11 "For whosoeuer exalteth him self, shal- be broght low, and he that humbleth him self, shalbe exalted.

12 The said he also to him that had bid den him, "When thou makest a dyner or a supper, call not thy friends, nor thy brethren, nether thy kinsemen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, & the blind,

14 And thou shalt be blessed, because they ca not recompense thee: for thou shalt be re- compened at the resurrection of the iuste.

15 Now whe one of them that fate at ta- ble, heard these things, he said vnto him, Blessed is he that eateth bread in the king- dome of God.

16 Then said he to him, "A certeine man made a great supper,
and bade manie,

17 And sent his seruant at supper time to say to them that were
bidden, Come: for all things are now ready.

18 But they all with one minde begs to ma- ke excuse: The
first said vnto him, I haue boght a ferme, and I must nedes go
out & se it: I pray thee haue me excused.

19 And another said, I haue boght siue yo- ke of oxen, and I go
to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I can
not come.

21 So y seruant returned, & shewed his ma- ster these things.
The was the good ma of the house angrie, & said to his seruat,
"Go out quickly into y places & streets of the citie, and bring
in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast comaded,
& yet there is roume.

23 Then the master said to the seruant, Go out into the "hie
wayes, and hedges, and "compel them to come in, that mine
house may be filled.

24 For I say vnto you, that none of those men which were
bidden, shal taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If anie man come to me, and a hate not his father, and mother, & wife, & children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

II.iii.

Trou. 21.9.

Chap 18.14. mat. 23.2.

Trou. 3.9. Iob 4.7. b Christ repro henoth one- ly the blinde sheets of me, which regar- deth nothing but a woride- lie recompen- ce.

Mat 22.2. Pem 19.9. c He casteth the Jewes in y neeth y their ingrazinde, & wolde not eat of those holie meates of Gods worde, which was pre sented vnto the, it where- men they we- re bid a long time before.

d Here is eg- ishes the col- ling of the Ga tists.

e God wil ra- ther recense all the riskal people of the worde to his banket, then them which are vashishal. f This chpal- so cometh of the filing of the power of Gods worde, after that his worde hath a bene prea- ched

g That is, he y casteth one of all affiations and divers, & drave
vs feh Christ.

The lost shepe.

S. Luke. The prodigal sonne.

Chap 9, 11. mar 12, 37. & 16, 24. mar. 8, 24.

b He that wil proffesse the Gospel, muste diligently con sider
what his proffation requireth, & not hastily to take in hand
so great an enterpryse neither yet when he hath taken in hand,
to undertake to forsake he it.

1 He that is not perfused to leave all at entire houre to bestow
his self frankly in Gods service

Mat 5, 13 mar. 9, 20. k If they that shoulde forsake others, have
lost it the felon, whereof all of a man recover it & strifund

Mat 12, 12.

a Which is the felon, & howe not their some stones be
The worde is drachme, which is some what more in value then
silver - the peace of olde fleshyng money, & was equal with a
Romanic penny.

27 *And whosoever beareth not his crosse, and cometh after me,
can not be my disciple.

28 For which of you minding to buylde a towre, fiteth not
downe before, and b couf- teth the coft, whether he haue
fufficient to performe it,

29 Left that after he hathe laid the funda- tion, and is not able
to performe it, all that beholde it, beginne to moke him,

30 Saying, This man began to buylde, and was not able to
make an end?

31 Or what King going to make warre a- gainft another King,
fiteth not downe firft, & taketh counfel, whether he be able
with te thoufand, to mete him that cometh againft him with
twentie thoufand?

32 Or els while he is yet a great way of, he fendeth an
ambaffage, and defueth condi- tions of peace.

33 So likewife, whofoeur he be of you, that forfaketh not all
that he hathe, he can not be my difciple.

34 *Salt is good: b but if falt haue lofte his fauour, wherewith
fhall it be 'falted?

35 It is nether mete for the land, not yet for the dongue hil, but
men caft it out. He that hathe eares to hear, let him hear.

CHAP. XV.

2 The Phariffee murmure becafe Chrift receiueh fin- ners 4 The
louing merce of God is openly fet for the in the parable of the
hundred shepe, 7 loye in heauen for one finner. 12 Of the
prodigal sonne.

1 Then referted vnto him all the Publi- canes, and finners, to
hear him.

2 Therefore the Phariffee and fcribes mur- mured, faying, He
receiueh finners, & ea- teth with them.

3 Then fpake he this parable to them, faying,

4 *What man of you hauing an hundredh shepe, if he loofe one
of them, doeth not leaueninetic and nine in the wildernes, & go
after that which is loft, vnuill e finde it?

5 And when he hathe founde it, he laieth it on his fhoulders with
ioye.

6 And whe he cometh home, he calleth to- gether his friends
and neighbours, faying vnto them, Reioyce with me: for I haue
founde my shepe, which was loft.

7 I fay vnto you, that likewife ioye fhallbe in heauen for one
finner that conuerreth, more then for ninetic and nine e iufte
men, which nede nune amendment of life.

8 Ether what woman hauing ten b pieces of filuer, if fhe loofe
one piece, doeth not light a candel, & fwepe the houfe, and

feke diligently til she finde it?

9 And when she hadde founde it, she calleth her friends, and neighbours, saying, Re- ioyce with me: for I haue founde the piece which I had lost.

10 Likewise I say vnto you, there is ioye

in the presence of the Angels of God, for one sinner that conuertereth.

11 ¶ He said moreover, A certain man had two sonnes.

12 And the yonger of the said to his father, Father, giue me the c portion of the goods that falleth to me. So he deuised vnto them he should.

13 So not long after, when the yonger sonne had gathered all together, he took his iourney into a faire country, and there he wasted his goods with idle fellows.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and came to a citizen of that country, and he lent him to his fellowes, to feede swine.

16 And he wolde faine haue filled his belly with y husks, that the swine are: but no man gaue them him.

17 Then he came to him self, and said, How manie hired seruants at my fathers haue bread ynough, and I dye for hunger?

18 I wil rife and go to my father, and say vnto him, Father, I haue finned against f heauen, and before thee,

19 And am no more worthie to be called thy sone: make me as one of thy hired seruats.

20 So he arofe and came to his father, and whe he was yet a great way of, his father sawe him, and had compaffion, and ran & fel on his necke, and killed him.

21 And the sonne said vnto him, b Father, I haue finned against heauen, and before thee, and am no more worthie to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calf, and kil him, and let vseat, and be merie.

24 For this my sonne was dead, and is aliue again: and he was lost, but he is founde. And they began to be merie.

25 Now the Elder brother was in the field, and when he came and drewne nere to the houle, he heard melodie, and dancing,

26 And called one of his seruants, & asked what those things ment.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fattened calfe, because he hath receiued him faine and founde.

28 Then he was angrie, & wolde not go in therefore came his father out and entreated him.

29 But he answered & said to his father, Lo these many yeres haue I done thee seruice, nether brake I at any time thy commandement, & yet thou neuer gauest me a kid that I might make merie with my friends.

c This desireth that we ought not to desire to haue our portion separate from God except we will lose all

d The Orcher wordeth signifieth, so to waste all that a man referueth nothing to himselfe

e For no man had power to take him

f That is against God.

g God preferreth vs and beareth our ground: before we crye to him h He was condemned with the fueling of his sinne & therefore was awakened thereof, and heaued in heavn.

i God repro- neth the cause of fuche as groug when God
receiueh finners to mer cle.

30 But

*The riches of iniquitie. Chap.XVI,
Abrahams bofome.37*

k thy parte, & art a lewe, is nothing dim- nished by that §
Christ was also killed for the Gentiles: for he accep- terth not §
per- sons but for- deth faithfully all the that believe in him
with his bodie and blood to life everlasting.

a Christ sea- cheth hereby, § likewise as he is in an- terance &
has the riches, if he get friends in his piperine, may be relieved
in his adverti- tion: so our liberali- tle towards & neighbour
shall stand vs in fa- che decade at § days of inde- ment that
God will accept it as done vnto him

b God, who doeth here re- present: § ma- ter of the hon se,
doeth rather commende: the prodigal waite of his goods, & the
liberal giving of the fame to § po- reathen § de- test keeping &
hur- ding of them. c That is, e- ther wickedly gotten, or wic-
kedly kept, or wickedly spelt: & hereby we be warned to
subject riches which for the mode purse are an occasion to
their posses- tion of great wickedness. d That which can not
wel be slowe woride- lie goods, wil become evil spiritual trea-
fore: there- fore they ought not to be com- mitted vnto them eas

are riches and for the like things, which God has the gu- ne
not for our selues o- ely, but to be slowe vpon o- thers. Mat. 6,
1-6. f Christ cal- licit the gifts, which he gi- neth vnto vs, ours.

30 But whe this thy fonne was come, which hath deuoured
thy goods with harlots, thou hast for his sake killed the fat
calfe.

31 And he faid vnto him, b Sonne, thou art euer with me, and
all that I haue, is thine. It was mete that we shulde make mery,
& he glad: for this thy brother was dead, and is aliue againe:
and he was loft, but he is founde.

CHAP. XVI.

1 Christ exhorteth his to wifceme and liberalitie by the
example of the steward 2 None can ferue two ma- ters 3 He
reproveeth the emolenshes and hypocryfe of the Pharise 4 Of
the end and force of the Law. 5 Of the belie fates of marriage.
6 Of the riche and Lazarus.

1 And he faid also vnto his disciples, 2 There was a certeine
tiche man, which had a stewarde, and he was accused vnto
him, that he wafted his goods.

2 And he called him, and faid vnto him, 3 How n it that I heare
this of thee 4 Giue an accounts of thy stewardship: for thou
maiest be no longer stewarde.

3 Then the stewarde faid within him seift, 4 What shal I do, for my master wil take a- way from me the stewarde ship: I can not digge, & to begge I am ashamed.

4 I knowe what I wil do, that when I am put out of the stewarde ship they may receiue me into their houfes.

5 Then called he euerie one of his masters detters, & faid vnto the seift, How muche oweft thou vnto my master?

6 And he faid, An hudreth measures of oy- le. And he faid to him, Take thy writing, and sit downe quickly, and write sifte.

7 Then faid he to another, How muche oweft thou? And he faid, An hudreth mea- sures of wheat. Then he faid to him, Take thy writing, and write foure fcore.

8 And the Lord commended b the vniuft stewarde, because he had done witele. Wherefore the children of this worlde a- re in their generacion wifer the the chil- dren of light.

9 And I faye vnto you, Make you friends c with the riches of iniquitie, that when ye shal want, they may receiue you into e- uerlasting habitacions.

10 He that is faithful in the leaft, he is also faithful in muche: and he that is vniuft in the leaft, is vniuft also in muche.

11 If the ye haue not bene faithful in the wicked riches, who wil truft you in § true treafing?

12 And if ye haue not bene faithful in an- other mans goods,
who shal giue you that which is f yours?

13 No feruant can ferue two masters: for ether he shal hate the
one, and loue the o- ther: or els he shal leane to the one, & def-
pise the other. Ye can not ferue God and riches.

14 All thefe things heard the Pharises also which were
couetous, and they t mocked him.

15 Then he faid vnto them, Ye are they, which b iuftifie your
selues before men- but God knoweth your hearts: for that
which is highly eftemed amog men, is ab- ominacion in the
fight of God.

16 The Law and the Prophetes endured vntil Iohn: and since
that time the king dome of God is preached, and euerie man i
preafteth into it.

17 Now it is more eafie that heauen and eath shulde paffe
away, then that one ti- tle of the Law shulde fall.

18 Whofoauer putteth away his wife, & matieth another,
committeeth adulterie: & whofoauer mai ieth her that b is put
away from her houſband, c omitteeth adulterie.

19 There was a certeine riche ma, which was clothed in purple
and fine linen, and fared wel and delicately euerie day.

20 Also there was a certeine begger named Lazarus, which
was laied at his gate ful of fores,

21 And defired to be refrefhed with the crommes that fell from
the 1iche mans ra- ble: yea, and the dogs came and licked his
fores.

22 And it was fo that the begger dyed, and was caryed by the
Angels into a Abra- hams bofome. The riche man also dyed
and was buried.

23 And being in hel in torments, he life vp hiseyes, and fawe
Abraham a farce of, & Lazarus in his bofome.

24 Then he cryed, and faid, Father Abra- ham, haue met cie on
me, and fend Laza- rus that he may dippe g typ of his finger in
water, and coole my vongue: for I am tormented in this flame.

25 But Abraham faid, p Sonne, remember that thou in thy life
time receiueft thy "pleafures, and likewife Lazarus" paines:
now therefore is he comforted, and thou art tormented.

26 Befides all this, betwene you and vs the- re is a great "gulfe
fet, fo that they which wolde go from hence to you, can not,
ne- ther can they come from thence to vs.

27 Then he faid, I pray thee therefore fa- ther, that thou
woldest fend him to my fa- thers houfe.

28 (For I haue fiue brethre) that he may te- liifie vnto them,
left they also come into this place of torment.

29 Abraham faid vnto him, They haue Moſes & the s
Prophetes: let them t hea- re them.

30 And he faid, Nay, father Abraham: "Signed things the evil
things the feafthed his that it is to late to be infrefhed by the
dead, if in their life time profes by the limelix worde of God. t
At faith cometh by God's worde, fo to be unamended by the
fame to that neither we oght to beke for Angels from heauen,
or the dead to comfome vs therein, but coelle the worde of
God is fuf ſcient to life everlasting

g Becamfe thei indged to man happie, but chole f were riche.

h Which loue out worde ap- pearance, and visne glorie.

Mat 12, 13. i Their male it fo unftamed, f they follow the
Gofpel- wishote re- fp & of world lie things

Mat. 1, 12. Mat. 1, 13 19. p 1 cer 7, 11. h That is, & sonot
lawfully dinorced

i By this Ro- rat is declared what punſhe- ment that ſhal haue,
which li us deliciously & neglect the poore.

m As the fa- thers in the ol- de Law were faid to be ga- thered
into f bofome of A- braham, heuen fe they recei- ued the frote
of the ſome faith & him: fo in the new I eftment we fay f the

men bers of Christ are toyed to their head, or gathered vnto him.

n Whereby in signified that mode bleffed life, & they f dye in the ta- ith that Abra- ham did, fhall enjoy after this worlde.

o Christ def- fteth fpiri- mal things by fin the manorof fpache, as is mode proper to our vnto: it ding: for our fonies have ne ther fingers nor cyts, in- ther are they therfin or fpa- che: but f Lord as is were in a table, pasteth for the the Re- re of the life to come, as our capacitie is a- ble to compre head is

p In calling him some, he tafheth his vas nehoatfp, who in his life van red him self to he the some of Abraham: war mag vs also hereby how little glories

KK i.

Vnprofitable feruants.

S. Luke, Judgement cometh fuddenly.

but if one came vnto thé from the dead, they wil amend their liues.

31 Then he faid vnto him, If they heare not Moses and the Prophetes, nether wil thei be persuaded, thogh one rife from the dead againe.

CHAP. XVII.

a Christ too hath his disciples to anvide occafite of office, 2
One to forgive another 3 We ought to pray for the in- crease of
faith, 4 He magnifieth the Vertue of faith, 20 And sheweth the
vonhabilitie of me, 11 Healeth ten lepers, 20 Speaketh of the
latter days, and of the end of the world.

Mat 16.7. mar. 9.42.

1 Then faid he to the disciples, 2 It can not be auoided, but that
offences wil come, but wo be to him by whome they come.

2 It were better for him that a great mil- stone were hanged
about his necke, and that he were caft into the sea, then that he
fluidde 3 offende one of these little ones.

a That is, to me be him back fence, 4 Howe ledge of God, one
his talna- cion

Mat. 16.25. b That is, in- trate time; for by a certeine oblier he
mea- vile an vicar- reine.

4 Take hede to your felues: if thy bro- ther trespase againft
thee, rebuke him: & if he repent, forgiue him.

4 And thogh he finne againft thee 5 feuen times in a daye, and
feuen times in a daye tume againe to thee, faying, It repenteth
me, thou shalt forgiue him.

5 ¶ And the Apostles faid vnto the Lord, Increase our faith.

Mat 17.20.

c That is, if the, had to our to little of pi- re and perire faith A
Manig, thal fluidde on won derful and in- crediblethigt.

6 And the Lord faid, 7 If ye had faith muche as u 8 a graine of
muftard fede, and fluidde fay vnto this mulbery tre, 9 plucke
thy felf vp by the rootes, and plante thy felf in the sea, it
fluidde euen obey you.

7 ¶ Who is it alfo of you that hauing a fer- uant plowing or
feding cattel, wolde faye vnto him by & by, when he were
come fro the field, Go, and fit downe at table?

a Hereby is declared 9 it is not yough to do a piece of our
ductie for a time, but alfo we must continue to the end.

9 And wolde not rather fay to him, 10 Dref- fe wherewith I
may fuppe, and girde thy felf, and ferue me, til I haue eaten
and dronken, and afterward eat thou, & drinke thou?

9 Doeth he thanke that feruant, becafee he did that which was
commaded vnto him? I trowe not.

10 So likewife ye, when ye haue done all those things, which
are commanded you, fay, We are 11 vnprofitable feruants: we
haue done that which was our ductie to do.

f For God re- ceineth nothig of us, whereby he fluidde fild
holde vnto vs.

11 ¶ And fo it was when he went to ferufa- lem, that he paffed
through the middes of Samaría and Galile.

12 And as he entred into a certeine towne, there met him ten
men that were lepers, which flode a farre of.

13 And they lift vp their voyces and faid, Iefus, Master, haue
mercie on vs.

14 And when he faw them, he faid vnto them, 15 Go, fhew
your felues vnto the

2 Priests. And it came to paffe, that as thei went, they were
clenfed.

15 Then one of them, when he fawe that he was healed, turned
backe, and with a lou- de voyce praifed God,

16 And fell downe on his face at his fete, and gaue him thanks:
and he was a Sa- maritan.

17 And Iefus answered, and faid, Are the- re not ten clenfed?
but where are the h nine?

18 There are none founde that returned to giue God praife,
faue this ftranger.

19 And he faid vnto him, Arife, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharifes, when the kingdome of God should come, he answered them, & faid, The kingdome of God cometh not 1 with obseruacion.

21 Neither shall men say, Lo here, or lo there: for behold the kingdome of God is "k within you.

22 And he faid vnto the disciples, The dayes wil come, when ye shall desire to see 1 one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ Then they shall saye to you, Beholde here, or beholde there: but go not thither, neither followe them.

24 For as the lightening that lighteneth out of the one parte vnder heauen, shineth vnto the other parte vnder heauen, so shall the Sonne of man be in his m daye.

25 But first must he suffer manie things, & be reprobued of this generation.

26 ¶ And as it was in the a dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wi- ues, and gaue in marriage vnto the daye that Noe went into the Arke: & the flood came, and destroyed them all.

28 ¶ Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought they folde, they planted, they buylt.

29 But in the daye that Lot went out of So dom, it rained fyre and btrimstone from heauen, and deftroyed them all.

30 After these enfamples fhal it be in the daye when the Sonne of man fhalbe re- ueiled.

31 At that daye he that is vpon the a houfe, and his fluffe in the houfe, let him not co- me downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ¶ Remember Lots wife.

33 ¶ Whofoeuer wil feke to faue his foule, fhal lofe it: & whofoeuer fhal lofe it, p fhal get it life.

34 ¶ I tell you, in that night there fhalbe

g To whome is did opperome to judge of the leprosin, Ieni.

14.1. and here- by also the Priefts fholde hans on sera- fion to grudge, or murmur.

h He noteth hereby their ingratriode, & the greatest parte neglect the benefites of God.

i It can not be deceased by mice outward finae, or male- fite, whereby it might the ca ther be know & Or, among yea. E

fither by rea fion of the wor de of God, & is received by faith,
or that Melofite who- me fhal foght, at abfion, is now prefeet,
out within the it awne dore, and yee they know hi not, Iohu
1.11

Mat. 24.23. mar. 13.21. I He speaketh of his firft ef- ming into
the world.

Gen. 7.1. mat. 24.38. 1 pet 3. 20.

m Meaning his founde com- ming, wherein he fhal appen- re
in glorie n When men concerned the judgement of God,
where- with they we- ne before me- naced

Gen. 19.24.

n We muft fof get that which we haue lefe behinde vs, in the
end, that we may fhee- ter followe & heaurelle ye- cecion

Gen. 19.26. Chap 9.24. & 16.25.

math. 10.19. mar 8.35. John 12.25.

9 This corpo- rel death fhal engendre life overlating

Mat. 24.41.

Levi. 14.2.

The crye of the elect.

Chap.XVIII.

Of riches.

The meaneth no bible or concondition is to break if that be they ve Mat. 24, 25. Nothing can binder if faith- ful to be 107- and to their head. Iesus Christ: for the shall gather veto him, or if yousing be- des about a civim. T woshalbe in the field: one shalbe received, or another shal be left. Eccl. 18, 22. rem 11, 12 thef 7, 17. a the Greke words signi- seth, not to thruke beche as onward do in warre, or to give place in affiliations or digers Or, except me b Who plea- deth against me.

c And some Sowe in renon ging their wrongs.

d Whereby he declared his pounds, it dif- damful bears.

a These were signs of an humble and low lie heave. Or, and not the ruler Chap 14, 15. math. 23, 22. Mat 19, 23. mar. 10, 23. f The words signifieth yung ficking babes if that carried in their arms. g He meaneth the notices or them that be- the babes, wome if you flict relooked.

two in one s bed: the one shalbe received, and the other shalbe left.

37 Two women shalbe grinding together: the one shalbe taken, and the other shal- be left.

36 And they answered, and said to him, Where, Lord? And he said vnto them, * Wherefocuer y bodieis, thither wil also the

egles reforte.

CHAP. XVIII.

By the example of the widow, and the Publicane Christ
toacheth hewns pray 13 By the example of children he
exhorteth to humilisse. 18 Of the may to be famed, and what
things let 19 The reward promised to let. 20 And of the cross.

*A Ndhe spake also a parable vnto the, to this end, that they
oght alwayes to pray, and not to waxe faine,*

2 Saying, There was a iudge in a certeine citie, which fcared
not God, nether reueré- ced man.

3 And there was a widow in y citie, which came vnto him,
saying, "Do me iustice a- gainst mine" aduerfarie.

4 And he wolde not for a time: but after- warde he said with
him self, Thogh I fea- re not God, not reuerence man,

5 Yet becaufe this widowe troubleth me, I wil do her right, left
at the last the come and make me wearie.

6 And the Lord said, Heare what the vn- righteous iudge faith.

7 Now shal not God aduenge his elect, w crye day and night
vnto him, yea, thogh the suffer long for them?

8 I tel you he wil aduenge the quickly: but when the Sonne of man cometh, shal he finde faith on the earth?

9 He spake also this parable vnto certei- ne which trusted in them selues that they were iuste, and despised other,

10 Two men wet vp into y Teple to pray: the one a Pharise, and the other a Publican.

11 The Pharise s fode & prayed thus with him self, O God, I thanke thee that I am not as other me, extorfioners, vniust, adul- terers, or euen as this Publican.

12 I fast twife in the weke: I giue tithe of all that euer I possesse.

13 But the Publicane standing a farre of, wolde not list vp so muche as his *eyes to heaue, but fmote his breft, saying, O God, be merciful to me a sinner.

14 I tel you, this man departed to his bou- se iustified, "rather then the other: * fore- uerie man that exalteth him self, shalbe broght low, & he that humbleth him self, shalbe exalted.

15 A They broght vnto him also f babes, that he shulde touche them. And when his disciples sawe it, they rebuked them.

16 But Iesus called s them vnto him and said, Susie the babes to come vnto me, &

forbid them not: for of s fische is the king- dome of God.

17 Verely I say vnto you, whofocuer recei- ueth not the kingdome of God as i a ba- be, he shal not enter therein.

18 *The a certeine ruler asked him, saying, Good master, what oght I to do, to inheri- te eternal life?

19 And Iesus said vnto him, Why calleft thou me good none is good, saue one, euen God.

20 Thou knowest the commandements, *Thou shalt not commit adulterie: Thou shalt not kil: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now whe Iesus heard that, he said vnto him, Yet lackeft thou one thing. Sel all y euer thou hast, & distribute vnto the poo- re, and thou shalt haue treasure in heauen, and come, folowe me.

23 But when he heard those things, he was verie heaueie: for he was marucilous riche.

24 And when Iesus sawe him forowful, he said, With what difficultie shal they that haue riches, entre into the kingdome of God?

25 Surely it is easier for a "camel to go through a nedies eye,
then for a riche man to entre into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And he said, The things which are vn- possible with me, at i
possible with God.

28 ¶ Then Peter said, Lo, we haue left all, and haue followed
thee.

29 And he said vnto the, Verely I say vnto you, there is no man
that hath left houfe, or parents, or brethren, or wife, or childre
for the kingdome of Gods sake,

30 Which shal not receiue m muche morp in this worlde, and
in the worlde to come life euer lasting.

31 ¶ Then Iesus toke vnto him the twelue, and said vnto them,
Beholde, we go vp to Ierufalem, and all things shalbe fulfilled
to the Sonne of man, that are written by the Prophetes.

32 For he shalbe deliuered vnto the Getiles and shalbe
mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they wil put him to
death: but the third day he shal rise againe.

34 But thei vnderftode none of these thigs, and this saying was
hid from them, nether perceiued they the things, which were

spoken.

35 ¶ And it came to passe, that as he was come nere vnto
Iericho, a certeine blinde man fate by the way side begging.

b He comper- hdech afore them y are in- fans of age, as them
also, w are like vne infants in his plicate and planness Mat. 19,
16. mar 10, 17. signifying y they oght to lay aside all malice
and pride. Exod 20, 23. b Recaufe ch comely they abused that
worde, Iesus sheweth him that he colde not confetti him to
begood except also he acknowled- ged that he was of God.

Or, calit vge.

1 Nor he fego or ruch the be it is that is the chest of the blind,
and stat 7, 27. mar 11, 28.

m The lile y a wai hathe d the grace of God, as an hi- death
fulde better the all y abundance y one can haue without him
him the chief recompenis in in heaven Mat 20, 27. mar 17, 30.

Mat. 20, 29. mag. 10, 40.

KK.ii.

Why Christ came.

S. Luke. The faithful seruant.

The people vised to call Messiah by this Name, be- cause they
knew he said de come of Rocke of Da- uid, Psal 17:11 aft

2:10.

He was min- desired the he on fire received & also the people were mo- ced thereby to glorize God.

We, a man of a wreared life, Or, false acco- larion A Zaccheus adoption was a figure that whole families was received in mercen. Mowushfani- ding this pro- men, God re- serueth to him self for liber- ate ethos to chiefs or forfe- ke as in Abraham's house Mat. 18, 27. To be the sonne of Abraham, is to be chosen freely, from it to walke to the deppes of the John 8:19

36 And when he heard the people pass by, he asked what it ment.

37 And the said vnto him, that Iesus of Nazaret passed by .

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which wet before, rebuked him, that he shulde holde his peace, but he cry- ed muche more, O a Sonne of Dauid, haue mercie on me.

40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath faued thee.

43 Then immediatly he receiued his sight, and followed him, "praising God: and all the people, when they saw his, gave praise to God.

CHAP. XIX.

2 Of Zaccheus. 10 The ten pieces of money 21 Christ vied to Jerusalem, & "wreath for it. 42 He chafeth out the marchants, 47 And his enemies fawke to destroy him.

1 Now when Iesus entered and passed through Jericho,

2 Beholde, there was a man named Zaccheus, which was the chief receiuer of the tribute, and he was rich.

3 And he fought to see Iesus, who he should be, and could not for the press, because he was of a low stature.

4 Wherefore he ran before, and climbed up into a wild fig tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked up, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and received him joyfully.

7 And when all they sawe it, they murmu- red, saying, that he was gone in to lodge with a sinneful man.

8 And Zaccheus stode forthe, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poote: and if I haue ta ken fro anie man by "forged cauillation, I restore him foure folde.

9 Then Iesus said to him, This day is saluation come vnto this house, forasm- che as he is also become the b sonne of Abraham.

10 "For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Jerusalem, and because al- so they thought that the kingdome of God shulde shortly appeare.

faith of Abraham, Rom. 4:11 to do the workes of Abraham, by the things we are noble assured of life everlasting. Ro. 8:29.

12 He said therefore, "A certeine noble ma went into a farre countrey, to receiue for him self a kingdome, and so to come agame.

13 And he called his ten seruants, and deli- uered them ten pieces of money, and said vnto them, "Occupie til I come.

14 Now his citizes haied him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to pass, when he was come "agame, and had receiued his kingdome, & he commanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euerie ma had gained.

16 The came the first, saying, Lord, thy pie- ce hath encreased ten pieces.

17 And he said vnto him, Wel, good seruat: because & hast bene faithful in a verie li- tle thing, take thou autoritie ouer te cities.

18 And the seconde came, saying, Lord, thy piece hath encreased siue pieces.

19 And to the same he said, Be thou also ru- ler ouer siue cities.

20 So the other came and said, Lord, behol- de thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laideest not downe, and reapest that thou diddeest not sowe.

22 Then he said vnto him, Of thine owne tmouth will ludge thee, & euil seruat: Thou knewest that I am a strait man, taking

vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore the gaueest not thou my money into the bake,
that at my comming I might haue required it with vantage?

24 And he said to them that stode by, Take from him that
piece, and giue it him that hathe ten pieces.

25 (And they said vnto him, Lord, he hathe ten pieces.)

26 "For I say vnto you, that vnto all them that haue, it shalbe
giuen: and from him that hathe not, euen that he hathe, shalbe
taken from him.

27 Moreover those mine enemies, which wolde not that I
shulde reigne ouer them, bring hither, and say them before me.

28 And when he had thus spoken, he went forthe before,
afeeding vp to Jerusalem.

29 "And it came to pass, when he was come nere to
Bethphage, and Bethania, besides the mount which is called
the mount of oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein,
assone as ye are come, ye shal finde a colte tied, whereon
neuer man faeet lose him, and bring him hither.

31 And if anie man alike you, why ye lose him, thus shal ye
say vnto him, Because

Mat. 25, 26. This was to declare to the that he must yet take great paine before his kingdome shulde he stue blished. 4 This piece of money is called Mins, and the who- be some mod-ucts about the value of 17 pounds, efec- ming euerie piece, about siue nobles & since peace g God wil not that his graces remaine idle with vs. f Whereby we learnethst the deceased com- ming of our Sunnour Christ shalbe more glorious, and excellent, the it oneth now appeare.

g They that suppress the glites of God, Mins to aflo- nes, are with- out all excels.

Chap 2:18. match 13, 18. & 25, 29. mar 4, 25. b He & faith-fully b Row- ste the grance of God, shal have them in- creased b but they shalbe ra ken a-ay fro him that is vn- probable, and vieth them not to Gods glo- rie

Mat. 25, 26. mar 15, 26. a Hereby we perceive the excellent con- ducte of Christ, who nourushfani- ding he did now sight a guist the ter- row of death, and God and genderyet wet before his sea- reful disciples and led the way to death. k Christ pre-venteth sicke difficulties a might have troubled its disciple-
the

The ftones wolde crye.

Chap.XX. Iohns baptisme. 39

the Lord hathe nede of him.

So they that were sent, went their way, and founde it as he had faid vnto them.

And as they were lofing the colte, the owners thereof laid vnto them, Why lo- fe ye the coire?

And they faid, The Lord hathe nede of him.

Mat.21.7. John 12.14.

So they broght him to Iefus, and they caft their garments on the colte, and fet Iefus thereon.

And as he went, they fpred their clothes in the way.

And when he was now come nere to the going downe of the mount of oliues, the whole multitude of the difciples began to reioyce, & to praife God with a loude voi ce, for all the great workes fy thei had fene,

Saying, Bleffed be the King that cometh in the Name of the Lord: 'peace in hea- uen, and glorie in the hieft places.

Then fome of the Pharifes of the com- panie laid vnto him, Mafter, rebuke thy difciples.

But he answered, and said vnto them, I tel you, that if these
holde holde their peace, the stones wolde crye.

I They with that God may be appeased, & reconciled &
mentand so by this moones be glorified.

Chap 21.6. mat 24.1. mar 13.1. n Chriftpar- tely puieth Citie
which was so nere her destrudfh, & pariely op- brandeth their
malice which wolde not em brute Chriftpar- tely puieth Citie
therefore prouomnefch greater punishment to Ierufalcm then
to other cities, which had not recei- ved like gra- ces.

n Meaning Chriftpar- tely puieth Citie, with- out whome there is no fal- nation, &
with whome is all felicitie. o Through those owne no liee thou
art blinded

Ifa 36.7. mat 21.12 mar 11.17. Iere 7.11. p And recei- vedft not
the redefter, & was sent thee. Or in the day time q That is, we-
re moft acift to heare

Mat.21.23. mar.11.17.

And whé he was come nere, he behel- de the citie, and wept
for it,

Saying, "O if thou haddest euen knowe at the least in this thy
day a those things, which belong vnto thy peace: but now ate
they a hid from thine eyes.

For the day, ſhal come vpon thee, that thine enemies ſhal caſt a
tréche about thee, and compaſſe thee rounde, and kepe thee in
on euerie ſide,

And ſhal make thee eauen with the grou- de, and thy children
which are in thee, and they ſhal not leaue in thee a ſtone vpon a
ſtone, be aue thou kneweſt not the time of thy v viſitation.

He went alſo into the Temple, and began to caſt out them that
folde therein, and them that boght,

Saying vnto them, It is written, "Mine houſe as the houſe of
prayer, "but ye haue made it a denne of theues.

And he taught 'daily in the Tèple. And the high Priests & the
Scribes, & the chief of the people ſoght to deſtroie him.

But they colde not finde what their might do to him: for all the
people t hanged vpo him when they heard him.

CHAP. XX.

4 Chriſt ſtoppeth his aduerſaries mouthes by another que- ſtion.
p Sheweth their deſtrudſh by a parable 25 The autoritie of
princes. 27 The refurrection, & his diume power. 48 He
repremath the ambition of the Scribes.

And "it came to paſſe that on one of thoſe daies, as he taught
the people in the Temple, and preached the G ſipel, the high

Priefts & the Scribes came vpon

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hath giuen thee this autoritie?

And he answered and laid vnto them, I also will assee you one thing: tell me there- fore:

The baptisme of Iohn was it from hea- uen, or of men?

And they reasoned within them selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

But if we shal say, Of men, all the people wil stone vs: for they be perswaded that Iohn was a Prophet.

Therefore they answered, that they colde not tell whence it was.

Then Iesus said vnto them, 'Neither tell I you, by what autoritie I do these things.

The began he to speake to the people this parable, 'A certeine man planted a vineyarde, & let it forth to hous band- men: and went into a strange country, for a great season.

And at a time he sent a seruant to the hous band men, that they shoulde giue him of the fruite of the vineyarde, but the hous band

men did beat him, and fent him a way emptie.

Again he fent yet another feruant: and they did beat him, and fowle entreated him, and fent him away emptie.

Moreover, he fent the third, and him they wounded, and caft out.

Then faid the Lord of the vineyarde, What fhall I do? I wil fend my beloued fonne: it may be that thei wil do reuerèce, when they fe him.

But when the houl band men fawe him, they reaſoned with them felues, ſaying, This is the heire: come, let vs kil him, that the enheritance may be ours.

So they caſt him out of the vineyarde, & killed him. What fhall the Lord of the vineyarde therefore do vnto them?

He wil come & deſtroy theſe houl band- men, and wil giue out his vineyarde to others. But when they heard it, they ſaid, God forbid.

And he behelde them, and ſaid, What maneth this then that is written, "The ſtone that the buylders refuſed, that is made the head of the corner?

Whoſoeur ſhall fall vpon that ſtone, ſhall be broken: & on whomſoeur it ſhall fall, it wil grinde him to powder.

Then the hie Priests and the Scribes the fame houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable aganft them.

And they watched him, & went forth. iii.

a By baptifme he converted all Iohn minifters, who bare witness to Chrift.

b By this means he made them ashamed and confounded
Mat.21.33. mar.11.1. Ifa 1.1.

ter 1.11. c The Iefues were as God's planters & his owne
grafting. d God commanded his people to the Governors & Priests
e He rebuffed vs Prophetes.

Tfal. 117.20. Ifa 18.16. alt 4.11.

rem p.11. I pet.2.1. For by it the building is joined tog: ther &
made strong f Thy that humble, & fall on Ch.18, thinking: o
opposed to but, fhall be overthrowen them felues & destroyed.

Mat 21.16. mar 12.13. b They way- ted for a convenient time
and place.

*The practises of the wicked. S. Luke. Of the
poore widdow.*

Spies, which shulde faine them selues iuste men, to take him in his talke, and to deiluer him vnto the power and autoritie of the gouernour.

22 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mas persone, but teachest the way of God truely.

1 They shaghe 22 Is it lawful for vs to giue Cesta tribute or no?

23 But he percieued their craftines, & said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hath it? They answered and said, Cessars.

Rym 13.7. 25 Then he said vnto them, "Giue the vnto Cesta the things which are Cessars, and to God those which are Gods.

26 And they colde not repsou his saying before the people: but they marueiled at his answer, and helde their peace.

Mat. 22, 23. 27 "Then came to him certeine of the Sad duces
(which demie that there is anie resurrection) and they asked
him,

Dan. 27.5 28 Saying, Master, "Moses wrote vnto vs, If anie
mans brother dye hauing a wife, and he dye without children,
that his brother shulde take his wife, and raise vp sede vnto his
brother.

29 Now there were seuen brethren, and the first toke a wife, &
he dyed without children.

30 And the seconde toke the wife, and he dyed childees.

31 Then the third toke her: and so likewise the seuen dyed, and
left no children.

32 And last of all, the woman dyed also. Therefore at the
resurrection, whose wife of them shal she be? for seuen had
her to wife.

33 The Iesus answered, & said vnto them, The children of this
worlde marie wiues and are married.

35 But they which shalde counted worthie to enioye that
worlde, and the resurrection from the dead, nether marie
wiues, nether are married.

36 "For they can dye no more, forasmuche as thei are equal
vnto the Angels, and are the Sonnes of God, " since they are

the children of the resurrection.

37 And that the dead shal rise againe, euen "Moses shewed it besides the bushe, when he said, The Lord & the God of Abraham, & the God of Isaac, & the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certeine of the Pharises answered and said, Master, thou hast wel said.

40 And after that, durst they not aske him anie thing at all.

41 "Then said he vnto them, How say thei that Christ is Daniels sonne?

42 And Daud him self saith in the boke of the Psalmes, "The Lord said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy fote stole.

44 Seing Daud calleth him Lord, how is he then his sonne?

45 Then in the audience of all the people he said vnto his disciples,

46 "Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the hieft seares in the Synagogues, and the chief reumes at feasts:

47 Which deuoure widowes houses, euen vnder a colour of long praying; these shal receiue greater damnation.

CHAP. XXI.

2 Christ commendeth the poore widdowne & He forewarneth of the destruction of Jerusalem. 3 Of false teachers. 4 Of the tokens and troubles to come. 5 Of the end of the worlde. 6 And of his daylie exercise.

1 And "as he behelde, he sawe the riche man, which cast their gistres into the treasure,

2 And he sawe also a certeine poore widowne, which cast in thither two mites,

3 And he said, Of a trueth I say vnto you, that this poore widowne hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the living that she had.

5 "Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrathings, he said,

6 Are these the things that ye loke vpon? the dayes wil come wherein a stone shal not be left vpon a stone, that shal not be throwen downe.

7 Then they asked him, saying, Master, but when shal these things be? and what figne shal there be when these things shal come to passe?

8 "And he said, "Take hede, that ye be not deceiued: for many wil come in my Name, saying, I am Christ, & the time draweth here: follow ye not them therefore.

9 And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nacion shal rise against nacion, and kingdome against kingdome,

11 "And great earthquakes shalde in diuers places, and hunger, and pestilence, and fearful things, and great signes shal there be from heauen.

12 But before all these, they shal lay their hands on you, & persecute you, deliuering you vp to the Synagogues, and into prisonnes,

4 For the sonne is not Lord of his father, and therefore it followeth that Christ is God Chap. 11, 43. mat 23, 6. mat. 11, 28.

Mat. 12, 42.

a God elemeth not the gist or almes by the quainties or valus,
but by & heare & affliction Chap 19, 43. mat 24, 1. mat. 13, 1.
Or, gifts.

b Christ then maketh answer of that, which was more
necessarie for them, and not to the question they demanded.

Mat 24, 2. mat 13, 9.

The daies of vengeance. Chap. XXII. Watch & pray.

e This their Suffrance Shal borne be a greatest consis- mation
to the Gospel, and al- so by their ob- stances the ty- rances of
their enormous Shal at length be manifest befo- re God & man
Chap 12, 13. mat. 10, 13. mat. 13, 11. d For though they were
to impudent to re- fit, yet truth over genoth & visitorie Mat.
10, 13. e That is, line joyfully and blastedly, men under the
erot se. Mat 24, 15. mat 13, 14. dan. 9, 17.

f Gods wrath against this pro- ple Shal appear re by the cala-
mates and pla- gers, where- with he wil ye nish them g He
meaneth their iniqui- ties to receive likewise their punishment
af- ter word. Isa 13, 10. cl. 3k. 32, 7. mat 24, 29. mat 13, 14.

Rom 8, 23 h The effect of that redemption which Isin- Christ
hasle purchased, Shal then ful- le appease.

I For all these things came within to ye- tes after.

sones, and bring you before Kings and ru- lers for my Names fake.

13 And this Shal turne to you, for a testis- monial.

14 *Lay it vp therefore in your hearts, that ye premeditate not, what ye Shal answer.

15 For I wil giue you a mouth and wislo- me, where again all your aduerfaries Shal not be able to speake, nor a resist.

16 Yea, ye Shalbe betrayed also of your pa- rents, and of your brethren, and kinsmen, and friends, and some of you Shal they put to death.

17 And ye Shal be hated of all men for my Names fake.

18 *Yet there Shal not one heere of your heades perish.

19 By your pacience *possesse your foules*. 20 And when ye se Ierusalem besieged with souldiers, then vnderstand that the defolation thereof is nere.

21 Then let them whitbare in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfil all things that are written.

23 But wo be to them that be with childe, & to them that giue sucke in those dayes: for there Shalbe great distresse in this land, & wrath ouer this people.

24 And they Shal fall on the edge of the sworde, and Shalbe led captiue into all na- cions, and Ierusalem Shalbe troden vnder fore of the Gentiles, vntil the s time of the Gentiles be fulfilled.

25 *Then there Shalbe signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nacions with perplexitie: the sea and the waters Shal roare.

26 And mens hearts Shal faile them for sea- re, and for loking after those things which Shal come on the worlde: for the powers of heauen Shal be shaken,

27 And then Shal they se the Sonne of man come in a cloude, with power and great glorie.

28 And when these things begin to come to passe, then loke vp, and lift vp your heads: * for your redemption draweth nere.

29 And he spake to them a parable, Behol- de, the legge tre, and all trees,

30 When they now shore for the, ye seing them, knowe of your owne selues, that som- mer is then nere.

31 So likewise ye when ye se these things come to passe,
knowe ye that the kingdo- me of God is nere.

32 Verely I say vnto you, This age Shal not passe, til all these
things be done.

33 Heauen and earth Shal passe away, but my wordes Shal not
passe away.

34 Take hede to your selues, lest at any time your hearts be
oppressed with surfe- ting and drunkennes, and cares of this
life, and lest that day come on you at vn- wares.

35 For as a share Shal it come on all them that dwell on the
face of the whole earth.

36 Watche therefore, & pray continually, that ye may be
counted worthie to escape all these things that Shal come to
passe, and that ye may stand before the Sonne of ma.

37 Now in the day time he taught in the Temple, & at night he
went out, and abo- de in the mount that is called the mount of
oliues.

38 And all the people came in the morning to him, to heare
him in the Temple.

CHAP. XXII.

4 Conspiratie against Christ. 7 They eat the Passe- ouer. 19
The institution of the Lords supper. 24 They sirue who Shalbe
greatest, and be reproath the. 42 He prayeth vpon the mount.
47 Iudae treason. 54 They take him, & bring him to the his
Priests house do Pe- ter demath him thrice, and yet repenteth.
67 Christ is brought before the Council, where he maketh
ample con- fession.

8 Now the steast of vnleauened bread drewe nere, which is
called the Pas- seouer.

2 And the his Priests & Scribes foght how they might kill him:
for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and
was of the number of the twelue.

4 And he went his way, and communed with the his Priests &
captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and foght opportuni- tie to betray him
vnto them, when the peo- ple were away.

7 *The came s day of vnleauened bread when the Passeouer
must be sacrificed.

8 And he sent Peter and John, saying, Go, and prepare vs the
Passeouer, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there Shal a man mete you, bearing a pitcher of water: fol- lowe him into s house that he entreth in,

11 And say vnto the good man of the hou- se, The Master saith vnto thee, Where is the lodging where I Shal eat my Passeo- uer with my disciples?

12 Then he Shal shewe you a great his cha- ber trimmed: there make it readie.

13 So they went & founde as he had said vn to them, and made readie the Passeouer.

KK. iii.

k To catch & instangle them, where sooner they be in the worde *Or, what ye may be underwritten

Mat 26, 1. mat 14, 1. e The feast was so called, because they colde eat no leuened bread for the space of seven daies: for so long the feast of s Pas- seouer com- mited.

bouche as we- re appointed to hope the Temple c For that we- te in done what way to take before this occasion was offered.

Mat. 26, 17. mat 14, 13. d According to Gods com- mandement & was first to of- fer it, and after to eat it.

The Lords Supper.

S. Luke. Droppes of blood.

Mat. 26, 30. mar. 24, 28. e Which was in the evening about ye
ye light, which it me was appoint ted to eat the Pallieoue. f He
meaneth that this is the left time that he wulde be commerant
the as he was before, or fo out with them

Mat. 26, 28. mar. 14, 22. 2 cor 11, 24. g The bread is a true
figure, and an affixed testimonies that the bodie of Jefies
Christ is given for the nourriture of our foules: li- kewife the
wi- ne signifieth he blood is our drinke to refrelle and quicken
vs e- verlastingly. John 13, 18. PfaL. 20, 21. h The figure of
the new coue- ment which is cba blifhed & ratified by Christ's
blood. Mat. 20, 25. mar. 20, 42. i By the fe- cret coifef of
Godana & 4, 2 k Meaning thei have va- ne & factering nils
given them, for alom che as they a- re nothing lef- fe then their
names do figul fie. Or, yngell. Or, leau by la- quif Mat. 19, 28.
l By thefe fi- millimdes he declareth that they fhalle partakers
of his gloriet for in human is neither eating nor drinking l. Pet.
7, 8. m Seif fekeeth by all menses to difquiet the Church of
Christ, to dif- perfe it, and co ftake it from the true faith: e It
was fare fhalle, but yet not ouerthro- wen Mat. 25, 34. mar. 14,
29. John 13, 35. Mat. 10, 9.

24 *And when the e houre was come, he fate downe, and the twelve Apostles with him.

15 Then he faid vnto them, I haue earneft- ly defired to eat this Palleoueer with you before I fuffte.

16 For I fay vnto you, f Hence for the I wil not eat of it any more, vntil it be fulfilled in the kingdome of God.

17 And he toke the cup, and gaue thanks, and faid, Take this, and deuide it among you.

18 For I fay vnto you, I wil not drinke of the frute of the vine, vntil the kingdome of God be come.

19 *And he toke bread, and when he had gi- uen thanks, he brake it, and gaue to them, faying, s This is my bodie, which is giuen for you: do this in the remembrance of me.

20 Likewise alfo after fupper he toke the cup, faying, This cup is the new h Testa- ment in my blood, which is fhed for you.

21 *Yet beholde, the hand of him that be- trayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is m i appointed: but wo be to that man, by whome he is betrayed.

23 Then they began to enquire among the felues which of the if fshulde be, that fhul- de do that.

24 ¶ *And there arofe alfo a ftrife amog the, which of them
fshulde feme to be the grea- teft.

25 But he faid vnto them, The Kings of the Gentiles reigne
ouer them, and they that beare rule ouer the, are called h
Gracious lords.

26 But ye fhall not be fo: but let the greateft among you be as
the leaft: & the chiefeft as he that ferueth.

27 For who is greater, he that fitteeth at ta- ble, or he that
ferueth: Is not he that fitteeth at table? And I am among you as
he that ferueth.

28 And ye are they which haue continued with me in my
tentations.

29 Therefore I appoint vnto you a king- dome, as my Father
hathe appointed to me,

30 *That ye may leat, and drinke at my ta- ble in my
kingdome, and fit on feates, and iudge the twelve tribes of
Ifrael.

31 ¶ And the Lord faid, Simon, Simon, be- holde, s Satan
hathe defired you, m to wy- nowe you, as wheat.

32 But I haue prayed for thee, that thy faith of aile not:
therefore when thou art comuer- ted, ftrengthen thy brethren.

33 *And he faid vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he faid, I tell thee, Peter, the cocke fhall not crowe this day, before thou haft thriffe denyed that thou kneweft me.

35 ¶ And he faid vnto the, s Whe I fent you without bagge, and fcrip, and fhoes, lacked

ye any thing? And they faid, Nothing.

36 Then he faid to them, But now he that hathe a bagge, let him take it, and likewise a fcrip: and he that hathe none, let him fel his coate, and o bye a fworde.

37 For I fay vnto you, That yet the fame which is written, muft be performed in me, s Buen with the wicked was he nominated: for douteles thofe things which are written of me, haue an end.

38 And they faid, Lord, beholde, here are p two fwordes. And he faid vnto them, It is ynough.

39 ¶ *And he came out, and went (as he was wonte) to the mounte of oliues: and his difciples alfo followed him.

40 *And when he came to the place, he faid to them, Pray, left ye enter into tentation.

41 And he gate him felf from them, about a ftones caft, and
kneled downe, & prayed,

42 Saying, Father, if thou wilt, take away this cup from me:
neuertheles, not my wil, but thine be done.

43 And there appeared an Angel vnto him from heauen,
comforting him.

44 But being in an agonie, he prayed more earneftly: and his
fweate was like droppes of blood, trickling downe to the
grounde.

45 And he rofe vp from prayer, & came to his difciples, and
founde them fleping for heauines.

46 And he faid vnto them, Why flepe ye riffe and pray, left ye
entre into tentation.

47 ¶ *And while he yet fpake, beholde a co- panie, and he that
was called Iudas one of the twelve, went before them, and
came nere vnto Iefus to kiffe him.

48 And Iefus faid vnto him, Iudas, betrayeft thou the Sonne of
man with a kiffe?

49 Now when they which were about him, fwe what wolde
followe, they faid vnto him, Lord, fhall we fmite with fworde?

50 And one of them fmote a feruant of the hie Prieft, and
ftrake of his right eare.

51 Then Iefus answered, and faid, Suffre them thus farre: and
he touched his eare, & healed him.

52 Then Iefus faid vnto the hie Prieft, & captaines of the
Temple, and the Elders which were come to him, Be ye come
out as vnto a thefe with fwordes and ftaues?

53 When I was daily with you in the Tèple, ye ftretched not for
the the hands againft me: but this is your very houre, and the
power of darkenes.

54 ¶ Then toke they him, and led him, and broght him to the
hie Priefts houfe. And Peter followed a farre of.

55 *And whe they had kindled a fyre in the middes of the hall,
and were fet downe to- gether, Peter alfo fate downe among
the.

56 And a certeine maide behelde him as he fate by the fyre,
and hauing wel looked on

o By this he fheweth them that they muft fuffeine great
stumbles and affultions. Ifa 13, 19.

p They were yet fo rude f they fought to have refifted with
material weapons, whe re: Chrift warneft them of a Spiritual
fight, wherein afw of their life and auth fshulde be in danger.

Mat 26, 36. mar. 14, 32. John 15, 1.

Mat. 26, 41. mar 14, 38. n Meaning, his death and paf. ion.

f The worde figuifieth that horroure that Chrift had co- ceued not one ly for feare of death, but of his fathers and gunft & wrath againft fiues.

Mat 26, 47. mar. 14, 43. John 15, 3.

f For now God gave li- bercie to Seif whofe mini- fers they we- re, to excene his rege agift him: which thing we if is gouerned by the providen- ce of God.

Mat. 26, 34. mar 14, 64. John 15, 25.

him,

Peters denial & repentance. Chap. XXIII.
The people rage. 41

Mat 25.34. seb.13.31.

1 Thel fluffed at him, becau- fe the people thoght he was a
Prophet. Mat 27.1. mar 15.1. seim 18.28.

2 They asked not to the end that the truth might be hon- wn,
(for the thing was to manifell) but for malice thei bare towards
Christ 3 At his fecu- de coming 4 At in the fe- conde place of
honour & dig- ance.

Mat.25.21. mar 12.17. Who was the chief gouer- now, and had
the communer- on of matters of life & death

Mat 27.12 mar.17.2. seim 18.33-

him, faid, This man was also with him.

57 But he denied him, saying, Woman, I knows him not.

58 And after a little while, another ma fawé him, and faid,
Thou art also of them. But Peter faid, Man, I am not.

59 And about the space of an houre after a certeine other
affirmed, saying, Verely e- uen this man was with him: for he
is also a Galilean.

60 And Peter faid, Man, I knowe not what thou faieft. And immediately while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the worde of the Lord, how he had faid vnto him, * Before the cocke crowe, thou fhalt denie me thrife.

62 And Peter went out, & wept bitterly.

63 ¶ And the men that helde Iefus, mocked him, and stroke him.

64 And when they had blindesfolded him, then fmote him on the face, & asked him, saying, * Prophecie who it is y fmote thee.

65 And manie other things blasphemously spake they againft him.

66 * And affone as it was day, the Elders of the people, and the hie Priests & the Scri- bes came together, and led him into their Council,

67 Saying, "Art thou the Chrif? tell vs. And he faid vnto the, If I tell you, ye wil not beleue it.

68 And if also I aifke you, ye wil not anfwer me, nor let me go.

69 2 Hereafter fhall the Sonne of man sit at the right hand of the power of God.

70 Then faid they all, Art thou then the Sonne of God? And he faid to the, Ye fay that I am.

71 Then faid they, What nede we anie fur- ther witnes? for we our felues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iefus is breght before Pilate and Herode 12 Of Barab- bas,
26 Of Simon the Cyroman 27 The women maky lamentation
33 Chrifft crucified 34 He preaeth for his memies 40 He
comerteth the theft & manie others at his death, 13 And is
buried.

1 Then the whole multitude of them arofe, and led him vnto Pilate.

2 And they began to accufe him, saying, We haue founde this man peruerting the people, and forbidding to paye tribute to Cefar, saying, That he is Chrifft a King.

3 * And Pilate afted him, saying, Art thou the King of the Iewes? And he answered him, and faid, Thou faift it.

4 Then faid Pilate to the hie Priests, and to the people, I finde no faute in this man.

5 But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem in those daies.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood forth and accused him vehemently.

11 And Herode with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 * And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priefts, and the rulers,
and the people,

14 And faid vnto them, Ye haue broght this man vnto me, as
one that peruerted the people: and beholde, I haue examined
him before you, and haue founde no faute in this man, of thofe
things whereof ye ac- cufe him:

15 No, nor yet Herode: for I fent you to him: and lo, nothing
worthie of death is done to him.

16 I wil therefore chaftife him, and let him lowfe.

17 (For of fnecefsitie he muft haue let one lowfe vnto them at
the feaft.)

18 Then all the multitude cryed at once, saying, Away with
him, and deliuer to vs Barabbas:

19 Which for a certeine infurrection made in the citie, &
murthes was caft in prifon.

20 Then Pilate fpake againe to them, wil- ling to let Iefus
lowfe.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he faid vnto them the third time, But what euil hathe
he done? I finde s no caufe of death in him: I wil therefore
cha- ftife him, and let him lowfe.

23 But they were infant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue fentence, that it fhulbe be as they required.

25 And he let lowfe vnto them him that for infurrection and murther was caft into prifon, whome thei defired, and deliuered Iefus to do with him what they wolde.

26 ¶ * And as they led him awaye, they LL.i.

b To rid his hands, and to greathe Hero- de Or, at that time c Of a certe- ne curiofice.

Or, miracle.

d For Chrif came not to de fied him faid, neither yet wol de plaeft the vaine curiofi- tie of this ty- ram.

Or, hande, or treme

e Commonely this was a ro- be of honour, or excellence: but it was gi- nen to Chrif in mockage.

Mat 27.23. mar 15.14. seim 18.28. & 19.4. Or, to bright edate.

Or, by him.

f For the Ro- mans had gi- nen fuche fea- ches & liberis- es to f Iewes, which was but a tradition, & not according to the

worde of God.

g The indge gmethe sentence with Chrift, before he condemneth him, where by plainly appeareth Iesus innocent.

Mat 27.32. mar 15.21.

Christ is crucified.

S. Luke. Christ's resurrection.

Or, women of Jerusalem.

Isa 2,19 hse. to 8, reuel 6, 16. 11 'Pat 4,17.

Mat 27,32. mar 15,27. John 19,18. It the consequence be thus handled, what shall the wiled man be? Or, the place of Jewels

i Whome God has he before all others appointed to be the Messia- tion the will the Scriptures call them the cloth of God, whome he hath chosen before all beginning to life e- worldly k Miss with myrebe & gall to harken his death l That the thing might be known to all nations, betan se these thre language we re made common. m The condécion which shou now suffer, canseth it then not to sin se God

n Which was middays.

caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beate it after Iesus.

27 And there followed him a great multi- tude of people, and of women, which wo- men bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, "Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.

29 For beholde, the daies wil come, when men shal say, bleffed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue fucke.

30 Then shal they beginne to say to the mountaines, "Fall on vs: and to the hilles, Couer vs.

31 "For if they do these things to a h grene tre, what shalbe done to the drye?

32 "And there were two others, which were euil doers, led with him to be slayne.

33 And when they were come to the place, which is called "Caluerie, there thei cru- cified him, and the euil doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they knowe not what thei do. And thei patted his rayment, and cast lots.

35 And the people stode, and behelde: and the tulers mocked him with them, saying, He faued others: let him saue him self, if he be the Christ, the Chosen of God.

36 The suuldiers also mocked him, and ca- me and offred him
k vineger,

37 And said, If thou be the King of the Iewes, saue thy self.

38 And a superscription was also written ouer him, in l Greke
lettres, and in Latin, & in Hebrewe, THIS IS THE KING OF
THE IEWES.

39 And one of the euil doers, which were banged, railed on
him, saying, If thou be the Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, m Fearest
thou not God, seig thou art in the same condemnacion?

41 We are in dede righteously here: for we receiue things
worthie of that we haue done: but this man hashe done nothing
a- misse.

42 And he said vnto Iesus, Lord, remem- ber me, when thou
comest into thy king- dome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day
shalt thou be with me in Paradise.

44 And it was about the s fixt houre: and there was a darkenes
ouer all the land, vn- til the ninth houre.

45 And the sunne was darkened, and the vaile of the Temple
rent through the middes.

46 And Iesus cryed with a loude voyce, and

said, "Father, into thine hands I commed my spirit. And when he thus had said, He gaue vp the golt.

47 Now whe the "Ceturion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the things, which were done, suore their brests, and retur- ned.

49 And all his acquaintance stode a sarre of, & the women that followed him from Galile, beholding these things.

50 And beholde, there was a ma named Ioseph, which was a counsellor, a good ma and a iust.

51 He did not consent to the counsel and dede of them, which was of Arimathea, a citie of y Iewes: who also him self p waited for the kingdome of God.

52 He went vnto Pilate, and asked the bo- die of Iesus,

53 And toke it downe, and wrapped it in a linnen cloth, & laid it in a tounge hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the s Preparation, & the Sabbath drcwe on.

55 And the women also that followed after, which came with him si Galile, behelde the sepulchre, & how his bodie was laid.

56 And thei returned and prepared odores, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIII.

1 The women came to the grave 13 Christ appeareth vn- to the two disciples that go towarde Emmaus. 36 He stendeth in the middes of his disciples, and openeth their understanding in the Scriptures 47 He giueth them a charge 51 He ascendeth up to heaven 52 His dissi- ples worship him, 53 And of their daiety exercise.

1 Now the first day of y weke early in the morning, they came vnto the sepulchre, and broght the odores, which they had prepared, & certeine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

4 And it came to pass, that as they were amazed thereat, behelde, b two men sud- denly stode by them in shining vestures.

5 And as they were arrayed, and bowed downe their faces to the earth, they said to them, Why seke ye him that liueh, among the dead?

6 He is not here, but is risen: remember "how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be delivered into the hands of sinful men, and be crucified, and the third daye rise againe.

Or, Capsaine o The Romaine Capsaine who had charge o uer an huderch men.

Mat 27,17. mar 15,43. John 19,18.

Or, had embed- ed pile laked for the redeemer, by whome all muld be ex- tured.

9 When men prepared all things readie for one fould. That is, begs the same cue- ning.

Mat 27,1. mar 16,1. John 20,1 a Which was the first day of tut y first Sab- bath of the fould.

b Two Angels in forme of men.

Chap. 9,22. mar 17,23. mar 1,31.

8 And

*The journey to Emmaus. Chap. XXIII. The
eyes opened. 42*

8 And they remembered his wordes, 9 And returned from the sepulchre, & tolde all these things vnto the eleuen, and to all the remnant.

10 Now it was Marie Magdalene & Icanna, & Marie the mother of James, & other women with them, which tolde these things vnto the Apostles.

11 But their wordes femed vnto them, as a fained thing, nether beleued they them.

12 Then arose Peter, and ran vnto the sepulchre, and looked in, and saw the linnen clothes laid by them-selves, & departed wondering in him self at that which was come to passe.

Mat. 16, 12.

e Which is about fumen miles & on halfe. d Hereby appereth & they had faith, although it was weak.

e This deckereth that we can nether so, nor vnderstand till God open our eyes.

f For the thlg was so neou- rious, that all men might have known it.

g They vnder- ftoce not yet what was the deliuerance & Iefus Christ purchased for vs, but looked for some worl delle profec-
ratie.

h Infidelleie is reprobued. i Christ onely is the interpre- ere of &
Scrip- me; for he is the beginning and end the reef direct vs
to him, becau- fe he is the fa- uour that is promised.

13 ¶ And beholde, two of them went that fame day to a towne
which was from Ieru- falem about e the score fuzions, called
Emmaus.

14 And they d talked together of all these things that were
done.

15 And it came to paffe, as they communed together, and
reasoned, that Iefus him self drewe nere, and went with them.

16 But their eyes were holden, that they colde not knowe him.

17 And he said vnto them, What maner of communications are
these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered and said vnto him,
Art thou onely a fstranger in Ierufalem, & hast not known the
things which are come to paffe therein in these dayes?

19 And he said vnto them, What things? And they said vnto
him, Of Iefus of Nazaret, which was a Prophet, mightie in
dede and in worde before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we scruided that it had bene he that fholde haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certeine women among vs made vs aftonied, which came early vnto the sepulchre.

23 And whc they founde not his bodie, they came, saying, that they had also fene a vffio of Angels, which said that he was aliue.

24 Therefore certeine of them which were with vs, went to the sepulchre, and founde it euen fo as the women had said, but him they faw not.

25 Then he said vnto them, b O fooles and flowe of heart to beleue all that the Prophetes haue spoken,

26 Oght not Christ to haue fuffred these things, and to enter into his glorie?

27 And he began at Mofes, & at all the Prophetes, and interpreted vnto them in all

the Scriptures the things which were writ- tes of him.

28 And they drewe nere vnto the towne, which they went to,
but he b made as thogh he wolde haue gone further.

29 But they constrained him, saying, Abide with vs. for it is
towards night, and the day is farre spent. So he went in to tarie
with them.

30 And it came to paffe, as he fate at table with them, he toke
the bread, and gaue thanks, and brake it, and gaue it to them.

31 The their eyes were opened, & they knewe him; but he was
taken out of their fight.

32 And they said betwene them felues, Did not our hearts
burne within vs, while he talked with vs by the way, and when
he opened to vs the Scriptures?

33 And they rose vp the fame houre, and returned to Ierufalem,
and founde the Eleuen gathered together, and them that were
with them,

34 Which said, The Lord is risen in dede, and hathe appeared
to Simon.

35 Then they tolde what things were done in the way, and how
he was known of the in b breaking of bread.

36 ¶ And as they spake these things, Iefus him self stode in the
middles of them, and said vnto them, Peace be to you.

37 But they were abafhed & afraid, suppo- sing that they had fene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore do doutes arise in your hearts?

39 Beholde mine hands and my fete: for it is I my self: handle me, and se: for a spirit hathe not flesh & bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his hands and fete.

41 And while they yet beleued not for ioye, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broiled fish, and of an honie combe,

43 And he toke it, & did eat before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes.

45 Then opened he their vnderfanding, that they might vnderfand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued
Christ to suffre, & to rise againe from the dead the thirde day,

47 And that repentance, and remission of sinnes fholde be
preached in his Name a- mong all nacions, beginning at
Ierufalem.

48 Now ye are witnesses of these things.

49 And beholde, I will send the 'promes of my Father vpo you;
but tary ye in the citie

LL. ii.

b Because Christ did be the that their eyes and open the, he
wylde hope them in fufpous till his time came to manifest him
self vnto them

1 According to the custom: which maner of praying ne- fore
mules they vfe to this day.

in fo fone as he begame to break bread. Mar. 15, 14. subn 20,
19.

S. John.

a Which was til without- de, when the holic Goat was fear
from hea- uen.

Mar. 26, 29. all. 1, 2.

of Ierufalem, a vntil ye be endued with power from an hie.

50 Afterwatde he led them out into Betha- nia, and life vp his hands, & bleffed them.

51 And it came to paffe, that as he bleffed them, * he departed from them, and was

caryed vp into heauen.

52 And they worshipped him, and returned to Ierufalem with great ioie,

53 And were continually in the Temple, praising, and lauding God, Amen.

THE HOLY GOSPEL

of Iefus Chrif, according to John.

CHAP. I.

1 14 17 The diminitie, humanitie, & effice of Iefus Chrif 15
The veftimome of Iohn. 19 The calling of An- drewe, Peter,
&c.

*Or, before the beginning a Chrif is God before all time.

b The Sion is of the fame 3 fulfance with the Father c No
creature 4 was made with our Chrif. d Whereby all thigs are

quic- honed and pre- ferred e. The life of men is more
excellent then of any other creature, be- cause it is my ned
with light and vodestan- ding.

Mat 3, 5. mar. 1, 4. luk. 3, 5. f Mass made is ful of darke nes
becaufe of the corruption thereof. *Or, are borne.

Ebr 11, 4. g Because they did not wor- ship him as their God,
&c 1, 25 act 14, 15. h To the Ifeas lires who we- re his peculiar
people

i Meaning a privilege, 97 digame.

Mat. 1, 16. luk. 2, 7. Mat. 17, 2. 2 pet 1, 17. Calif. 1, 15. & 2,
9.

h He was for- med and made man by the operation of the holic
Goat without the o- pration of mi Or, *preceding f-i the Father.*
Or, none excel- lent then I I More abun- dant grace thf by
Moses.

N "the beginning was the Worde, and the Worde was with God
and that Worde was God.

The fame was b in the beginning & God.

All things were made by it, & without it was made nothing
that was made.

In it was d life, and the life was the e light of men.

And the light shyneth in f y darkenes, & the darkenes
comprehended it not.

¶ There was a man fent frô God, whofe name was Iohn.

The fame came for a witnes, to beare wit- nes of the light, that
all mê through him might beleue.

He was not that light, but was fent to bea- re witnes of the
light.

That was the true light, which lighteth euerie man that 'cometh
into the worlde.

He was in the worlde, and the worlde was * made by him: &
the worlde s knewe him not.

He came vnto h his owne, and his owne receiued him not.

But as many as receiued him, to them he gaue power to be the
fonnes of God, enen to them that beleue in his Name,

Which are borne not of blood, nor of the wil of the flefh, nor
of the wil of man, but of God.

And the Worde was made k flefh, and dwelt among vs, (and
we * fawe the glorie thereof, as the glorie of the onely begot-
ten 8 mme of the Father) *ful of grace and trueth.

¶ Iohn bare witnes of him, & cryed, fay- ing, This was he of
whome I faid, He that cometh after me, is preferred before me:

for he was before me.

And of his fulnes haue all we receiued, and grace for grace.

For the Lawe was giuen by Moses, but grace and trueth came by Iefus Chrif.

18 *No man hath fene God at any time: the onely begotten Sonne, which is in the = bofome of the Father, he hath * decla- red him.

19 ¶ Then this is the recorde of Iohn, whe the Iewes fent Priests and Leuites from Ierufalem, to afke him, Who art thou?

20 And he confeffed and denyed not, and faid plainely, I * am not the Chrif.

21 And they afked him, What thê? Art thou Elias? And he faid, I am not. Art thou the Prophet? And he answered, No.

22 Then faid they vnto him, Who art thou that we may giue an answer to them that fent vs? what faift thou of thy felf?

23 He faid, I * am the voyce of him that cryeth in the wilderness, Make ftraight the way of y Lord, as faid the Prophet Efaias.

24 Now they which were fent, were of the Pharifes.

25 And they afked him, and faid vnto him, Why baptizeft thou then, if thou be not the Chrif, nether Elias, nor the Prophet?

26 Iohn answered them, faying, I baptize with water: but there is one among you, whome ye knowe not.

27 *He it is that commeth after me, which is preferred before me, whose fhoe latchet I am not worthie to vnloose.

28 These things were done in Bethabara beyonde Iordan, where Iohn did baptize.

29 ¶ The next day Iohn feeth Iesus coming vnto him, and faith, Beholde the lambe of God, which taketh away the p sinne of the worlde.

30 This is he of whome I faid, After me cometh a man, which is preferred before me: for he was before me.

31 And I knewe him not: but because he shulde be declared to Israell, therefore am I come, baptizing with water.

32 So Iohn bare recorde, faying, I faue *the Spirit come downe from heauen, like a dove, and it abode vpon him.

33 And I knewe him not: but he that sent me to baptize with water, he faid vnto me, Vpon whome thou shalt see the Spirit come downe, & tarrye still on him, that is he which baptizeth with the holye Ghost.

1. Tim 8, 16.

2. John 4, 18. m Meaning he is more due to the Father, and therefore ly-
myned to his Father, not onely to Iohn, but also in nature

and vnnon n And fo God that before was imifible, was made,
as it were, vifible in Chrif

All 13, 15. o Whome the I loked for to he fuchie one as Moses
was, Deut 15, 15.

Ifa 40, 3. mat 1, 5. luk. 3, 4.

Mat 1, 5. mat 1, 5. luk. 3, 4.

Mat 1, 5. mat 1, 5. luk. 3, 16. all 1, 5. & 11, 16. & 19, 4.

p Signifig the original finne, which is the fortuate of all finnes
& rho- re with all o- ther finnes ¶ That is, by fight, but one- ly
by the rece lation of God.

Mat 3, 16. mat. 1, 10. luk. 3, 25.

p Who gueeth the verter and effelt to baptif me, accompli- thig
that thig which is the- reby reprefco- ted

34 And

Chap. II.

34 And I fawe, and bare recorde that this is the Sonne of God.

35 ¶ The next day, Iohn ftode againe, and two of his difciples:

36 And he behelde Iefus walking by, and faid, Beholde the lambe of God.

37 And the two difciples heard him fpeake, and followed Iefus.

38 Then Iefus turned about, and fawe them follow, & faid vnto them, What feke ye? And they faid vnto him, Rabbi (which is to fay by interpretation, Mafter) where dwelleft thou?

39 He faid vnto them, Come, and fe. They came and fawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrewe, Simô Peters brother, was one of the two which had heard it of Iohn, & that followed him.

41 The fame founde his brother Simon firft, and faid vnto him, We haue founde the Melfias, which is by interpretation, the Chrifft.

42 And he broght him to Iefus. And Iefus behelde him, & faid, Thou art Simon the fonne of Iona: thou fhalt be called Cephas, which is by interpretation, a ftone.

43 ¶ The day following, Iefus wolde go into Galile, and founde Philippe, and laid vnto him, Follow me.

44 Now Philippe was of Bethfaida, the citie of Andrewe and Peter.

45 Philippe founde Nathanael, and laid vnto him, We haue founde him, of whome Mofes did write in the Law, and the Prophet, Iefus of Nazaret the sonne of Ioseph.

46 Then Nathanael laid vnto him, Can there any good thing come out of Nazaret? Philippe laid to him, Come, and se.

47 Iefus sawe Nathanael coming to him, & laid of him, Beholde, in dede an Ifaelite, in whome is no guile.

48 Nathanael laid vnto him, Whêce knewft thou me: Iefus answered, & laid vnto him, Before that Philippe called thee, whê thou wast vnder the higge tre, I sawe thee.

49 Nathanael answered, & laid vnto him, Rabbi, thou art the Sonne of God: thou art the King of Ifrael.

50 Iefus answered, and laid vnto him, Because I laid vnto thee, I sawe thee vnder the higge tre, beleueft thou thou shalt fe greater things then thefe.

51 And he laid vnto him, Verely, verely, I fay vnto you, hereafter shal ye fe heauen open, & the Angels of God afcending, and descending vpon the Sonne of man.

CHAP. II.

2 Chrift turneth the water into wine: 14 He drineth the byers,
and falces out of the Tople 15 He forwar-neth his death and
refurrellim. 23 He comarteth many, and diftruffeth man.

1 And the thirde day, was there a mariage in Cana a towne of
Galile, & the mother of Iefus was there.

2 And Iefus was called alfo, and his difciples vnto the mariage.

3 Now when the wine failed, the mother of Iefus laid vnto him,
They haue no wine.

4 Iefus laid vnto her, Woman, what haue I to do with thee?
mine houre is not yet come.

5 His mother laid vnto the feruants, Whatfoeur he faith vnto
you, do it.

6 And there were fet there, fix waterpottes of ftone, after the
maner of the purifying of the Iewes, containing two or three
firkins a piece.

7 And Iefus laid vnto them, Fil the waterpottes with water.
Then they filled them vp to the beim.

8 Then he laid vnto them, Drawe out now & beare vnto the
gouernour of the feaft. So they bare it.

9 Now whe the gouernour of the feaft had tafted the water that was made wine, (for he knew not whence it was: but feruats, which drewe the water, knew) the gouernour of the feaft called the bridegrome,

10 And laid vnto him, All men at the beginning fet for the good wine, and when men haue wel drunke, then that which is worfe: but thou haft kept backe the good wine vntil now.

11 This beginning of miracles did Iefus in Cana a towne of Galile, and fhewed for the his glorie: & his difciples beleued on him.

12 After fhe went downe into Capernafi, he and his mother, and his brethren, and his difciples: but they continued not manie dayes there.

13 For the Iewes Paffeouer was at hand. Therefore Iefus went vp to Ierufalem.

14 * And he founde in the Temple thofe that folde oxen, and fhepe, and doues, and changes of money, fitting there.

15 The he made a fcourage of fmale cordes, & draue them all out of the Temple with the fhepe, and oxen & powred out the chāgers money, and ouerthrewe the tables,

16 And laid vnto them that folde doues, Take thefe things hence: make not my Fathers houle, an houle of marchandife.

17 And his difciples remembred, that it was written, The zeale
of thine houfe bathe eaten me vp.

18 Then answered the Iewes, and laid vnto him, What figne
fheweft thou vnto vs, that thou doeft thefe things?

19 Iefus answered and laid vnto them, Destroye this temple,
and in thre dayes I wil raife it vp againe.

20 Then laid the Iewes, Fortie and fix yeres was this Temple a
buylding, and wilt thou reare it vp in thre dayes?

LL.iii.

a Who vfed eftemal walhig to purifie them felues Which
fuperftion He- been the be- reike wolde haue brought into
Church and now the Pepiftes haue receded it. Or, mefhere. b
Whereof euerie one con- tened is gal- lous Or, feruade.

Or, mefhere.

Mat 21.12. mar 11.17. Iak.13.40.

Pffol.43.10. c This affchif was fo burning in him, that is
furmoficed and fwallowed vp all the others. Or, mefhere. Mat
26.41. & 27.40. mar 14.18. & 15.29.

f He allodeth to the Pafthal lambe, which was a figure of
Chrift.

e Or where is thy lodgig? or whither goeth thou? For he dwelled in Nafarer, and was there as a strigger 8 That was, two houses be fore ought 9 Now Iohn said, that Iesus was the lambe of God.

Or, the Anfi-

Or, Petrus.

Gen 49.10. dent 18.18 Ifa.42.4.10. 41.8.

Ier.23.5. & 37.24 dan 9.24.

y Those chigs a hich are con- tempible to the worfide, are eftamed and preferred of God: and those things which fi worfide pre- ferreth, God abhorreth.

Or, then bele- uft a Chrifft ope- neth the hea- uens, that we may haue ac- cefe to God, and maketh vs felow es to the Angels Gen.28.12.

Christ & Nicodemus.

S. John. Euerlasting life.

d Christ's bo- die might not- ly be called the temple, be- cause the ful- nes of the God head dwelleth in it corporat- ly. Colo 1,9 o For he toke not them for true disciples, at he knew by their sower de thephres, what religion foeuer they did persuade entwardely.

But he spake of the temple of his abodie, Aflone therefore as he was risen from the dead, his disciples remembered that he thus said vnto them: and they beleued the Scripture, and the worde which Iefus had said.

Now when he was at Ierusalé at y Pa- feouer in y feast, many beleued in his Na- me, when they saw his miracles w he did. But Iefus s did not commit him self vn- to them, because he knew them all,

And had no nede that any shulde testifie of man: for he knew what was in man.

CHAP. III.

Christ in fruiteth Nicodemus in the regeneration 1:10f faith 1st Of the loss of God towards the worlds. 2) The doilrene and baptisme of John, 2d And the muses that he heareth of Christ.

1 There was now a ma of y Pharises na- med Nicodemus, a ruler of y Iewes. 2 He came to Iefus by night, and said vnto him, Rabbi, we knowe that thou art a tea- cher come from God: for no man colde do these miracles that thou doest, except God were with him.

3 Iefus answered, and said vnto him, Vere- ly, verely I say vnto thee, except a man be borne againe, he can not a fe the b king- dome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iefus answered, Verely, verely I say vnto thee, except that a man be borne of c wa- ter and 2d the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit. 7 Marueile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it llisteth, & thou hearest the founde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iefus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we spea- ke that we knowe, & testifie, that we haue fene: but ye reeceiue not our wines.

12 If when I tel you hearthlie things, ye be- leue not, how shulde ye beleue, if I shal tell you of heauenlie things?

13 For no man ascendeth vp to heauen, but he that hathe descended from heauen, the Sonne of man which is in heauen.

14 And as Moses list vp the serpent in the wildernes, so must the Sonne of man be list vp,

15 That whosoeuer beleueth in him, shulde not perish, but haue eternal life.

16 For God so loued the worlde, that he hathe giuen his onely begotten Sone, that whosoeuer beleueth in him, shulde not perish, but haue euerlasting life.

17 For God sent not his Sonne into the worlde, that he shulde condemne the worlde, but that the worlde through him might be faued.

18 He that beleueth in him, shal not be co- demned: but he that beleueth not, is condé ned already, because be beleueth not in y Name of the onely begotré Sone of God.

19 And this is the condemnation, that light is come into the worlde, & me loued darkens rather then light, because their dedes were euil.

20 For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reproued.

21 But he that doeth trueth, commeth to the light, that his dedes might be made manifest, that they are wrogle according to God.

22 After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and baptized.

23 And John also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 There arose a question between Johns disciples & the Iewes, about purifying. 26 And they came vnto John, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witness, behold, he baptizeth, and all men come to him.

27 John answered; & said, A man can receiue nothing, except it be giue him from heauē.

28 Ye your selues are my witnesses, that I said, I am not the Christ, but y I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom which standeth and heareth him, reioyeth greatly, because of his bridegrooms voice. This my ioye therefore is fulfilled.

30 He must increase, but I must decrease. 31 He that is come from on high, is above all: he that is of the earth, is of the

earth, and speaketh of the earth: he that is come from heauen,
is aboue all.

32 And what he hathe sent and heard, that he restiseth: but no
man receiueth his te- stimonie.

33 He that hathe receiued his testimonie, hathe sealed that God
is true.

34 For he whome God hathe sent, speaketh the words of God:
for God giueth him not the Spirit by a measure.

35 The Father loueth the Sonne, and hathe giuen

1 John 4.9.

Chap 2.19. and 12.47

1 The con- cept of Christ, and the stones of the wicked
obdenne the: yet Christ as a note indgo gneth since- ce against
the reprobare in Not only y Iewes, but whosoeuer shulde
beleue in him

Chap. 1.9. n The cause and matter of condemnation

o In walking roundely, and sincerely. 2b, 2a God p At they do
which for God onely before that ye, in, and follow o the rule of
his worde 2b scripture Chap 4.1.

q That is, how they might be made elcane, before God, & the
w things ruler: the law did reprefere. Chap 1.17. r They were

led w ambush fearing lest their master shulde heau lost his
fame Chap 1.18. f No ma oghe to vforye anor thing inther thou
God gi- ueth him.

r And be ex- cised, and I n- formed as his fereane s The muster
compared to Christ is but eath.

Rom 3.4. n For vnto Christ who gi- uen the ful- bundance of
all grees, that we might re- cease of him as of y uncle fountaire

a To enter the- ren b Which chig is to be affem- bled and sour
porter unto y Church of God e Which is the Spiritual water
where the ho- lie God doeth waise vs non- nesses of life. d As
y power of God is ma- nifest by the moving of the nere, is it in
changing and reusing vs, al- though the ma- ner be hid tro vs e
Although he was emul- ly learned, yet know he not those
things which the ve- ry hates in Christ's shulde oght to knowe f
We may not reachome ow- ne summons g He repro- uth him,
for that men do veache things which they to derfande not, and
yet others beleue them: but Christ rea cheth chigs mo fie
certeae & knowes, & me wil not recei- ne his doilrn- ne b
Which was after a comm ne and groffe manner i By reason of
the wood of his Godhead with his man- hood 2Com. 22.9. &
His power must be man- feit, which is not yet knowe

The water of life.

Chap. III. The true worshippers. 44

Mat 10,26. Abat.2,4. 2.10bn.5,10.

*given all things into his hand.

16 *He that beleueh in the Sonne, hathe euerlafting life, & he that obeieh not the Sonne, fhall not fe life, but the wrath of God abideh on him.

CHAP. III.

1 The communication of Chrifft with the woman of Sa- maria.
34 His scale towards his Father & his har- uelt: 35 The
concurfion of the Samaritans, 45 And Galileans. 47 How he
bealeh the rulers fome.

2 Now when the Lord knew, how the Pharifes had heard, that
Iefus made and baptized mo difciples then John,

3 (Thogh Iefus him felf baptized not: but his difciples)

a To glue pla- ce to their re- ge

*Or, 21:16m. Gen 33,19. Or 41,22. 1of 24,32 b ftuen nearte as
he was c Which was midday.

d For flewes aftemed the Sa- marians as walked, and
graphane. e Meaning of him felf who- me his Father had fent
to ch nure this wo- man f Which, is f blue of God in his fince

pow- red into our hearts by the holic God vn- to euerlafting
life, Rom 5,5 1 toba 1,5 \$10, the finefie water.

g Of the fpiri mal grace h He fhall ne- uer be dried vp or
deftione

3 He a left Iudea, and departed againe into Galile.

4 And he muft nedes go through Samaria. 5 Then came he to a
citie of Samaria cal- led "Sychar, neie vnto the poffeffion that
*Iacob gaue to his fonne Iofeph.

6 And there was Iacobs well. Iefus the wea ried in the iorney,
fate b thus on the well: it was about the c fext houre.

7 There came a woman of Samaria to drawe water. Iefus laid
vnto her, Giue me drinke.

8 For his difciples were gone away into the citie, to bye meat.

9 Then laid the woman of Samaria vnto him, How is it, that
thou being a Iewe, af- kept drinke of me, which am a woman of
4 Samaria *For the Iewes medle not with the Samaritans.

10 Iefus answered & laid vnto her, If thou kneweft the e gift of
God, and who it is that faith to thee, Giue me drinke, thou
woldeft haue asked of him, and he wolde haue giuen thee f
"water of life.

11 The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is de- pe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue ve the well, & he him self di- ake thereof, & his children, and his cattle

13 Iesus answered, and said vnto her, Who- soeuer drinketh of this water, shal thirst againe:

14 But whosoever drinketh of the e water that I shal giue him, shal neuer be more a thirst: but the water that I shal giue him, shalbe in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, nether come hither to drawe.

16 Iesus said vnto her, Go, call thine hous- band, and come hither.

17 The woman answered, and said I haue no hous band. Iesus said to her, Thou hast wel said, I haue no hous band.

18 For thou hast had fve hous bands, and he

whome thou now hast, is not thine hous- band: that saidest thou truly.

19 The womā said vnto him, Syr, I i fe that thou art a Prophet.

20 Our fathers worhiped in this mountai- ne, and ye fay, that in *Ierufalem is the pla- ce where men oght to worhip.

21 Iefus faid vnto her, Woman, beleue me, the houre cometh, when ye fhall nether in this mountaine, nor at Ierufalem worhip the Father.

22 Ye worhip that which ye*knowne not: we worhip that which we knowe: for falu- tion is of the Iewes.

23 But the houre cometh, and now is, when the true worhippers fhall worhippe y Fa- ther in fpirit, & trueth: for the Father re- quireth euen fuche to worhip him.

24 *God is a b Spirit, and they that worhip him, muft worhip him in fpirit & trueth.

25 The woman faid vnto him, I know wel that Meffias fhall come, which is called Chrift: when he is come, he wil tell vs all things.

26 Iefus faid vnto her, I am he, that fpeake vnto thee.

27 ¶And vpon that came his difciples, and marueiled that he talked with a woman: yet no man faid vnto him, What afkeft thou? or why talkeft thou with her?

28 The woman then left her waterpot, and wēt her way into the citie, & faid to y me, 29 Come, fea mā which hath tolde me all things that euer I did: is not he the Chrift?

30 Then they went out of the citie, & came vnto him.

31 ¶ In the meane while, y disciples prayed him, faying, Maffer, eat.

32 But he laid vnto the, I haue meat to eat, that ye knowe not of.

33 Then laid the disciples between the fel- ues, Hathe anie man broght him meat?

34 Iesus laid vnto them, My meat is that I may do the wil of him that sent me, and finifh his worke.

35 Say not ye, There are yet foure monethe, & then cometh harueft? Beholde, I fay vn- to you, Lift vp your eyes, and loke on the regions: *for they are white already vnto harueft.

36 And he that reapeth, receiueh wages, & gathereth frute vnto life eternal, that bo- the he that foweth, & he y reapeth, might = reioyce together.

37 For herein is the "faying true, that one foweth and another reapeth.

38 I sent you to reape that, whereon ye be- ftowed no labour: other men laboured, & ye are entred into their labours.

39 Now manie of the Samaritans of y citie *beleued in him, for the faying of the wo- mā which testified, He hathe tolde me

all things that euer I did.

1 Til she was liuely touched with her fau- tes, she moc- ked and wal- de not heare Chrif Deut. 22,4.

2 Kjn. 17,29.

3 Cor 3,17. 4 God being of a fpiritual nature, requi- reth a fpiri- tual femior, and agreable to his nature.

1 There is no- thing, that I hunger for more, or whe- tean I take greater plea- ture.

Mat 9,27. Iuk. 10,2. m Without grudging the one at the o- there labour, *Or, prairie o Meaning, y Prophetics o The Samaritans ftowed them felves willing to re- ceive his do- drine, who being but ftā- gers and fcar- fely knowing Chrif, are a condemnation to the Iewes, & all others, which neglect Gods worke when it is of- fered.

LL.iiii.

S. John.

p That is, had the right and true faith.

Mat 13.18. mar 6.4. luk. 4.24. q Here by his own country he
meaneth le rusalem, & the country about

Chap. 2.1.

The worde signifieth roy- al or one of King's court; & it
femech, & he was one of Herods court, who was in great
efima- tion with He- rode, whome the people cal- led King,
Mar. 6.14. Or, true.

Or, preaching.

Zou. 13.2. dem. 16.2. Or, the feep matter a Where the fiepe
were walked, that fluid be fa- crified b Which are none out by
conduits.

40 Then when the Samaritans were come vnto him, they
befoght him, that he wolde tarie with them: and he abode there
two dayes.

41 And manie mo r beleued becaufe of his owne worde.

42 And thei faid vnto the woman, Now we beleue, not becaufe
of thy faying: for we haue heard him our felues, & knowe that
this is in dede the Chrift the Sauour of the worde.

43 So two dayes after he departed then- ce, and went into
Galile.

44 For Iefus him felf had *teftified that a Prophet hath none honour in his owne country.

45 Then whé he was come into Galile, the Galileans receiued him, which had fene all the things that he did at Ierufalem at the feaft: for they went alfo vnto the feaft.

46 And Iefus came againe into *Cana a towne of Galile, where he had made of wa- ter wine. And there was a certeine r ruler, whole fonne was ficke at Capernaum.

47 Whé he heard that Iefus was come out of Iudea into Galile, he went vnto him, & befoght him that he wolde go downe, & heale his fonne: for he was euen ready to dye.

48 Then faid Iefus vnto him, Except ye fe fignes and wonders, ye wil not beleue.

49 The ruler faid vnto him, Sir, go downe before my fonne dye.

50 Iefus faid vnto him, Go thy way, thy fonne liueh: and the man beleued the wor de that Iefus had fpoken vnto him, & went his way.

51 And as he was now going downe, his fer uants met him, faying, Thy fonne liueh.

52 Then enquired he of the the houre whé he began to amer de. And they faid vnto him, Yefterday the feuenth houre the fe-

uer left him.

53 Then the father knewe, that it was the fame houre in the which Iefus had faid vnto him, Thy fonne liueh. And he beleued, and all his houfhold.

54 This feconde miracle did Iefus agai- ne, after he was come out of Iudea into Galile.

CHAP. V.

He healeth the man that was ficky eight and thirtie yeres. 10 The Lewes accufe him. 12 Chrifte anfwe- reth for him felf, and reproveh them. 13 Shewing by the teftimonia of his Father. 14 Of John. 16 Of his workes. 18 And of the Scriptures who he is.

A Fter that, there was a feaft of the Lewes, & Iefus wét vp to Ierufalem. And there is at Ierufalem by the place of the fiepe, a poole called in Ebrewe b Bethesda, hauing fue porches:

Which fignifieth the houfe of powring out, becaufe the wa- ter stone out by conduits.

In the which fay a great multitude of fic- ke folke, of blunde, halte, & withered, wai- ting for the mouing of the water.

For an Angel went downe at a certeine feafon into the poole, and troubled the water: whofoeuer then firft, after the ftir- ring

of the water, ftepped in, was made whole of whatfueuer difeaf he had.

And a certeine man was there, which had bene difeafed eight and thirtie yeres.

When Iefus fawe him lie, and knewe that he now lôg time had bene difeafed, he faid vnto him, Wilt thou be made whole?

The ficke man answered him, Sir, I haue no man, when the water is troubled, to put me into fo poole: but while I am cóming, another fteppeth downe before me.

Iefus faid vnto him, Rife: take vp thy bed, and walke.

And immediatly the má was made who- le, and toke vp his bed, and walked: & the fame day was the Sabbath.

The Lewes therefore faid to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

He answered them, He that made me whole, he faid vnto me, Take vp thy bed, and walke.

Then asked they him, What man is that which faid vnto thee, Take vp thy bed, & walke?

And he that was healed, knewe not who it was: for Iefus had conueyed him felf away from the multitude that was in that place.

And after that, Iefus founde him in the Temple, and faid vnto him, Beholde, thou art made whole: finne no more, left a worde thing come vnto thee.

The man departed, and tolde the Le- wes that it was Iefus, which had made him whole.

And therefore the Lewes did perfecute Iefus, & foght to flay him, becaufe he had done thefe things on the Sabbath day.

But Iefus answered the, My Father wor- keth hitherto, and I worke.

Therefore the Lewes foght the more to kil him: not onely becaufe he had broken the Sabbath: but faid alfo that God was this Father, and made him felf equal with God.

Then answered Iefus, & faid vnto them, Verely, verely I fay vnto you, The Sonne can do nothing of him felf, faue that he feeth Father do: for whatfueuer things he doeth, the fame things doeth f Sône alfo. For the Father loueth the Sône, & afhew- eth him all things, whatfueuer he him felf doeth, and he wil fhewe him greater wor- kes then thefe, that ye fhulde marueile.

For likewife as the Father raifeth vp the dead, & quickeneth them, fo the Sonne

quickeneth

c This was, to the end that the miracle might be fo tui: def, that no nd colde fpea he againft it.

Ier. 17.22.

The affliction that we endu- re, are chaftife ments for our fianes.

e That is, pro- pre & peculiar to him alone. f It was law- ful for all If- rael to call God their Fa- ther, Exod 4. 23, but becau- fe Chrifft did attribute to his felf, he had power out all things, and wrong at his Father did, that gathered f Chrifft did not onely ma- ke him felf f Sonne of God, but alfo equal with him. g That is, he doeth commu eicate & him, hauing the fa- me power and the fame wil.

Searche the Scriptures.

Chap. VI. The fiue loaues. 49 041/1224

b In gluing him power & rule ouer all

quickeneth whome he wil.

22 For the Father iudgeth no man, but ha- the committed all b iudgement vnto the Sonne,

23 Because that all men thulde honour the Sonne, as they honour the Father: he that honoreth not the Sonne, the fame

hono- reth not the Father, which hathe fent him.

24 Verely, verely, I fay vnto you, he that heareth my worde, & beleueth in him that fent me, hathe euerlafting life, & fhall not come into condemnacion, but hathe paf- fed from death vnto life.

25 Verely, verely, I fay vnto you, the hou- re fhall come, and now is, when the dead fhall heare the voyce of the Sône of God: and they that heare it, fhall liue.

26 For as the Father hathe life in b him felf, fo likewife hathe he giue to the Sonne to haue life in him felf,

27 And hathe giuen him power alfo to exe- cute i iudgement, in that he is the Sône of man.

28 Marueile not at this: for the houre fhall come in the which all that are in the gra- ues, fhall heare his voyce.

29 And they fhall come forth, * that haue done good, vnto the refurrection of life: but they that haue done euil, vnto the re- furrection of condemnacion.

30 I can do nothing of mine owne felf: as I heare, I iudge: and my iudgement is iuft, because I feke not mine owne wil, but the wil of the Father who hathe fent me.

31 If I *thulde beare witnes of my felf, my witnes were not * true.

32 There is another that beareth witnes of me, and I knowe that the witnes, which he beareth of me, is true.

33 * Ye fent vnto Iohn, and he bare witnes vnto the trueth.

34 But I receiue not the recorde of man: neuertheles thefe things I fay, y ye might be faued.

35 He was a burning, and a fhining *câdle*: *and ye wolde for a feafon haue reiocyed in his light.*

36 But I haue greater witnes then the wit- nes of Iohn: for the works which the Fa- ther hathe giuen me to finifh, the fame workes that I do, beare witnes of me, that the Father fent me.

37 And the * Father him felf, which hathe fent me, * beareth witnes of me. Ye haue not heard his voyce at anie time, * nether haue ye fene his fhape.

38 And his worde haue ye not abiding in you: for whome he hathe fent, him ye be- leue not.

39 *Searche the Scriptures: for in them ye thinke to haue eternal life, & thei are thei which teftifie of me.

40 But ye wil not come to me, y ye might
haue life.

41 I receiue not praife of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another fhall come in his owne name, him wil ye receiue.

44 How can ye beleue, which a receiue *ho- nour one of another, and feke not the ho- nour that cometh of God alone!

45 Do not thinke that I wil accufe you to my Father: there is one that accufeth you, own Mofes, in whome ye truſt.

46 For had ye beleued Mofes, ye wolde haue beleued me: * for he wrote of me.

47 But if ye beleue not his writings, how fhall ye beleue my worde!

CHAP. VI.

50 Ieſus fideth fiue thouſand men with fiue loaues: vno fifhes.

51 He departeeth a weye, that thei fhulde not make him

King. 52 He reſproueth the fiefhile hearers of his worde. 53

The carnal are offended at him. 54 The fiefh profiteeth me.

AFTER theſe things, Ieſus went his way ouer the *ſea of Galilee, or of b Ti: berias.

2 And a great multitude followed him, be- cauſe they ſawe his miracles, which he did on them that were difeafed.

3 Then Iefus went vp into a mountaine, and there he fate with his difciples.

4 Now y Paffcouer, a *feaft of the Iewes, was nere.

5 *Then I E s v s lift vp be eyes, and feing that a great multitude came vnto him, he faid vnto Philippe, Whence fhall we bye bread, that thefe might eat?

6 (And this he faid to proue him: for he him felf knewe what he wolde do)

7 Philippe answered him, * Two hundreth penyworthe of bread is not fufficient for them, that euerie one of them may take a little.

8 Then faid vnto him one of his difciples, Andrewe, Simon Peters brother,

9 There is a little boye here, which hathe fiue barlie loaues, and two fifhes: but what are they among fo manie?

10 And Iefus faid, Make the people fit downe. (Now there was muche graffe in that place) Then the men fate downe in nomber, about fiue thoufand.

11 And Iefus toke the bread, and d gaue thanks, and gaue to the difciples, and the difciples to them that were fet downe: & likewife of the fifhes as muche as they wolde.

12 And when they were fatified, he faid vnto his difciples,
Gather vp the broken meat which remaineth, that * nothing be
loft.

13 Then they gathered it together, and fil- led thefue bafkets
with the broken meat MM.i.

p The people are more rea- die to receiue fulfe prophe- tes,
then Iefus Chrift

q Vane glorie is a great lot for a man to come in God. Chap.
22, 43. Gen. 3, 11 & 12 22, 18 & 49, 20. deut. 18, 18

r As Mofes fhall accufe thf that truft in him fo they fhall haue
no greater corni- ce at the doye of iudgement, then the urep- ne
Marie & the Zannes, vpon whome now this call: but whofomer
du- eth accufe, Chrift & their owne confec- ce fhall cond- ne y
reprobat.

a Called the lake of Gen- nefareth

b Tiberius, Rethfande, and Capernati we- re on this fide the
lake, in ref pelt of Galile: but it is here faid y he went ouer,
because there were di- ners crikes & turnings, ouer the which
mf fired

Leuf 23, 2. deut 16, 1. Mat. 14, 16. mar. 6, 38. luk. 9, 13.

c This femme annuleth to a- bout fiue pou- de fiefig.

d Prefer and thinkefgining do fanfifie our meters where- with
we are nourished.

e The shundfe fore of God: gifts ought not to makers peo digit
to wafe them.

MM.i.

I Thei that re- ceiue it by fauh k To commu- nence it is ve

I That is, to gouerne and rule all chigs

Mat. 25, 41.

Chap 8, 24. mat. 3, 17. m Chrft had refipeth in the- ir
weakness, y heard him, and therefore faid his owne wit- nes
thulde not he fufficates. Chap. 1, 27.

vto, Iompe.

a But ye left him quickly & did not get- feure.

Mat. 3, 17. & 17, 5. Deut 4, 12. a In the Law & Prophetes.

All. 17, 21.

*To feke Chrft for the bellie. S. John. Who
come to Chrft.*

f that imagined in earthlie klgdomewath- out the refti- monie
offinde worde, fo that bythis meanet his fpirimal klgdome

fhol- de hane beon abolished. Mat 14.27. mar 6.47. g Ouer a
cor- ner of y lake h Whereof eight make a mile.

Wherefore it must under fo- lowe y Chrifft passed muren-
loally.

L this was not frugue o- ner y lake fch fi in toide, but over
acrifte, or arme of y la- ke, which fa- red mucche la- bour to
them y fholde hane gone about by land. 1 Which mu- chfheth
& sug- moneth out fath Chap. 1.32. mas 3.17. & 17.3. 2. John
3.23. m For when he appoured him to be the Mediasor, be fce
his marke & feale in him to be y omile one to reconet is God is
man together a foche as he acropaklrua- re God.

of the fiue barlie loaues, which remained vnto them that had
caten.

24 Then the men when they had fene the miracle that Iefus
did, faid, This is of a trueth the Prophet that fhulde come into
the woride.

15 When Iefus therefore perceiued that they wolde come, and
take him to make him a f King, he departed againe into a
mountaine him felf alone.

16 ¶Whê euen was now come, his difciples went downe vnto
the fea,

17 *And entred into a fhip, and went rouer the fea towardes Capernaum: and now it was darke, & Iefus was not come to them.

18 And the fea arofe with a great winde that blewe.

19 And when they had rowed about fiue & twentie, or thirtie h furlongs, they fawe Ie- fus walking on the fea, and drawing nere vnto the fhip: fo they were afraied.

20 But he faid vnto them, Ie is I: be not a- fraied.

21 Then willingly they receiued him into the fhip, and the fhip was by and by at the land, whether they went.

22 ¶The day following, the people which ftode on the other fide of the fea, fawe that there was none other fhip there, faue that one, whereinto his difciples were entred, and that Iefus went not with his difciples in the fhip, but that his difciples were go- ne: alone,

23 And that there came other fhippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people fawe that Iefus was not there, nether his difciples, thei al- fo toke fhipping, & came to Capernaum, feking for Iefus.

25 And when they had founde him on the h other fide of the fea, thei faid vnto him, Rabbi, when cameft thou hither?

26 Iefus answered them, and faid, Verely, verely I fay vnto you, ye feke me not, be- cause ye fawe the miracles, but becaufe ye ate of the loaues, and were filled.

27 Laboure not for the meat which peri- fheth, but for the meat that l endureth vn- to euerlafting life, which the Sonne of ma fhall giue vnto you: for him hathe * God the Father m fealed.

28 Then faid they vnto him, What fhall we do, that we might worke the *workes of God?

29 Iefus answered, & faid vnto them, *This is y worke of God, that ye beleue in him, whome he hathe fent.

30 They faid therefore vnto him, What figne fheweft thou then, that we maye fe it, and beleue thee? what doeft thou worke?

31 *Our fathers did eat Mâna in the defert, at it is written,* He gaue them bread frê heauen to eat.

32 Then Iefus faid vnto them, Verely, ve- rely I fay vnto you, *Mofes gaue you not bread from heauen, but my Father giueeth you the true bread from heauen.

33 For the bread of God is he which co- meth downe from heauen, and giueeth life vnto the worlde.

34 Then thei faid vnto him, Lord, euermo- re giue vs this bread.

35 And Iefus faid vnto thê, I am the bread of life: he that cometh to me, fhall not hû- ger, and *he that beleueth in me, fhall f neuer thurft.

36 But I faid vnto you, that ye alfo haue fene me, and beleue not.

37 All s that the Father giueeth me, fhall co- me to me: and him that cometh to me, I caft not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe fent me.

39 And this is the Fathers wil which hathe fent me, that of all which he hathe giuen me, I fhulde lofe nothing, but fhulde raife it vp againe at the laft day.

40 And this is the wil of him that fene me, that euerie man which feeth the Sonne, & beleueth in him, fhulde haue euerlafting life: and I wil: aife him vp at the laft day.

41 The Iewes then murmured at him, be- cause he faid, I am the bread, which is co- me downe from heauen.

42 And they faid, *Is not this Iefus the Sonne of Ioseph, whofe father & mother we knowe? how thê faith he, I came downe from heauen?

43 Iefus then answered, & faid vnto them, Murmure not among your felues.

44 No man can r come to me, except the Father, which hathe fent me, f drawe him: and I wil: aife him vp at the laft day.

45 It is written in the *Prophetes, And they fhalbe all taught of God. Euerie man therefore that hathe heard, & hathe learned of the Father, cometh vnto me,

46 *Not that anie man hathe fene the Fa- ther, faue he which is of God, he hathe fe- ne the Father.

47 Verely, verely I fay vnto you, He that beleueth in me, hathe euerlafting life.

48 I am the bread of life.

49 *Your fathers did eat Manna in the wil- dernes, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, fhulde not dye.

51 I am the v fufg bread, which came dow- ne from heauen: if anie man eat of this bread, he fhal liue for euer: and the b. ad that I wil giue, is my ffefu, which I wil

Exud 26.24. mmb 12.7. Pfal 77.24. mifd 16.20.

9 He compa- teeth Mofes & the Father, & manna with Chrif, who fe- feth vs into e- erlafting life, 1 Cor 10.1

Ecd 24.29. 9 He fhall ne- uer want ijt- tual mounlin- mene

9 God death reg-ocrate his clift, & reaifeh them to obey the Golpe!

Mat. 13.17

r That is, of beleue in me. Thy lightenm; his heart with his holin fpiri. Ifa 14.15 wom 31.13.

Mat. 13.17.

Exud. 16.11. t Then there is no fode that can nourish & foulee, but Ie- fus Chrif.

u Which giue lifeto the woride.

giue

The Spirit quickeneth. Chap. VII. Christ's cousins. 43/1224

a Where Christ is not, there death reigneth 1.Cor.11,17.

y As our ho- ches are sufles- ned with meat & drinke fo are our foules nourished with the bodie, and blood of lo- sus

Christ. a To eat the flesh of Christ and drinke his blood, it to dwell in Christ and to haue Christ dwel- ling in vs.

a That is, va- derstand it.

Chap.3,13. b He meaneth not that his humanistic def- conded from heaven; but he speaketh cou- ching y vnson of hothic natu- ret, aerribu- ring to throne that which ap- perteneth to the other. c To wit, if it be separate from y Spirit, whereof it ha- the the force: for it cometh of the power of the Spirit that the flesh of Christ gi- neth vs life.

d Yh? without Christ there is but death for his worde o- nely leadeth vs to life Mat.16,18. e Although your number be finale, yet shal ye be di- munished.

giue for the life of the worlde.

52 Then the Iewes ftroue among them fel- ues, faying, How can this man giue vs hu flesh to eat

53 Then Iefus faid vnto them, Verely, ver- ely I fay vnto you, Except ye eat the fleth of the Sone of man, and drinke his blood, ye haue no life in you.

54 Whofoeuer e aeteth my fleth, and drin- keth my blood, ha the eternal life, and I wil taife him vp at the laft day.

55 For my fleth is meat in dede, & my blood is drinke in dede.

56 He that eateth my fleth, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father ha the fent me, fo li- ue I by the Father, and he that eateth me, euen he shal liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue ea- ten Manna, and are dead. He that eateth of this bread, shal liue for euer.

59 Thefe things fpake he in the Synagogue as he taught in Capernaum.

60 Manie therefore of his disciples (when thei heard this) faid, This is an haid fay- ing: who can heare it?

61 But Iefus knowing in him felf, that his disciples murmured at this, faid vnto the, Doeth this offende you?

62 What then if ye fhulde fe the Sone of ma b afcende vp where he was before?

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I spea- vnto you, are spirit and life.

64 But there are fome of you that beleue not: for Iefus knewe from the beginning, which they were that beleued not, & who fhulde betraye him.

65 And he faid, Therefore faid I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, manie of his disciples went backe, and walked no more with him.

67 The faid Iefus to the twelue, Wil ye al- fo go away?

68 Then Simon Peter answered him, Ma- fter to whome shal we go? Thou haft the wordes of eternal life:

69 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

70 Iefus answered the, Haue not I chofen you twelue and one of you is a deuil?

71 Now he fpake it of Iudas Ifeariot the fonne of Simó: for he it was that fhulde be- traye him, thogh he was one of y twelue.

CHAP. VII.

d Iefus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 13 He fherweth how to knewe the truth. 14 The sniura they do vnto him. 15 The Pharife: rebuk the officers be- cause they haue not taken him. 16 And chide with Nicodemus for taking his parte.

A Fter thefe things, Iefus walked in Galile, and wolde not walke in Iu- dea: for the Iewes foght to kil him.

2 Now the Iewes a feaft of the Taberna- cles was at hand.

3 His brethren therefore faid vnto him, Depart hence, and go into Iudea, that thy disciples may fe thy workes that thou doeft.

4 For there is no ma that doeth anie thing fecretly, & the him felf feketh to be famous. If thou doeft thefe things, fhewe thy felf to the worlde.

5 For as yet his brethren beleued not in him.

6 Then Iefus faid vnto the, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but me it hateth, b becaufe I teftifie of it, that the workes thereof are euil.

8 Go ye vp vnto this feaft: I wil not go vp yet vnto this feaft: for my time is not yet fulfilled.

9 Thefe things he faid vnto them, and a- bode ftill in Galile.

10 But affone as his brethren were gone vp, then we the alfo vp vnto the feaft, not openly, but as it were priuely.

11 Then the Iewes foght him at the feaft, & faid, Where is he?

12 And much murmuring was there of him among the people.
Some said, He is a good man: other said, Naye: but he
deceiveth the people.

13 Howbeit no man spake openly of him for feare of the
Iewes.

14 Now when half the feast was done, Iesus went up into the
Temple and taught.

15 And the Iewes marvelled, saying, How knoweth this man
the Scriptures, seeing that he never learned.

16 Iesus answered them, & said, My doctrine is not mine, but
his that sent me.

17 If any man will do his will, he shall knowe of the doctrine,
whether it be of God, or whether I spake of my self.

18 He that speaketh of him self, seeketh his owne glorie: but he
that seeketh his glorie that sent him, the fame is true, and no
vain righteousness is in him.

19 Did not Moses give you a Law, and yet none of you keepeth
the Law? Why go ye about to kill me?

20 The people answered, and said, Thou hast a devil: who
goeth about to kill thee?

21 Iefus answered, and said to them, I haue done one worke,
and ye all marueile.

22 Mofes therefore gaue vnto you circu- cision, (not becaufe it
is of Mofes, but of the fathers) and ye on the Sabbath day cir-
cumcife a man.

23 If a man on the Sabbath receiue circum- cision, that the
Law of Mofes fhould not be broken, be ye angrie with me,
becaufe I

MM.ii.

Lud.23,24. a At this feaft they dwelled fence dayn in the
tenies, & put the in re- membrane, y they had no aste here per-
manent, but y they muft feke one to come. Or, manife.

b Why the worde hateth Christ. c Christ doeth not vnerly
dence that he wolde go to y feaft, but figni feth y as yet he was
not felf ly determined.

d Thefe were the heads of y people who did enue Christ.

Or, fetiere.

e In that, that he is man one ly.

f By this mar ke we may knowe whe- ther the doctri ne be of
God, or of man.

g Nothing ob terfait or va- true.

Exod.24,3. Chap.1,12. h Who did not know the fecche of the
Stribes.

i Becaufe I did it on the Sabbath day. Lent.12,3. Gen.17,10.

*The riuers of water of life. S.Iohn.
Nicodemus counfel.*

haué made a man euerie whit whole on the Sabbath day

Den.1,16. 24 *Iudge not according to the appearance, but iudge
righteous iudgement. 25 ¶ Then faid fome of them of
Ierufalem, Is not this he, whome they go about to kill 26 And
beholde, he fpeaketh "openly, and they fay nothing to him: do
y rulers know in dede that this is the verie Christ? 27 Howbeit
we know this man whence he is: but when the Christ cometh,
no man fhall knowe whence he is. 28 ¶ Then cryed Iefus in the
Temple as he taught, faying, Ye^b bothe knowe me, and knowe
whence I am: yet am I not come of my felf, but he that fent me,
is true, whome ye knowe not. 29 But I knowe him: for I am of
him, and he hath fent me. 30 Then they foght to take him, but
no man laid hands on him, becaufe his houre was not yet come.
31 Now manie of the people ¹ beleued in him, and faid, When
the Christ cometh, wil he do mo miracles then this man ha the
done? 32 The Pharifes heard that the people murmured thefe
things of him, and the Pharifes, and high Priests fent offices to
take him. 33 Then faid Iefus vnto them, Yet am I^m a little while*

with you, and then go I vnto him that fent me. 34 Ye fhall feke me, & fhall not finde me, & where I am, can ye not come. 35 Then faid the Iewes amongs them felues, Whither wil he go, that we fhall not finde him? Wil he go vnto them that are "difperfed among the Grecians, and tea- che the Grecians? 36 What faying is this that he faid, Ye fhall feke me, and fhall not finde me? and where I am, can ye not come? 37 Now in the laft or *great day of y feaft, Iefus ftoode and cryed, faying, If anie man thirst, let him come vnto me, and drinke. 38 He that^b beleueth in me, ^b as faith the Scripture, out of his bellie fhall flowe riuers of water? of life. 39* (This fpake he of the Spirit which they that beleued in him, fhould receiue: for the tholie Goft was not yet giuen becaufe that Iefus was not yet glorified) 40 So manie of the people, whe they heard this faying, faid, Of a trueth this is the Prophet. 41 Other faid, This is the Christ: and fome faid, But fhall Christ come out of Galile? 42 Saith not the Scripture that the Christ fhall come of the fede of Dauid, and out of the towne of Beth-lehe, where Dauid was? 43 So was there diffention among the people for him. 44 And fome of them wolde haue taken him, but no man laid hands on him. 45 Then came the officers to y high Priests & Pharifes, & they faid vnto them, Why- haue ye not brought him? 46 The officers answered, 'Neuer ma fpa- ke like this man. 47 Then answered them the Pharifes, Are ye alfo deceued? 48 Doeth anie of the rulers, or of the Pharifes beleue in him? 49 But this people, which knowe not the Law, are

*cui*fed. 50 Nicodemus *faid vnto the*, (he that came to Iefus by night, & was one of them.) 51 Doeth our Law iudge a man before it heare him, * & knowe what he hathe done? 52 They answered and faid vnto him, Art thou alfo of Galile? Search and loke: for out of Galile arifeth no Prophet. 53 And euerie man went vnto his owne houfe.

CHAP. VIII.

Christ delineeth her that was taken in adulterie. 14 He is the light of the worlds 14 He fheweth from whence he is come, wherefore, and whether he goeth. 15 Who are fre, & who are bounds 14 Of fre man and filanes, & their rewards. 46 He defieth his enemies, 53 And being perfecuted, withdraweth him felf.

And Iefus went vnto the mount of o- liuer, And early in the morning came againe into the Temple, and all the people came vnto him, and he fate downe, and taught them. Then the Scribes, & the Pharifes broght vnto him a woman, taken in adulterie, & fet her in the middes, And faid vnto him, Mafter, this woman was taken in adulterie, in the verie aft. *Now Mofes in the Law commanded vs, that fuche ffulde be ftoned: what faift thou therefore? And this they faid to tempt him, that thei might haue, whereof to accufe him. But Iefus ftouped downe, and with his finger wrote on the grounde. And while they continued afking him, he lift him felf vp, & faid vnto them, Let him that is among you without finne, caft the firft

ftoue at her. And againe he ftouped downe, and wrote on the
grounde. And when they heard it, being accused by their owne
conscience, they went out one by one, beginning at the eldefst
euen to the laft: fo Iefus was left alone, and the woman
ftanding in the middes. When Iefus had lift vp him felf againe,
and fawe no man, but the woman, he faid vnto her, Woman,
where are thofe thine accufers? hathe no man condemned
thee? She faid, No man, Lord. And Iefus faid, ^b Nether

The light of the worlde. Chap. VIII.
Abrahams workes. 47

b Iesus wolde not medle, but with y which did apparel- ne to his offi- ce, to wit, to bring fioners to repentance and therefore did not abo- lish the Law against adul- terio

Chap 1,5. & 9,5 Or, linellie light Or, suite.

Chap 2,25. e That which Christ denied chap 6,17, here he granteth, on declare unto the their Rab- bernes: and, fath that be- ing God he be ereth witness to his human sacrifice to eth God y fa- ther witness y fame which are two dithik pioners, though but one God. d In that he came from his father, he the- werth that he is not onely man, but God also

Deu 17,6. & 19,15. man.18,16. & our 13,1. & or.10,28. e He wolde not indge ra- shely, as they did f Which pla- ce prouech Christ to be verse God, and man.

g That is, the place where y vessel and o- ther things be- longing to the Temple, were hope h Because of their rebelliish wherain they did performe He theweth the differed between the Go spel, & the fath all wit of man.

Or, from the beginning, even that I said vn- to you h That is, who he was, whice he was & why he came into that worlde I

Their ende- nours & praisi fiz whereby they throke to destroye him, shal ferne to exalter, & ma guise his glo- rie

in Not to be- true in him, but to be con- mitted o To wit, the McFate.

b Nether do I condemne thee: go and fin- ne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of y worlde: he that followeth me, shal not walke in darkenes, but shal haue the light of life.

13 The Pharises therefore said vnto him, Thou bearest recorde of thy self: thy re- corde is not true.

14 Iesus answered, and said vnto them, Thogh I beare recorde of my self, yes my recorde is true: for I knowe whence I came & whether I go: but ye can not tell when- ce I come, and whether I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, that the restimonie of two men is true.

18 I am one that beare witness of my self, & the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye nether knowe me, not my Father. If ye had knowen me, ye shulde haue knowen my Father also.

20 These wordes spake Iesus in the tresorie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, can ye not come.

22 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not come?

23 And he said vnto them, Ye are from beneath: I am from above: ye are of this worlde: I am not of this worlde.

24 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Suen the same thing that I said vnto you from the beginning.

26 I haue manie things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

27 They vnderstode not that he spake to them of the Father.

28 Then said Iesus vnto them, Whye ye ha- ue lift vp the Sonne of man, then shal ye m knowe that I am he, and that I do no- thing of my self, but as my Father hathe taught me, so I speake these things.

29 For he that sent me, is with me: the Fa- ther hathe not left me alone, because I do always those things that please him.

30 As he spake these things, many bele- ued in him.

31 Then said Iesus to the Iewes which be- leued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, & the trueth shal make you fre.

33 They answered him, We be Abrahams sede, and were neuer bonde to any man: why saift thou then, Ye shal be made fre?

34 Iesus answered them, Verely, verely I say vnto you, that who souer committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the hou- se for euer: but the Sonne abideth for euer.

36 If the Sone therefore shal make you fre, ye shal be fre in dede.

37 I knowe that ye are Abrahams sede, but ye seke to kill me, because my worde hathe no place in you.

38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered, and said vnto him, A- braham is our father. Iesus said vnto the, If ye were Abrahams children, ye wolde do the works of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I ha- ue heard of God: this did not Abraham.

41 Ye do the works of your father. Then said they to him, We are not borne of for- nicatio: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded for the, & came from God, nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? be- cause ye can not heare my worde.

44 Ye are of your father the deuil, and the lustes of your father ye wil do: he hathe bene a murtherer from the beginning, & whode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye be leue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not be- leue me?

47 He that is of God, heareth Gods wor- des: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Sama- ritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue disbo- nored me.

50 And I seke not mine owne praise: but there is one that sekeh ir, and iudgeth.

51 Verely, verely I say vnto you, If a man MM. iii.

o For we were selance to sin p These were not the bele- ting Iewes, but the mockers that answered that.

Rom. 6,20. & 21,2,19.

q He granteth their sayings in Siche Siete, y he theweth vnto them that their owne de- des prune the liera.

r Which were his obedience, chance & fa- che good wor- kes which pro- ceded of faith.

f For you are carnal and can not vnderstid spiritual shige I John 5,8. e Since the sift creation of man a It followeth then

that he was once in the trueth: for he was not created evil a
According to his wout and culture.

s. John 4,6.

y Who wil re- strue y now: is that you do a- gainth me, or
rather againth him.

The light of the worlde. S. John.
Excommunicate for Christ. 1046/1224

For the faith- ful cries in death & life.

kepe my worde, he shal neuer a se death.

52 Then said & Iewes to him, Now knowe we that thou hast a
deuil. Abraha is dead, and the Prophetes, and thou fast, If a
man kepe my worde, he shal neuer tast of death.

53 Art thou greater then our father Abra- ham, which is dead;
and the Prophetes are dead: whome makest thou thy self?

54 Iesus answered, If I honour my self, mine honour is nothing
worthe: it is my Father that honoureth me, whome ye say, that
he is your God.

55 Yet ye haue not knowe him: but I knowe him, and if I
shulde say I knowe him not, I shulde be a liar like vnto you:
but I knowe him, and kepe his worde.

56 Your father Abraham rejoyced to se my day, and he sawe it,
and was glad.

57 Then said the Iewes vnto him, Thou art not yet siftie yere
olde, and hast thou sene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before
Abraham was, I am.

59 The toke they vp stones, to cast at him, but Iesus hid him
self, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that
was borne blinde. 12 To what blinde men Christ gmeth fight.

1 And as Iesus passed by, he sawe a ma which was blinde from
his birth.

2 And his disciples asked him, saying, Ma- ster, who did sinne,
this man, or his parents, that he was borne blinde?

3 Iesus answered, 4 Nether hathe this man sinned, nor his
parents, but that the works of God shulde be shewed on him.

4 I must worke the works of him that sent me, while it is 5 day
the night cometh whe no man can worke.

5 As long as I am in the worlde, 6 I am the light of the worlde.

6 Assone as he had thus spoken, 7 he spate on the ground, & made claye of the spect- tle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Go wash in the poole of Siloam (which is by interpretatio, 8 Set) He went his way therefore, and washed, & came againe seing.

8 Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that fate and begged?

9 Some said, This is he: & others said, He is like him: but he him self said, I am he.

10 Therefore they said vnto him, How we- re thine eyes opened?

11 He answered, and said, The man that is called Iesus, made claye, and anointed mi- ne eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed

and receiued sight.

12 Then they said vnto him, Where is he? He said, I can not tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 The againe the Pharises also asked him, how he had receiued fight. And he said vn- to them, He laid claye vpon mine eyes, & I washed, and do se.

16 Then said some of the Pharises, This man is not of God, because he kept not the Sabbath day. Others said, How can a man that is a sinner, do suche miracles and there was a dissension among them.

17 Then spake they vnto the blinde agai- ne, What fast thou of him, because he ha- the opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his fight) vntil they had called the parents of him that had receiued fight.

19 And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

20 His parents answered them, & said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we knowe not: or who hathe opened his eyes, can we not tell: he is olde enough: aske him: the shal answer for him self.

22 The se wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any ma did

con- fesse that he was the Christ, he shulde be excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, 5 Giue glorie vnto God: we knowe that this man is a sinner.

25 Then he answered, and said, Whither he be a sinner or no, it I cannot tell: one thing I knowe, that I was blinde, and now I se.

26 The said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you al- readie, and ye haue not heard it: wherefore wolde ye heare it againe: 28 wil ye also be his disciples?

28 Then checked they him, & said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Mo- ses: but this man we knowe not fro when- ce he is.

30 The man answered, and said vnto them, Douties, this is a maruellous thing, that ye knowe not whence he is, and yet he

They durst not spake the truth for sea- re they shul- de be
excom- municate.

1 That is, Con- fide that no- thing is but fro God: therefore tell
us, & truth that God may be glorified thereby, Iof 7, 29, 1 Sam.
6, 9. 2 He spake this in duncke- ry.

3 They thought other to douse him from the truth, or to make
hi suer- ne by their oft tance exteni- ning him: which premise
Satis members once do observe in examining the Christians

He derideth their wilful ma liar and igno- rance

They don- ed not of his contrary or pa- rence, but of his office
and anourine

hathe

a Which was to do; among of Christ in faith: & thing Abraha
saw fate of with eyes of faith, chr 11, 10.

Chap 10, 31. b Not only God, but the Mediator be- twine God,
& ma, appointed from before all accounts.

And he passed thro- ught the mid der of them and so went his
way.

a God doeth not always punish me for their sinners.

b What oppor runtive & the faction foruth Chap. 1, 9. & 1, 12.
& 12, 31.

c This was not for any ver- ran that was in the earth, in the
spante, or in the claye to make one se: but it one- ly pleased
him to vie these signs & man- ner.

d Hereby was prefigured the Messias, who shulde be sent vnto
them,

Who fe or are blinde.

Chap.X, The good shepherd.48

1 Or, wicked man, contem- bers of God & feche as desire in
fome.

2 Or, circummi- calous him.

3 As all afo niffred he fed downe & wor- shipped him. 4
Meaning, & rule & autore- tie, to make the poore blin- de to
fe, and if prouue feers blinde Chap 2,17. & 12,47.

5 You ftulide not be fo ma- che in fame.

6 That is, the- re is unusual a- genner & con- fent of faith
between the pafure and shepe.

7 He meanch- all fi fafe pro- pheres, who led not men to
Christ, but fto him 8 He fhalbe fure of his life

hathe opened mine eyes.

9 Now we knowe that God heareth not finners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

10 Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

11 If this man were not of God, he colde haue done nothing.

12 They answered, & said vnto him, Thou art altogether borne in finnes, and doelt thou teache vsfo they caft him out.

13 Iesus heard that they had caft him out: and when he had founde him, he said vn- to him, Doelt thou beleue in the Sonne of God?

14 He answered, and said, Who is he, Lord, that I might beleue in him?

15 And Iesus said vnto him, Bothe thou haft sene him, & he it is that talketh with thee.

16 Then he said, Lord, I beleue, and a wor- shipped him.

17 And Iesus said, I am come vnto iudge- ment into this worlde, that they which se not, might se: & that they which se, might be made blinde.

18 And some of the Pharifes which were with him, heard these things, and said vn- to him, A te we blinde also?

19 Iefus faid vnto them, If ye were blinde, ye ftulide not haue
finne: but now ye lay, We fe: therefore your finne remaineth.

CHAP. X.

21 Chrift is the true fhepherd, and the dore. 22 Diuers a-
genner of Chrift. 23 He is a fted if he be Chrift 24 His work of
declare that he is God. 25 The prin- ces called gods.

26 Verely, verely I fay vnto you, He that entreth not in by the
dore into the fhepefolde, but climeth vp another way, he is a
theft and a robber.

27 But he that goeth in by the dore, is the fhepherd of the
fhepe.

28 To him the porter openeth, and the fhepe heare his voyce,
and he calleth his owne fhepe by name, and leadeth them out.

29 And when he hathe fent for the his owne fhepe, he goeth
before them, and the fhepe followe him: for they knowe his
voyce.

30 And they wil not followe a stranger, but they flee from him:
for they knowe not the voyce of strangers.

31 This parable fpake Iefus vnto them: but they vnderftode not
what things they we- re which he fpake vnto them.

32 Then said Iesus vnto them againe, Vere- ly, verely I say vnto you, I am the dore of the shepe.

33 All, that euer came before me, are the- ues & robbers: but the shepe did not hea- re them.

34 I am the dore: by me if any man enter in, he shalbe faued, and shal go in and go out, and finde pasture.

35 The thefe commeth not, but for to stea- le, and to kill, and to deftroie: I am come that they might haue life, and haue it in abundance.

36 I am the good shepherd: the good shep- herd giueth his life for his shepe.

37 But an hireling, and he which is not the shepherd, nether the shepe are his owne, seeth the wolfe cōming, & he leaueth the shepe, and steeth, and the wolfe catcheth them, and scattereth the shepe.

38 So the hireling steeth, because he is an hi- reling, and careth not for the shepe.

39 I am the good shepherd, and knowe mine, and am known of mine.

40 As the Father knoweth me, so knowe I the Father: and I lay downe my life for my shepe.

41 Other shepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shal be one shepefolde, one shepherd.

42 Therefore doeth my Father loue me, because I lay downe my life, if I might take it againe.

43 No man taketh it from me, but I lay it downe of my self: I haue power to lay it downe, and haue power to take it againe: this commandement haue I received of my Father.

44 Then there was a diffention againe among the Iewes for these sayings.

45 And many of them said, He hathe a deuill, and is madde: why heare ye him?

46 Others said, These are not the wordes of him that hathe a deuill: can the deuill open the eyes of the blinde?

47 And it was at Ierusalem the last of the Dedication, and it was winter.

48 And Iesus walked in the Temple, in Solomon's porche.

49 Then came the Iewes rounde about him, and said vnto him, How long doelt thou make vs doubt? If thou be the Christ, tell

vs plainly.

50 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fa- thers Name, they beare witnes of me.

51 But ye beleue not: for ye are not of my shepe, as I said vnto you.

52 My shepe heare my voyce, and I knowe them, and they followe me,

53 And I giue vnto them eternal life, and they shal neuer perfish, nether shal any plucke them out of mine hand.

54 My Father which gaue them me, is figrea- ter then all, and none is able to take them out of my Fathers hand.

55 I and my Father are one.

56 Then the Iewes againe toke vp stones, to stone him.

57 Iesus answered them, Many good workes MM. iii.

Ifa 40,51 exp. 34,23.

d Chrift knoweth his be- aufe he loueth them, ca- reth and proud doeth for them. e As if Father can not forget him, no more can he forget vs

f In that he loueth and op- proueth me.

Exg 37,22. g To wit, a- mong the Gen- tifes, which then were
ftul- gers from the Church of God

Ifa 13,7. Alf 2,24. h Chrift even in that that he is ma, hathe de-
ferued his Fa- thers loue and curslafting li- fe, not to his falhe
truly, but to vs alfo which by his obedience and perfect fuitice
are imputed rightness, Ro. Lip 9,11 & 7.

e Mac. 4,18. i Which was toftious, that the people might goin
thakes to God for their deli- urance and reftoring of their
religion and Temple, which Autro- chus had cor- rupted and
put loied

k Which was builded againe after the pa- tron of that which
folomh builded

o, held? on whole to felper

l The caufe wherefore the reprobate can not beleue

m Whereby we leaute how fafely we are preferued a- gainth all
dan- gers

Chap 1,19.

Twelve houres in the day. S. John. Marthas confefsion.

Pfal. 32.6. a Meaning of Princes and re- lours, who for there
offer in- be are called gods, and are made here in earth as his
Lieutenants; wherefore if this noble ti- ple be given to man,

much more is apper- cized to him than in the Son as of God e-
qual with his Father,

a Whereby they gathered that Curiff was more ex- cellent than
John.

Chap. 20.3. mat. 26.7.

a For although he dyed, yet being restored to fome to life, is
was almost no death in ob- portion.

Chap. 7.10. & 8.19. & 10.33. & 11.34. & 12.35. & 13.36. &
14.37. & 15.38. & 16.39. & 17.40. & 18.41. & 19.42. & 20.43.
& 21.44. & 22.45. & 23.46. & 24.47. & 25.48. & 26.49. &
27.50. & 28.51. & 29.52. & 30.53. & 31.54. & 32.55. & 33.56.
& 34.57. & 35.58. & 36.59. & 37.60. & 38.61. & 39.62. &
40.63. & 41.64. & 42.65. & 43.66. & 44.67. & 45.68. & 46.69.
& 47.70. & 48.71. & 49.72. & 50.73. & 51.74. & 52.75. &
53.76. & 54.77. & 55.78. & 56.79. & 57.80. & 58.81. & 59.82.
& 60.83. & 61.84. & 62.85. & 63.86. & 64.87. & 65.88. &
66.89. & 67.90. & 68.91. & 69.92. & 70.93. & 71.94. & 72.95.
& 73.96. & 74.97. & 75.98. & 76.99. & 77.00.

haue I fhewed you from my Father: for which of theſe workes
do ye ſtone me?

33 The Iewes answered him, ſaying, For the good worke we
ſtone thee not, but for blaſ- phemie, and that thou being a man,
ma- kept thy ſelf God.

34 Iefus answered them, Is it not written in your Law, 'I faid,
ye are gods?

35 If he called them gods, vnto whome the worde of God was
given, and the Scrip- ture can not be broken,

36 Say ye of him, whome the Father hathe sanctified, and sent
into the worlde, Thou blafphemest, because I faid, I am the
Son- ne of God?

37 If I do not the workes of my Father, be- leue me not.

38 But if I do, then thogh ye beleue not me, yet beleue the
workes, that ye may knowe & beleue, that the Father is in me,
and I in him.

39 Againe they went about to take him. but he elcaped out of
their hands,

40 And went againe beyonde Iordan, into the place where Iohn
firft bapirzed, and there abode.

41 And many reforted vnto him, and faid, Iohn did no miracle:
but all things that Iohn fpake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

a Chrift raifteth Lax, grut from death. 47 The hic Priifts and Pharifes gather a comffel againft him. 50 Cai- aphas prophesieth. 54 Chrift gatteth him out of the way.

3 And a cerreine man was ficke, named, Lazarus of Bethania, the towne of Marie, and her fifter Martha.

2 (And it was that 'Marie which anointed the Lord with ointment, and wiped his fe- te with her heere, whofe brother Lazarus was ficke.)

3 Therefore his fifters fent vnto him, fay- ing, Lord, beholde, he whome thou loueft, is ficke.

4 When Iefus heard it, he faid, This ficke- nes is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 Now Iefus loued Martha and her fifter and Lazarus.

6 And after he had heard that he was ficke, yet abode he two dayes ftill in fame pla- ce where he was.

7 Then after that, faid he to his difciples, Let vs go into Iudea againe.

8 The difciples faid vnto him, Mafter, the Iewes lately foght to 'ftone thee, & dueft thou go thither againe.

9 Iesus answered, Are there not 'twelve houres in the day? If a man walke in the day, he stumblēth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumblēth, because there is no light in him.

11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.

12 Then said his disciples, Lord, if he slepe, he shal be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the 'natural slepe.

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then said Thomas (which is called 'Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶ The came Iesus, & founde that he had bene in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalē, about 'fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Ie-
sus was coming, went
to meet him: but Ma-
rie sat still in the house.

21 Then said Martha unto Iesus, Lord, if thou
haddest bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoeuer thou
askest of God, God will giue it thee.

23 Iesus said unto her, Thy brother shall rise againe.

24 Martha said unto him, I knowe that he shall rise againe in the
resurrection at the last day.

25 Iesus said unto her, I am the resurre-
ction and the life: he that beleeueth in me, though he were dead, yet shall be liue.

26 And whosoever liueth, and beleeueth in me, shall neuer dye.
Beleeuest thou this?

27 She said unto him, Yea, Lord, I beleue that thou art the
Christ the Sone of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called
Marie her sister secretly, saying, The Master is come, and
calleth for thee.

29 And when she heard it, she arose quie-
kely, and came unto him.

30 For Iesus was not yet come into the tow- ne, but was in the place where Martha met him.

31 The Iewes then which were with her in the houle, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Ie- sus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest

a They labored to say Christ from going into Iu- sea, as though there had been two orde 'Or, fumbling sepe.

b Which signifieth in our i- gus, a evyone in birth.

c Which were almost two miles.

f She sheweth some feith, & notwithstanding was almost overcome by her affections.

g Christ restor- feith vs from death to giue vs immortall life.

h Wherein she declared her affection and reincarnates that she born to Christ.

Lazarus raised.

Chap. XII. Iudas the purfearer. 49 1224

I For compa- fication for he felt our miseries, as though he
suffered & like

b We read not that his affi- tions were so ex- cessive that he
kept no mea- sure, as we do in our forow- es, as yet & o- ther
affi-

1 That in a mi- racle whereby Gode Marie shulde be glo-
riised.

m They resist God, thinking to hinder his works by the- ir ouse
poli- cies.

n Or, for that present time.

o God made him to speak, neither colde his impasse let Gode
pur- pose who can- said this wie- led man even as he did Ba-
lam, to be an instrument of holic God.

haddeft bene here, my brother had not bene dead.

33 When Iefus therefore fawe her wepe, & the Iewes also
wepe which came with her, he 'groned in the spirit, & was
troubled in him self,

34 And faid, Where haue ye laid him? Thei faid vnto him,
Lord, come, and fe.

35 And Iefus went.

36 Then faid the Iewes, Beholde, how he loued him.

37 And some of them said, Could not he, which opened the eyes of the blinde, ha- ue made also, that this man shulde not ha- ue dyed?

38 Iesus therefore againe groned in him self, and came to the graue. And it was a cane, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he thinketh alreadie: for he hath bene dead foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue; thou shuldest see the 'glorie of God?

41 Then they toke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cry- ed w a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hand and foot with bandes, & his face was bounde with a napkin. Iesus said vnto them, Loe him, and let him go.

45 Then manie of the Iewes, which came to Marie, and had fene the things, which Iefus did, beleued in him.

46 But fome of them went their way to the Pharifes, and tolde them what things Iefus had done.

47 Then gathered the hie Priefts, and the Pharifes a council, and faid, What fhall we do? For this man doeth manie miracles.

48 If we let him thus alone, all men wil beleue in him, and the Romaines wil come and take away bothe our place, and the nacion.

49 Then one of them named Caiaphas, which was the hie Prieft that fame yere, faid vnto the, Ye perceue nothing at all,

50 Nor yet do you confider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish not.

51 This fpake he not of him self: but being hie Prieft that fame yere, he o prophecied that Iefus fhulde dye for the nacion:

52 And not for the nacion oncly, but that

he fhulde gather together in one & children of God, which were fcattered.

53 Then from that day forth they confulted together, to put him to death.

54 Iefus therefore walked no more open- ly among the Iewes,
but went thence vn- to a countrey nere to the wilderness, into a
citre called Ephraim, and there cotinued with his disciples.

55 ¶ And the Iewes Paffeouer was at hand, and manie went out
of the countrey vp to Ierufalem before the Paffeouer, to puri-
fie them felues.

56 Then foght they for Iefus, and fpake a- mong them felues,
as thei ftode in the Te- ple, What thinke ye, that he cometh not
to the feaft?

57 Now bothe the hie Priefts and the Pha- rifes had giuen a
commandement, that if anie man knewe where he were, he
fhulde fhewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries faid 13 The affi-ftion of fame
towards him, and the rage of others against him and Lazarus
25 The commoditie of the cruffe 27 His prai- ser 28 The
anfwer of the Father. 29 His death, and the frute thereof 30 He
exhorteth to fauth 40 The blin- denes of fame, and the
infirmities of others

1 Then Iefus fix dayes before the Paff- feouer came to
Bethania, where La- zarus was, which was dead, whome he
had raised from the dead.

2 There they made him a fupper, & Mar- tha ferued: but Lazarus was one of them that fate at the table with him.

3 Then toke Marie a pound of ointment of fpikenarde verie coftlie, and anointed Iefus fete, & wipte his fete with her hee- re, & the houfe was filled with the fauour of the ointment.

4 Then faid one of his disciples, own Iu- das Ifcariot Simons fonne, which fhulde betraye him,

5 Why was not this ointment folde for 6 thre hundieth pence, and giuen to the poore?

6 Now he faid this, not that he cared for the poore, but becaufe he was a thefe, and 7 had the bagge, and bare that which was giuen.

7 Then faid Iefus, Let her alone: againft the day of my burying the kept it.

8 For the poore alwayes ye haue with you, but me ye fhall not haue alwaies.

9 Then moche people of the Iewes knewe that he was there: and they came, not for Iefus fake onely, but that they might fe Lazarus alfo, whome he had raied from the dead.

10 The hie Priefts therefore coftulted, that they might put Lazarus to death alfo,

11 Because that for his fake manie of the Iewes went away,
and beleued in Iefus.

12 ¶ On the morowe a great multitude NN.i.

p Because thei thoght hereby to make them felues more holic
against thei fhulde eat the Paffeouer: but they were not
cooman- ded by God to vfe this ce- remonie.

Mat. 26.6. mar 14.3.

a Even f·h the head to f fete.

b Read Mat. 14.15

Chap. 13.29

Mat. 27.8. mar 11.7. Iuk. 19.35.

The wheat corne.

S. John. Christ the light.

that were come to the feast, when they heard that Iefus thulde come to Ieruisale, 13 Toke branches of palme trees, & went forthe to mete him, and cryed, 'Hofanna, Bleffed u the King of Israel that cometh in the Name of the Lord. 14 And Iefus founde a yong aife, and fate thereon, as it is written, 15 'Feare not, daughter of Sion: beholde, thy Kig cometh fitting on an affes colte. 16 But his disciples vnderfode not thefe things at the firft: but when Iefus was glorified, then remembid they, that thefe things were written of him, and that they had done thefe things vnto him. 17 The people therefore that was with him, bare wines that he called Lazarus out of the graue, and raifed him from the dead. 18 Therefore met him the people alfo, becaufe thei heard that he had done this miracle. 19 And the Pharifees faid among them felues, Perceue ye how ye preuaille nothing Beholde, the 'worlde goeth after him. 20 Now there were certeine 'Grekes among them that came vp to worship at the feast. 21 And they came to Philippe, which was of Bethfaida in Galile, and defired him, faying, Syr, we wolde fe Iefus. 22 Philippe came and tolde Andrewe: and againe Andrewe & Philippe tolde Iefus. 23 And Iefus answered them, faying, The houre is come, that the Sonne of ma muft be glorified. 24 Verely, verely I fay vnto you, Except the wheate come fall into the grounde & dye, it bideth alone: but if it dye, it bringeth forthe muche frute. 25 'He that t loueeth his life, fhall lofe it, & he that h hateth his life in this worlde, fhall kepe it vnto life eternal. 26 'If anie man ferue me, let him followe me: for where I am, there fhall alfo my feruant be: and if anie man ferue me, him wil my Father honour. 27 Now is my foule troubled: & what fhall I fay Father, faue me from this houre: but therefore came I vnto this houre. 28 Father, glorifie thy Name. Then came there a voyce from heauen, faying, I haue bothe glorified it, and wil glorifie it againe. 29 Then faid the people that fode by and heard, that it was a thundre: others faid, An Angel fpake to him. 30 Iefus answered, and faid, This voyce came not becaufe of me, but for your fakes. 31 Now is the iudgement of this worlde: now fhall the prince of this worlde be caft out. 32 'And I, if I were lift vp from the earth, wil drawe all men vnto me.

33 Now this faid he, fignifying what death h' thulde dye.

34 The people answered him, We haue heard out of the 'Law, that the Chift bydeth for euer: and how faift thou, that the Sonne of man muft be lift vp' who is that Sonne of man?

35 Then Iefus faid vnto them, Yeta litle while is 'the light with you: walke while ye haue light, left the darkenes come vp on you: for he that walketh in the dark, knoweth not whether he goeth.

36 While ye haue light, beleue in y light, that ye may be the children of the light. Thefe things fpake Iefus, and departed, & hid him felt from them.

37 And thogh he had done fo manie miracles before them, ye beleued they not on him:

38 That the faying of Efaias the Prophet might be fulfilled, that he faid, 'Lord, who beleued our reporte and to whome is the 'arme of the Lord reueiled?

39 Therefore colde thei not beleue, becaufe that Efaias faith againe,

40 'He hathe blinded their eyes, and hatdened their heart, that they thulde not fe with their eyes,
nor vnderftand with their heart, and thulde be conuerted, & I fhulde heale them.

41 Thefe things faid Efaias when he fawe his glorie and fpake of him.

42 Neuertheles euen among the chief rulers maue beleued in him: but becaufe of the Pharifees,
they did not confeffe him, left they thulde be caft out of the Synagogue.

43 'For they loued the praife of men, more then the praife of God.

44 And Iefus cryed, and faid, He that beleueth in me, beleueth not in me, but in him that fent
me.

45 And he that feeth me, feeth him that fent me.

46 I am come a light into the worlde, that whofoeuer beleueth in me, fhulde not abide in
darkenes.

47 And if anie man heare my wordes, and beleue not, I 'iudge him not: for I came hot to iudge
the worlde, but to faue the worlde.

48 He that refueth me, and receiueh not my wordes, hathe one that iudgeth him: 'the worde
that I haue fpoke, it fhall iudge him in the laft day.

49 For I haue not fpoken of my felf: but the Father, which fent me, he gaue me a
commandement what I fhulde fay, and what I fhulde fpeake.

50 And I knowe that his commandement is life euerlafting: the things therefore that I fpeake, I
fpeake the fo as the Father faid vnto me.

Tfal 19, 27. & 110, 4 & 117, 2. & 26, 27, 25.

Chap 1, 9.

Ifh 13, 2 rem. 10, 16.

m That is, the Gofpel, & is y power of God to fafuacib to entertain that doeth belone.

Ifh 6, 9 mar. 13, 14 mar. 4, 12 luk. 8, 11. all 28, 26.

rem 11, 8. n By deluc- ring the from the it mifettes, & gming them true felicitate.

Or, euermunei- ce.

Chap 5, 44. o to be efo- med of men.

Chap 3, 19. & 9, 29.

Or, eudemne. Or, eudemne

Or, eudemne. Mar 16, 26. chap 3, 17 p For that day the the ep- probation of the Gofpel.

CHAP.

Christ's example.

Chap.XIII. Mutualloue. 105/1224

CHAP. XIII

1 Christ was such the disciples' fate. 24 Exhorting them to humility or charity. 25 Telieth them of Iudas the trustees. 26 And commandeth them earnestly to love one another. 27 He forewarneth of Peter's denial.

Mat 26,2. mar 14,2 luk.22,1.

a Recoufe he fawc the dan- ger great & was towarde the, therefore he toke y grea- ter care for them. b Which was the rearing of the Paffeouer

e And make thee cleane from thy fin- nes.

f That is, to be continually purged of his corrupt affer- tions and worl delle cares & remasse day- ly in vs Chap 12,3.

e To ferue one another.

Chap 17,20. mat 10,4. luk.6,40.

Pffal 41,20. I Vuder preten ce of friend- fhyp fchath his festruction.

1 Now before the feaft of the Paffeouer, when Iefus knewe that his houre was come, that he fhulde departe out of this worlde vnto the Father, tot afmuche as he loued his owne which were in the worlde, vnto the end he loued them.

2 And when fupper was done (and that the deuil had now put in the heart of Iudas Ifcarlot, Simons fonne, to betraye him)

3 Iefus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,

4 He rifeth from fupper, and layeth afide his fupper garments, and toke a towel, and girde him felf.

5 After that, he powred water into a bafin, and began to wafh the difciples fete, and to wipe them with the towel, wherewith he was girde.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered and said unto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said unto him, Thou shalt neuer wash my feet. Iesus answered him, 'If I wash thee not, thou shalt haue no parte with me.

9 Simon Peter said unto him, Lord, not my feet onely, but also the hands & the head.

10 Iesus said to him, He that is washed, needeth not, save to wash his feet, but is cleane euerie whit: and ye are cleane, but not all.

11 For he knewe who should betraye him: therefore said he, Ye are not all cleane.

12 So after he had washed their feet, and had taken his garments, and was set downe againe, he said unto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed your feet, ye also ought to wash one anothers feet.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say unto you, 'The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe whome I haue chosen: but it is that the Scripture might be fulfilled, 'He y eareth bread with me, hath lift vp his heel against me.

19 From hence forth tell I you before it come, y when it is come to passe, ye might beleue that I am the.

20 Verely, verely I say unto you, If I send anie, he that receiueh him, receiueh me, and he that receiueh me, receiueh him that sent me.

21 When Iesus had said these things, he was troubled in the Spirit, & testified, and said, Verely, verely I say unto you, that one of you shall betraye me.

22 Then the disciples looked one on another, doubting of whome he spake.

23 Now there was one of his disciples, & leaned on Iesus bosome, whome Iesus loued.

24 To him beckened therefore Simon Peter, y he should aske who it was of whome he spake.

25 He then, as he leaned on Iefus breft, faid vnto him, Lord, who is it?

26 Iefus answered, He it is, to whome I fhall giue a foppe, when I haue dipte it: and he wet a foppe, and gaue it to Iudas Ifcarlot, Simons fonne.

27 And after the foppe, 'Satan entred vnto him. The faid Iefus vnto him, That thou doeft, do quickly.

28 But none of them that were at table, knewe, for what caufe he fpake it vnto him.

29 For fome of them thought becaufe Iudas had the begge, that Iefus had faid vnto hi, Bie thofe things that we haue nede of againft the feaft: or that he fhulde giue fome thing to the poore.

30 Allone then as he had receiued the foppe, he went immediately out, and it was night.

31 ¶ When he was gone out, Iefus faid, 'Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God fhall alfo glorifie him in him felf, & fhall ftraight way glorifie him.

33 Litle childre, yet a litle while am I with you: ye fhall feke me, but as I faid vnto the 'Iewes, Whither I go, can ye not come: alfo to you lay I now,

34 "A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye alfo loue one another.

35 By this fhall all me knowe that ye are my difciples, if ye haue loue one to another.

36 Simó Peter faid vnto him, Lord, whither goeft thou? Iefus answered him, Whither I go, thou canft not followe me now: but thou fhalt followe me afterwards.

37 Peter faid vnto him, Lord, why can I not followe thee now? 'I will lay downe my life for thy fake.

38 Iefus answered him, Wilt thou lay downe thy life for my fake? Verely, verely I lay vnto thee, The coke fhall not crowe,

NN. ii.

g To wit, the Christ and re- demer of the worlde. Mat 12,40. luk.20,16.

h For very hot tor & indigna- tion of forbe an abominable ache as Iudas fhulde commit : He did open- ly atfioeme.

Mat. 26,21. mar 14,18. luk.22,21.

k Their faith was not to fit at table, but having their fynes of, and cuilfhions en- der their el-
bowes, lemed on their fides, as it were nafl. fe lying

i Safl toke fal poffefion of him.

m Meaning, y his crefel fhall ingfder a mer- ucition glorie, and that in it fhall ftone the tobute
budice of God.

Chap 7,34.

Leut 19,18. mat. 22,29. chap. 22,12.

i John 4,21. n Whereof we oght in haue continual rend brauce as though it were each newly gi
ure

o When thou fhalt be more ftung

Mat 16,24. mar. 14,30.

Manie dwelling places.

til thou haue denyed me thrifc.

CHAP. X-111.

1 He asmeth his disciples with conflation against trouble. 2 He ascendeth into heaven in
prepare v. a place. 3 The way the truerth and the life. 4 The Father and Christ one. 5 How we
should pray. 6 The promise unto them that I, yea his words.

1 A Nd he said to his disciples, Let not your heart be troubled: ye beleue in God, a beleue also
in me.

a For in fa be- leuig no trou- bles shal out- come them. b To that the- be is not only place for
him, but for all his. c At the latter day, A.D., 1.11.

In my Fathers house are b many dwelling places: if it were not so, I wode haue tolde you: I go
to prepare a place for you.

And thogh I go to prepare a place for you, I wil c come againe, and receiue you vnto my self,
that where I am, there may ye be also.

4 And whither I go, ye knowe, and the way ye knowe.

Thomas said vnto him, Lord, we knowe not whither thou goest: how can we then knowe the
way?

6 Iesus said vnto him, I am the c Way, and the Trueth, & the Life. No man cometh vnto the Father, but by me.

7 If ye had known me, ye shulde haue knowen my Father also: and from hence forthe ye knowe him, and haue sene him.

8 Philippe said vnto him, Lord, shewe vs thy Father, and it suffiseeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe he that hathe sene me, hathe sene my Father: how the faist thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me! The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he h doeth the works.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very works fake.

12 Verely, verely I say vnto you, he that beleueth in me, the works that I do, he shal do also, & greater then these shal he do: for I go vnto my Father.

13 And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my comandements, 16 And I wil pray the Father, and he shal giue you another h Coforter, that he may abide with you for euer.

17 Even the Spirit of trueth, whome the worlde can not receiue, becaufe it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortes: but I wil m come to you.

S. John. Christ is the vine.

19 Yet a little while, and the worlde shal se me no more, but ye shal se me: becaufe I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my commandements, and kepeth them, is he that loueth me: and he that loueth me, a shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

22 Iudas said vnto him (not c Iscario) Lord, what is the caufe that thou wilt shewe thy Self vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, he wil rkepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

24 He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not a mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holie Goft, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wode verely reioyce, becaufe I said, I go vnto the Father: for my Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to paffe, ye might beleue.

30 Hereafter wil I not speake many things vnto you: for the c prince of this worlde commeth, and hathe a noght in me.

31 But it is that the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arife, let vs go hence.

CHAP. XV.

6 The sweet conflation, and mutual love between Christ and his members under the parable of the vine. 18 Of their consume afflictions and persecutions. 20 The office of the holie Goft and the apostles.

1 I Am the true vine, and my Father is an housband man.

2 a fluerie branche that beareth not frute in Me. 1.1.1. me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth more frute.

3 a Now are ye cleane through the worde, Chap. 1.1.1. which I haue spoken vnto you.

4 Abide in me, and I in you: as the briche can not beare frute of it self, except it abide in the vine, no more can ye, a except ye abide in me.

5 I am the vine: ye are the branches: he that abideth

a He shal sensibly feelee & the grace of God abideth to him b But the brother of James.

p Whereby he adverti: thou not to haue re- so, & to y worl de, left they shulde be dra- wan hacks by evil example q That is, not his alone: for he had unthig separate from his Father.

p All comfort & prosperit.

f In that, that Christ is beco me man to be idealator between God & vs.

e Satan execu- teth his rage & tyrdine by the permission of God

u Satan shal affaile me with all his force, but he sh not fade that to me which he liketh for: for I am that loueeth lambs without Spot.

c We can brig forche no frute, except we be ingraf-fed in Chriib.

a For in fa be-leuig no trou-bles shal out- come them. b To that the- be is not only place for him, but for all his. c At the latter day, A.D., 1.11.

d He was not altogether, a ignorant, but his knowled, ge was works and imperfere e Therefore we must begin in him, come- newe in him, & end in him.

f For the ve- rce fulnes of the diastate remained in Christ. g In that, that he is man. h Who deals- reth his man- fite and we- me by his do- bring and marades. i This is re- ferred to the whole bodie of the Church in whom this verene of Christ doeth flute & re- anis- ne for euer. Chap. 1.1.1. man 7.7. man 1.1.1. man 1.1.1.

h I haue com- forred you whi let I was with you, but heaf- forche & holie God shal com- fore you, and pre-fume you. He called be- caufe he wor- heth in vs the trueth. m Which this he doeth by a verene of his Spirit.

Who are Christ's friends. Chap. XVI. The Spirit of trueth. 51 1053/1224

b We must be rooted in te- for Christ by faith, which co- mech of the words of God c So that ye follows Gods words, which ye comprehend by faith d Wherewith I love you.

e Perfect and entier Chap 13,24. I thuff 1,9. I John 3,12. & 4,21.

f So that there is nothing o- mated that is attribute for vs and concer- zing our falna- tion Mat 12,19.

g The words also signified, to be diligent to expe fames to truppe one in which is f self fame wor- de, but called theirs because they preache in Chap 13,16. Mat 10,24. Mat 24,9. i But shulde have famed to be innocent, if I had not dif- counted their malice k In that they refuted Christ is which from them all reac- fe wherewith they worde have satisfied them felues as if they had be ne very holie & without all fame.

abideth in me, & I in him, the fame bring- eth for the muche frute: for without me cá ye do nothing.

6 If a man abide not in me, he is cast for- the as a bianche, and withereth: and men gather them, and cast them into the fyre, and they bunte.

7 If ye abide in me and my b wcrdes abide in you, aske: what ye wil, and it shalbe do- ne to you.

8 Herein is my Father glorified, that ye beare muche frute, and be made my disci- ples.

9 As the Father hathe loued me, so haue I loued you: continue in my loue.

10 If ye shal kepe my commandements, ye shal abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoke vnto you, that my ioye might remaine in you, and that your ioye might be c ful.

12 This is my commandement, that ye lo- ue one another, as I haue loued you.

13 Greater loue then this hathe no man, when any man beftoweth his life for his friends.

14 Ye are my friends, if ye do whatfoeuer I commande you.

15 Hence forthe, call I you not feruants: for the feruant knoweth not what his master doeth: but I haue called you friends: for call things that I haue heard of my Fa- ther, haue I made knowen to you.

16 Ye haue not chofen me, but I haue cho- fen you, and ordeined you, that ye go & bring for the frute, and that your frute re- maine, that whatfoeuer ye shal aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wol- de loue his owne: but becaufe ye are not of the worlde, but I haue chofen you out of the worlde, therefore the worlde ha- teth you.

20 Remember the worde that I faid vnto you, The feruant is not greater then his master. If they haue per fecuted me, they wil perfecute you also: if they haue kept my worde, they wil also kepe h yours.

21 But all these things wil they do vnto you for my Names sike, becaufe they haue not knowen him that fent me.

22 If I had not come and spoken vnto the, they shulde not haue had finne: but now haue they no c klope for their finne.

23 He h haeth me, hateh my Father also. 24 If I had not done workes among them which none other man did, they had not had finne: but now haue thei bothe fene, &

haue hated bothe me, and my Father.

25 But it is that the worde might be fulfil- led, that is written in their Law, They hated me without a caufe.

26 But when Comforter shal come, who- me I wil fend vnto you from the Father, euen the Spirit of trueth, which in occadeth of the Father, he shal reftifie of me.

27 And ye shal witneffe also, becaufe ye ba- ue bene with me from the beginning.

CHAP. XVI.

2 He puteth them in remembrance of the creffe, and of their owne infernettie to come. 7 And therefore doeth comfort the with the primet of the holie Goll 26 Of the comming agame of Christ. 27 Of his ascenfion. 28 To aske in the Name of Christ Peace in Christ, & in the worlde affliction.

1 These things haue I faid vnto you, that ye shulde not be offended.

2 They shal excommunicate you: yea, the time shal come, that whofoeuer killeth you, wil thinke that he doeth God feruice.

3 And these things wil they do vnto you, becaufe they haue not knowen the Father, nor me.

4 But these things haue I tolde you, that when the houre shal come, ye might remé- ber, that I tolde you the. And these things said I not vnto you from the beginning, becaufe I was with you.

5 But now I go my way to him that fent me and none of you asketh me, c Whither goest thou?

6 But becaufe I haue faid these things vnto you, your hearts are ful of forowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not a- way, the Coforter wil not come vnto you: but if I departe, I wil fend him vnto you.

8 And when he is come, he wil reprove the worlde offinne, and of righteousness, and of iudgement.

9 Of c finne, becaufe they beleue not in me:

10 Of righteousness, becaufe I go to my Father, and ye shal fe me no more:

11 Of iudgement, becaufe the prince of this worlde is iudged.

12 I haue yet h manie things to fay vnto you, but ye can not beare them now.

13 Howbert, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shal not speake of him self, but whatfoeuer he shal heare, shal he spea-

ke, and he wil shewe you the things to come.

14 He shal glorifie me: for he shal receiue of mine, and shal shewe it vnto you.

15 All things that the Father hathe, are mi-

not condemned by him as a blasphemor or transfesfor g shal knowe that (whome they called the carpenters fanan, at me downe fro the creffe) am the verse Sion of God which haue the power of hel and rugne oner aliz. Cor 10,12,4phe 1,19 h are consumed in the doctrine of the Apostles which emely is sufficient i touching the spiritual kingdoms of God for the Apostles knowe not that til after the resurrection.

Psal 37,19 I that is in the holicsecip tures Chap. 14,26. Iuk 24,48.

a And so fletin he from me "Grety, put you out of the Syne- lyne."

b He bare d them becaufe they were but weakelings.

c For if you did consider, ye wilhe re- loyce.

d Or, counie- ce. This is to be understood of the coming of the holie God when his vertue and strength shal fame in the Church e His enemies which concen- ne him, & you him to death, shalbe clout by their owne conference, for that they did not beleue in him. Ad 2,27, and shal know that without Jesus Christ there is no- thing but fin- ne

f Wherefore f wched meft hedes cofefe he was mhe, & beloned of his Father, &

g When they and willed to co- ne overcome all h These things not that til

NN.iii.

Aske, & ye shalhaue.

S. John. Who are of the world

b Mine absen- ce shal not be long: for I wil said you & ho lie God, who shal remain with you for ever. I Frid death I paise to glorie and so wil I in due you with mine heauflie verme.

ne: therefore said I, that he shal take of mine, and shewe it vnto you.

16 b A little while, and ye shal not se me: and againe a little while, and ye shal se me. for I go to my Father.

17 The said some of his disciples: amog the selues, What is this that he saith vnto vs, A little while, and ye shal not se me, & agai- ne, a little while, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A little while? we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire a- mong your selues, of that I said, A little while, and ye shal not se me: and againe, a little while, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal forowe, but your forowe shalbe turned to ioye.

21 A woman when she trauailieth, hathe fo- rowe, becaufe her houre is come: but asfo- ne as she is deliuered of the childe, she re- membreth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in forowe: but I wil se you = againe, and your hearts shal reioyce, and your ioye shal = no man take from you.

23 And in y day shal ye aske me = nothing. *Verely, verely I say vnto you, whatfoe- uer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye aske d/nothing in my Name: aske, and ye shal receiue, that your ioye may be ful.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of y Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I will pray vnto the Father for you.

27 For the Father him self loueth you, be- cause ye haue loued me, * and haue bele- ued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worl- de, and go to the Father.

29 His disciples said vnto him, Lo, now speakeft thou plainly, and thou speakeft no parable.

30 Now knowe we that thou knoweft all things, and nedeft not that any ma shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 "Beholde, the houre cometh, & is alrea- die come, that ye shalbe scattered cuere ma into his owne, and shal leaue me alone:

but I am not = alone: for the Father is with me.

33 These things haue I spoken vnto you, y in me ye might haue peace: in the worl- de ye shal haue affliction, but be of good comfort: I haue out come the worlde.

a Although and for sale Christ, yre is he no what diminish- nd: for he is his Father are one f We haue reft & chlote when we are truly grafted in Christ.

CHAP. XVII.

1 The prayer of Christ vnto his Father, bathe for him self and his Apeslies, and alfe for all fuche as recei- ue the trueth.

2 I Hefe things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne alfe may glorifie thee,

3 "As thou hast giuen him a power ouer all fleth, that he shulde giue eternal life to all b them that thou hast giuen him.

3 And this is life eternal, that they knowe thee tobe the onely verie God, and whome thou hast fent, Iesus c Christ.

4 I haue d glorified thee on the earth: I ha- ue finished the worke which thou gaueft me to do.

5 And now glorifie me, thou Father, with thine owne self, with y glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gaueft me out of the worlde; "thine they were, and thou gaueft the me, and they haue kept thy worde.

7 Now they knowe that all things whatfo- euer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gaueft me, and they haue recei- ued them, *and haue knowen surely that I came out from thc., and haue beleued that thou hast fent me.

9 I pray for them: I pray not for f y worl- de, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mi- ne, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, & I come to thee. Holie Father, kepe them in thy Name, euen them whome thou hast giuen me, that they may be s one, as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is loft, but the b childe of perdition, that the c Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in y worlde, that they might ha- ue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hathe hated them, becaufe they are not of the worlde, as I am not of y worlde.

15 I pray not that thou shuldest take them out of the worlde, but that thou kepe them from euil.

16 They are not of the worlde, as I am not of the worlde.

Mat 18.18. a Christ hathe all rule & do- minion ouer men. b Which are the elect

c That is, that that acknow- ledge bathe y Father, & the Sonne to be verie God d Pafwel by doctrine as mi racles.

e Our electif fiddeth in the good pleasure of God, which is the on-fie fondation, & cause of our salvation, and is declared to vs in Christ, through who- me we are in- fiddethy faith and forbideth, Rom 8:39. John 1:6. Chap 16.27. f That is, the experiunt.

g That they may be toy- ned in vnto of faith & fpi- sit

h He was fo called, nor o- nely for y be perished, but beceinfe God had appointed and ordained him to this and, &c 1:10. & 4:17. Tfal. 10:9. i But are fepa rate by the fy rit of regene- ration.

17 "Sanctifie

m By y power and verite of the holle God. a For it shalbe grounded vpo my Hitherto & the grace of the holle God. Chap 14.13. mat 7.7. & 21.22. mat 21.24. Iok. 21.9. iam 1.7. a For ye shal haue perfect knowledge, & shal no more doun as you were wont. p In respect of that you shal obrine, if you aske in faith. Chap 17.8. q Christ de- neth not that he is y media- tor, but shew- eth that they shal obrine their requestes without diffi- cultie or any mice.

Mat. 16.31. mat. 14.27.

Christ's praier.

Chap.XVIII. Peter reproued. 52055/1224

Or, confers the to thy self R Renewed the w thine hea- nodgegrace, y they only may feke thy wil I Which thig declareth that Christ's holi- nes is ours

m That the lo- fideles may by experience be committed to confede my glorie n I haue shew- ed the the ex- ample and pa- tron of perfect felicuse

Chap 12,16. • That they maie prode, and grow e vp to fache fart y in y eod they may enjoy the eternal glorie with me

p For without him we ca not comprehende the loue whe- rewith God loueth vs.

1 Kin 15,13. mat.26,36. mar 14,35. luk.22,39. a Which was a deeper val- ley through y which a firm me thue after a great name. Mat 26,47. mar 14,43. luk.22,47 b The which he had obtai- ned of the go- nernouue of the Temple.

17 "a Sanctifie the with thy trueth : thy wor- de is trueth.

18 As thou diddeft fend me into the worl- de, fo haue I fent them into the worlde.

19 And for their fakes fanctifie I my felf, that they alfo may be 1 fanctified through the trueth.

20 I pray not for thefe alone, but for them alfo which fnal beleue in me, through their worde,

21 That they all may be one, as thou, o Fa- ther, art in me, and I in theetuen that they may be alfo one in vs, that the w worlde may beleue that thou haft fent me.

22 And the glorie that thou gaueft me, I a haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, & that the worlde may know, that thou haft fent me, & haft loued them, as thou haft loued me.

24 "Father, I wil that they which thou haft giuen me, be • with me euen where I am, that they may beholde my glorie, which thou haft giuen me : for thou louedst me before the fundation of the worlde.

25 O righteous Father, the worlde alfo ha- the not known thee, but I haue known thee, and thefe haue knowne, that thou haft fent me.

26 And I haue declared vnto them thy Name, and wil declare it, that the loue wherewith thou haft loued me, may be in them, and I in p them.

CHAP. XVIII.

3 Christ is betrayed. 4 The worlde of his mouth fmite the officers to the grounds. 10 Peter fmitteeth of Mal- chus care. 13 Iefus is brought before Annas and Cata- phas. 25 Where Peter

deneth him. 36 He tolleth Pulate whas his kingdoms n.

1 When Iefus hadfpof these things, he went forthe with his disciples ouer y • broke • Cedrô, where was a gardé, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knewe alfo the place: for Iefus oft times reforted thither with his disciples.

3 * Iudas then after he had receiued a b bl- de of men and officers of the high Priests, and of the Pharifes, came thither with lan- ternes and torches, and weapons.

4 Then Iefus, knowing all things that fnal de come vnto him, went forthe and faid vnto them, Whome feke ye?

5 They answered him, Iefus of Nazaret. Ie- fus faid vnto the, I am he. Now Iudas alfo which betrayed him, ftode with them.

6 Affone then as he had faid vnto them, I am he, they wêt backwards, and fel to the grounde.

7 Then he afked them againe, Whome feke ye? And they faid, Iefus of Nazaret.

8 Iefus answered, I faid vnto you, that I

am he: therefore if ye feke me, let thefe go their way,

9 Tho was that the worde might be fulfil- led which he fpake, "c Of the which thou gauelt me, haue I loft none.

10 Then Simon Peter hauing a fworde, drewe it, and fmote the high Priests fer- uant, and cut of his tight care. Now the feruants name was Malchus.

11 Then faid Iefus vnto Peter, Put vp thy fworde into the fheath: fnal I not dlinke of y cup which my Father bathe giue me?

12 Then the bande and the captaine, & the officers of the Iewes toke Iefus, and boun- de him,

13 And led him away to "d Annas firft (for he was Father in law to Caiaphas, which was the high Priest that fame yere)

14 * And Caiaphas was he, that gaue coun- fel to the Iewes, that it was expedient that one man fhulde dye for the people.

15 ¶ Now Simon Peter followed Iefus, & another difciple, and that difciple was knowé of the high Priest: therefore he wêt in with Iefus into the hall of y high Priest.

16 But Peter ftode at the dore without- Then went out the other difciple which was knowen vnto the high Priest, and fpake to her that kept the dore, and brought in Peter.

17 Then faid the maide that kept the dore, vnto Peter, Art not thou alfo one of this mans disciples? He faid, I am not.

18 And the feruants and officers ftode the- re, which had made a fyre of coles : for it was colde, and they warmed them felues. And Peter alfo ftode among them & war- med him felf.

19 ¶ The high Prieft then afked Iefus of his disciples, and of his doctrine.

20 Iefus answered him, I fpake f openly to the worlde: I euer taught in the Syna- gogue & in the Téple, whither the Iewes reforte continually, and in fecret haue I faid nothing.

21 Why afkeft thou me : afke them which heard me what I faid vnto them: beholde, they knowe what I faid.

22 When he had fpoken thefe things, one of the officers which ftode by, fmote Iefus with his rod, faying, Answereft thou the high Prieft fo?

23 Iefus answered him, If I haue euil fpo- ken, beare witnes of the euil: but if I haue weltpoken, why fmoteft thou me?

24 ¶ Now Annas had afent him bounde vn- to Caiaphas the high Prieft)

25 * And Simon Peter ftode and warmed him felf, and they faid vnto him, Art not thou alfo of his disciples? He denied it, & faid, I am not.

26 One of the feruants of the high Prieft, his coufin whole care Peter fmote of, faid, NN.iiii.

Chap.17,12. c He boche fpareth thett hodies & alfo faueth thett foules.

Luk.3,2. d Who fent Christ vnto Caiaphas the high Prieft bounde

Chap 15,50. e Althoght that office was for terms of life by Gods ordi nance, yet the ambition, and diffusion of y Iewes confed the Romanen from time to time to chen ge it either for briberat or fauour

Mat 26,18. mat.14,14. luk.22,24.

f That is, fri holy, and pla nely.

g After that Caiaphas had firft fent him to him. Mat 26,17. mar 14,19 luk.22,24.

Peters denial.

S. John. Pilates testimonie.

Mat. 27.2. Mar. 25.1. Ink. 25.1. All. 10.26. Or 11.6.

Did not I se thee in the garden with him? 27 Peter then denied againe, and immediately the cocks crewe.

28 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the comune hall, lest they shulde be defiled, but that they might eat the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put anue man to death.

32 It was that the worde of Iesus might be fulfilled which he spake, signify ig what death he shulde dye.

33 So Pilate entered into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sasist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants wolde surely fight, that I shulde not be deliuered to I Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King the Iesus answered, Thou saisit that I am a King: for this cause am I borne, & for this cause came I into the worlde, that I shulde beare witnes vnto the truetheue-nie one that is of the truethe, heareth my voyce.

38 Pilate said vnto him, What is truethe? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

39 But you haue a cultome, that I shulde deliuer you one lose at the Passeouer: wil ye then that I lose vnto you the King of the Iewes?

40 The cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate coulde not a image the rage of the Iewes against Christ, he deliuereth him up with his supercription to be hanged betwixt two thrones. 2 They cast letters for his garments. 3 He commandeth his mother vnto John. 4 Calfeth for dronke. 5 Dyeth, and his side is perced, and taken down from the cross. 6 He is hurged.

7 Then Pilate toke Iesus & scourged him.

8 Then Pilate toke Iesus & scourged him.

2 And the souldiers platted a crowne of thrones, and put it on his head, and they put on him a purple garment,

3 And said, Hail, King of the Iewes. And they smote him with their roddes.

4 Then Pilate went for the againe, and said vnto them, Beholde, I bring him for the to you, that ye may knowe, I finde no faute in him at all.

5 The came Iesus for the wearing a crowne of thrones, and a purple garment. And Pilate said vnto them, Beholde the man.

6 Then when the high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

7 The Iewes answered him, We haue a Law, and by our Law he oght to dye, because he made him self the Sone of God.

8 ¶ What Pilate then heard that worde, he was the more afraid,

9 And went againe into the commune hall and said vnto Iesus, Whence art thou? But Iesus gaue him none anfwese.

10 The said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were given thee from above: therefore he that deliuered me vnto thee, has the greater sinne.

12 From thence for the Pilate foght to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Celsars friend: for whosoeuer maketh him self a King, speaketh against Celsar.

13 ¶ When Pilate heard that worde, he brought Iesus for the, and fate downe in the iudgement seat in a place called the Paument, and in Hebrewe, Gabbatha.

14 And it was the Preparation of the Passeouer, and about the first houre: and he said vnto the Iewes, Beholde your King.

b because all nations might understand it

Mat 27.35. mar 15.4. luk. 13.33

: That which is in prefigured in thence, was accomplished in Iesus 31.118. Psal 1.22

10,6:1900.

Psal 44.22.

b Or followed it upon an hy- flope stalk It may appear that if croc- se was not his, fever

with women, hy- pous per the, it as with 4.11 w- the lowest ages herben, and if coder was built
smongs trees. in Man's salua- ction is perfec- ted by the o- nelie sacrifice of Christ: shall if
ceremonies of the Law are ended to because the day of the "of soo J. Jov

against from death to life Exodus 2.46. mmb. 3.12.

20 This title then red manie of the Iewes: for the place where Iesus was crucified, was nere to
the citre: and it was written in h Hebrew, Grcke and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he
said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, toke his garments & made foure
partes, to euerie souldier a parte, & his coate: and the coate was without seame, wouen from the
top throughout.

24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe.
Tho was that ¶ Scripture might be fulfilled, which faith, * They departed my garmets among
them, & on my coate did cast lottes. So the souldiers did these things in dede.

25 ¶ Then stode by the croffe of Iesus his mother, and his mothers sister, Marie the wife of
Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, & the disciple standing by whome he loued, he said vnto
his mother, Womā, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disci- ple toke her
home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that ¶ * Scripture might be
fulfilled, he said, I thirst.

29 And there was set a vessel full of vine- gre: & they filled a sponge with vinegre, and put it about an hyflope stalk, and put it to his mouth.

30 Now when Iesus had receiued of the vi- negre, he said, " It is finished, and bowed his head, and gaue vp the goft.

31 The Iewes then (because it was the Pre- paracion, that the bodies shulde not re- maine vpo the croffe on the Sabbath day: for that Sabbath was an hie day) befoght Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare perced his side, & forthewith came there out blood and water.

And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he faith true, that ye might be leue it.

35 For these things were done, if the Scrip- ture shulde be fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture faith, * Thei shal se him whome thei haue thrust through.

38 * And after these things, Joseph of Ari- matha (who was a discipule of Iesus, but p secretiy for feate of the Iewes) befoght Pilate that he might take downe the bo- die of Iesus. And Pilate gaue him liccee. He came then and toke Iesus bodie.

39 And there came also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundieth pounce.

40 ¶ Then toke thei § botie of Iesus, and wrapped it in linnen clothes with the o- dours, as the maner of § Iewes is to burie.

41 And in that place where Iesus was cru- cified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparacion day, for the sepul- chre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & John 12 The two Angels appeare.
17 Christ appeareth to Marie Magdalene. 19 And to all his disciples 17 The immediate &
confession of Thomas.

1 Now the first day of the weke came Marie Magdalene, earely when it was yet a darke, vnto
the sepulchre, and sawe the stone taken away from the tobe.

2 Then the ranne, and came to Simon Pe- ter, and to the other disciple who me Iesus loued, and
said vnto them, They haue ta- ken away the Lord out of the sepulchre, and we knowe not where
they haue laid him.

3 Peter therefore went forth, & the other disciple, & they came vnto the sepulchre.

4 So they ranne bothe together, but the o- ther disciple did out runne Peter, and ca- me first to
the sepulchre.

5 And he stouped downe, and sawe the lin- nen clothes lying; yet went he not in.

6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the linnen
clothes lye,

7 And the kercheffe that was vpo his head, not lying & the linnen clothes, but wrap- ped
together in a place by it self.

8 Then went in also the other disciple, which came first to the sepulchre, and he sawe it, and
beleued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead. 10 And the
disciples went away againe vn- to their owne home.

11 ¶ * But Marie stode without at the se- pulchre weping: & as she wept, she bowed her self
into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, & the other at the se- OO.i.

¶ This boon- able haryal was as a prepa- racio & euerie vnto the reint rection.

b That is, John wrote this Gospel c He beleued Christ's bodie was taken a- way, accordingly as
Marie re- ported.

10, to there rempose Mat. 28.7. mar 15.1

Thomas diftruft.

S. John. Chrif is God.

te, where the bodie of Iefus had laine.

13 And they faid vnto her, Woman, why wepeft thou? She faid vnto them, Thet haue taken away my Lord, and I knowe not where they haue laid him.

14 When the had thus faid, the turned her self backe and fawe Iefus standing, and knewe not that it was Iefus.

15 Iefus faith vnto her, Womá, why wepeft thou? whome fekeft thou? She fupposing that he had bene the gardener, faid vnto him, Syr, if thou haft borne him hence, tell me where thou haft laid him, and I wil take him away.

16 Iefus faith vnto her, Marie. She turned her self, & faid vnto him, Rabboni, which is to fay, Master.

17 Iefus faith vnto her, Touche me not: for I am not yet afcended to my Father, but go to my brethren, and fay vnto them, I afcend vnto my Father, & to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that the had fene the Lord, and that he had spoken these things vnto her.

19 ¶ The fame daye then at night, which was the first day of the weeke, and when the s dores were shut where the disciples were assembled for feare of the Iewes, came Iefus and stode in the middes, & faid to them, ¶ Peace be vnto you.

20 And when he had so faid, he shewed vnto them he hands, and his fide. Then were the disciples glad when they had fene the Lord.

21 Then faid Iefus to them againe, Peace be vnto you: as my Father fent me, so fend I you.

22 And whé he had faid that, he breathed on them, and faid vnto them, Receiue the holie Goft.

23 ¶ Whofoeuers finnes ye remit, they are remitted vnto them: whofoeuers finnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Iefus came.

25 The other disciples therefore faid vnto him, We haue fene the Lord: but he faid vnto them, Except I fe in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his fide, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iefus, whé the dores were shut, and stode in the middes, and faid, Peace be vnto you.

27 After, faid he to Thomas, Put thy finger here, and fe mine hands, and put forthe thinghand, and put it into my fide, and be not faithles, but faithful.

28 Then Thomas answered, and faid vnto

him, Thou art my Lord, and my God.

29 Iefus faid vnto him, Thomas, becaufe thou haft fene me, thou beleueft: bleffeif are they that haue not fene, and haue beleued.

30 ¶ And manie other fignes also did Iefus in the presence of his disciples, which are not written in this booke.

31 But these things are written, ye might beleue, that Iefus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXI.

1 Chrif appeareth to his disciples againe. 11 He commdeth Peter earnestly to fide his fhape. 12 He foremarneth him of his death, 13 And of Chrifts manifeft miracles.

1 A Fter the fe things, Iefus shewed him self againe to his disciples at ye fea of Tiberias: and thus shewed he him self.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galile, and the finnes of Zebedeus, & two other of his disciples.

3 Simon Peter faid vnto them, I go a fishing. They faid vnto him, We also wil go with thee. They went their way and entred into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iefus stode on the shore: nevertheless the disciples knewe not that it was Iefus.

5 Iefus then faid vnto them, "Sirs, haue ye anie meam? They answered him, No.

6 Then he faid vnto them, Cast out the net on the right side of the ship, & ye fhall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore faid the disciple whome Iefus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his coate to him (for he was naked) and cast him self into the fea.

8 But the other disciples came by fhippe (for they were not farre from land, but about two hundred cubites) & they drew the net with fishes.

9 Allone then as they were come to land, they fawe hotte coles, and fish laid thereon, and bread.

10 Iefus faid vnto the, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, ifrie and thee: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, dyne. And none of the disciples durft afke him, Who art thou, feing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewife.

k Which depend upon the simplicity of Gods words, & grounds not the fences vph man isofc and renfou.

Chap 21, 24

Or, laye of Oransforth.

a Albeit they knewe him not, yet they followed his counsel, becaufe he that had all night takf past in a time.

b It was fame limen garnefe, which fishers vfed to were, which being trusted vnto him, covered his nether per- ter, & also fro- ted not his frimming

14 This

d Becaufe the was to mache addifed to the corpural pre- fence, Chrift seachath herto life up her mi- de by faith in to hand whe- re outly after his affection he remanteth, & where we fie with him at f right bid of the Father Mar 26, 24. Ink 24, 25. 1 Cor 17, 5 c That is the disciples for he was f first borne among manisbrethre, Psal 12, 25. rom 8, 29 co- lof 5, 18 f He is our Fa ther & f God, becaufe Iesus Chrift is our brother. Mat 28, 28. g So that no man opened him the dores, but by his di- mine power he caused them to opf of their own accord, as of Peter is red, Aft 5, 19 & 12, 10 h Or all prof- perous: f ma- per of greeting f Iewes vfed. i To give the greater power & verma to ex- ceute f weigh- ter charge that he wolde com- mit vnto them. Or, place.

Fede my lھےpe.

The Actes. Folowe me.

The minifter can not wel teache his ob- gregation, ac- cept he loue Chrift effectually, & loue is not in them that feed not the flocke

Because Peter fhulde be & halifhed in his office of an Apoftle, Chrift cunefeth him by thete the times ob- fefting, to wipe away the fhume of his the times de- ying

In fired of a guide, fi fhalt be eyed with hands & cut- des: & where as now thou goes at liber- ne, thou thou fhalt beftrowd to punfthemfe whle thy felf, fhalt after a forte reffit.

14 This is now the third time that Iefus fhewed him felf to his difciples, after that he was rifen againe from the dead.

15 So whle they had dined, Iefus faid to Simon Peter, Simon fonne of Iona, & loueft thou me more the thee: He faid vnto him, Yea Lord, thou knoweft that I loue thee. He faid vnto him, Fede my lambes.

16 He faid to him againe the fecode time, Simon the fonne of Iona, loueft thou me? He faid vnto him, Yea Lord, thou knoweft that I loue thee. He faid vnto him, Fede my fhepe.

17 He faid vnto him the & third time, Simon the fonne of Iona, loueft thou me? Peter was forte becaufe he faid to him the third time, Loueft thou me: and faid vnto him, Lord, thou knoweft all things: thou knoweft that I loue thee. Iefus faid vnto him, Fede my fhepe.

18 Verely, verely I lay vnto thee, When thou waft yong, thou girdedst thy self, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch for the thine hands, & another shall & gird thee, & lead thee whither thou woldest not.

19 And this spake he, signifying by what death he shulde glorifie God. And whē he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome I R S V S loued, following, which had also & leaned on his brest at sup pet, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he said to Iesus, Lord, what shall this man do?

22 Iesus said vnto him, If I wil that he tarry til I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shall not dye: but if I wil that he tarry til I come, what is it to thee?

24 This is that disciple, which testifieth of these things, & wrote these things, and we knowe that his testimonie is true.

25 * Now there are also manie other things which Iesus did, the which if they shulde be written euerre one, I suppoſt the worlde coulde not contayne the bookes that shulde be written, Amen.

Chap 12.23.

Chap 20.3.

But God wol de one charge vs & fo grant an haapeftung therefore that we have fo much as to neceffure, we ought to conote our felves and praife his our eft.

THE ACTES OF THE

holie Apoftles written by Luke the Euangelife.

THE ARGUMENT

Christ, after his acenſion, performed his promes to his Apoftles, and ſent them the holie Goſt, de- claring thereby, that he was not oneſy minded of his Church, but wolde be the head & mainte- ner thereof for euer. Wherein alſo his mightie power appeareth, who notwithstanding that Satan & the worlde refiſted neuer ſo much againſt this noble worke, yet by a fewe ſimple men of no repu- tation, replenifhed all the worlde with the ſounds of his Goſpel. And here, in the beginning of the Church, and in the increaſe thereof, we may plainly perceive the praiſe and malice which Satan continually vſeth to ſuppreſſe, and ouerthrowe the Goſpel: he raiſeth conſpiracies, tumultes, commotions, perfecutions, ſcandlers and all kinds of crueltie. Again we ſhal here beholde the providence of God,

who ouerthroweth his enemies enterprifs, deliuereth his Church from the rage of tyrants, strength- meth, and incourage: his moft valiantly and constantly to followe their captaine Christ, leauing as it were by this hiftorie a perpetual memoir to the Church, that the creffe is fo foyned with the Go- fpel, that they are followe infeparable, and that the end of one affliction, is but the beginning of an- other. Yet nevertheless God turneth the troubles, perfecutions, imprisonings and tentations of his, to a good yffue, gining them as it were, in ferowe, ieye: in bandes, fredome in prifon, deliuerance: in trou- ble, quetnes: in death, life. Finally, this bofe cofeineth manie excellent fermons of the Apoftles & difci- ples, as touching the death, refunrection, and acenfion of Christ. The mercie of God. Of the grace, and remiffion of finne through Iefus Christ. Of the bleffed immortalitie. An exhortation to the minifters of Christ's flocke. Of repentance, & feare of God, with other principal points of our faith fo that this onelie hiftorie in a maner may be fufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ & his Angels to the Apoftles. 8 His acenfio
1a Wherein the Apoftles are occupied til the holie Gofp
be fons 2d And of the eleffie of Matthias.

HAVE made the for- mer treatife, & Theo- phifus, of all that I
R S V S began to & do, & teach, Vnnil the day, that he was
taken vp, after that he through the holie

Goft, had given & commandements vnto the Apoftles, whome he had chofen:

1 To whome alfo he prefted him felf allue after that he had fultired, by manie infalli- ble tokens, being fene of them by the fpace of fourtie dayes, & fpeaking of thofe things which appereine to & king dome of God.

4 And whle he had gathered them together, he commanded them, that they fhulde not departe frfo Ierufalem, but to wait for

OO.ii.

b To preache the Gofpel. c Who as they were called by God, fo had that their con- fciences affi- red by his ho- lie Spite: d Whereby God relpeth to us

e Decmfe that fhuld be all wmatfes of his acenfion.

a Whereby is more Christ's doctrine, & his miracles decla- red for the ob- firmation of the fame

Christs ascension.

The Actes. The fyric tongues.

Luk.24.49.

John 14.25.

6. 15.26.

6.16.7.

Mat.3.11.

mar.1.1.

luk.3.12

ich 1.26.

chap.4.1.

6. 11.16.

7. 19.4.

f That is, with

those spiritual

graces & Ielus

only go; th

by his Spirit

g This decia-

rech man: im

patience who

can not abide
quietly til
Gods appoin-
ted time come,
but a side ha-
ne all things
accomplished
according to
their affiibits,
read Zach
6.24.
Luk.24.12.
h For this pat-
forth our capa-
cicle, and God
reference to to
him life

i To hand in
the face of
whode worlds
& signioth
that the most
enters into her
one by affi-
dible, & thre-
fore must fight
before that get
the victorie.

k Hereby the
might learn
that the defi-
fist was not
only for the
Iewes, but also

for J Ofelics

I Whereby

they know

certainly

whether he

wants

in Which we-

re Angels in

more forese

n And faking

him with cur-

nal eyes.

a At the true

redemer to go-

ther vs vnto

him

p Which was

two mile, ac-
cording to the
devonwathis,
albeit it was
not so appoin-
ted by yferup.
enrot.

Tofal.49.9

the promes of the Father, which, said he,
ye haue heard of me.

5 For John in dede baptized with water,
but ye fhalbe baptized with the holie Gofit
within thefe fewe dayes.

6 When they therefore were come toge-
ther, they afked of him, faying, Lord, wilt
thou at this time reftore the kingdome
to Ifrael)

7 And he laid vnto them, It is not for you
to know the b times, or the seafons, which
the Father hathe put in his owne power,
8 But ye fhall receiue power of y holie Gof, t,
when he fhall come on you: and ye fhall be
witneffes vnto me bothe in Ierufalem, &
in all Iudea, and in Samaria, and vnto the
kvtermoft parte of the earth.
9 And when he had fpoken thefe things,
while they behelde, he was taken vp: for
a cloude toke him vp out of their fight.
10 And while thei looked ftedfaftly towarde
heauen, as he went, beholde, two men
tode by them in white apparel,
11 Which alfo laid, Ye men of Galile, why
ftand ye gafing into heauen? This Iefus
which is taken vp from you into heauen,

fhall o come, as ye haue fene him go into
heauen.

12 Then returned they vnto Ierufalem
from the mount that is called the mount of
olines, which is nere to Ierufalem, contei-
ning a y Sabbath dayes iourney.

13 And when thei were come in, they weft vp
into an vpper chamber, where abode bothe
Peter, and Iames, and John, and Andrewe,
Philippe, and Thomas, Bartlemewe, and
Marthewe, Iames the fome of Alpheus, and
Simon zeiores, and Iudas Iames brother.

14 These all continued with one accorde
in r prayer and fupplicatio with the wo-
men, and Marre the mother of Iefus, and
with his brethren.

15 And they prefented two, Ioseph called

Barfabas, whose surname was Iustus, and

Matthias.

And they prayed, saying, Thou Lord,

which knowest the hearts of all men, shewe

whether of these two thou hast chosen,

That he may take the room of this

ministration and Apostleship, from which

Judas hath gone astray, to go to his own

place.

Then they gave for the their lotteries: and

the lot fell on Matthias, and he was by a

common consent counted with the Eleven

Apostles.

CHAP. II.

The Apostles having received the holy Gift, making

their hearers astonished 14 When Peter had stopped

the mouths of the mockers, he stood by the witness

grates of the holie Spirit that Christ is come. 45 He
baptized a great niber that were converted. 46 The
gudlie exercis, chantee, and diners vertues of the
faithful.

And when the day of Pentecofte
was come, they were all with one
accorde in one place.

2 And suddently there came a founde from
heauen, as of a ruffhing and mightie
winde, and it filled all the houle where
they fate.

3 And there appeared vnto them clouen
t tongues, like fyre, and it fate vpon eche
of them.

4 And they were all filled with the holie
Goft, and began to fpeake with other tongues, as the Spirit
gaue them "vterance.

5 And there were dwelling at Ierufalem

Iewes, men that feared God, of euerie nation vnder heauen.

The day of the Lord.

Chap. II. The conscience pricked.

1061/1224

Or, that that duels at Rym h Whofe an- ctives were not of the
le- with nature, but were con- verted to the lewes reli- gion,
which their children did profefe. I That is, th- che as were
acquainted to the lewish re- ligion, which were before pantims
and idolaters. k There is no worke of God so excellent, which
the wic ked ftoffers do not deride. Or, fowre.

Iod 2,28. Gal 44,3. I No capom- dicklools nun de without
bending him self to his wordes. m Or infimen- ning y oug and
olde, man and woman n Meaning, 3 God wil the- wo him self
verte funeli- ately & plas- nelly both to olde & yong e Even in
great abundi- ce.

Iod 2,32. g God wil thewe foche signes of his womthrungh all
the worl- de, that men thalbe no fel- fe amaled the if the whole
nde of natu- te were chao ged

Rom.10,13. q He tencheth that remedie to atoyde the wreth,
and threatenings of God, and to obtrine falua- tion

r God exufed their wicked- ness to fet for- the his glorie
contrarie to their nudes.

Pfad 17 y. f As ludas trayfon and f levecruci- tie towards
Christ were mode dereftu- ble, fa were that nor onely known
to the eternal wifde me of God, but alfo directed by his immu-
calle counfel

to a mode blefed end *or,pmidence t Bothe as touching the
paine, & alfo the horret of Gods wrath and curft u To fignifie
that nothing can comfort us in our afflibiore:cege we know
that God is preflue with v1 x Our hope flandeth in Gods
defeats. Or,life n,perfue Or,feete.

10 And of Phrygia, & Piphilia, of Egypt, and of the parues of
Lybia, which is beft-de Cyrene, and "frangers of Rome, and
"Lewes, and proselytes,

11 Cretes, and Arabians: we heard the speake in our o wne
fogues the wonderful wkes of God.

12 They were all then amazed, and doutd, saying one to
another, What may this be? And others a mocked, and said,
They are ful of "newe wine.

14 But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Ye me of Iudea, and ye all that inhabit Ierusalem, be this known vnto you, and hear-ken vnto my wordes.

15 For thefe are not dronken, as ye fuppo-fe, since it is but the thirde houre of the day.

16 But this is that, which was spoken by the 1Prophet 2Iod,

17 And it fhalbe in y laft dayes, faith God, I wil powre out of my Spirit vpon all = flefh, and your fennes, and your daughters fhal prophecie, and your yong me fhal fe vifions, and your a olde men fhal drea-me dreames.

18 And on my feruants, and on mine hande-maides I wil a powre out of my Spirit in thofe dayes, and they fhal prophecie.

19 And I wil fnewe woders in heaué abou, and tokens in the earth beneth, blood, and fyre, and the vapour of fmoke.

20 * The 7 funne fhalbe turned into dark-nes, & the moone into blood, before that great and notable day of the Lord come.

21 And it fhalbe, 2that whofoeuer fhal call on the 3 Name of the Lord, fhalbe faued.

22 Ye me of Ifrael, heare thefe wordes, 1 E-s v s of Nazaret, a man approued of God among you with great workes, and wonders, and fignes, which God did by him in the middes of you, as ye your felues al-fo knowe:

23 Him, I sef, haue ye taken by the hands of the wicked, being deliuered by the 1 deter-minate counfel, & 2foreknowledge of God, and haue crucified and flaine:

24 Whome God hathe raifed vp, & lofed the 1 forrowes of dcaft, becaufe it was vn-possible that he fshulde be holden of it.

25 For Dauid faith concerning him, 3 I be-held the Lord alwayes before me: for he is at my a right hand, that I fshulde not be fhaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer alfo my flefh fhall reft in a hope,

27 Becaufe thou wilt not leaue my "foule in graue, nether wilt fuffer thine holie one to fe corruption.

and *or,pmidence t Bothe as touching the paine, & alfo the horret of Gods wrath and curft u To fignifie that nothing can comfort us in our afflibiore:cege we know that God is preflue with v1 x Our hope flandeth in Gods defeats. Or,life n,perdue Or,feete.

28 Thou haft fhewed me the 7 wayes of li-7 to reffering se, and fhalt make me ful of ioye with thy countenance.

29 Men & brethré, I may boldely fpeake vn-to you of the Patriarke Dauid, 4 that he is bothe dead and buried, and his

fepulchre remaineth with vs vnto this day.

30 Therefore, feing he was a a Prophet, and knewe that God had a fworne with an othe to him, that of the frute of his loines he wolde raife vp Christ concerning the flefh to fet him vpon his throne,

31 He knowing this before, fpake of the re-furrection of Christ, that this foule fshul-de not be left in a graue, nether his flefh fshulde "fe corruption.

32 This Iefus hathe God raifed vp, whereof we all are wimeffes.

33 Since then that he by the b right hand of God hathe bene exalted, and hathe recei-tued of his Father the promes of the holie Goft, he hathe fhed forthe this which ye now fe and heare.

34 For Daud is not afcended into heauen, but he faith, 4 The Lord faid to my Lord, 4 Sit at my right hand,

35 Vntil I c make thine enemies thy foce-ftole.

36 Therefore, let all the houfe of Ifrael knowe for a furetie, that God hathe c ma-de him bothe Lord, and Christ, this Iefus, I sef, whome ye haue crucified.

37 Now when they heard it, they were pric-ked in their hearts, and faid vnto Peter & the other Apoftles, Men & brethren,

what fhall we do?

38 Then Peter faid vnto them, Amend your liues, and be a baptized euerie one of you in the Name of Iefus Christ for the remi-fion of finnes: & ye fhall receiue the b gift of the holie Goft.

39 For the promes 1is made vnto you, and to your children, and to all that are a far-reof, even as many as the Lord our God fhall call.

40 And with many other wordes he "be-foght, & exhorted them, saying, Saue your felues from this frowarde generacion.

41 Then they that gladly receiued his wor-de, were baptized: and the fame day, there were added to the church about thre thou fand "foules.

42 And they continued in the Apoftles do-ctrine, and b felowfhip, and 1 breaking of bread, and prayers.

43 ¶ And feare came vp6 euerie foule: and many wonders and fignes were done by the Apoftles.

44 And all that beleued, were in one place, and had all things a commune.

45 And thei folde their poffeffis & 2goods m Not y their goods were mingled all together: but fache ferved that euerie man feankely felieued anothers hereffite.

OO. iii.

Christ the Lord of life.

The Actes. Christ's bodie is in heauen.

Chap 20,7. a They did eat together, and at these feasts did vie to minister the Lords supper, 1 Cor 11,12. Jude 12. Or, from house to house a Whereby we so that the Apostles tru- ualied not in vision

a Which is d vs, there a close he after none, d was their among farre- fore, at which the Apostles were present to resolve, y the shadowes of the Law were abolish- ed by that: If he that take away the fin- nes of the worlds b Because his discuss was incapable, he gave him self to line of al- mes.

c He had the gift of healing Sickness. d In the ver- tue of Iefus: for Christ was y vntor of this maracle, and Peter was the minister.

e He corre- dish the abo- se of men who attribute that to make hell- ness, which o- nely appertei neth to God. Chap 9,30.

Mat 27,30. Mar 23,12. Iuk 23,16. John 12,40. f To wit, Bar ambas.

and parted them to all men, as eueric one had nede.

46 And they continued daily with one accord in the Temple,
& n breaking bread at home, did eat their meat together with
gladnes and singlenes of beast,

47 Praising God, and had fauour with all the people: and the
Lord added to the Church o from day to day, suche as shulde
be faued.

CHAP. III.

The lame is restored to his fate. 28 Peter preacheth Christ vne
the people.

N Ow Peter and Iohn went vp toge- ther into the Temple, at the
n in the houre of prayer.

And a cerceine man which was a creple fro his mothers
wombe, was caryed, who- me they laid daily at the gate of the
Tem- ple called Beautiful, to aske b almes of the that entered
into the Temple.

3 Who feing Peter and Iohn, that they wolde entre into the
Teple, defired to re- ceiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Loke on
vs.

5 And he gave hede vnto them, crusting to receiue some thing
of them.

6 Then said Peter, Siluer and golde haue Inone, but fische as I chau, that giue I thee: In the a Name of Iefus Christ of Na zaret rise vp and walke.

7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Teple, walking and leaping, and praising God.

9 And all the people sawe him walke, and praising God,

10 And thei knewe him, that it was he which fate for the almes at the Beautiful gate of the Temple: & they were amazed, and fo- re astonied at that, which was come vnto him.

11 And as the creple which was healed, helde Peter and Iohn, all the people ran amazed vnto them in the porche which is called Solomons.

12 So whe Peter sawe it, he answered vnto the people, Ye men of Israel, why maruei- le ye at this 20: why loke ye so stedfastly on vs, as thogh by our owne e power or godlines, we had made this man go?

13 The o o d of Abraham, and Isaac, and Iacob, the o o d of our fathers hathe glo rified his Sonne Iefus, whome ye betrayed, and denied in the presence of Pilate, whe he had judged him to be deliuered.

14 But ye denied the holie one & the iust, and defired a f
murtheres to be giuen you,

15 And killed the Lord of life, whome God hathe raised from
the dead, whereof we

are witnesses.

16 And his a Name hathe made this man founde, whome ye fe,
and knowe, through faith in his Name: & the faith which is by
him, hathe giue to him this disposition of his whole bodie in y
presce of you all.

17 And now brethre, I knowe that through h ignorance ye did
it, as did also your go- uerners.

18 But thofe things which God before had shewed by the
mouth of all his Prophe- tes, that Christ shulde fufre, he hathe
thus fulfilled.

19 Amend your liues therefore, and turne, that your finnes may
be put away, whe the time of refreshing b shal come from the
presence of the Lord.

20 And he shal send Iefus Christ, which be- fore was preached
vnto you.

21 Whome the heauen must l containe vn- til the time that all
things m be restored, which God had spoken by the mouth of
all his holie Prophetes fince the worlde began.

22 For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, quen of you s brethren like vnto me: ye shal heare him in all things, what- foeuer he shal fay vnto you.

23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe de- stroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forthe as many as haue spoken, ha- ue likewise foretolde of these dayes.

25 Ye are the children of the Prophetes, & of the covenant, which God hathe made vnto our fathers, faying to Abraham, E- uen in thy fede shal all the rkinreds of the earth be s blessed.

26 First vnto you hathe God raised vp his Sonne Iefus, & him he hathe sent to bless you, in turning euerie one of you from your iniquities.

CHAP. III.

1 Peter and Iohn deliuered out of prison, preache the Go- pel boldely to Thee confess plainly the Name of Christ. 16 They are commanded to preache no more in that na- ma. 24 They pray for the good success of the Gospel. 25 The increase, vntie and charities of the Church.

1 And as they spake vnto the people, y Priests & the captaine
of the Tem- ple, & the Sadduces came vpon them,

2 Taking it grievously that they taught the people, and
preached in Iefus Name the resurrection from the dead.

3 And they laid handes on them, & put the in holde, vntil y
next day: for it was now euen tide.

4 Howbert, many of them which heard the worde, beleued, and
the nobre of the men was about s fue thouand.

5 And it came to pass on y morrow, that their

g To wit, Gods Name: whereby it ap- pear, th that they did
firm against God. 1 Peter 1, 21. Or, in Christ.

b He doeth not excite their malice, but because that ignoran-
ce and a blim- de zeste led many, he put- with them in haye of
falia- tion

1 His meaneth fome, & not all k When Iefus shal come to
sudge the worl de, ye shal knowe that he wilhe your redemer
& not your lodge.

1 We therefo- re helene con- ftantly, y he is in none other
place.

m Which is begon & coats nuch but the ful accompli- thement,
& per fictio is differ- red to the left day

Deut 12,13. chap 7,27. a Of the Roe- ke of Abrah- loblante
they came of the fa- me nacion, and the refore were hearts of
the fame promes & appertained to the whole bodie of y peo-
ple

Gen 12,5. Zalal 2,6. y Boche Iew & Gencile

q None are blessed but in Christ.

r So that our regeneration and newers of life is inclosed vodee
this blef- fing.

a It is to be thoght - that this was the Captaine of the Romanes
garrison.

b The Saddu- ces were great euenies to this do theme

c The whole Church was increased to this number.

By whome we are faued. Chap. III. The Apoftles praier
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their rulers, and Elders, and Scribes, were gathered together at
Ierufalem, 6 And Annas the chief Priest, & Caiaphas, and
Iohn, and Alexander, and as many as were of the kinred of the
hie Priestes. 7 And when they had set the before them, they
asked, By what power, or in what Name haue ye done this? 8
Then Peter ful of the holie Goft, faid vnto them, Ye rulers of
the people, & Elders of Ifrael, 9 For asmuche as we this day
are examined of the good dede done to the impotent man, to

wit, by what meanes he is made whole, 10 Be it knowen vnto you all, and to all the people of Ifrael, that by the Name of Iefus Christ of Nazaret, whome ye haue cru cified, whome God raised againe fro the dead, euen by him doeth this man stand here before you, whole. 11 This is the stone cast a fide, of you a buylders, which is become the head of the corner. 12 Nether is there faluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be faued. 13 Now when they fawe the boldnes of Peter and Iohn, & vnderstode that they were vulcarned men and without knowledge, they marueiled, & knewe them, that they had bene with Iefus: 14 And beholding also the man which was healed standing with them, they had nothing to say against it. 15 Then they commanded them to go aside out of the Council, and conferred among them felues, 16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly knowen to all the that dwell in Ierufalem: and we can not deny it. 17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforthe to no man in this Name. 18 So they called them, and commanded them, that in no wise they shulde speake or teache in the Name of Iefus. 19 But Peter and Iohn answered vnto the, and faid, Whether it be right in the fight of God, to obey you rather then God, iudge ye. 20 For we can not but speake the things which we haue sene and heard. 21 So they threatened them, and let them go, and founde nothing how to

punish them, because of the people: for all men praised God for that which was done. 22 For the man was about fourtie yere olde, on whome this miracle of healing was shewed. 23 Then assone as they were let go, they came to their fellows, & shewed all that the hie Priests & Elders had faid vnto them. 24 And when they heard it, they list vs their voyces to God with one accorde, & faid, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them. 25 Which vby the mouth of thy seruats Da uid hast faid, Why did the Getties rage, and the people imagine vaine things? 26 The Kings of the earth assembled, and the rulers came together against Lord and against his Christ. 27 For vdouteles, against thine holie Sonne Iefus, whome thou haddeft anointed, bothe Herode & Pontius Pilate, with the Gentiles and the people of Ifrael gathered them felues together, 28 To do whatsoever thine hand, and thy counsel had determined before to be done. 29 And now, o Lord, beholde their threatnings, & vgrance vnto thy seruants with all boldenes to speake thy worde, 30 So that thou stretche forthe thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Iefus. 31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holie Goft, and they spake the worde of God boldely. 32 And the multitude of them that beleued, were of one heart, and of one foule: nether any of them faid, that any thing of that which he possessed, was his

owne, but they had all things commune. 33 And with great power gaue the Apoftles wines of the resurrection of the Lord Iefus: and great grace was vpon them all. 34 Nether was there any among them, that lacked: for as many as were possessors of lands or houses, solde them, and broght the price of the things that were solde, 35 And laid it downe at the Apoftles fete, and it was distributed vnto euerie man, according as he had nede. 36 Also Iofes which was called of the Apoftles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus, 37 Where as he had land, solde it, & broght the money, and laid it downe at the Apoftles fete. CHAP. V. 1 The hypocrisie of Ananias and Sapphira is punished 2 Miracles are done by the Apoftles 3 They are taken, but the Angel of God bringeth them out of prison 4 Their bode consolation before the Council 5 The counsel of Gamaliel. 6 The Apoftles are beat, and reinvisé in trouble. 4 To encourage one another, & to glorise God. They grode their powers vph Gods promes, who had assured that he walde uslarge the kingdoms of Christ. 1 This is the verifying of prophecies 2 And appointed to be king 4 Power, and justice. 5 All things are done by force of Gods purpofs, according to the decree of his will, Ephe 1, 11. 6 Alwage their rage and justice which they enterpris against thee 7 They soke not how to lie at ease, but whereby they may mone glo zise God. 8 This was a sign of Gods presence and the performance of his promes 9 This boldnes & confancte declared that their praier

sake effect. 1 Chap 2, 44 1 Of one mind, will, content and affection 2 Their hearts were so turned in God, being all members of one bode, they could not suffer their fellow members to be dedimne 3 As the Apoftles suffered none to lack, so S Paul commanded, that no idle loysters be maintained, 1 Thes. 2, 10 4 The goods were not alike decided among all, but as euerie man had want, so was his necessities moderately relicued.

OO. iii.

Lying vnto the holie Gof.

Actes. To obey God.

a Which signi- fied there feeri- ledge, diftruth, & hypocrie.

b Who moun- deth thine heart to fal- thy poffeffion: where as y-
turneth par- te to another vie, as if God did not fe thy
diffirmation a His fome the refure was fo much greater in that
he ch- outred it wil- lingly d Then no mi was efpelled to fel his
pof- feffion, nor to put his money to the commu- ne via e
Befseffe that God fo difpo- fesse it.

And to mo- che him, as if he fhulde not have known your
craftie feache, which declareth that when men do any thing of
an oust chfcience, they do not o- nely promiffe, the foute of
demniffe vph them fince, but alfo prove he the wrath of God,
beca- fe they do pro- ne, as it were, purpofely, who that God be
righteous and alongfent g Read the anouftib vph the signi's
King's page 10. Befseffe of their own e- ult chfciences which
made them to trem- ble; for they that were not afford of Gode
mercies in Christ, were affeff- hed or thefa bile ftrige and
pomerant. That is, the the fome the great peaffe.

b Which then were the chief among them.

1 D Vta certeine man named Ananias, with Sapphira his wife,
folde a pof- feffion,

2 And a kept away parte of the price, his wife alfo being of
counfel, & broght a cer- teine parte, and laid it downe at the
Apo- ftles fete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie unto the holy Ghost, and keep away part of the price of the possession?

4 While it remained, appertained it not unto thee; and after it was sold, was it not in thine own power? how is it that thou hast conceived this thing in thine heart? thou hast not lied unto me, but unto God.

5 Now when Ananias heard these words, he fell down, and gave up the ghost. Then great fear came on all them that heard these things.

6 And the young men rose up, and took him up, and carried him out, and buried him.

7 And it came to pass about the space of three hours after, that his wife came in, ignorant of that which was done.

8 And Peter said unto her, Tell me, soldst thou for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have ye agreed together, to tempt the Spirit of the Lord? behold, the fete of them which have buried thine husband, are at the door, and shall carry thee out.

10 Then she fell down straight way at his feet, and yielded up the ghost: and the young men came in, and found her dead, and

caryed her out, and buryed her by her hous band.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch).

13 And of the other he durst no man ioine him self to them: neuertheles the people magnified them,

14 Also the nombre of them that beleued in the Lord, boche of men & wome, grewe more and more)

15 In such sorte that they brought the sicke in- to the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chief Priests rose vp, & all they that were with him (which was the scribe of the Sadducees) and were full of

indignation,

18 And laid hands on the Apostles, and put them in the commune prison.

19 But the Angel of the Lord, by night opened the prison doors, & brought them forth, and said,

20 Go your way, and stand in the Temple, & speak to the people all the words of this life.

21 So when they heard it, they entered into the Temple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found every prison shut as sure as was possible, & the keepers standing without, before the doors: but when we had opened, we found no man within.

24 Then when the chief Priest, and the captain of the Temple, and the high Priest heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teaching the people.

26 Then went the captaine with the officers, and broght them without violence (for they feared the people, lest they should have benefite?)

27 And when they had broght them, they set them before the Council, and the chief Priests asked them,

28 Saying, Did not we straitly commande you, that ye should not teach in this Nation and behold, ye have filled Jerusalem with your doctrine, & ye would bring this man's blood upon us.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God than men.

30 The Father of our fathers hath raised up Jesus, whom ye slew, & hanged on a tree.

31 Him hath God raised up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath given to them that obey him.

33 Now when they heard it, they were filled with anger, and consulted to slay them.

34 Then stode there vp in the Cofcil a cer- teine Pharife named Gamaliel, a doctour of the Law, honored of all the people, and commâded to put the Apostles forthe

a little

1 They were ful of blinde zeale, emuiftib and fcioufe, in defence of their superfi- tion.

m That is, of the imelie co- ctrine, where- by the way in life is decla- red.

n So y there was no fraude nor deceit, nor negligence, but it fincite fet- cech forthe the power of God is his proudf ce for his.

o He acrufech them of rebel- ion & fedith. p And to ma- ke vs giftse of Christ's death.

q When they commande, or furbid vs any thing contro- ry to the wor- le of God

Chap. 3, 13. e Meaning that he is the im- diator & onelie means betwe- ne God & man

f That is, Christ.

Gamaliels counfel.

Chap. VI. VII. Falfe witneffes. 1065/1224

a little space,

This Theu- des was above thirtue years before him, of whome Infe- phus mence- ment, li so de Amig chap a- that was after the death of Herode & Gre- ce, whf Arche- lans his founne was at Rome, at what time Iudea was ful of insurrech- onate that is is not sure to give credit to Babine in this point wOf fil maketh mencion Infe- phus li 18 where he spea heth of the tastig, Luk. 2.4. 2 He groudeth vph good prin ciples, but he douteth of the qualitie of the conse, nother dare affirms whether it be good or bad: wherein appea reth he wa but a worlde- ling

Chap VI a Whole ance- fers were Ie- wes &d welled in
Grechnthe- refore thefe spake Greeke, and not He- brewe.

b They were not looked vnto in the diftribucion of the almes

c That is, to make prouisib for the mature name of the poore,
fores- much as they were not able to failifie be- the y offees. d
He ioueth faith with the other gifts of y holie Goft e Meaning
one y was turned to the fewth religion

Chap. 21.8. f This ceremo me y lewes ob ferued in fold. ne
fortifects, Leni 3.2 & al- fo in prayer & prume blef- lings,
Gen. 48.

[illegible]

35 And faid vnto them, Men of Israel, take hede to your felues,
what ye entend to do touching thefe men.

36 For before thefe times, tofe vp 1 Theu- das baafting him
felz, to whome resorted a number of men, about a foure
hundreth, who was flayne: and thei all which obeied him, were
fcattered, & broght to noght.

37 After this man, arofe vp 1 Iudas of Gali- le, in the daies of
the tribute, and drewe a- way muche people after him: he alfo
pe- rished, and all that obeied him, were fcat- tered abroad.

38 And now I fay vnto you, refraine your felues from thefe
men, and let them alo- ne: for if this counfel, or this worke be
of men, it wil come to noght:

39 But if it be of 2 God, ye ca not deftroie it, left ye be founde
euen fighters againft God.

40 And to him they agreed, and called the Apoftles: and when
thei had beaten them, they commanded that they fhulde not
speake in the Name of Iefus, & let the go.

41 So they departed from the Council, re- ioicing, that they
were counted worthie to fuffer rebuke for his Name.

42 And daiely in the Temple, & fro houfe to houfe they ceafed
not to teache, and preache Iefus Chrif.

CHAP. VI.

3 Seuen Deacons are ordained in the Church 1 The gra- ces
and miracles of Steuen, whome they acenfed falfity.

And in thofe daies, as the number of the disciples grewe, there
arofe a murmuring of the 2 Grecians towards the Hebrewes,
becaufe their widdowes were neglected in the daielie
miniftring.

3 Then the twelue called the multitude of the disciples
together, and faid, It is not mete that we fhulde leaue the
worde of God to ferue the tables.

3 Wherefore brethren, loke ye out among you feuen men of
honeft reporte, and ful of the holie Goft, and of wifdome,
which we may appoint to this bufines.

4 And we wil giue our felues continually to prayer, and to the
miniftration of the worde.

5 And the faying pleafed the whole multi- tude: and they chofe
Steuena a man ful of faith & of the holie Goft, and Philippe,
and Prochorus, and Nicanor, & Timon, and Parmenas, and
Nicolas a 2 profelyte of Antiochia,

6 Which they fce before the Apoftles: and they praied, and 1
laid their hands on the.

7 And the worde of God increafed, & the number of the
disciples was multiplied in ferufalem greatly, and a great
copanie of the Priefts were obedient to y t faith. 8 Now Steuen
ful of faith and power, did

great wonders and miracles among the people.

9 Then there arofe certeine of the 2 Syna- gogue, which are
called Libertines, and Cyrenians, and of Alexandria, and of the
of Cilicia, and of Afia, and difputed with Steuen.

10 But they were not able to refift the wif- dome, & the Spirit
by the which he fpake.

11 The they 1 suborned me, which faid, We haue heard him
speake blafphemous wor- des againft Mofes, and God.

12 Thus they moued the people & the El- ders, and the
Scribes: and running vpon him, caught him, and broght him to
the Council,

13 And fet forthe falfe witneffes, which faid, This man ceafeth
not to speake blafphe- mous wordes againft this holie place,
and the Law.

14 For we haue heard him fay, that 2 this Iefus of Nazaret fhall
deftroye this pla- ce, and fhall change the ordinances, which
Mofes gaue vs.

15 And as all that fate in the Coücil, loked ftedfastly on him,
they fawe his face as it had bene the 1 face of an Angel.

CHAP. VII.

Steuen maketh anfwer by the Scriptures to his aceufer- 11 He
rebuketh the hardnecked Iewes, 17 And u fle- med to death. 18
Saul kypeth the tormentours clothes.

1 Then laid the chief Prieft, Are thefe things fo?

2 And he faid, Ye 2 men, brethren and fa- thers, hearken. The
God of 2 glorie ap- peared vnto our father Abraham, while he
was in 2 Mefopotamia, before he dwel: in Charran,

3 2 And faid vnto him, Come out of thy country, and from thy
kinred, and come into the land, which I fhall thewe thee.

4 Then came he out of the land of y Chal- deans, & dwelt in
Charran. And after that his father was dead, God broght him
from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth
of a fote: yet he promi- fed that he wolde giue it to him for a
pof- fefion, and to his fede after him, when as yet he had no
childe.

6 But God spake thus, that his 2 fede fhulde be a foiourner in a
strange land, and that thei fhulde kepe it in bondage, &

entreate it euil 2 foure hundreth yeres.

7 But the nacion to whome they fhalbe in bondage, wil I 2 iudge, faith God: and af- ter that, they fhal come forthe and ferue me in this place.

8 2 He gaue him alfo the covenant of cir- cumcision: and fo Abraham begate 2 Isaac, and circumcised him the eight daye: and Isaac begate 2 Jacob, and Jacob the twelue

b Or colledge diners nacion had colleagues at ferufalem, wherein their youth was in- frusted, as we fe in vnterfi- tes.

1 That is, in- frusted & fet for the falfe witneffes: and thus malice in- heth falfe fhi- ves when tro- eth falfeeth her

k Thei speake this in cheft.

1 Not only a ceretine conf- dence, but alfo great: none- fic appearing in him.

a Steuen was accused that he denied God, & therefore he is more diligent to purge this crime.

Gen. 17.8. b Hereby he is differrd from the falfe gods. c He speakeah here of Mef- potamia, as it contendeth ba- bylon & Chal- den in it.

Gen. 17.13.

d Beginning to reckon the yeres from the time that I fe- ne was
borne. e Take vunge- ance of them & deliver my people.

Gen. 17.9. Gen. 17.9.

Gen. 17.24. PP. i.

Steuens anfwer.

The Actes.

Gen 19,33

♂ 30,1 ♀ 35 9

23

Gen 37,38

† That is, ifen-

ord & broght

all things to a good vllus

Gen. 41,37.

Gen 42,2.

Gen 41,4.

g After the

Hebrews, thre

Score & ten

Gen 46,1.

Gen 43,33.

Gen 50,7

left 24,32.

Gen 23,16.

Exod 1,7.

It is probable

this four

writer through

negligence put

in Abraham in

this place, in

side of Iacob,

who bogle

this field. Gen.

9,19,20, by A-

brahi he men-

neth the poult

ritus of Abra-

ham

Exod 2,2.

chr 11,23

1 He immor

caafic wans

boche to def-

troye the li-

relines wout

make labour,

& alio to get great profits by the Exod.

Exod. 2,11.

Exod 1,13.

*Patriarkes.

And the Patriarkes moued with enuie folde * Ioseph into Egypt : but God was f with him,

And deliuered him out of all his afflic- tions, and * gaue him fauour and wifdome in the fight of Pharao King of Egypt, who made him gouetnour ouer Egypt, & ouer his whole houfe.

¶ Then came there a famine ouer all the land of Egypt and Canaan, and great af- fliction, that our fathers founde no fuite- nance.

But when * Iacob heard that there was come in Egypt, he fent our fathers fuit.

¶ And at the feconde time, Ioseph was known of his brethren, and Iosephs kin- red was made known vnto Pharao.

Then fent Ioseph and caufed his father to be broght, & all his kinred, euen s thte fcore and fifteen foules.

So * Iacob went downe into Egypt, and he * dyed, and our fathers,

And were remoued into * Sychem, and were put in the fepulchre, that * Abraham had bight * for money of the fennes of Emor, fonne of Sychem.

But when the time of the ptomes di ewe nere, which God had fwone to Abraham, the people * greve & multiplied in Egypt,

Til another King arofe, which knewe not Ioseph.

The fame dealt i fubtely with our kin- red, and euil intreated
our fathers, & ma- de them to caft out their yong children, that
they fluilde not remaine aliue.

The fame time was Mofes borne, and was acceptable vnto
God, which was nou- rished vp in his fathers houfe thre mo-
neths.

And whe he was caft out, Pharaos daugh ter toke him vp, &
nourished him for her owne fonne.

And Mofes was learned in all the wif- dome of the Egyptians,
and was mightie in wordes and in dedes.

Now when he was ful fortie yere olde, it came into his heart to
vifit his brethren, the children of Ifrael.

And when he fawe one of them fuffer wrong, he defended
him, and auenged his quarel that had the harme done to him, &
fmote the Egyptian.

For he fupposed his brethren wolde ha- ue vnderfland, that
God by his hand fluil- de giue them deliuerance: but thei
vnder- ftode it not.

And the next day, he fhewed him felf vnto them as they ftroue,
and wolde haue fet them at one againe, faying, Syts, ye are
brethre: why do ye wrong one to another?

But he that did his neighbour wrong, thruft him away, faying,
Who made thee

aprince, and a iudge ouer vs?

Wilt thou kil roe, as thou diddeft the Egyptian ye fterday?

Then fled Mofes at that faying, & was a ftranger in the land of
Madian, where he begare two fennes.

And when fourtie yeres were expired, there appeared to him in
the * wildernes Exod 3,2. of mount Sina, an Angel of the Lord
in a flame b of fyre, in a buft.

And when Mofes fawe it, he wondred at f fight: & as he drewe
nere to confider it, the voyce of the Lord came vnto him,
faying,

I am the i God of thy fathers, the God of Abraham, and the
God of Ifaac, & the God of Iacob. Then Mofes trembled, &
durft not beholde it.

Then the Lord faid to him, m Put of thy fhooes from thy fete :
for the place where thou ftandeft, is holie grounde.

I haue fene, I haue fene the affliction of my people, wuich is in
Egypt, and I haue heard their groning, and am come downe to
deliuer them: and now come, and I wil fend the e into Egypt.

This Mofes whome thei forfoke, faying, Who made thee a prince and a iudge: the fame God fent for a prince, and a deliue- rer by the hands of the Angel, which ap- peared to him in the buft.

He * br ght them out, doing wonders, and miracles in the land of Egypt, and in the red fea, and in the wildernes * four- tie yeres.

This is that Mofes, which faid vnto the childre of Ifrael, * A o Prophet fhall f Lord your God ra:fe vp vnto you, euen of your brethren, like vnto me: him fhall ye heare.

- This is he that was in the Congrega- tion, in the wildernes with the o Angel, which fpake to him in mount Sina, & with our fathers, who receiued thee liuehe o- racles to giue vnto vs.

To whome our fathers wolde not obey, but refused, & in their hearts turned backe againe into Egypt,

Saying vnto Aaron, * Make a vs gods that may go before vs: for * we knowe not what is become of this Mofes that brought vs out of the land of Egypt.

And they made a calfe in thofe daies, and offred facrifice vnto the idole, and re ioyced in the workes of their owne i:ad.

Then God turned himself away, & * ga- ue them vp to ferue
the i hofte of heauen, as it is written in the boke of the Prophe-
tes, * O houfe of Ifaac, haue ye offred to me flayne beafts &
facrifices by the fpace of fourtie yeres in the wildernes?

And ye a toke vp the tabernacle of * Mo- loch, & f flarre of
your god Remphan, fi- gures, w ye made to worfhip them:
there- fore I wil carie you away bey ôde Babylô.

Exod 3,2.

This fyre r, presented the fortune of af, fictib a hure- in the
prople of God were.

I Seng this Angel called him felf God, it declareth f he was
Christ the Mediator, who is the o- ternal God. m In fique of
refurrense, read Exod 1,4.

Exod 7,2 9,20

11,14.

Exod 16,2.

Deut 12,15.

chap 3,22

a hi, prouech

that Christ sp

the emf of the Law and the

Prophetes.

Exod 19,2.

o Mofes was

the Angels or Christm mone-

ther, & a guide

to the fathers,

pity oracles is

meur f fayings

that God fpo- ke to Mofes.

Exod 22,1.

q Fugeres, or

c: flunones of

the profince

of God

r Yes they

knew he was

abfit for their

commodities, &

fo wolde flair- rely remone &

bring them

the Law

R. 20,1,24.

Chl th : fonne,

moone frother flurces, Deut.

17,1

Amber 5,25.

Your fathers

began to wil- dernes to con-

ceue mine or- dinders, & you

now farre paf- fe them in im-

perire.

Levi 20,2.

n And carved

it upon your fluiders.

44 Our

44 Our

God dwelleth not in tēples. Chap. VIII.
Simon Magus. 1067/1224

They oght to have bene content with this comment onely, &
not to have gone af- ter their lewd fantasies

Exo 21,40.

abr 2,1.

Inf 3,14.

1.Sam 13,14.

pful 29,21.

2 Sam.7,2.

pful,132,1.

1.Chrn.17,12.

2 king 6,1.

Chap 17,24.

y He repro-
with the grof-
fe dulces of
the people &
abused the
power of God
in that they
whole have
contained it
within the tf-
ple

Isa 66,1.

2 God can not
be contained
in any space
of place.

Ier 9,26.

et,6,44,9.

a Which no-

ther forsake

your old wic

kednes, nor fo

moche at hea-

re when God

speaketh to

you, but all re

bel

b Which is le

fai Christ who

is not only

left for his in-

nocese, but he

cance all true

notice cometh

of him

a This was do

ne of furious

violence & by

an forme of in

fice

Chap.22,24.

Mat 1,44.

luk.23,24.

1.cor.4,12.

44 Our fathers had the tabernacle of wit- nes in the wilderness,
as he had appointed, speaking vnto Moses, that he shulde
make it according to the facion that he had fene.

45 Which tabernacle also our fathers recei- ued, and broght in
with Iesus into the possession of the Gettites, which God dra-
ue out before our fathers, vnto the dayes of Dauld:

46 Who founde fauour before God, and desired that he might
& finde a tabernacle for the God of Iacob.

47 But Solomon buylt him an houfe.

48 Howbeit the moſte High dwelleth not in temples made with hands, as faith the Prophet,

49 Heauen is my throne, & earth is my fo- teſtolo: what houſe wil ye buylde for me, faith the Lord? or what place is it that I ſhulde reſt in?

50 Hathe not mine hand made all theſe things?

51 Ye ſtiffenecked and of vncircumciſed hearts & cares, ye haue alwayes reſiſted y holie Goſtas your fathers did, fo do you.

52 Which of the Propheres haue not your fathers perfecuted? and they haue ſlaine them, which ſhewed before of the coming of that Iuſt, of whome ye are now the be- trayers and murtherers,

53 Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard theſe things, their hearts braſt for anger, and they gnaſhed at him with their teeth.

55 But he being ful of the holie Goſt, loked ſtedfaſtly into heauen, and ſawe the glorie of God, and Ieſus ſtanding at the right hand of God,

56 And laid, Beholde, I ſe the heaueſ open, and the Sonne of man ſtanding at the right hand of God.

57 Then they gaue a ftoute with a loude voyce, and ftopped
their cares, and ranne vpon him all at once,

58 And caft him out of the citie, and fto- ned him: and the
witneffes laid downe their clothes at a yong mans fete, named
Saul.

59 And they ftoned Steuen, who called on God, & faid, Lord
Iesus, receiue my fpirit.

60 And he kneled downe, and cryed with a loude voyce, Lord,
lay not this finne to their charge. And when he had thus spo-
ken, he flept.

CHAP. VIII.

2 Steuen is lamented & buried. 3 The rage of the Iewes and of
Saul againft them. 4 The faithful fcaftred, preache here & there
5 Samaria is feduced by Simf the fircerer, but was connected
by Philippe, and confir- med by the Apoftles 12 The
coueftefters and hypocri- fte of Simon, 26 And coueftefsin of
the Sunuche.

1 A Nd Saul confented to his death, and at that time, there was
a great perfec- tion againft the Church which was at Ie-
rufalem, & they were all fcattered abroad through the regions
of Iudea & of Sama- ria, except the Apoftles.

2 Then certeine men fearing God, caryed Steuen amongs the, to be buryed, and made great lamentation for him.

3 But Saul made hauocke of the Church, and entred into euerie houfe, and drewe out bothe men and women, and put them into prifon.

4 Therefore they that were fcattered abro- ade, went to and fro preaching the worde.

5 Then came Philippe into the citie of Samaria, & preached Chrift vnto them.

6 And the people gaue hede vnto thofe things which Philippe fpake, with one ac- corde, hearing & feing the miracles which he did.

7 For vnclane fpirits crying with a loude voyce, came out of many that were poffeffed of them: and many taken with paffies, & that halted, were healed.

8 And there was great ioye in that citie.

9 And there was before in the citie a certeine man called Simon, which vfed witchcraft, and bewitched the people of Samaria, faying, that he him felf was fome great man.

10 To whome they gaue hede from the leafe to the greateft, faying, This man is the great power of God.

11 And they gaue hede vnto him, becaufe that of long time he had bewitched them with forceries.

12 But affone as they beleued Philippe, which preached the things that concerned the kingdoms of God, and in the Name of Iesus Chrif, they were baptized bothe men and women.

13 Then Simon him felf beleued alfo and was baptized, & continued with Philippe, and wondered, when he fawe the fignes and great miracles which were done.

14 Now whe the Apoftles, which were at Ierufalem, heard fay, that Samaria had re- ceiued the worde of God, they fent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holie Gof.

16 (For as yet, he was come downe on none of them, but they were baptized lonely in the Name of the Lord Iesus)

17 Then laid they their hands on them, & they receiued the holie Gof.

18 And when Simon fawe, that through lay- ing en of the Apoftles haids the holie Gof was giuen, he offred them money,

19 Saying, Giue me alfo this power, that on whome foeuer I lay the hands, he may re- ceiue the holie Gof. PP. ii.

a Prfo the pla- ce where he was ftuned b When the Church is de- priued of any worthie mem- ber, there is holie caufe of fortowe: and note that here is no mention of any reliſkes or prayers for the dead, or worſhiping c The coueſte- ſion of Sama- ria was as it were the firſt frutes of the calling of the Gentiles.

d This defa- reth how mu- che mate we are loullied to follow the liſtions of Se- can then the tructs of God. e This is the crufe of Secan to coner all his ilſtions en- der the Name of God.

f The varietio of Gods worde forced him to cuedeſe the taunt: that yet was he not re- gonent there- fore.

g Meaning the particular gites of y ho- lie ſpirit h They had o- nely receiued the commune grace of aicep- tion & regone- ration which are offered to all y faithful in baptism, &c as yet had not receiued the gits on ſpeake in diuiers lan- gages, & to do miracles.

Of the Eunuche

The Actes. Chriſt persecuted.

1 Thou art not worther to be of the wonder of y faithful k. That is, not no away from thy wickedneſſe I thereby be wilde make him to feele his ſinne and not y be don- ted of Gods morcup, if he colde repent. 2 Deut. 9.15. in Or thine heart iſful of diſjureful malt ce, & deuiliſh payton of an pierce, ſo that now

Satan ha- the thee said as caprine in his hands a After that Alexides had destroyed it, it was not much peopled, as it was afore, and therefore in refect was as waite a Eunuche fig-tiffeth him that is gelded: her because in the East partes great affairs were commit to stache, or ca- ne in vfe that noble men we, re called Eun- uches, affough they were not gelded: alfo all minor officers and feruans, that were put in credit or neceffure affu- ren, were cal- led by this na- me, as Ifa 19.7 Ifa 13.7. y Alfons Christ was in grace and in deashe's handes, faling alfo his Pa- thers angre a- gainft fimon, yes he brake the hides of death and was real- ted, aft 2.14 q The possi- ble, which he fuffed, was the beginning of his glorie y I hat in how long his age fhall endore: for being rifen feldrafh, death fhall no more reigne, nether fhall his long- dome ever ha- ne end: or els we may take generation, for his Church & neuer fhall he ue ende: for now they lie in the heauffie places with heaven e He beftured at length this manor of fo great importance. u With a pure and perfect heart.

20 Then faid Peter vnto him, Thy money pefifh with thee, because thou thinkft that y gift of God may be obtained with money.

21 Thou haft nether parte nor i fellowship in this bufines: for thine heart is not right in the fight of God.

22 Repent therefore of this thy wicked- nes, and pray God, that if it be i poffible, the thought of thine heart may be forgien

thee.

23 For I fe that thou art m in y gall of e bit- ternes, and in the bonde of iniquitie.

24 Then answered Simon, & laid, Pray ye to the Lord for me, y none of these things which ye haue spoken, come vpon me.

25 Y So they, when they had testified and preached the worde of the Lord, returned to Ierufalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go towarde the South vnto the way that goeth downe fro Ierufalem vnto Gaza, which is n waste.

27 And he arose and went on: and beholde, a certeine e Eunuche of Ethiopia Cădaces the Quene of the Ethiopians chief Gouverner, who had the rule of all her treasure, & came to Ierufalem to worship:

28 And as he returned fitting in his charet, he red Elaias the Prophet.

29 Then the Spirit laid vnto Philippe, Go nere & ioyne thy self to yonder charet.

30 And Philippe ranne thether, and heard him read the Prophet Elaias, & laid, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he would come up and sit with him.

32 Now the place of the Scripture which he read, was this, e He was led as a sheep to y slaughter: & like a lamb dumb before his shearer, so opened he not his mouth.

33 In his humilitie his judgement hath bene exalted: but who shall declare his regeneration for his life is taken from the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whom speaketh the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached unto him Iesus.

36 And as they went on their way, they came unto a certain water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said unto him, If thou believest with all thine heart, thou mayst. Then he answered, and said, I beleue that

Christ their hand, as Ephes 2.6 f And he now reigneth in beausten e He declared at length this manner of so great importance. u With a pure and perfect heart.

Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand still: and they were
downe bothe into the water, bothe Philippe & the Eunuche,
and he baptized him.

39 And affone as they were come vp out of the water, the Spirit
of the Lord caught away Philippe, that y Eunuche e lawe him
no more: fo he went on his way reioycing.

40 But Philippe was founde at r Axotus, & he walked to and
fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

1 The comesion of Saul. 12 His vocation to the Apoffie- ship
20 His z gale to execute the fame 21 How he of capeth the
Limes conspiracies. 22 His accessfi to the A- poffies. 23 The
prosperance of the Church. 24 Peter healeth Æneas. 25 Ruifeth
Tabatha 26 He comes- toth many to Christ, 27 And lodgeth in
a finers house.

1 And a Saul yet breathing out threat- ning & slaughter againft
the disci- ples of the Lord, went vnto the hie Prift,

2 And defired of him letters to Damafcus to the Synagogues,
that if he founde any that were of that b way (ether men or wo-
men) he might bring them bounde vnto Ierufalem.

3 Now as he journeyed, it came to paffe y as he was come nere
to Damafcus, e fud- denly there stuned rounde about hia light

from heauen.

4 And he fel to the earth, and heard a voy- ce, faying to him,
Saul, Saul, why perfecutest thou me?

5 And he faid, Who art thou, Lord? And the Lord faid, I am
Iefus whome thou perfecutest: it is hard for thee to kicke
againft thy prickes.

6 He then bothe trembling and aftonied, faid, Lord, what wilt
thou that I do? And y^e Lord faid vnto him, Arise and go into the
citie, and it shall be tolde thee what thou shalt do.

7 The men also which iorneyed with him, stood amazed,
hearing his voyce, but seeing no man.

8 And Saul arose from the grounde, and opened his eyes, but i
saw no man. Then led they him by the hand, and brought him
into Damascus,

9 Where he was three dayes without sight, and neither ate nor
dranke.

10 And there was a certaine disciple at Damascus named
Ananias, & to him said the Lord in a vision, Ananias. And he
said, Beholde, I am here, Lord.

11 Then the Lord said vnto him, Arise, and go into the streete
which is called Straight, and stand in the house of Iudas after
one called Saul of Tarsus: for beholde, he prayeth.

12 (And he fawe in a vifion a man named Ananias coming in to him, & putting his hands

x This was, to the intent that he might know: fo im- che the better y Philip was that to him by God the perceived him felf to be y Some thio- he that unto was alfo cal- led Affend, infi. 1947.

Rom 9.8. Gal 1.13. y He perfecuted with a great rage, and cruelne the in- nocere blood which he the faid for: & defiateth o her- nato qu' is led by his rafhe trale, before he hung the true knowledge of God & That is of y fette, or forte. Chap 22.6. 1.207.11.6.

c That is, to refift Godwhd he pricketh & follicutth our confeances.

d Maming fanis voice, as Chap 22.9 y For only Saul know that Iefus fpa- he vnen hum- f For he was blinde.

g He was fo reftified with the vifion that he did medita- to nothing, but heauffie thflign and therewith was fatiffed.

Saul conuerted.

Chap.X. The dead raised.

h A worthie ferule of God and endued with excellent graces
abone others. i To beare me wines, and for forthe my glo cie.

k Prouing by the conference of the Scriptu- res. l That was af-
ter thre yeres, that he had re mamed at Da- nascus, and in the
country a bour, Gal 1,18 a Cor 11,32. m The Go- uerour at
their requift appointed a watche as he declareth to the
Corinthiâs

"Goth, were fo and me n With Peter and James, Gal 1,19 o
Making opé profefcion of the Gofpel p Which were leaves, but
fo called becaufe they were dif- peried through Gracia and o-
ther conuftris.

hands on him, that he might receiue his fight.)

13 Then Ananias anfwered, Lord, I haue heard by many of this
ma, how muche euil he hathe done to thy faunces at Ierufale.

14 Moreouer here he hathe autoritie of the hie Priefts, to binde
all that call on thy Name.

15 Then the Lord laid vnto Prieft, Go thy way: for he is a h
chofen veffel vnto me, to beare my Name before the Gentiles,
& Kings, and the children of Ifrael.

16 For I wil fhewe him, how many things he muft fuffre for my
Names fake.

17 Then Ananias went his way, and entred into the houle, and put his hands on him, and laid, Brother Saul, the Lord hathe sent me (own Iesus y appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the ho- lie Gost.

18 And immediately there fel from his eyes as is had bene scales, & suddenly he recei- ued sight, and arose, and was baptized,

19 And receiued meat, & was stregthened. So was Saul certeine dayes with the disci- ples which were at Damascus.

20 And fraght way he preached Chrift in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amafed, and laid, Is not this he, that destroyed the which called on this Name in Ierusalem, & came hither for that intent, y he shulde bring them bounde vnto the hie Priests)

22 But Saul encreafed the more in stregth, and confounded the Iewes which dwelt at Damascus, confirming, that this was the Chrift.

23 And after that many dayes were fulfil- led, the Iewes toke counfel together, to kill him.

24 But their laying await was known of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples toke him by night, and put him through the wall, and let him downe in a baskete.

26 And when Saul was come to Ierusalem, he affaide to joyne him self with the disci- ples: but they were all afraid of him, and beleued not that he was a disciple.

27 But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, & that he had spoken vnto him, & how he had spoke boldely at Damascus in y Name of Iesus.

28 And he was conuersant with them at Ierusalem,

29 And spake boldely in the Name of the Lord Iesus, & spake and disputed with the Greciâs: but they went about to slay him.

30 But when the brethren knewe it, they

broght him to Cefarea, & sent him forthe to a Tarsus.

31 Then had the Churches reft through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Gost.

32 And it came to passe, as Peter walked through out all quarters, he came also to the fainctes which dwelt at Lydda.

33 And there he founde a certeine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palfie.

34 The said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certeine woman a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes & almes which she did.

37 And it came to passe in those dayes, that she was sicke and dyed: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuche as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he wolde not delaye to come vnto them.

39 Then Peter arose and came with them: and when he was come, they brought him into the upper chamber, where all the wid dowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forthe, and knelled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, she vp.

41 Then he gaue her the hand & lift her vp, and called the
faunces & widdowes, and reftored her aliue.

42 And it was known throughout all Iop- pa, and manie
beleued in the Lord.

43 And it came to paffe that he taryed ma- nie dayes in Ioppa
w one Simon a tãner.

CHAP. X.

Cornelius admonished by the Angel, y He fendeth to Ioppa 1:
The viffe that Peter fawe. 2: Have he was sent to Cornelius. 3:
The Gentiles alfe receiue the Spo- rit, and are baptized.

1 F Vrthermore there was a certeine ma in Cefarea called
Cornelius, a captai- ne of the bande called the Italian bande,

2 A deuout ma, and one that feared God with all his houlholde,
which gaue muche almes to the people, and prayed God con-
tinually.

3 He fawe in a vifion euidently (about the ninte houle of the
day) an Angel of PP.iii.

4 Becaufe it was his owne country, and there he might have
fome an- toritie.

Or, troffe thy toufe together

5 Meaning, the greatest purse. 6 A place fo called, and not a
cute.

7 That is, a de- re, or rebucha. Or, or the.

8 To the inffe they might be tie her after- wa: defter that was
their ca- ftion.

9 For fue was reftored to li- fa, rather that others might have
occaſion to beleue, and glorifie God, then for her on ne fake.
Or, or the.

10 Who had forfaken all fu perftinuous, &c gone him ſelf to the
true ſer nice of God.

Peters vision.

The Actes. Peters ſermon.

b That is, God did accept the whereof it ſo luleth that he had
faith: for all it is in poſſible to pleaſe God uſe that ſpeake wor-
des vnto thee where- by thou ſhalt be ſaved or all thine hou-
fe.

a Which was midday.

d As camels burſts, dogs, we, ſheep, twi- ne & feche li- he
which man nourisheth for his viſ.

Or, roman

e In taking a way the diffe- reure betwixt vncleane bea- ftes
and cleane he thuweth there is no dif- ference be- twixt; Iewes
and Gentiles f take it not for polluted & lingure.

g The true ohe dience which precedeth of faith, oghe to he
without done or que- chioning

God co-...ming in to him, and saying vnto him, Cornelius.

4 But when he loked on him, he was afraid, and said, What is
it, Lord? And he said vn- to him, Thy prayers & thine almes
are co- me vvp into remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose
surname is Peter.

6 He lodgeth with one Simon a ciner, who- se house is by the
sea side: he shal tell thee what thou oghtest to do.

7 And when the Angel which spake vnto Cornelius, was
departed, he called two of his seruats, & a souldier that feared
God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drewe nere
vnto the citie, Pe- ter went vp vpon the house to pray, about
the c fixt houre.

10 Then waxed he an hungred, and wolde haue eate: but while they made some thing readie, he fel into a trance.

11 And he sawe heauen opened, and a cer- teine vessel come downe vnto him, as it had bene a great shete, knit at the foure cor- ners, and was let downe to the earth.

12 Wherein were all maner of foure fored beastes of the earth, and wilde beastes and creping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Pe- ter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hathe e purified, pollute thou not.

16 This was so done thrife: and the vessel was drawen vp againe into heauen.

17 Now while Peter doutd in his self what this visio which he had sene, meant, behol- de, the men which were sent from Corne- lius, had inquired for Simons house, and stode at the gate,

18 And called, & asked, whether Simó, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Beholde, thre me seke thee.

20 Arise therefore, and get thee downe, & go with them, and s doute nothing: for I haue sent them.

21 Then Peter wee downe to y men, which were sent vnto him fro Cornelius, & said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good reporte among all the nacion of the Iewes, was warned from heauen by an holie Angel, to send for thee into his hou-

fe, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went for the with them, and certeine brethren from Ioppa accompanied him.

24 ¶ And the day after, thei entred into Ce farea. Now Cornelius waited for them, & had called together his kunfmen, and spe- cial friends,

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a lewe, to companie or come vnto one of another nation: but God hathe shewed me, that I shulde not call anie man 'pollu- ted, or vncleane.

29 Therefore came I vnto you without say- ing naye, when I was sent for. I aske there- fore, for what intent haue ye sent for me.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the nin- the houre I praid in mine house, and be- holde, a man stode before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Si- mon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shal speake vn- to thee.

33 Then sent I for thee immediately, and thou hast wel done to come. Now there- fore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a trueth I perceiue, that God is no ac- cepter of persones.

35 But in euerie nario he that feareth him, and worketh
righteousness, is accepted with him.

36 Ye knowe the worde which God hathe sent to y childre of
Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Even the worde which came through all Iudea beginning in
Galile, after the hap- tisme which John preached,

38 To wit, how God announced Iesus of Nazaret with the holie
Gost, and with power: who went about doing good, and
healing all that were oppressed of the de- uil: for God was
with him.

39 And we are witnesses of all things which he did bothe in
the land of the Iewes, and in Ierusalem: whome they slewe,
hanging

b Shewed to miche reuard ce, and farro pafung deute ordre,
asthugh Peter had be- ne God.

Or, roman

Deu. 10, 17.

a. 10. 19. 17.

inb. 24, 19.

wifd 6, 8.

excisf 21, 26.

rom 2, 11.

gal. 2, 6.

opbe 6, 9.

col 2, 25.

2017. 1. 27.

2. By this spea

the the Shre-

wes meane the whole religio

of God, which

without faith

prefecth vs nothing.

Luk. 4, 24.

b That is, he

thats upright

& doeth here

to no man, for

doeth good to

all.

1 Meaning the

reconciliation

become God & all through

Christ Iesus,

Luk 2, 14.

m That is, en-

dred him with graces & gifts-

em show all others.

Peters fact examined.

Chap.XI. He is purged.

68 1/1224

him on a tre.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, even to vs which did ear and drinke with him, after he

arose from the dead.

42 And he commanded vnto preache vnto the people, & to restifie, that it is he that is ordemed of God a iudge of quick and dead.

43 To him also giue all the*Prophetes witness, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these words, the holie Gost sel on all them which heard the words.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

46 For they heard them speake with togues, & magnifie God. Then answered Peter,

47 Can anie man a forbid water, that these shulde not be baptized, which haue receiued the holie Gost, as wel as we

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certeine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles

18 The Church appreueth it 21 The Church increaseth. 22

Barnabas and Paul preache at Antiochia 23 Agabus propheseth
dearth to come. 24 And the remedie.

1 Now the Apostles and the brethren that were in Iudea, heard,
that the Gentiles had also receiued the words of God.

2 And when Peter was come vp to Ierusalem, they of the
circumcision contended against him,

3 Saying, Thou wenteft into men vncircumcised, and hast
eaten with them.

4 Then Peter began, and expounded the thing in order to them,
saying,

5 I was in the cite of Ioppa, praying, and in a trance I sawe
this vision, A certeine vessel coming downe as it had bene a
great shete, let downe from heauen by the foure corners, and it
came to me.

6 Toward the which when I had fastened mine eyes, I
considered, and sawe foure foeted beastes of the earth, and
wilde beastes, and creping things, & foules of the heane.

7 Also I heard a voyce, saying vnto me, Arise, Peter: say and
ear.

8 And I said, God forbid, Lord: for nothing polluted or
vnclane hathe at anie time entred into my mouth.

9 But the voyce answered me the second time from heauen,
The things that God hathe punished, pollute thou not.

10 And this was done thre times, and all were taken vp againe
into heauen.

11 Then beholde, immediately there were thre me already
come vnto the house where I was, sent from Cefarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them,
without douting: moreover these six brethren came with me, &
we entred into the mans house.

13 And he shewed vs, how he had sene an Angel in his house,
which stode and said to him, Send men to Ioppa, and call for
Simon whose surname is Peter.

14 He shal speake words vnto thee, whereby both thou and all
thine house shalbe saued.

15 And as I began to speake, the holie Gost sel on them, *
euen as vpon vs at the beginning. Chap 2.4. & 3.6.

16 Then I remembered the words of the Lord, how he said, *
Iohn baptized with water, but ye shalbe * baptized with the
holie Gost. Chap 1.5. & 13.4. mar 3.11. mar 1.2. link 3.16.
inbre 1.17. c That is, indeed with the grace of the holie God

17 For as muche then as God gaue them a like gift, as he did
vnto vs, when we beleued in the Lord Iefus Christ, who was I,

that I colde let God

18 When they heard these things, they helde their peace, and glorified God, saying, Then hathe God also to the Gentiles granted repentance vnto life. 19 That at togiue them the holie Gost

[illegible]

22 Now some of them were men of Cyprus and of Cyrene,
which when they were come into Antiochia, spake vnto the
Grecians, and preached the Lord Iesus. 23 That repon-

24 And the hand of the Lord was with these so that a great
number beleued & turned vnto the Lord. 25 Thee depseth vpon
fauch

26 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, & they sent for the Barnabas

that he shulde go vnto Antiochia. He mcnorth not the Iewes
which being scattered abroad in diners

27 Who when he was come & had sene the grace of God, was
glad, and exhorted all, that with purpose of heart they wolde
*cleaue vnto the Lord. 28 that with measure

29 For he was a good man, and ful of the holie Gost, and faith,
and muche people loyned them selues vnto the Lord.

30 Then departed Barnabas to Tarsus to seke Sauls

31 And when he had founde him, he broght him vnto
Antiochia, and it came to passe that a whole yere they were
conversant with the Church, and taught muche people, into
muche, that the disciples were first called Christians in
Antiochia. 32 Where as before they were called disciples, no
they are named Christians.

PP.iii.

Ier. 31.34. mich 7.11. chap. 11.9.

a We oght not to debarre them of baptism whome God
restitech to be his: for sing they ha me the penes pal, that is let
se, oght not to be denied the. Iefus Christ.

a For they colde not yet comprehende this secret, & was had
from the Angels the sclure, even from the creation of the

world. Eph. 1.8. cgl. 1.26. b He purger his fact beleue & Church.

Herodes tyrannie.

The Actes. The plague of tyrants.

2 This prophe one was an oc carbon to the Antiochia to relieve the ne- ceatime of their brethren in Jerusalem.

1 To signify that it came of a charita- ble minds to- warder them.

27 In those dayes also came Prophetes fro Jerusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, and signified by the Spirit, that there stulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cefar.

29 Then the disciples, euerie man accor- ding to his habilitie, purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

2 Herode persecuteth the Christians. 3 He killeth James, 4 And putteth Peter in prison. 7 Whome the Lord deliuereth by an Angel. 25 The horrible death of Herode. 24 The Gospel thresheth. 25 Barnabas & Saul returning to Antiochia take John Marke with them.

a Who was called Agrippa the Son of Aristobolus? he was nephew unto Herode Great, and brother of Herodias. There was another son named Herod which was the son of Alpheus. c It came the of no enale nor religion, but only to further the people. d The other being Sierene was demoted by fourscore, to hope divers-wooden.

Chap. 2, 19.

a Read Marks 6, 9.

Now about that time, Herode the King stretched for the his hands to vete certeine of the Church.

And he killed James the brother of John with the swords.

And when he sawe that it pleased the Iewes, he proceeded further, to take Peter also (then were daies of unleavened bread)

And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept,

inten- ding after the Pafseouer to bring him for- the to the people.

So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

And when Herode wolde haue broght him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines, and the keepers before the dore kept the prison.

And beholde, the Angel of the Lord ca- me vpon them, and a light shined in the houfe, and he smote Peter on the fide, and raised him vp, saying, Arise quickly. And his chaines fel of from his hands.

And the Angel said vnto him, Girde thy self, and binde on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

So Peter came out and followed him, & knowe not that it was true, which was do- ne by the Angel, but thought he had sene a vision.

Now when they were past the first and the secode watche, they came vnto the yro- gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

And when Peter was come to him self, he said, Now I know
for a trueth, that the

Lord hathe sent his Angel, and hathe deli- uered me out of the
hand of Herode, and from all the waiting for of the people of
the Iewes.

And as he considered the thing, he came to the houfe of Marie,
the mother of John, whofe surname was Marke, where manie
were gathered together and played.

And when Peter knocked at the entrie dore, a maide came for
the to hearken, na- med Rhode.

But when she knew Peters voyce, she o- pened not the entrie
dore for gladnes, but ran in, and tolde how Peter stode before
the entrie.

But they said vnto her, Thou art mad. Yet she affirmed it
constantly, that it was so. Then said they, It is his s Angel.

But Peter continued knocking, and whe thei had opened it, and
sawe him, they we- te astonied.

And he beckened vnto them with the hand, to holde their
peace, and tolde them how the Lord had broght him out of the
prison. And he said, Go shewe these things vnto James and to
the brethren: and he de- parted and went into another place.

Now aflone as it was day, there was no finale trouble among the souldiers, what was become of Peter.

And when Herode had foght for him, & founde him not, he examined the kepers, and commanded them to be led to be punished. And he went downe from Iudea to Cefarea, and there abode.

Then Herode intended to make warte against them of Tyrus and Sido, but they came all with one accorde vnto him, and persuaded Blastus the Kings chamber- laine, and they desired peace, because their coitrey was nourished by the Kings land.

And vpon a day appointed, Herode a- rayed him self in royal apparel, and fate on the iudgement seat, and made an ora- tion vnto them.

And the people gaue a shoute, saying, The voyce of God, and not of man.

But immediatly the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eate of wormes, and gaue vp the goft.

And the worde of God = grewe, and multiplied.

So Barnabas and Saul returned from Ie- rusalem, when they had fulfilled their of- fice, and toke with them John, whome sur- name was Marke.

CHAP. XIII.

Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Glymnes the fir- cerer. 13 The departure of Marke. 14 Paul prea- cheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes rebelled. 47 That they are ordained to life, helene. 52 The smote of faith.

f For they thought Herode wolde have put him to death, as he had purposed.

g For thel did know by Gods worde that An gels were appointed to de- loude f faith- ful, and also in those dayes they were accor- ded to fe fache fights.

h Which was little fiftieth, by reason of the brethren.

i Boths by fattening wor- des, & also by briberne.

h Which he shulde have done, if he had punished the barterers, of whofe vanette he explained, when he was adying, as to- lighten wit- eth

i The vilenes of the punish- mef declareth how God de- trith pride, and tyrannie: his grande fa- ther also was eaten of life.

m The more that tyrant go about to sup- press Gods worde, the mo re death is in- crease h Which was to distribute f almen son fob Antiochia. Chap. 11, 29.

a There

Elymas the forcerer.

Chap.XIII. Pauls fermon.

a This decile- with that God calleth of all fortes hethe his & lowe. b The worde fainifeth to execute a pub licke charge, as the Apoi- lie ship was: fo here is thre- ed, that they preached, and propheted. Chap.14,26.

a Which are f doctrine of the Apoiies, comite leadeth vs to God.

d This was a- necher Antio- chia than that which was in Syria
e This decile- reth that the Serpurae is guif to teache & exhorte vs, & that this re- fused none f had giftes to fet forth Gods ghate & to a- diife his peo- ple.

1 There were alfo in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon cal- led Niger, and Lucius of Cyrene, & Ma- nahan (which had bene broght vp with Herode the Tetrarch) and Saul.

2 Now as they b minifred to the Lord, & fafled, the holie Gofl faid, Separate me Barnabas & Saul, for the worke whereun- to I haue called them.

3 Then fafted they and praied, and laid their hands on them, and let them go.

4 And they, after they were sent forthe of the holie Gofl, came downe vnto Seleu- cia, and from thence they failed to Cy- prus.

5 And whe thei were at Salamis, thei prea- ched the worde of God in the Synago- gues of the Iewes: and they had also Iohn to their minifter.

6 So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a falfe prophet, being a Iewe, named Bariefus,

7 Which was with f Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and defired to heare the worde of God.

8 But Elymas, the forcerer (for so is his name by interpretation) withftode them, & foght to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holie Gost, fet his eyes on him,

10 And said, O full of all subtiltie and all mischief, the childe of the deuil, & enemye of all righteoufnes, wilt thou not cease to peruert the straight waies of the Lord?

11 Now therefore beholde, the hand of the Lord is vpon thee, & thou shalt be blinde, & not see the fume for a season. And immediately there fell on him a miste and a darkenes, and he went about, feking some to lead him by the hand.

12 Then the Deputie when he fawe what was done, beleued,
and was ahtonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed
by ship from Paphus, they came to Perga a citie of Pamphylia:
then Iohn departed from them, and retur- ned to Ierufalem.

14 But when thei departed from Perga, thei came to Antiochia
a citie of Pifidia, and went into the Synagogue on the Sabbath
day, and fate downe.

15 And after the lecture of the Law & Pro- phetes, the rulers of
the Synagogue fent vnto them, faying, Ye men and bre- thren,
if ye haue anie worde of exhora- cion for the people, fay on.

16 Then Paul ftode vp and beckened with

the hand, and fiid, Men of Ifrael, and ye that feare God,
hearken.

17 The God of this people of Ifrael chofe our fathers, and
exalted the people when they dwelt in the land of Egypt, &
with an high arme broght them out thereof.

18 And about the time of fortie yeres, fuf- fred he their maners
in the wilderness.

19 And he deftroied feuen nacions in the land of Chanaan, &
deuided their land to them by lot.

20 Then afterwarde he gaue vnto them Iudges t about foure hundreth and fifte yeres, vnto the time of Samuel f Prophet.

21 So after that they defired a King, and God gaue vnto them Saul, the fonne of Cis, a man of the tribe of Beniamin, by the fpace of fortie yeres.

22 And after he had take him away, he rai- fed vp Dauid to be their King, of whome he witneffed, faying, I haue foide Dauid the fonne of Ieffe, a man after mine owne heart, which wil do all things that I wil.

23 Of this mans fede hathe God accordig to hu promes raifed vp to Ifrael, the Sa- uiour Iefus:

24 When Iohn had firft preached before his comming the baptifme of repentance to all the people of Ifrael.

25 And when Iohn had fulfilled hu courfe, he faid, Whome ye thinke that I am, I am not he: but beholde, the te cometh one after me, whofe fhoe of hu fete I am not worthie to lofe.

26 Ye men and brethren, children of the generation of Abraham, and whofoeuer among you feareth God, to you is the worde of this faluacion fent.

27 For the inhabitants of Ierufalem, and their rulers, becaufe they l knew him not, nor yet the wordes of the Prophetes,

which are red euerre Sabbath daye, they haue fulfilled them in condemning him.

28 And thogh thei foide no caufe of death in him, yet defired thei Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they toke him downe from the tre, and put him in a fe-pulchre.

30 But God raifed him vp from the dead. 31 And he was fene manie dayes of them, which came vp with him from Galile to Ierufalem, which are his witneffes vnto the people.

32 And we declare vnto you, that touching the promes made vnto the fathers,

33 God hathe fulfilled it vnto vs their chil- dren, in that he raifed vp Iefus, enen as it is written in the feconde Pfaimē, Thou art my Sonne: this day haue I begotē thee.

34 Now as concerning that he raifed him vp fro the dead, no more to returne to the graue, he hathe faid thus, I wil giue you

Exod.1,2. Exod.1,2,4.

Exod.16,1. f Here is de- clared the gro- at pazonen & fig felling of God before he punifeth.

Inf.14,1. Ind.1,2. Sam.1,2.

1. Sam.2,1.

2. 10,1 g for thefe 400 yates were not fully accipli- fore, but there lached 1 yates comming from the berth of 1- face to the dif- tribution of f land of Cana. 1 Sam 16,13. Ifal 29,20. Ifa 11,1.

Mat.3,1. mar 1,2 Ink. 1,2.

Mar 1,7. 1ob 1,10. h Whe his of- fice dir we to so end, h: fent his difcipics to Christ.

1 That is, this mefige & to- dings of faina then.

2 He reboketh them for their ignorance Although thei red the Law, yet their be- arts are cone- red that they can not voice- Read, 2 Cor. 1,44.

Mat.27,22. mar.11,13. Ink.13,23. 1ob.19,6.

Mat.28,2. mar.16,6. Ink.14,7. 1obn 20,19. m In Christ all f promifes are Yes, & Amen, 2 Cor 1,10.

n In that he was borne and meantum.

1,1 & 2,1. 1/2.1/2

QQ.i.

Ordeined to faluacion.

The Actes. The people deuided.

Psal 15,10.

chap 2,3

a) "anou," he wold: "aith- fullyacchplish the promifed; & he made of hisfere merce & the forefie; there: and he theweth that as the grace, & God harhe gi- uen to his th- ne, is permade for rose, fo li- kewife the li- fe of y fume is eternal 1.King 2,10.

chap 2, 29.

the "holic things of Daudid, which are faithful.

Wherefore he faith alfo in another pla- ce, "Thou wilt not fuifre thine Holie one to fe corruption.

Howbeit, Daudid after he had ferued his time by y counfel of God, he"flept, & was laid with his fathers, & fawe corruption.

But he whome God raifed vp, fawe no corruption.

Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you y forgiuenes of finnes.

And from all things, from which ye colde not be iuftified by the Law of Mo- fes, by him euerie one that beleueth, is iuftified.

Beware therefore, left that come vpon you, which is fpoken of in the Prophetes,

Beholde, ye r defpifers, & wonder, and vanifh away: for I
woke a t worke in your dales, a worke which ye fhall not
beleue, if a man wolde declare it you.

And when they were come out of the Synagogue of the Iewes,
the Gentiles be- foght, that they wolde preache thefe wor- des
to them the next Sabbath dey.

Now when the Congregation was dif- folued, manie of the
Iewes, and profelytes that feared God, followed Paul & Barna-
bas, which fpake to them; and exhorted them to continue in the
grace of God.

And the next Sabbath dey came almoft the whole citie
together, to heare y worde of God.

But whe the Iewes fawe the people, thei were ful of r enuie, &
fpake againft tho- fe things, which were fpoken of Paul, con-
trarying them, and railing on them.

Then Paul and Barnabas fpake bol- dely, and faid, "It was
neceffarie that the worde of God fhulde firft haue bene fpo-
ken vnto you: but feing ye put it fi fo you, and iudge your
felues vnworthie of r e- uerlafting life, lo, we turne to the
Gfities.

For fo hathe the Lord commanded vs, faying, "I haue made
thee a light of the Gentiles, that thou fhuldeft be the falua- cion
vnto the end of the worde.

And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were r ordeined vn- to eternal life, beleued.

Thus the worde of the Lord was publi- fied throughout the whole country.

But y Iewes ftirred continue r deuoute & honorable wome, & the chief men of y ci- tie, & raifed persecucio agafft Paul & Bar- abas, & expelled the out of their cofts.

But they fthouke of the duft of their fe- te againft them, and came vnto Iconium.

And the difciples were filled with ioye, and with the holle Goft.

CHAP. XIII.

God gineth faceff to his worde. 6 Paul and Barna- bas preache at Iconium and are persecued. 13 At Ly- fra thee wolde do facrifice to barnabas & Paul, which refufi it, & exhorts the people to worffup the true God. 15 Paul is ftoned 16 They confirm the difciples in fa- ith and pacience, 23 Appunte muniters, 26 And paf- fing through manie places, make reports of these difi- gence at Antocha.

And it came to paffe in Iconif, that they went bothe together into the Synagogue of the Iewes, and fo fpake, that a great

mulctitude bothe of the Iewes and of the Grecians beleued.

But the vnbeleuing Iewes ftirred vp, and corrupted the mindes of the Genti- les againft the brethren.

So therefore they abode there a long ti- me, and fpake boldly in the Lord, which gave teftimonie vnto the worde of his grace, and caufed fignes and wonders to be done by their hands.

But the people of the citie were diuided: and fome were with the Iewes, and fome with the Apoftles.

And when there was an affaut made bo- the of the Gentiles; and of the Iewes with their rulers, to do them violence, and to ftone them,

They were ware of it, and fled vnto Ly- ftra, and Derbe, cities of Lycaonia, & vn- to the region rounde about,

And there were preaching the Gofpel]. Now there fate a certeine man at Ly- ftra, impotent in his fete, which was a cre- ple from his mothers wombe, who had ne- uer walked.

He heard Paul fpake: who beholding him, and perceiuing that he had faith to be healed,

Said with a loude voyce, [Stand vpriight on thy fete. And he leaped vp, & walked.

Then with the people fawe what Paul had done, thee lift vp
their voyces, fayng in the fpeache of Lycaonia, Gods are come
dow- ne to vs in the likenes of men.

And thei called Barnabas, Iupiter, & Paul, Mercurius, becaufe
he was y chief fpeaker.

Then Iupiters priest, which was before their citie, broght bulles
with y garlandes vnto the c gates, & wolde haue facrificed
with the people.

But when the Apoftles, Barnabas and Paul heard it, thei r rent
their clothes, & ran in among the people, crying,

And faying, Omen, why do ye thefe things? We are euer men r
fubie & to the like pafions that ye be, and preache vnto you,
that ye fhulde turne from thefe vaine idols vnto the fiuing God,
"which made heauen and earth, and the fea, & all things that in
them are.

Who in times paf t r fuffred all the Gen- tiles to walke in their
owne c waies.

a Which wol- de not obey y doftion, un- ther fuffer the faines
to be persuaded, to beleue y tru- eth and to em- beate Chrif.

[In fo ma- the that all the people were moued at the doftri ne.
So bohe Paidey Bar- abas temai ned at Ly- fra.

[I fay to thee in the Name of the Lord to- fus Chrif.

b Thet m, trim med d fowres & garlandes; c He maneth before
the ga- tes of y houfe where y Apoft les lodged; for the efple
was withem the towne, & the- refore y Prieft broght the fa-
ceffice (as he thoght) to the gods them faines.

d In figue of deterling & ab horring is e That is, not without
our infirmities and fianis, & also fubuch to do- ath.

Gen. 2,5. Psal. 14,5. Paul. 14,7. f To this after their owne fan
raffes our pre- ferthing vnto them this reli- gion Psal 21,13.
rem. 1,2.

17 Ne-

r Thei difal- nd y the Gen- tiles fhulde he made equal d them.

Mar. 10,6.

f Which is, to know one o- nefic God, and whome he ha- the
Gen, Iefes Chrif.

Ife. 4,6. Iuk 2,31. 1 None of be- lene, but they whome God
doeth appone before all be- glmings to be fined

2 He meneth fuperficious women, & fa- the, as were led d a
blinde male, albeit y commune peo- ple eformed the groffie: &
the- refore Iake fpealeth as y world uterned them.

Mar 10,14. mar. 6,11. Iuk. 3,5. chap. 4,6.

The rage of the people.

Chap. XV. The Council.

g To take frb men all exen- se.

h That being fulfilled they might reno- ce

I but that they should go enerie man home. And whiles they tarred & taught, there came, &c. 2 Cor 11,22.

And dispu- ting boldly persuaded the people to for take this for, said thei, they say no- thing true, but lie in all things.

I The words signif. th to cloth by per- ting up & hides which decla- with that must there were not made without the consent of the people Chap. 13,2.

h By their mi- toberia.

a As Cretieth and others to writeth Epi- phenes again & Cretieth must also the fame of the place whence they come, did ma- che promise to persuade abroad Gal. 1,2.

17 Neuertheles, he left not him self with- out a witneffe, in that he did good and ga- ue vs raine from heauen, and fruteful seasons, filling our hearts with foode, and b gladnes,

18 And speaking these things, scarce refi- ained they the people, that they had not fa- crificed vnto them.

19 Then there came certeine Iewes fro An- tiochia and Iconium, which whe they had persuaded the people, I stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stode rounde about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that ci- tie, & had taught manne, they returned to Lythra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, & ex- horting them to continue in the faith, affir- ming y we must through manne afflictions entre into the kingdome of God.

23 And when they had ordeined the Elders by election in euerie Church, and praid, and fasted, they commended them to the Lord in whome they beleued.

24 Thus they went through our Pifidia, & came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to Attalia,

26 And thence failed to Antiochia, a from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered y Church together, they rehearsed all the things that God had done by them, and how he had opened the doze of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 23 Paul and Barnabas preached as Antiochia, 29 And separate companie because of him Marky.

1 Then came downe a certeine from Iudea, and taught the brethren, saying, "Except ye be circumcised after the maner of Moses, ye can not be saved.

2 And when there was great dissention, and disputation by Paul & Barnabas against them, they ordeined that Paul and Barnabas, and certeine other of them, shulde go vp to Ierusalem vnto the Apostles & Elders about this question.

3 Thus being sent forth by the Church, they passed through Pharise, and Samarita, declaring the conuersion of the Gentiles: and they brought great love vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they

declared what things God had done by them.

5 But said they, certeine of the secte of the b Pharises, which did beleue, rose vp, say- ing, that it was nedeful to circumcise the and to commande them to kepe the Law of Moses.

6 Then the Apostles & Elders came toge- ther to loke to this matter.

7 And when there had bene great disputa- tion, Peter rose vp, & said vnto them, "Ye me & brethre, ye knowe that a good whi- le ago, among vs God chose out me, that the Gentiles by my mouth shulde heare the worde of the Gospel, and beleue.

8 And God which knoweth the hearts, ba- re them witnes, in gluing vnto them the holic Gost, euen as he did vnto vs.

9 And he put no c difference betwene vs & them, after that by faith he d had "purified there hearts.

10 Now therefore, why e tempt ye God, to lay a yoke on y disciples neckes, which nether our fathers, nor we were able to beare)

11 But we beleue, through the f grace of the Lord Iesus Christ to be saued, euen as they do.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes and wondres God had done among the Gentiles by them.

13 And when they helde their peace, Iame- answered, saying,
Men & brethren, hearken vnto me.

14 "Simeon hathe declared, how God first did visite the
Gentiles, to take of them a peo- ple vnto his Name.

15 And to this agre the wordes of the Pro- phetes, as it is
written,

16 "After this I wil reeurne, and wil buylde againe the a
tabernacle of Daud, which is fallen downe, and the ruines
thereof wil I buylde againe, and I wil set it vp,

17 That the residue of men might seke af- ter the Lord, and all
the b Gentiles vpon whome my Name is called, faith y Lord
which loeth all these things.

18 From the beginning of the worlde God knoweth all his
works.

19 Wherefore my senience is, that we trou- ble not them of the
Gentiles that are tur- ned to God,

20 But that we write vnto them; that they absteine them selues
fro f stithines of ido- les, and b fornication, and that that is
stra- gled, and from blood.

21 For b Moses of oide time hathe in eueric

they were not unlawful of the selues, & therefore were
obfirmed but for a re- me I And whesfence they wode our
shulde he oone on them fides, that they shulde not do it to
where b Therefore the ceremonies demanded by God colde not
to sone be abolished, all the liberne of the Gospel were better
known.

QQ.ii.

b Which were factions, & ga- ue to dissen- tion.

Chap. 10, 20.

c As touching adoption, and eternal life.

2 Cor 1,2. chap. 10, 45. d My faith God purifieth the beare.

Mat 23,4. e The purpo- sity that God is lay greater charges on
ment confiden- ces, then they are able to beare

f And not by the Law: for it is a cling to y conflicted, and we
can not be delivered tha- rely.

2. Pet. 1,1.

Amos. 9, 11. g That is, the Church where of the Pople was a
figure.

h Which are gathered men non familie w the lewes to the lords
that shulde no- knowledge all one God, and one Simeon Christ
is his.

i For some thought is none advice to be prefect in the idoles
region, & there to be first & 2 Paul faith, is to detn be the top
of the demil. 2. Cor 10,11

b The heathé thought this we, vice, but made in a com- mine
custom. As touching a Bringled thing it blood,

The Apostles epistle.

The Actes. Pauls vision.

citie them that preache him, feing he is red in y Synagogues euerie Sabbath day.

2. Then it femed good to the Apostles and Elders with y whole Church, to fend cho- fen men of their owne copanie to Antio- chia with Paul and Barnabas: to wit, Iudas whole furname was Barsabas and Silas, w were chief men among the brethren,

3 And wrote letters by them after this ma- ner, THE APOSTLES, AND y Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Sy- ria, and in Cilicia, fend greting.

4 Forasmuch as we haue heard, that cer- teine which departed from vs, haue trou- bled you with wordes, and cumbred your mindes, faying, Ye muft be circumcised & kepe the Law: to whome we gaue no fuche commandement,

5 It femed therefore good to vs, when we were come together with one accorde, to fend chofen men vnto you, w our beloued Barnabas and Paul,

6 Men that haue giuen vp their liues for the Name of our Lord Iefus Christ.

7 We haue therefore fent Iudas and Silas, which fnal alfo tell you the fame things by mouth.

8 For it femed good to the holie Goft, and = to vs, to lay no more burden vpon you, then thefe neceffarie things,

9 That is, that ye abfteine from things of- fered to idoles, and blood, and that that is frangled, and from fornication: from which if ye kepe your felues, ye fnal do wel. Fare ye wel.

10 Now when they were departed, they ca- me to Antiochia, & after that they had af- fembled the multitude, they deliuered the epistle.

11 And when they had red it, they reioyced for the consolation.

12 And Iudas and Silas being Prophetes, "exhorted the brethre with manie wordes, and ftrengthened them.

13 And after they had taried there a fpace, they were let go in "peace of the brethren vnto the Apostles.

14 Notwithstanding "Silas thought good to abide there ftill".

15 Paul alfo and Barnabas cotinued in An- tiochia, teaching and preaching with ma- nie other the worde of the Lord.

16 But after certeine dayes, Paul faid vnto Barnabas, Let vs returne, & vifite our bre- thren in euerie citie, where we haue prea- ched y worde of y Lord, cy fe how thei do.

17 And Barnabas! counfeled to take with them John, called Marke.

18 But Paul thought it not mete to take him vnto their companie, which departed fro them from Pamphilia, and went not with them to the worke.

19 Then were they fo stirred that they p departed a funder one from the other, fo that Barnabas toke Marke, and failed vn- to Cyprus.

20 And Paul chofe Silas and departed, be- ing commended of the brethren vnto the grace of God.

21 And he went through Syria and Cili- cia, ftablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timotheis, he toke him with him. 2 The Spirit called them from one coun- try to another. 3 Lydia is converted. 4 Paul and Silas imprisoned convert the sailer. 5 And are delivered as Romanes.

1 Then came he to Derbe & to Lythra: and beholde, a certeine disciple was there named "Timotheus, a womans fon- ne, which was a lewesfe & beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lythra and Iconium, reported wel.

3 Therefore Paul wolde that he fhulde go forthe with him, & toke and circumcised him, becaufe of the Iewes, which were in thofe quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deluered them the decrees to kepe, ordei- ned of the Apostles and Elders, which we- re at Ierufalem.

5 And fo were the Churches ftablished in the faith, and encreafed in nombre daily.

6 Now when they had gone through out Phrygia, and the region of Galacia, they were forbidden of the holie Gofit to prea che the worde in Asia.

7 Then came they to Myfia, & foght to go into Bithynia: but y Spu it fuffed the not.

8 Therefore they pafled through Myfia, & came downe to "Troas,

9 Where a vision appeared to Paul in the night. There ftode a man of Macedonia, & prayed him, faying, Come into Macedo- nia, and helpe vs.

10 And after he had fene the vision, imme- diately we prepared to go into Macedonia, being "affured that the Lord had called vs to preache the Gofpel vnto them.

11 The went we forthe from Troas, & with a fraight courfe came to Samothracia, & the next day to Neapolis,

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and swhofe inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, besides a riuer, where they we- re wont to pray: and we fate downe, and fpake vnto the women, which were come together.

14 And a certeine woman named Lydia, a feller

p God fuffreth the moſte per- fect to fall, and yet unroth their infirmities to the fearing forthe of his glorie, as this breache of companie crashed the worde to be preached in the places.

Rom.rd.11. phil 2.1p. 1.thof 1.2.

e Left the Ie- wes fhulde dif dame him as not that were prophane, and without God.

b God chufch not onely me, but alfo ap- pocuteth out- treas where his worde fhulbe prea- ched, and one- ly as he wil. c Meaning, Afta the leffe. Inf.1of 1st. d Called alfo Antigonus, &c Alexandris.

e We oght not to credit vi- fions, except we be affured thereof by y Spirit of God. f Which is in the borders of Thracia and Macedonia. g In Greke & Latine y wor- de is called Colons which can not other, wife he wel expreſſed, but by fache cir- cumfance of worder. h Where the Christians ac- cefemed to aflemble their Church, whf the infideles afecuted the.

m Whome the holie Goſt ha- the moped & dimfted to or- dence, & vrute theſe things, not at the an- ters of that do firtue, but as y minifters of Gods ordium- ce, Exod 14. 11.mdg.7 10.

Aug.1.21 I and what- former ye wolde not that men fshulde do vn to ym, do not to others. the, conferred in Haring de- fired Iams of the Church, y banffled pray- ed God to proper their looney. I and onely Iudæment. e Who fur re- the cœnies, chf god himninde.

I wolde take John, cy.

The prisoners ſing psalmes. Chap. XVII. The iaylers zeale. 7/1224

Law. 20, 27. den 11.7. I Sam 11.7. I which colde grs & forede- me of things paſſe, preſine & to come: & howledge in mate things God permit- tech to the dealt. I ſaid althogh he fpake the truct, yerwas his maletous purpoſe to can ie the Apolties to be trou- bled as fodi- cious perſones and teachers of ſtrange re- ligion I For Satans ſubellate in created, & alfo it might ſeme that Satans, & the Spirit of God taught boche one do- ftrine, Read Mar 1, 14.

m To wit, the cloches of Paul & Silas. 2 Cor 21, 2. 2 thef. 2, 2.

Or, in the be- tions of the pri- ſon, or in a do again.

feller of purple, of the citie of the Thya- tirians, which worshipped God, heard vi: whose heart the Lord opened, that he attended vnto the things, which Paul spake.

15 And when he was baptized, and her household, he befoght vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide there: and he constrained vs.

16 And it came to passe that as we went to prayer, a certaine maide hauing * a spirit of diuination, met vs, which gate her masters muche vantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the moste high God, which shewe vnto vs the way of saluation.

18 And this did he manie dayes: but Paul being grieved, I turned about, and said to the spirit, I commande thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters sawe that the hope of their gaine was gone, they caught Paul & Silas, and did we the into the market place vnto the magistrates,

20 And brought them to the gouernours, saying, These men which are Jewes, trouble our citie,

21 And preache ordinances, which are not lawful for vs to receiue, nether to obtrue, feing we are Romaines.

22 The people also rose vp together against them, and the gouernours rent * their clothes, and * commanded them to be beaten with rodde.

23 And when they had beaté them fore, they cast them into prison, commanding the iailer to kepe them surely.

24 Who hauing receiued such commandement, cast them into the inner prison, & made their fere fast in the stocks.

25 Now at midnight Paul and Silas prayed, or sang a psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: & by and by all the doores opened, and euery mans bandes were loosed.

27 Then the keeper of the prison waked out of his slepe, and when he sawe the prison doores open, he drew out his sword and wolde haue killed him self, supposing the prisoners had bene fled.

28 But Paul cryed w a loude voyce, saying, Do thy self no harme: for we are all here.

29 Then he called for a light and leaped in and came trembling, and fell down before Paul and Silas,

30 And broght thé out, and laid, Syra, what muft I do to be faued?

31 And they laid, Beleue in the Lord Iefus Chrif, & y fhalt be faued, and thine houf- holde.

32 And they preached vnto him the worde of y Lord, & to all that were in his houfe.

33 Afterwarde he toke thé the fame houre of the night, & wafhed their * ftripes, and was baptized with all that belonged vnto him, ftraight way.

34 And when he had broght them into his houfe, he * fet meat before them, and reioy- ced that he with all his houfholde beleued in God.

35 And when it was day, I the gouernours fent the fergeants, faying, Let thofe men go.

36 Then the keper of the prifon tolde thefe wordes vnto Paul, faying, The gouernours haue fent to lofe you: now therefore get you hence, and go in peace.

37 Then laid Paul vnto them, After that they haue beaten vs openly vncodmned, which are * Romaines, they haue caft vs into prifon, & now wolde they put vs out priuely * nay verely: but let them come & bring vs out.

38 And the fergeants tolde thefe wordes vn- to the gouernours, who * feared when they heard that they were Romaines.

39 Then came they and prayed them, and broght them out, and defired them to de- parte out of the citie.

40 And they went out of the prifon, and entred into the houfe of Lydia: and when they had fene the brethré, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Theffalonica. 4 Where fome re- ceiue him, and others perfecute him. 2: To fcarche the Scriptures. 17 He difputeth at Athens, and the frute of his deftrine.

1 Now as they paffed through Amphi- polis, and Apollonia, they came to Theffalonica, where was a Synagogue of the Jewes.

2 And Paul, as his maner was, went in vnto them, & thre Sabbath dayes difputed with them by the Scriptures,

3 Opening, and alledging that Chrif muft haue fuffred, and rifen againe from the dead: and this is Iefus Chrif, whome, laid he, I preache to you.

4 And fome of them beleued, & ioyned in companie with Paul and Silas: alfo of the Grecians that feared God a great multi- tude, & of the chief women not a fewe.

5 But the Jewes which beleued not, moued with enuie, toke vnto them certeine vaga- bondes or wicked felowes, and when they had affembled the multitude, they made a tumulte in the citie, & made affaut againft the houfe of Iafon, & foght to bring them out to the people.

6 But when they founds them not, they drewe Iafon & certeine brethren vnto the heads of the citie, crying, Thefe are they

QQ. iii

Or, wander a barrier.

Were, he fet the table.

The Gower now affem bled toge-

ther in the market, or removing

the earth- quake that was, they feared and fent, &c.

a No man had autoritie to beat, or put to fhath a citiean Romaine, but the Romaines them felues by the obfent of the People o For the pa- nishment was great againft them that did incurte to a ci- tian Romain

To search the Scriptures. The Actes. Pauls sermon.

The quarre- phing thereof against Christ & these be the weapons who rewith your the continually fighteth again the mothers of Christ, may son & sedition. Or, a sufficient influence.

b Not more perceive of birth, but more prompt, and embargous in receiving the worse of God: for he com- pareth the of Berea & the of Thefalonia- ca who per- ceived & Apo- files in Berea Job. 5, 39

e This was not only to use if these things which this had heard, were true, but also to cons- me them fel- ues in the fa- me, and to in- crease their faith

Or, had the char- ge or conduct him safely f That citre & was the form- tame of all knowledge, was now the fake of mo- de horrible idolatrie

e Sothe was his ferret: sea he towards Gods glorie, that he labu- red to ampli- se the fame Sothe in fra- son, and out of fason, as he taught after- ward to Ti- mothe.

f Who helde, that pleasure was made who he felicitse g Who taught y verine was only man's felicitie, which notwithan- ding they ne- wer aseemed vuto

Or, seftal, or, refre h Where had groues was go um of wargh- ne matters, but chiefly of impetite a- gain't their gods, whereof Paul was acen- fed: or els was led thel to heave newes. 'or

had feafur.

which haue subverted the state of the worlde, and here they are,

7 Whome Iafon hath received, and these all do against the decrees of Cefar, saying that there is another King, one Iefus.

9 Then they troubled the people, and the heads of the citre, when they heard these things.

9 Notwithstanding when they had recei- ued sufficient affliction of Iafon and of the other, they let them go.

10 And the brethren immediately sent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Theffalonica, which received the worde with all readings, and searched the Scriptures daily, whether those things were so.

12 Therefore manie of them beleued, & of honeste women, which were Grecians, and men not a fewe.

13 But when the Iewes of Theffalonica knewe, that the worde of God was also preached of Paul at Berea, they came th- ther also, and moued the people.

14 But by & by brethren sent away Paul to go as it were to the feat: but Silas and Ti- motheus abode there ftill.

15 And they that did conduit Paul, broght him vnto Athenes: and when they had re- ceived a commandement vnto Silas and Timotheus that they flulde come to him at once, they departed.

16 Now while Paul waited for them at A- thenes, his spirit was stirred in him, when he sawe the citre subject to idolatrie.

17 Therefore he disputed in the Synago- gue with the Iewes, and with them that were religious, and in the market daily with whomof souer he met.

18 Then certeine philosophers of the Epicures, and of the Stoickes, disputed with him, and some faid, What wil this 'babler fay? Others faid, He femeth to be a fetter forthe of strange gods (because he prea- ched vnto them Iefus, & the refurrectio.)

19 And they toke him, and broght him into b Mars frete, saying, May we not knowe, what this new doctrine, whereof thou fpea- keft, is?

20 For thou bringeft certeine ffrage things vnto our eares: we wolde knowe therefo- re, what these things meane.

21 For all the Athenians, and strangers which dwelt there, 'gaue them felues to nothing els, but ether to tel, or to heare fo- me newes.

22 Then Paul ftode in the middes of Mars ftrete, & faid, Ye me of Athenes, I perceive that in all things ye are to superstitious.

ed thither because of feferte of people whose eares euer tie- hled to heave newes. 'or had feafur.
1 Which was also called Areopagus.

23 Foras I passed by, & behelde your deu- cions, I founde an altar wherein was writ- ten, v vnto the vnk nowen god. Whome ye then ignotantly wor- ship, him fhewe I vnto you.

24 God that made the worlde, & all things that are therein, feing that he is Lord of heauen & earth, dwelleth not in temples made with hands,

25 'Nether is worshipped with mens hads, as thought he neded any thing, feing he gi- ueth to all life and breath and all things,

26 And hathe made of one blood all man- kinde, to dwell on all the face of the earth, and hathe assigned the times which were ordained before, and the boundes of their whabitation,

27 That they fluide feke the Lord, if so be they might haue groped after him, and founde him, thought douteles he be not far- re from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certeine of your owne o Poetes haue faid, For we are also his ge- neration.

29 'For afmuche then, as we are the gene- ration of God, we oght not to thinke that the Godht ad is like vnto gold, or filuer, or stone grauen by arte and the inuenition of man.

30 And the time of this ignorace God tre- garded not: but now he admoni sheth all men euerie where to repent,

31 Because he hathe appointed a day in the which he wil judge the worlde in rigbre- oufnes, by that man whome he hathe ap- pointed, whereof he hathe queen an affu- rance to all me, in that he hathe raised him from the dead.

32 Now when they heard of the refurrectio from the dead, some mocked, & other faid, We wil heare thee againe of this thing.

33 And so Paul departed from among them. 34 Howbeit certeine men claue vnto Paul, and beleued: among whome was also De- nis Areopagita, and a woman named Da- maris, and other with them.

b Hereby Paul efteth as recei- son to bring them to y true God.

Chap 7, 48.

Psal 10, 8.

I Before man was created, God had appointed his Rasse & condemns This is more as touching the fandrie changes of the worlde, as when some people depart out of a country, & others come to dwell therein a Man gropes in darkness till Christ the true light flame in their hearts.

Is 10, 12, 3. o As Arzeus & others p He condemneth the matter and the forme where with God is cofered-fared

q But pardoned it, and did not diminish it as it deceived.

r This is men of the vnur-fal worlde, and one of every particular matter for whomever feneeth without the Laws, shall die without the Laws.

Or, a judge of Mass firms.

CHAP. XVIII.

1 Paul laboureth with his hands, and preacheth at Corinthus. 6 He undertaught of the Iewes. 7 He received of many, 8 And comforted of the Lord 14 Gallie refused to meddle with religion 15 Pauls voice. 21 His faith in the prejudice of God. 22 And care for the brethren. 24 The praise of Apulia.

1 After these things, Paul departed from Athenes, and came to Corinthus,

2 And founde a certaine Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode

Rom. 16, 2.

a This was Claudius Celas, who then was Emp. 1002.

abode

Gods assistance.

Chap. XIX. Johns baptism. 649/1224

b Thus he used where once he came; but principally at Corinthus because of 3 false Apollies which presched with our wages to worse the peoples favour. c Of penillies which the women made of skinnies. d And boycott with a certain male Chap 11,22. man 16,14. e Because

they have none ex- cute, he demis- cute the ven- grance of God against them through their
owns fours. 1 Cor. 1,14.

f God promi- to fath him a sp- cal protest, whereby he wolds defends him from the violent rage
of his enemies

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

g They occa- led him becau- se he resigref- ed the service of God appoin- ted by 3 Law.

h Of whom is (poet) Co. 1.

i Paul did thus heave with the leaves infirm- tion which as yet were not sufficiently in- structed
1 Com 6,15. chap. 21,24.

abode with them and 6 wrought (for their crafte was to make c tentes.)

And he disputed in the Synagogue eue- rie Sabbath day, and exhorted the lewes, & the
Grecians.

Now when Silas & Timotheus were co- me from Macedonia, Paul 4 burned in spirit, testifying
to the Lewes that Iefus was the Christ.

And when they resisted and blasphemed, he shouke his raiment, & said vnto them, 4 Your
blood be vpon your owne head: I am cleane: fro hence forthe wil I go vnto the Gentiles.

So he departed thence, and entred into a certeine mans house, named Iustus, a wor- shipper of
God, whose house ioyned hard to the Synagogue,

And 5 Crispus the chief ruler of the Sy- nagogue, beleued in the Lord with all his housholde:
and many of the Corin- thias hearing it, beleued & were baptized.

Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy
peace.

For 6 I am with thee, and no man shall lay hands on thee to hurt thee: for I haue mu- che people
in this citie.

So he continued there a yere and six mo- neths, and taught the worde of God among them.

Now when Gallio was Deputie of 7 A- chaia, the lewes arose with one accorde against Paul,
and broght him to the iud- gement seat,

Saying, This fellow persuadeth men to worship God contrary to the Law.

And as Paul was about to open his mouth, Gallio said unto the lewes, If it were a matter of wrong, or an euil dede, oye lewes, I wolde according to reason main- teine you.

But if it be a question of wordes, and na- mes, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

And he draue them from the iudgement seat.

Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things.

But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Prif- cilla and Aquila) after that he had: short- ne his head in Cenchrea: for he had a vowe.

Then he came to Ephefus, and left them there: but he entred into the Synagogue and disputed with the lewes.

Who desired him to tary a longer time with them: but he wolde not consent,

But badachem fare wel, saying, I must nedes kepe this feast that commeth, in Ie- rusale: but I wil returne againe vnto you, if God wil. So he sailed from Ephefus.

And whe he came downe to 9 Cefares, he went vp to terafalem: & when he had fa- luted the Church, he wet downe vnto An- ciochia.

Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthening all the disciples.

And a certeine lewe named 10 Apollos, boine at Alexandria, came to Ephefus, an e- loquent ma, & 11 mightie in the Scriptures.

The same was 12 instructed in the way of the Lord, & he spake fervently in the Spi- rit, and taught diligently the things of the Lord, & knew but the 13 baptisme of John onely.

And he began to speake boldly in the Synagogue. Whome when Aquila & Prif- cilla had heard, they toke him vnto them, and 14 expounded vnto him the 15 way of God more perfectly.

And when he was minded to go into A- chaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the muche which had beleued through grace.

For mightely he contured publicly the lewes with great vehemencie, shewing by the Scriptures, that Iefus was the Christ.

CHAP. XIX.

6 The holie Gost a given by Pauls hands 9 The lewes blaspheme his doctrine, which was confirmed by mora- cles. 13 The rafhenes, and punishment of the coniuers, & the fruits that came thereof. 14 Demotress raiseth sedition under pretence of Diana. 15 Yet God deliue- veth his and appeaseth it by the terme clarky.

And it came to paffe, while Apollos was at Corinthus, that Paul whe he passed through the vpper coastes, came to Ephefus, and founde certeine disciples,

And said vnto the, Haue ye receued the holie Gost fence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Gost.

And he said vnto them, 1 Vnto what we- re ye then baptized? And they said, Vnto Johns baptisme.

Then said Paul, 2 John verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iefus.

So when they heard it, they were 3 bapti- z ed in the Name of the Lord Iefus.

And Paul laid his hands vpon them, and

to be dedicate and confiscate vnto him: to be baptized in Christ, or for the dead, or into one hodie, vnto remission of Sons by Christ death may be abolished, and dye in vs, & that in Christ our head, and that our stoness may be washed away by Christ. 3 Mar 1,21 war, 1,8 1st 2,16 1st 2,27 they 1,5 & 2,2 & 2,16. Endewed with the visible greces of the holie Gost.

QQ. iii.

2 Cor 4,19. 1 Am 4,15. 6 Called Cofa era Seramans.

2 Cor 1,22. 1 Samuel 1st 2. 2 That is, was somewhat en- tired

He had son of yet 3 first principles of Christmiligio: and by baptis- me is here met the doctrine.

a This great learned, and e- loquent man disbanded not to be taught of a poore conf- tes man. a The way to salvation.

a This is the particular gift- ies of the spo- rus for as yet they known not the visible gifts

b Meaning, what doctrine they did pro- fess by their baptisme: for to be baptized in Johns baptisme signi- seth to proof of the doctrine which he taught, & sea- led with the signs of baptism- ment to be bap- ized in the Name of the Father, & a

The frutes of faith.

The Actes. Idolaters rage.

d That is, of a certeine man fo called From fua a clocky 7m- to ten.

Or, naphen. e This was to anorize the Gospel, and to chifme Paul modifere, out to cause men to worship hi or his naphins Or, cenners. f They abuf Pauls autor- ize, & without any vocation of God, vfape that which is not in mass power.

2 That is, de- clared by con- fectio of their fumes and by their good workers if they were faithful. 3 This mon- setto of our money about 200000000.

3 By the mo- tion of the ho- lie God, he va- dereake this lorney.

4 That is, a- hour the flate of the Chri- fians: for they concerned the Christians be- cause they left the old reli- gion, & broght in another tra- de of doctrine.

the holie God came on them, & they spake the tongues, and propheced.

7 And all the men were about twelve.

8 ¶ Moreover he went into the Synagogue, & spake boldly for the space of the moneths, disputing & exhorting to the things that apperteine to the king dome of God.

9 But when certeine were hardened, and disobeyed, speaking euil of the way of God, before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one ¶ Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iefus, both Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul,

12 So that from his bodie were broght vnto the sicke, 'kerchefts' or handkerchefts, and the discases departed from them, and the euil spirits went out of them.

13 Then certeine of the vagabonde Iewes, 'exorcistes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iefus, saying, We 'adiure you by Iefus, whome Paul preacheth.

14 (And there were certeine sonnes of Secua a Iewe, the Priest, abous seuen which did this)

15 And the euil spirit answered, and said, Iefus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome y euil spirit was, ran on them, & ouercame them, & preuated against them, so that they fled out of that house, naked, and wounded.

17 And this was known to all the Iewes & Grecians also, which dwelt at Ephefus, & feare came on them all, and the Name of the Lord Iefus was magnified.

18 And many that beleued, came and cofessed, and a shewed their works.

19 Many also of them which vfwd curious artes, broght their bokes, and burned them before all men, and they counted the price of them, & founde it h fiftie thousand pieces of siluer.

20 So the worde of God grew mighty, and preuated.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I haue bene there, I must also se Rome.

22 So sent he into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no smale trouble about that vway.

24 For a certeine man named Demetrius a

siluersmith, which made siluer temples of Diana, broght great gainers vnto the craftes men:

25 Whome he called together, with the workmen of like things, and said, Sirs, ye knowe that by this crafte we haue our goods.

26 Moreover ye se and heare, that not alone at Ephefus, but almoft through out all Asia this Paul hath persuaded, & turned away much people, saying, That they be not gods which are made with hands,

27 So that not onely this thing is dangerous vnto vs, that the state shulde be reprobued, but also that the temple of the great goddess Diana shulde be nothing esteemed, and that it wolde come to pass that her magnificence, which all Asia and the world worfspimeth, shulde be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephefians.

29 And the whole citie was full of cofusion, and they rushed into the commune place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, & Paul's companions of his journey.

30 And whe Paul wolde haue enred in vnto the people, the disciples fufred him nor. 31 Certeine also of the chief of Asia which were his friends, sent vnto him, desirig him that he wolde not present him self in the commune place.

32 Some therefore cryed one thing, and some another: for the assemble was out of order, and the more parte knewe not wherefore they were come together.

33 And some of the companie strewe forthe Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and wolde haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a froute almoſte for the ſpace of two houres, of all men crying, Great is Diana of the Epheſians.

35 Then the towne clarke when he had ſtayed the people, ſaid, Ye me of Epheſus, what man is it that knoweth not how that the citie of the Epheſians is a worſhipper of the great goddeſſe Diana, and of the image, which came downe from Iupiters

36 Seing then that no man can ſpeake againſt theſe things, ye ought to be appeaſed, and to do nothing raſhly.

37 For ye haue broght hither theſe men, which haue nether commit facrilege, nether do blaſpheme your goddeſſe.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter againſt any ma, the lawe is open, & there are Deputies: let them accuſe one another.

Or, before. 1 What imple the death not conceous deue a man vnto?

m He was mo- ued with his profits: the o- thers for their billies, ſo that they wolde ra ther his both their lines, & religion then their filchie gaines

n Meaning their arſe and occupa mo- n Religion is his feunde at- gument which he leffe elſe- meth, then his profits, and the- refore goatech it laſt, which thing is conera ry to the dolgs of the faith- ful: for they preferate reli- gion abous all. p He goddeth his religio vp- on the multi- tude & autor- ize of y worl- de, as do the Pepifes

2 cm 16,23. 1 cer.1,4. Col.4,10.

3 And ſe him in an hie place where the peo- ple volde not ſome nere him but whe etchei might wel ben re his voyer.

r Antiquite is the concen- nes of the Priests broght in this ſuper- fition: for it is written that the temple being repaired ſeem times, this idole was neuer chaged, plus li 16,40. by fiſche dela- sians y worlde is mohe eaſily abuſed. r He precieth the people by worlde, wil- dome, & hathe no reſpect to religion.

39 But

Eutyphus reuiued.

39 But if ye inquire anie thing concerning other matters it maye be determined in a lawfull assemblie.

40 For we are euen in ieopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrated the Lords supper and preacheth. 8 At Troas he raised up Eutychus. 17 At Ephesus he called the Elders of the Church together, committed the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

2 Now after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

3 And hauling tarred there three moneths, because the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thefalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.

5 These were before, & tarred vs at Troas.

6 And we sailed for the from Philippi, after the daies of unleavened bread, & came vnto them to Troas in siue daies, where we abode seuen daies.

7 And the first day of the weke, the disciples being come together to break bread, Paul preached vnto the, readie to departe on the morowe, and continued the preaching vnto midnight.

8 And there were manie lightes in an vpper chamber, where they were gathered together.

9 And there fate in a windowe a certeine yong man, named Eutychus, fallen into a depe slepe: & as Paul was long preaching, he ouercome with slepe, fell downe from the third lofte, and was taken vp dead.

10 But Paul went downe, and laid him self vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, and so he departed.

12 And they broght the boie aliue, and thei were not a little comforted.

13 Then we went for the to ship, & sailed vnto the cine 4 Assos, that we might receiue Paul there: for so had he appointed, and wolde him self go a fote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and tarred at Trogylium: the next daye we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he hasted to be, if he colde possible, at Ierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of Church.

18 Who when they were come to him, he said vnto them, Ye knowe fro the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 ¶ Seruing the Lord with all modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,

20 And how I kept s backe nothing that was profitable, but haue shewed you, and taught you openly, & throughout eueric house,

21 Witnessing bothe to the Iewes, & to the Grecians the repentance towards God, & faith towards our Lord Iesus Christ.

22 And now beholde, I go bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holie Gost witnesses in euerie citie, saying, that bandes and afflictions abide me.

24 But I passe not at all, nether is my life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to restifie Gospel of the grace of God.

25 And now beholde, I knowe that hence for the ye all, through whome I haue gone preaching the kingdoms of God, shal se my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsel of God.

28 Take hede therefore vnto your selues, and to all the flocke, whereof the holie Gost hathe made you Ouerseers, to fede the Church of God, which he hathe purchased with his owne blood.

29 For I knowe this, that after my departig shal grievous wolues entre in among you, not sparing the flocke.

30 Moreover of your owne selues shal me arise speaking peruerse things, to drawe disciples after them.

31 Therefore watche and remember, that by the space of three yeres I ceased not to
RR.i.

On, Wisbeide

e In my vocation & minister

f This verene is contrarie to hoasting & his minded: & vices are demita ble in the ser- tants of
Iesus Christ

g I nether held my tongue for scare, not dis- sembled for gaine

h Which is g tourning to God by new- nes of life

i Which is the receiuing of g grace, which Christ death offer vs

k That is, by the impulsio[n] & commande- ment of the holie God, who draweth me at with a
band.

l By the Pro- plects

In Ierusa- lem.

mI am not the occasion of a- me of your des- erutions.

n Which chere with your sal- uation.

o That & ap- perteenth to g humanitie of Christ, is here attributed to his drunster, because of the
communion of the apostles, & vuis of the two natures in one persone.

p Through their anthris, & is mother of all heretic and wickedness.

a He remained there these daies, because he had better opportunitie to reache: also g abolishing
of the Law was not yet knowf. b Which we call Soday of this place and also of the 1 Cor 16, 2
we gather that the Christias vied to haue their solemn assemblies this day, laying aside g

ceremonies of the Jewish Sab bath. c To celebrate the Lords Supper, Chap 2, 46 "Ory, we"
"Ory, bye."

d Which was a citie of My- sia called o- sherwife Apol lonsa, Plin 11, chap 17.

Pauls integritie

The Actes. His constancie.

9 To increase you with further grace & to faith his works in you He punish to the faithful communal increase of graces, all they enter into 5 purification of that inheritance, & is prepared for them 1 Cor. 4.12. 2.1thf 2.9. 2.2thf 3.8 f Although this be not orderly so was in any one place, yet it is gathered of divine places of 5 Scripture in effect.

warne euerio one, bothe night and daye with teares.

And n.w brethren, I commend you to God, and to the worde of his grace, which is able to buyld further, & to giue you an inheritance; among all them, which are sanctified.

I haue coueted no mans siluer, nor golde, nor apparel.

Yea, ye knowe, that these hands haue ministred vnto my necefsities, & to them that were with me.

I haue shewed you all things, how that so laboring, ye oght to supporte the weak, & to remeber the wordes of the Lord Iesus, how that he said, 'It is a blessed thing to giue, rather then to receiue.

And when he had thus spoken, he kneled downe, and prated with them all.

Then they wept all abundantly, and fel on Pauls necke, and kissed him,

Being chiefly sorie for the wordes which he spake, That they shulde se his face no more. And thei accompanied him vnto the ship.

CHAP. XXI.

The commune prayers of the faithful 8 Philipps froze daughters prophetesses 23 Pauls constancie to heare the ertes, as Agabus & others forepoke, although he was otherwise consisted by the brethren. 24 The great danger that he was on, and how he escaped.

And as we lashed forth, and were departed from them, we came with a straight course vnto Coos, and the daye following vnto the Rhodes, & from thence vnto Patara.

And we founde a ship that went ouer vnto Phenice, and went abarde, & set forth.

And when we had discouered Cyprus, we left it on the left hand, and failed toward Syria, and arriued at Tyros: for there the ship vniaded the burden.

And when we had founde disciples, we taryed there seuen dayes. And they tolde Paul through the Spirit, that he shulde not go vp to Ierusalem.

But when the daies were ended, we departed, and went our way, and thei all accompanied vs with their wiues and

children, euen out of the citie: & we kneling downe on the shore, prayed.

Then when we had embraced one ano- ther, we toke ship, & thei returned home.

And when we had ended the course from Tyrus, we arriued at Ptolemais, and lalu- ted the brethren, and abode with them one daye.

And the next day, Paul & thei that were with him, departed, and came vnto Cefa- rea: and we entred vnto the house of Philip- pe the Euangelist, which was one of the seuen Deacons, and abode with him.

Now he had foure daughters virgines, which did prophecie.

And as we taryed there manie dayes, there came a certcine Prophet fro Iudea, named Agabus.

And when he was come vnto vs, he toke Pauls girdle, and bounde his owne hands and fete, and said, 'Thus saith the holie Gost, So shal the Iewes at Ierusalem binde the man that oweth this girdle, and shal deliuer him into the hands of Gentiles.

And when we had heard these things, bothe we and other of the same place be- sght him that he wolde not go vp to Ierusalem.

Then Paul answered, and said, What do ye weping and breaking mine heart? For I am readie not to be bounde onely, but al- so to dye at Ierusalem for the Name of the Lord Iefus.

So when he wolde not be persuaded, we ceased, saying, The wil of the Lord be done.

And after those dayes we trusted vp our fardees, and went vp to Ierusalem.

There went with vs also certcine of the disciples of Cefarea, & broght with them one Mnasion of Cyprus, an olde disciple, with whome we shulde lodge.

And when we were come to Ierusalem, the brethren receiued vs gladly.

And the next daye Paul went in with vs vnto James: and all the Elders were the- re assembled.

And when he had embraced them, he tolde by ordre all things, that God had wroght among the Gentiles by his mini- ftracion.

So when thei heard it, they glorified the Lord, and said vnto him, Thou seest, bro- ther, how manie thousand Iewes there are which beleue, and they are all zealous of the Law.

Now they are informed of thee, that thou reacheft all the Iewes, which are a mong the Gentiles, to forfake Moses, and

faift, that they ought not to circumcife their children, nether to liue after the scu- ftomes.

What is then to be done the mulcitude must nedes come together: for they fhall heare that thou art come.

Do therefore this that we faye to thee. We haue f foure men, which haue made a vowe.

Them take, & purifie thy felf with the, and contribute with them, that they maye f haue their heades: and all fhall knowe, that those things, whereof they have bene informed concerning thee, are nothing, but that thou thy felf alfo waikett and kept the Law.

For as touching the Gentiles, which beleue

d God wolde haue his for- nauts haddes knowen, to the intent that no man fhoulde thinke that he call him falt into willful danger e This was not to make Paul afraised, but to encourage him against I bruce.

f Who was I chief, or Super- intendent of I Church of Ierusalem.

g That is, ne- cording to thy manner that I fathers obfer- ved, & were ob manded by God.

h Who as yet were not wel indicated in Christ.

Nymb. 2.15. chap 15.18

I ne end of this ceremonie was thanksft ning, & was in- struct
by God, and pariely of ignorance and infirmate is ten deu:
therefore S. Paul fuppor ted therein I weakness of others &
made him felf: all to all men, not wondering his confiance

a By the reme- lacts of Gods Spirit b The holie Spirit reunited
vnto them the prefeemance I Paul fholde fame made a gentle
him, and the fame Spi- rit alfo Bring- themed Paul to indictive
them.

Chap. 5.1. c This office of Deaconfhip was but for a time,
accord'd as the Congre- gation had ne- ve, or otherwi-

Paul taken.

Chap. XXII. His answer.

Chap. 25, 26.

Num. 6, 13. chap. 24, 2.

It is thinking to appraise the faithful, and to suppose the
infirmity of the hands of his enemies. I be bringing in such as
were not circu- ded.

in Which we- re voder- cap- tions and had charge over an
unmerth soulders. A notable example of Gods proudly as for
the de- fence of his

Chap. 1, 26. a trisphere li- Anise to cha- ts & de bello Inde lix
cha- ts.

Chap. 22, 3.

beleue, we haue written, and determined that the obserue no
such thing, but that they kepe them selues from things offered
to idoles, and from blood, and fro that that is strangled, and
from fornication.

26 Then Paul toke the men, and the next day was purified with
them, and entered in- to the Temple, declaring the acceptifi-
ment of the cases of the purification, vn- til that an offering
shulde be offered for e- uerie one of them.

27 And when the seuen dayes were almoste ended, the Iewes
which were of Asia (whê they sawe him in the Temple) moued
all the people, and laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth
all men euery where a- gainst the people, and the Law, and this
place: moreover, he hathe broght Grecias into the Temple, and
hathe polluted this holie place.

29 For they had sene before Trophimus an Ephesia with him in
the citie, whome they supposed that Paul had broght into the
Temple.

30 Then all the citie was moued, & the people ran together:
and they toke Paul, and drewe him out of the Teple, &
forthwith the doores were shut.

31 But a, they went about to kill him, tydings came vnto the
chief Captaine of the bade, that all Ierusalem was on an uproare.

32 Who immediately toke souldiers and Centurions, and ran
downe vnto them: and when they sawe the chief Captaine &
the souldiers, they left beating of Paul.

33 Then the chief Captaine came nere and toke him, &
commanded him to be bounde with two chaines, and
demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So
when he colde not knowe the cerceinetic for the tumultue, he
comanded him to be led into the cattle.

35 And whê he came vnto the grieces, it was so that he was
borne of the souldiers, for y violence of the people.

36 For the multitude of y people followed after, crying, Away
with him.

37 And as Paul shulde haue bene led into the cattle, he said
vnto the chief Captaine, May I speake vnto thee? Who said,
Canst thou speake Greke?

38 Art not thou the * Egyptian, who befo- re these dayes raised a sedition, & led out into the wilderness foure thousand me that were murtherers?

39 Then Paul said, Douteles I am a man which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseeche thee, suffre me to speake vnto the people.

40 And when he had giue him licence, Paul

sode on the grieces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

1 Paul rendeth an account of his life and doctrine. 2 He escapeth the wipper by reason he was a citizen of Rome.

2 I men, brethren & fathers, he are my "defence now towards you.

3 (And whê they heard that he spake in the Hebrue tongue to them, they kept the mo- re silence, and he said)

3 I am verely a man, which am a Iewe, borne in * Tarsus in Cilicia, but broght vp in this citie at the * fete of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zea- lous towarde God, as ye all are this day.

4 * And I persecuted this * way vnto the death, binding and deliuering into prison bothe men and women,

5 As also y chief Priest doeth beare me wit- nes, & all the state of the Elders: of who- me also I receiued letters vnto the brethren, and went to Damascus to bring the which were there, bounde vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourned and was co- me nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voy- ce, saying vnto me, Saul, Saul, why perse- cutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaire, whome thou persecutest.

9 Moreover they that were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godlie man, as pertei- ning to the Law,
hauing good reports of all the Iewes which swelt there,

13 Came vnto me, and sode, and said vnto me, Brother Saul,
receiue thy sight: & that same houre I looked vpon him.

14 And he said, The God of our fathers ha- the appointed thee,
that y shuldest know his wil, and shuldest se that I lust one,
and shuldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men RR. ii.

Or, as I have an esp.

Chap. 25, 28. a Whereby he declareth his modelem, dili- gence
& docu- lisc.

Chap. 8, 3 Or, his perfect, sum of the Curi- filate

b To y Iewes to whome the letters were di- retted.

c This may be referred to the eternal counsel of God, or else to
the execu- tion & declara- tion of y same which from here to
be mo- re proper d Which is Christ, Ioh 2, 1.

Pauls confession.

The Actes. A rash vow.

e He sheweth that finnes ca not be was- shad away, but by
Christ who is the fub stance of Bap- tifmet in who- me alfo is

comprehended the Father & the holic God.

Chap 7.3.

Chap. 7.18.

f Not becam- fe he was bor- ne at Rome, but by restou of his
critic for Tarfeewas inhabited by the Romaine, and was their
Colonel, who- roof read cha. 16.12.

g This priai- lodge was oft times given in accompanie of
service to them that we- re farce of Re- me, & to their child,
though they were not borne in the cide.

of the things, which thou hast fene and heard.

16 Now therefore why tarieft thou Arife, and be baptized, and
washe away thy fin- nes, in calling on the Name of the Lord.

17 ¶ And it came to paffe, that when I was come againe to
Ierufalem, and prayed in the Temple, I was in a traunce,

18 And fawe him faying vnto me, Make ha- fte, & get thee
quickly out of Ierufalem: for they wil not receiue thy witnes
cōcer- ning me.

19 Then I faid, Lord, they knowe y I pri- foned, and bet in
euerie Synagogue them that beleued in thee.

20 And when the blood of thy martyr Ste- uen was fhed, I alfo
stode by, and confen- ted vnto his death, and kept the clothes

of them that flewe him.

21 The he faid vnto me, Depart: for I wil fend thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, but the they lift vp their voyces, and faid, Away with fuche a feloue from the earth: for it is not mete that he fhulde liue.

23 And as they cryed and caft of their clothes, and threwe duft into the aire,

24 The chief captaine commanded him to be led into the caftle, & bade that he fhulde be fcourged, and examined, that he might knowe wherefore they cryed fo on him.

25 And as they bounde him with thongs, Paul faid vnto the Cēturion that stode by, Is it lawful for you to fcourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief captaine, faying, Take hede what thou doeft: for this man is a Romaine.

27 Then the chief captaine came, and faid to him, Tell me, art thou a Romaine? And he faid, Yea.

28 And the chief captaine answered, With a great fume obreined I this burgeffhip. Then Paul faid, But I was fo borne.

29 Then ftaight way they departed from him, which fhulde haue examined him: & the chief captaine alfo was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, becaufe he wolde haue knowen the certeinetic wherefore he was accused of the Iewes, he fofed him from his bondes, & commanded the hie Priests and all their Council to coffe together: and he broght Paul, and fet him before them.

CHAP. XXIII.

5 The answer of Paul being fmit, and the merthrome of his enemies. 11 The Lord encouraged him 23, and becaufe the Iewes legeti maite for him, he a fmit to Ce- farea.

And Paul behelde carneftly y Coun cil, and faid, Men and brethren, I haue in all good confcience ferued God vntil this day.

2 Then the hie Priest Ananias comman- ded the that stode by, to fmite him on the mouth.

3 Then faid Paul to him, God wil fmite thee, thou whited wall: for thou fitteft to judge me according to the Law, and comandest thou me to be fmiten contrary to the Law?

4 And thei that stode by, faid, Reuileft thou Gods hie Priest

5 Then faid Paul, I b knewe not, brethren, that he was the hie Priest: for it is written, * Thou fhalt not fpeake euil of y Ruler of thy people.

6 But whe Paul perceiued that the one par- te were of the Sadduces, and the other of y Pharifes, he cried in the Council, Men and brethren, * I am a Pharife, the fonne of a Pharife: I am accused of the hope and re- furrection of the dead.

7 And when he had faid this, there was a dif fenfion betwene the Pharifes and the Sadduces, fo that the multitude was deuided.

8 * For the Sadduces fay that there is no re- furrection, nether Angel, nor fpirit: but y Pharifes confeffe b bothe.

9 Then there was a great crye: & the Scri- bes of the Pharifes parte rofe vp, and ftro- ue, faying, We finde none euil in this ma: but if a fpirit or an Angel hathe fpoken to him, let vs not fight againt God.

10 And when there was a great diffenfion, the chief captaine, fearing left Paul fhul de haue bene pulled in pieces of them, cō- manded the fouldiers to go downe, and to take him from among them, and to bring him into the caftel.

11 ¶ Now the night following the Lord ftode by him, & faid, Be of good courage, Paul: for as thou haft teftified of me in Ierufalem, fo muft thou beare witnes alfo at Rome.

12 And when the day was come, certeine of the Iewes made an affemblie, and bounde them felues with an othe, faying, that thei wolde nether eat nor drink, til they had killed Paul.

13 And they were more then fourtie, which had made this confpirace.

14 And they came to the chief Priests and Elders, and faid, We haue bounde our fel- ues with a folene othe, that we wil eat no- thing, vneil we haue flaine Paul.

15 Now therefore, ye and the Council fig- nifie to the chief captaine, that he bring him for the vnto you to morow, as thogh ye wolde knowe fome thing more perfire- ly of him, and we, or euer he come nere, wil be readie to kil him.

a Paul doeth not curfe the hie Prieft, but demonceeth therply y pe nishmen of God b fhulde fight vph him, who vnder pre tence of main- reinig y Lawe doeth transf- grefle in.

Fund 22.17. b He made this exenfe as it were in mon harie, as if he wolde fay, I knowe nothig in this man merthre y of- fice of the hie Prieft Phil. 3.5.

chap 24.25. c He demeth not but there were other pouses, but he exprefichthat for the which the Sadduces that were the chief gouv- ners, hard hi mode for

Mat 22.25. d Vnderfion- ding both kin des, the Angels & the
spirits, which he con- cludeth vnder one, & the re- furrection b
is the other par- te.

e The worde figuifeth tur- fing, as when a man cuber fwearech,
voweth or wi- firth him filf to dis, or to be given to the dent,
except he bring his purpofe to yaf fe.

16 But

Paul prisoner.

Chap. XXIII. Pauls defence. 1065/1224

f This declareth that God hath so many means to deliver his
children out of anger as there are creatures in the world, so that
the other series can not obtain so creatively against them, but
he hath no more means to defeat their wicked practices.

16 But when Pauls sisters f some heard of their laying await,
he went, and entred into the castle, and to the Paul,

17 And Paul called one of f Céturions vnto him, & said, Bring
this yong man vnto the chief captaine: for he hath a certeine
thing to shewe him.

18 So he toke him, and broght him to the chief captaine, and
said, Paul the prisoner called me vnto him, and prayed me to

bring this yong ma vnto thee, which hath he some thing to say vnto thee.

19 Then the chief captaine toke him by the hand, and went aparte with him alone, and asked him, What hast thou to shewe me?

20 And he said, The Iewes haue conspired to desire thee, that thou woldest bring for the Paul to morrow unto the Council, as though they woldest inquire somewhat of him more perfectly.

21 But let them not persuade thee: for there lie in waite for him of them, more then fourteen men, which haue bounde them selues with an othe, that they wil nether eat nor drinke, til they haue killed him: and now are they readie, and wait for thy promes.

22 The chief captaine then let the yong man depate, and charged him to speake it to no man, that he had "shewed him these things.

23 And he called vnto him two certeine Centurions, saying, Make readie two hundredth souldiers, that they may go to Cefarea, and horsmen thre score and ten, and two hundredth, with darces at the thirde houre of the night.

24 And let them make readie an horse that Paul being set on, may be broght safe vnto Felix the Gouverneur.

25 And he wrote an eepistle in this maner, Claudius Lyfias
vnto the moste noble Gouvernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and shulde haue bene
killed of them, I came vpon them with the garison, and rescued
him, b perceiving that he was a Romaine.

28 And when I wolded haue knowen the cause, wherefore they
accused him, I broght him for the into their council.

29 There I perceived that he was accused of questions of their
Law, but had no crime worthie of death, or of bondes.

30 And whe it was shewed me, how that the Iewes laid wait
for the man, I sent him straight way to thee, and commanded
his accusers to speake before thee the things that they had
against him. Fare wel.

31 Then the souldiers as it was commanded them, toke Paul,
and broght him by night to Antipatris.

32 And the next day, they left the horsmen
to go with him, and returned vnto the eastel.

33 Now when they came to Cefarea, they delivered the epistle
to the Gouvernour, & presented Paul also vnto him.

34 So when the Gouvernour had red it, he asked of what 1
prouince he was: and whe he vnderstode that he was of Cilicia,

35 I wil heare thee, said he, when thine accusers also are come, & commanded him to be kept in Herodes iudgement hall.

1 By this name the Romanes called one the country which they had subdued

CHAP. XXIII.

10 Paul being accused, answereth for his life and doctrine against his accusers as Felix gripeth him, thinking to haue a bribe, 12 And after leaureth him in prison.

1 Now after siue dayes, Ananias the high Priest came downe with the Elders, and with Tertullus a certeine orator, which appeared before the Gouverneur against Paul.

2 And whe he was called for the, Tertullus began to accuse him, saying, Seing that we haue obtained great quietnes through thee, and that manie worthie things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, moste 1 noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that f woldest heare vs of thy courtesie a sewe wordes.

5 Certainely we haue founde this man a pestilent selowe, and a mouer of sedition among all the Iewes throughout the worlde

and a chief maintainer of the b secte of the c Nazariies:

6 And hath gone about to pollute the Temple: therefore we
toke him, and wolded haue iudged him according to our Law:

7 But the chief captaine Lyfias came vpo vs, and with great
violence toke him out of our hands,

8 Comanding his accusers to come to thee: of whome thou
maist (if thou wilt inquire) know all these things whereof we
accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him
that he shulde speake, answered, I do the more gladly answer
for my self, for asmuche as I knowe that thou hast bene of
manie yeres a d iudge vnto this 1 nation,

11 Seing that thou maist knowe, that there are but twelve
dayes since I came vp to worship in Jerusalem.

12 And then nether founde me in the Temple disputing with
anie man, nether making vproare among the people, nether in

fecions f Not that his purpose was to worship there, but founde
him by the counsel of others for he thought to haue w one of
these brethren, and to hop the enemies mouthes.

a For Felix by his diligence had taken Eleanor the captaine of f
monthers, & put the Egyptian to light which chised vp
tumultes in Iuda: for these the orator praiseth him: otherwise
he was both cru el & connous, read Iusoph li 20 Antiq. chap
11, & 12, & li 1 de bello Iudaico chap 12. b Or herise: for so
the wicked turned f true Christian religion. c Which taught the
people to master the other liberate against the Romanes: and
though f accusers approved both this state and their doctrine,
yee to get Paul put his bed, the same to condemn it.

Or, captaine of a thousand d Or, gouernor before this he ruled
Trachonites, Natance, and Gaulan ties e So that thou art not
ignore of these

RR.iii.

"Orche, thre then hast shewed these things to me.

g This letter was writ partly in the favour of Paul, that his other
farces might not opproffe him.

h The Capital us disembich to command his own diligence: for
he did not knowe f Paul was a Roman before he had refused
him, & given him to be frail by examined.

Felix trembleth.

The Actes. Pauls appellacion.

g As the Serifes and Pharisee tremed the Christians due wine.

the Synagogues, nor in the citic.

13 Nether can they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call theretic) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of just and vniust.

16 And herein I endeuour my self to haue alway a cleare conscience towarde God, & towarde men.

h Meaning, if it was a long time since he had bene at Jerusalem, & was when he brought almes. Chap. 11, 12. rom. 15, 26. 2. cer. 9, 2.

Chap 21, 27. 1 For his accuser (pale) but upon a false re-porte, which these belowns of Satan had blowen a broad, and durst not them selues appear. Chap. 25, 7.

10. p. 6.

h By whose counsel Felix called for Paul

The words of God maketh the verse wicked astonished, and therefore to them it is the favour of death vnto death.

10. to do a plea fore.

17 Now after many yeres, I came and brought almes to my nacion & ostrings.

18 At what time, certeine Lewes of Asia founde me purified in the Temple,

19 Nether with multitude, nor with tumult. 20 Who ought to haue bene present before thee, and accuse me, if they had oght against me.

21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council.

22 Except it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he differed them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lysias & chief Captaine, I wil decide your matter.

24 Then he commanded a Centurion to kepe Paul, and that he shulde haue ease, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes, came Felix with his wife Drufilla, which was a lewefse, & he called for the Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, & of the judgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue convenient time, I wil call for thee.

27 He hoped also that money shulde haue bene giuen him of Paul, that he might lose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeres were expired, Porcius Festus came into Felix rounge: and Felix willing to get favour of the Lewes, left Paul bounde.

CHAP. XXV.

2 The Lewes accuse Paul before Festus. 3 He answereth for himself, 11 And appealed vnto the Emperor. 14 His master is rehearsed before Agrippa, 23 And he is brought for the.

1 When Festus was then come into the prouince, after the dayes he went vp from Cefarea vnto Jerusalem.

2 Then the high Priest, and the chief of the Lewes appeared before him against Paul: and they besoght him,

3 And a desired favour against him, that he wode send for him to Jerusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul shulde be kept at Cefarea, & ye he him self wode shortly departe thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.

6 Now when he had taried among the no more then ten dayes, he went downe to Cefarea, and the next day fate in the judgement seat, & commanded Paul to be brought.

7 And when he was come, the Lewes which were come from Jerusalem, stode about him and laid manie and gricuous complaines against Paul, which they colde not proue,

8 For a smuche as he answered, that he had nether offended anie thing against y Law of the Lewes, nether against the Temple, nor against Cefar.

9 Yet Festus willing to get favour of the Lewes, answered Paul, and said, Wilt thou go vp to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cefars iudgemet seat, where I oght to be judged: to the Lewes I haue done no wrong, as thou verie wel knowest.

11 For if I haue done wrong, or committed anie thing worthie of death, I refuse not to diet but if there be none of these things, whereof they accuse me, no man can deliver me to them: I appeale vnto Cefar.

12 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cefar vnto Cefar shalt thou go.

13 And after certeine dayes, King Agrippa and Bernice came downe to Cefarea to salute Festus.

14 And when they had remained there manie dayes, Festus proposed Pauls cause vn to the King, saying, There is a certeine man left in prison by Felix.

15 Of whome when I came to Jerusalem, the high Priests & Elders of the Lewes informed me, and desired to haue iudgemet against him.

16 To whome I answered, that it is not the maner of the Romaines for favour to deliver anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

17 Therefore when they were come hither, without delay the day following I fate on the

a The curious fore of the Priests against Paul.

b Which may more connoi doubly.

c Paul defendeth him self in judgement.

10. to do plea fore.

d Seing him self betrayed by the ambition of the judge, he
desireth that in consideration of his freedom, he may be sent to
Rome.

e It is lawful to require the defence of the Magistrate to
maintain our right.

f Without whose consent he colde do nothing.

g This was his owne sister whome he entertained.

Pauls innocencie.

Chap. XXVI. His confession.

h This words duesh also fig- mile religion: but he spea- kech in
con- tent of the tans doctrine.

Or, endicerie.

I Flatterers first used to call Tyrants by this name, and after it
so graved into vise, that ver- tuous princes refused it not, as
appeareth by Phinies epi- fites to Tra- iane.

a Forefmiche as be heft vn forthe the religion, he eght to be mr
re wretine

on the iudgement feat, and commanded the man to be brought forth.

18 Against whome when the accufers ftode vp, they brought no crime of fuche things as I fuppofed:

19 But had certeine queftions againft him of their owne b fuperftition, and of one Iefus which was dead, whome Paul affir- med to be aliue.

20 And becaufe I doutd of fuche maner of queftion, I asked him whether he wolde go to Ierufalem, and there be iudged of thefe things.

21 But becaufe he appealed to be referued to the examination of Auguftus, I com- manded him to be kept, till I might fend him to Cefar.

22 Then Agrippa faid vnto Feftus, I wolde alfo heare the man my felf. To morowe, faid he, thou fhalt heare him.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the "Comune hall with the chief captainies and chief men of the citie, at Feftus commandement Paul was brought forth.

24 And Feftus faid, King Agrippa, and all men which are prefont with vs, ye fe this man, about whome all the multitude

of the Iewes haue alled vpo me, oothe at Ie- rufalem, and here, crying, that he oght not to line anie longer.

25 Yet haue I founde nathing worthie of death, y he hache t omitted: neuertheles, feing that he hache appealed to Auguftus, I haue determined to fend him.

26 Of whome I haue no certeine thing to write vnto my Lord: wherefore I haue broght him for the vnto you, & fppecially vnto thee, King Agrippa, y after examina- tió had, I might haue somewhat to write.

27 For me thinketh it vnteaftonable to fend a prifoner, and not to fhewe the caufes which are layed againft him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing his conversation. 27 Hermdorf answer against the in- suria of Feftus.

2 Then Agrippa faid vnto Paul, Thou art permitted to fpeake for thy felf. So Paul fretched forthe the hand, and an- fwered for him felf.

3 I thike my felf happie, King Agrippa, be- caufe I fhall anfwere this day before thee of all the things whereof I am ackfied of the Iewes:

4 Chiefly, becaufe thou haft knowledge of all cuftomes, and
queftions which are among y Iewes: wherefore, I befeche thee,
to heare me patiently.

5 As touching my life from my childchofe and what it was
from the beginning a- mong mune owne nation at Ierufalem,
knowe all the Iewes,

6 Which knewe me beretofore (if they wolde teftifie) that after
the moſte ftrai- te b left of our religion I liued a Pharife.

7 And now I ftand and am accufed for the hope of the promes
made of God vnto our fathers.

8 Whereunto our twelue tribes instantly feruing God day and
night, hope to come for y which hopes fake, ó King Agrippa, I
am accufed of the Iewes.

9 Why fhulde it be thought a thing incre- dible vnto you, that
God fhulde raife a- gain the dead?

10 I alfo verely thought in my felf, that I oght to do manie
contrarie things againft the Name of Iefus of Nazaret.

11 Which thing I alfo did in Ierufalem: for manie of the
Saintes I fhut vp in pri- fon, hauing receiued autoritie of the
high Priests, and when they were put to death, I gaue my
fentence.

12 And I punifhed the throughout all y Sy nagogues, and
cöpped them to blafphe- me, and being more mad againft
them, I perfecuted them, euen vnto ftrange cities.

13 At which time, euen as I went to a Da- mafcus with
autoritie, & cömifion from the high Priests,

14 At midday, ó King, I fawe in the way a light from heauen,
pafting the brightnes of the funne, fhine rounde about me, and
them which went with me.

15 So when we were all fallen to the earth, I heard a voice
fpeaking vnto me, and faying in the Hebrew tongue, "Saul,
Saul, why perfecutest thou me? It is hard for thee to kicke
againft prickes.

16 Then I faid, Who art thou, Lord: And he faid, I am Iefus
whome thou perfecutest.

17 But rife and ftand vp on thy fere: for I haue appeared vnto
thee for this purpo- fe, to appoint thee a minifter and a witnes,
bothe of the things which thou haft fene, & of the things in the
which I wil appe- are vnto thee,

18 Deituering thee from the d people, & fró d of the fet the
Gftiles, vnto whome now I fend thee,

19 To c opé their eyes, that they may turne from darkenes to
light, and fró the power of Satan vnto God, that they may

receiue forgiuenes of finnes, and inheritace amóg them, which are sanctified by faith in me.

20 Wherefore, King Agrippa, I was not disobedient vnto the heauenlie vision,

21 But fhewed first vnto them of Damafcus, and a Ierufalem, and through: ut all the coastes of Iuoca, and then to the Genties, that they fhulde repent, and turne to God, and do workes worthie amendemét of life.

22 For this caufe the Iewes caught me in the Temple, and went about to kil me.

R.R.III.

b Paul speakech of this feft according to the peoples ethmafio who preferred it as moſte holte about all o-theres: fortheie doctrine was leaft corrupt.

Chap. 2. 24

c That in I approved their cruels which they vied againſt him.

Chap. 3. 3.

Chap. 5. 4. G. 22. 7.

d Of the fet was.

e Although this properly apperteneth vnto God, yet he appliech this vnto his minifters vnto whome he gi- neeth his hoke Spirie.

Chap. 13. 24.

Chap. 21. 30.

Paul counted mad.

The Actes.

Pauls counsel.

f He knew the Law and the Prophet were of God, but he did not understand the true applying of the same.

a. f. 17. 22. 25.

a From Sidon to Myra they should have failed north, & by west; but I winder caused them to fail to Cyprus plain North; there to Cilicia North and by East, and so to Pamphylia, & Myra plains West.

21. Neuertheles, I obtained helpe of God, and continue vnto this day, winesing bothe to fmal & to great, fayig none other things, then thofe which the Prophetes & Mofes did fay fshulde come,

22. To wit, that Chrift fshulde fuffer, and that he fshulde be the firft that fshulde rife from the dead, and fshulde fhewe light

vnto the people, and to the Gentiles.

23. And as he thus answered for himself, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.
24. But he said, I am not mad, o noble Festus, but I speake the wordes of truech and fobernes.
25. For the King knoweth of these things, before whome also I speake boldly: for I am persuaded that none of these things are hid from him: for this thing was not done in a corner.
26. O King Agrippa, beleueft thou the Prophetes I know that thou beleueft.
27. Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christia.
28. The Paul said, I wolde to God that not onely thou, but also all that heare me to daye, were bothe almost, & altogether fute as I am, except these bondes.
29. And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that fate with them.
30. And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

31. Then faid Agrippa vnto Festus, This ma might haue bene lofed, if he had not appealed vnto Cefar.

CHAP. XXVII.

a. Pauls dangerous viage and his companie towards Rome. 4a.
How, and where they arrive.

Now when it was concluded, that we fshulde faile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2. And we entred into a fhip of Adramyttium purpofing to faile by the coftes of Asia, and launched forthe, and had Ariftarchus of Macedonia, a Theffalonian, & vs.
3. And the next day we arriued at Sidon: & Iulius courteoufly entrcated Paul, & gaue him libertie to go vnto his friends, that they might refireth him.
4. And from thence we launched, and failed harde by Cyprus, becaufe the windes were contrarie.
5. Then failed we ouer the fea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.
6. And there the Centurion fomde a fhip of Alexandria, failing into Italie, and put

vs therein.

7. And when we had failed flowly manie dayes, and fcarce were come againt Gni-dum, becaufe the winde fuffered vs not, we failed harde by Candie, nereto Salmone,
8. And with muche a do failed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lafea.
9. So when muche time was fpent, and failing was now ie operdous, becaufe alfo the Faft was now paffed, Paul exhorted th
10. And faid vnto them, Syrts, I fe that this viage wil be with hurt & muche damage, not of the lading & fhippe onely, but alfo of our liues.
11. Neuertheles Centurion beleued rather the gouerner & the mafter of the fhip, the thofe things which were fpoken of Paul.
12. And becaufe the hauen was not commodious to winter in, manie toke counfel to departe thence, if by anie meanes they might atteine to Phenice, there to winter, which is an hauen of Candie, and lieth towarde the Southweft and by Weft, and Northweft and by Weft.
13. And when the fouthern winde blewe foftely, they fuppofing to obtaine their purpofe, lofed nerer, and failed by Candie.

14. But anone after, there arofe by it a ftormie winde called Euroclydon.
15. And when the fhip was caught, & colde not refit the winde, we let her go, & were caryed away.
16. And we ra vnder a licle yle named Clauda, and had muche a do to get the boat.
17. Which they toke vp and vfed all helpe, vndergirding the fhip, fearing left they fshulde haue fallen into Syrtes, and they let downe the veffel, and fo were caryed.
18. The next day when we were toffed with an exceeding tempeft, they lightened the fhippe.
19. And the third day we caft out with our owne hands the takling of the fhip.
20. And when nether funne nor ftares in manie dayes appeared, and no fmal tepeft lay vpon vs, all hope that we fshulde be faued, was then taken away.
21. But after long abstinence, Paul ftode forthe in the middes of the, and faid, Syrts, ye fshulde haue hearkened to me, and not haue lofed from Candie: fo fshulde ye haue f gained this hurt, and loffe.
22. But now I exhorte you to be of good courage: for there fhall be no loffe of anie mans life among you, fauc of the

fhippe onely.

23. For there ftode by me this night the Angel of God, whome I am, & whome I ferue.

24. Saying, Feare not, Paul: for thou muft be broght before Cefar: and lo, God hathe

a. f. 17. 22. 25.

b. Which was an high bil of Candie bowing to the fea wande.

c. This faft the lewes obfereed about the month of October in the Feaft of their expiatiō, Icul. 21. 27. So that Paul fthoght is better to winter there, then to faile in the dappe of winter & was at hand.

d. That is, the Northcraft winde, or enetie Eaft winde that is furious and ftormie.

e. This yle was Weft and by South from Candie ft fright towarde the goulf Syrtes, which were certeine boiling fandes f fwallowed vp all tharchei caught. Or, hua. For, can see the wares.

f. That is, ye fshulde haue fawed the lof-ft by anodig the danger.

g. They colde not the repro-ze him of ra-thenes, feing that this was to ordinance God.

given

Shipwracke.

Chap.XXVIII. Of the viper.

b The graces & bleidings, & God giants to his children, profite manie times the ene- mies, & are to worth to re- ceine & feure thereof. 1. Faith is gen- unded upon & worde of God. 2. This sea in Strabous time was taken for all that parte, which was a- boat the mo- crines called Carnunil, & fo desideth Stalir frô Dalmatia, & goeth vp to Venice.

Paul wolde vfe fuchu mea nes, as God had ordained, left he fshulde fame to haue efpred him.

He meaneth an extraordi- narie abfliuen- ce, & came of the feare of death, & fo to- ke away their appetite. By this He- brewe phrafe is ment y they fshulde be in all points fafe and founde, 1. Sam. 14, 41. 2. king. 1, 52. mat. 50, 50.

given vnto 1 thee all that faile with thee. 25 Wherefore, firs, be of good courage: for I beleue God, that it fhalbe fo as it hathe bene tolde me.

26 Howbeit, we muft be caft into a certeine yland.

27 And when the fourteenth night was co- me, as we were caryed to & fro in the 1 A- driaticall fea about midnight, the fhhipmen demed that fome coftrey approached vn- to them,

28 And founded, and founde it twentie fa- thoms: & when they had gone a little fur- ther, they founded againe, and founde fif- tene fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast four anchors out of the stern, & wished that the day were come.

30 Now as the mariners were about to flee out of the ship, & had let down the boat into the sea under a colour as though they would have cast anchors out of the foreship,

31 Paul said unto the Centurion and the soldiers, Except these abide in the ship, I ye can not be safe.

32 Then the soldiers cut of the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have tarried, and continued = fasting, receiving nothing.

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not = an heir fail from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God, in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, & they also took meat.

37 Now we were in the ship in all two hundred, three score and fifteen souls.

38 And when they had eaten ynough, they lightened the fhip, and caft out the wheat into the fea.

39 And when it was daye, they knewe not the countrey, but they fpyed a certeine creeke with a banke, into the which they were minded (if it were poffible) to thruft in the fhip.

40 So when they had taken vp the anctes, they committed the fhip vnto the fea, and lofed the rudder bondes, and hoyfed vp the maine faile to the winde, & drewe to the fhore.

41 And when they fell into a place, where : vo feas met, they thruft in the fhip: and t ye fore patte fhucke faft, and colde not he moued, but the hinder parte was broke with the violence of the waues.

42 Then the fouldiers counfel was o to kil the prifonets, left anie of them, when he had fwome out, fshulde flee away.

43 But the Centurion willing to faue Paul, ftaied them from this counfel, and com- manded that they that colde fwime, fshul- de caft them felues firft into the fea, and go out to land:

44 And the other, fome on boardes, & fo- me on certeine pieces of the fhip: and fo it came to paffe, y thei came all fafe to land.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 1 The viper hurteth him out. 2 He healeth 'Publius father and others, and being ftorni- fhed by them of things neceffarie, he fared towards Ro- me, 11 Where being receiued of the brethren, he desla- reth his bufines, 10 And thare preacheth two yeres.

1 And when they were come fafe, then they knewe that the yle was called 2 Melita.

3 And the Barbarians fhewed vs no little kindness: for they kindled a fyre, and re- ceiued vs euctie one, becaufe of the pre- fent fhowre, and becaufe of the colde.

3 And when Paul had gathered a number of ffickes, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians fawe the wor- me hang on his hand, they faid among them felues, This man furely is a 1 mur- therer, whome, thogh he hathe efcaped the fea, yet 2 Vengeance hathe not fuffred to liue.

5 But he fhoke of the worme into the fyre, and felt no harme.

6 If wheit thei waited when he fshulde ha- ue fwolne, or fallen dewne dead fudden- ly: but after they had loked a great while, and fawe no inconuenience come to him, thei changed their mindes, and faid, That he was a 1 God.

7 In the fame quarters, the chief man of the yle (who fe name was Publius) had pof fefions: the fame receiued vs, and lodged vs thre daies courteoufly.

8 And fo it was, that the father of Publius lay ficke of the feuer, & of a bloodie flix: to whome Paul entred in, & when he prai- ed, he laid his hands on him, and healed him.

9 When this then was done, other alfo in the yle, which had difeafes, came to him and were healed,

10 Which alfo did vs great honour: and when we departed, they laded vs whings neceffarie.

11 ¶ Now after thre moneths we departed in a fhip of Alexandria, which had wintred in the yle, whofe badge was 2 Caftor and Pollux.

12 And when we arriued at Syracufe, we ta- SS.1.

a This desla- reth the grea and barbarou ingratitude of the wicked, & can not bewi- ne by no bene- fires.

a Now called Malta.

1.2.3.4.5.

b Suche is the porters image- ment of men, that they condense fuche as this fe in a- nie affiffion. c Whome thei made a God- nefe & called her Dice, or Nunefis.

d Bshulde the extremist of the feuddelies, & how muchs thei
are bene to superfit: do fo after one eage & ereour thei fell into
another.

e Thefe y Par- mins feined to be lupture children, fgoads of the
fea.

The hope of Israel.

The Actes. Saluacion of the Gentiles 1/1224

ryed there thre'dayes.

13 And from thence we set a compaffe, and came to Rhegium:
and after one daye, the South winde blewe, & we came the
seconde daie to Putiols,

14 Where we founde brethren, and were desired to tarie with
them seuen dayes, & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they
came to mere vs at the Market of Appius, and at the
Thre'tauernes, whome when Paul sawe, he thanked God, and
waxed bolde.

16 So when we came to Rome, the Centurion deliuered the
prisoners to the general Captaine: but Paul was s fuffred to
dwel by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: & when thei were come, he said vnto them, Men o brethren, though I haue committed nothing agaist the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalé into the hands of the Romaines.

18 Who when thei had examined me, wolde haue let me go, becaufe there was no caufe of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not becaufe I had oght to accufe my nacion of.

20 For this caufe therefore haue I called for you, to se you, and to speake with you: for the hope of Israels sake, I am bounde with this chaine.

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethre that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

kest: for as cocerning this seche, we knowe that euerie where it is spoken against.

23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified the kingdome of God, and preached vnto them

concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

24 And some were persuaded with the things, which were spoken, and some beleued not.

25 Therefore when thei agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake y holie Gost by Esaias the Prophet vnto our fathers,

26 Saying, "Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde se with their eyes, & heare with their eares, & vnderstand with their hearts, and shulde returne that I might heale them.

28 Be it knowen therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres ful in an houfe hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things,
which concerne the Lord Iesus Christ, with all boldenes of
speache, without let.

That this kingdome, was spoken of by the Prophetes, was
offred vnto them by the coming of Christ.

1/2.6.9. mar.13,14. mar.4,12. link 2,10. sob.12,40.

rom.21,8. k Hereby the hearts of the infideles ought to be
mulited, & weakelings confirmed that they be not of- funded
by the subbernes of the wicked. l The worde of God health
when the ver- ue of the Spi- eic is joyous w is: & it is prea-
chen general- ly, & all might be succula- ble.

THE

Or, Supper. f These places were distant from Rome a dates
journey, or there about

gNo douse the Captaine vnderstode buche by Festus let- tres,
& also by the reporter, of the vnder cap- taine y Paul had
committed no fante.

h That is, for Iesus Christ eaufe, whome thei had long looked
for as he that shulde be y redeuer of y worlde.

THE EPISTLE OF
the Apostle Paul to the Romaines.

THE ARGUMENT.

The great mercy of God is declared towards man in Christ Iesus, whose righteousness is made our through faith. For when man by reason of his own corruption could not fulfil the Law, yet, committed more abominably, both against the Law of God and nature, the infinite bountie of God, mindful of his promise made to his servant Abraham, the father of all believers, and ended that man's salvation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the uncircumcised Gentiles should be saved by faith in him: even as Abraham before he was circumcised, was counted more than through faith, and yet afterwards received circumcision, as a scale or badge of the same righteousness by faith. And to the intent, that none should think that the covenant which God made to him, and his posteritie, was not performed either because the Iewes received not Christ (which was the blessed side) or else believed not that he was the true redeemer, because he did not only, or at least more notably preserve the Iewes, the examples of Israel and Esau declare, that all are not Abraham's posteritie, which come of Abraham according to the flesh: but

also the verie strangers and Gentiles grafted in by faith, are made heaves of the promise. The cause whereof is the onelie wil of God: forasmuch as of his free mercy he electeth some to be saved, and of his quite judgement relecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be to much be beaten down, nor the Gentiles to much be passed up, the example of Elias proust, that God bathe yet his elect even of the natural posteritie of Abraham, though it appeareth not so to man's eye: and for that preferment that the Gentiles have, it proceed of the liberal mercy of God, which be at length wil stretch towards the Iewes again, and so gather the whole Israel (which is his Church) of them both. Thus ground work of faith and doctrine layed, instructions of Christian maners follow: teaching curie man to walk in roundness of conscience in his vocation, with all patience and humbleness, reverencing, and obeying the magistrate, exercising charity, putting of the old man, and putting on Christ, bearing with the weake, and losing one another according to Christ's example. Finally S. Paul after his commendations to the brethren exhorteth them to vniue, and to see false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

Paul sheweth by whom, and to what purpose he is called. His ready wil. 16 What the Gospel 11. 20 The use of creatures and wherefore they were made. 21. 24 The ingratitude, perversion and punishment of all mankind.

Dr. Militer.

a Through Gods merces, and also ap- ported by co mandement to this Apostle- ship.

All. 13. 2. Deu. 18. 15. all. 3. 22.

b Or chosen by the eternal end of God, or by the de- claration of the same co- used.

c The Scrip- ures only set for the great benefits of God promised and perform- ed to the world in Ies- sus Christ.

d Meaning of the posteritie and of a flesh of the vigne Marie.

a By: Spirit he declareth that Christ is God whose power did so sancti- fic his I. manne, where could not feel corruption, nor yet remain to death. f Who was that more liberal benefits to preache the vnsar cheable riches of Christ. g That is, by the mercy of God are adopted in Iesus Christ.

AVI a seruati of IESVS CHRIST, called to be an Apostle, put aparte to preache the Gospel of God,

(Which he had promi- fed afore by his Prophe- tes in the holic Scriptures)

Concerning his Sonne Iesus Christ our Lord (which was made of the sede of Da uid according to the flesh),

And declared mightily to be the Sonne of God, touching the Spirit of sancti- fication by the resurrection fro the dead)

By whom we have received grace and Apostleship (that obedience might be gi- uen vnto the faith) in his Name among all the Gentiles,

Among whom ye be also the s called of Iesus Christ:

To all you that be at Rome beloved of the declareth that Christ is God whose power did so sancti- fic his I. manne, where could not feel corruption, nor yet remain to death. f Who was that more liberal benefits to preache the vnsar cheable riches of Christ. g That is, by the mercy of God are adopted in Iesus Christ.

God, called to be Saints: h Grace be with you, and peace from God our Father, and go. 1. 2. from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whome I serue in my spirit in G Gospel of his Sone) that without ceasing I make mecion of you

10 Always in my prayers, beseeching, that by some meanes one time or other I might have a prosperous iouscy by the wil of God, to come vnto you.

11 For I long to se you, that I might be stowe among you some spiritual gifts, to strengthen you,

12 That is, that I might be comforted to- gether with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I woldeth that ye shul- denot be ignorant, how that I have often times purposed to come vnto you (but ha- ue bene let hitherto) that I might have some s frute also among you, as I have a- mong the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wisemen & vnto the vnsise.

15 Therefore, as much as in me is, I am ready SS. ii.

h The free mer- cie of God & prospereous success in all things.

i That is, through all Christian Churches. h Evenely, and from the heart.

I In preaching the Sonne of God, that is, reconciliation and peace through Christ Chap. 11. 22.

m Ether by Iesus 1. Theil. 2. 22. or by the holic God. Act 16. 6. or called to some other place to preache the Gospel, Chap. 15.

20.

y Whereof as spoken John 15. 16.

*The rewards of ingratitude. To the
Romaines. All are sinners.*

o He passeth not for the mocking of j wicked.

2.Cor.1,12. p Or.official infirmence. Or.Genille. Halvck.2,4.
gal.3,11.

q The perfection, thinnigri ne & whido- ence hashe, ap
perceith holo- le God holle, blamides, & cl be acenid of no
fame and this justice is contrasts to man: justice, or y justice of
worketh o- nely is appre- hided byrieth which daily increaseth,
Psal 8,9. r Which God approves. Eph.4,12.

The demised the law of na- ture corrupt into vngodi- nes, &
v.righ- teousnes. vng- odlines con- trength the falsh worship-
ping of God: vnrighteous- nes, breach of loue cower de man.

r In that they neither wro- ship God, as nature purely teachers
the, nor loue one another.

n They wor- shiped him not as he prescri- bed, but after their
good to mentions.

o Or deliue- red them as a in the judge. y Being men whole not ac- cording to the knowledge y God gave the, worship him a right, he fmo- te their hearts with blindness that they shall de not knowe them felues, but do insure one to another and commit in che horrible vllence.

'gr, alone the Creator. Or, apperce. a That is, fo- che one as was definitive of all judgement.

to preache the Gospel to you also, that are at Rome.

For I am not a ashamed of the Gospel of Christ: for it is the * power of God vnto saluatio to euerie one that beleueth, to the Iewe first, and also to the 'Grecian.

17 For by it the *righteousnes of * God is reueiled, from faith to faith: as it is writte*, The iuste shal liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vn- righteousnes of men, which with holde the trueth in vnrighteousnes,

19 Forasmuche as y, which may be known of God, is manifest in them: for God ha- the shewod it vnto them.

20 For the inufsible things of him, that is, his eternal power and Godhead, are fe- ne by the creation of the worlde, being cō sidered in his workes, to the ineft that they shulde be without excufe:

21 * Because that when they knewe God, they glorified him not as God, nether were thankful, but became vaine in their imaginations, and their fowlish heart was full of darkness.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birds, and foure footed beastes, & of creeping things.

24 Wherefore also God they gaue them vp to their hearts lustes, vnto uncleannes, to defile their owne bodies betwene the selues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, "forfaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affection: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the natural vse of the woman, and burned in their luste one toward another, and man with man wrought filthines, & receiued in them selues such recompense of their error, as was mete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate mind, to do those things

which are not conuenient,

29 Being ful of all vnrighteousnes, fornica- tion, wickednes,
coueteousnes, malicious- nes, full of enuie, of murther, of
debate, of difceice, taking all things in the euil parte,
whisperers,

30 Backebiters, haters of God, doers of wrog, proude, boasters,
inuenters of euil things, difobedient to parents, without vnder-
standing, couenant breakers, without na- tural affection, fuche
as can neuer be ap-

pefed, merciles.

Which me, though they knewe the 'Law of God, how that they
which commit fu- che things, are worthie of death, yet not
onely do the fame, but alfo v fauour them that do them.

CHAP. II.

1 He foweth the hypocrites with God's iudgement, 7 And
colweth the faithful. 12 To bear defme all vaine pretence of
ignorance, inclines, and of alliance with God, he proueth all
men to be finners. 13 The Gentiles by their conscience. 17 The
Iewes by the Law written.

1 "Herefore thou art mextufable, fo ma, whofoeuer thou art
that a iudgert: for in that that thou iudgert another, thou
cōdemneft by felf: for thou that iudgert, doeft the fame things.

2 But we knowe that the iudgement of God is according to trueth, againſt the which commit ſuche things.

3 And thinkſt thou this, ſo thou man, that iudgeth them which do ſuche things, and doeth the ſame, that thou ſhalt eſcape the iudgement of God?

4 Or deſpiteſt thou the riches of his bountifulnes, and patience, and long ſufferance, not knowing that the bountifulnes of God leadeth thee to repentance?

5 But thou, after thine hardnes and heart that can not repent, heapeſt vnto thy ſelf wrath againſt the day of wrath and of the declaration of the iuſte iudgement of God,

6 Who wil rewarde euerie man according to his works:

7 That is, to them which by continuance in wel doing ſeek glorie, and honour, & immortalitye, eternal life:

8 But vnto them that are contentious and diſobey the trueth, and obey vnrighteousnes, ſhall be indignation and wrath.

9 Tribulation and anguiſh ſhall be vpon the ſoule of euerie man that doeth euil: of the Iewe firſt, and alſo of the Grecian.

10 But to euerie man that doeth good, ſhall be glorie, and honour, and peace, to the Iewe firſt, and alſo to the Grecian.

11 For there is no reſpect of a perſones with God.

12 For as manie as haue finned without the Law, shal perishe
also without the Law: & as manie as haue finned in the Law,
shalbe iudged by the Law

13 ("For the hearers of the Law are not righteous before God:
but y doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by
nature the things contened in the Law, they hauing not the
Law, are a Law vnto them selues,

15 Which shewe y effect of the Law written his vessels, he
doeth appoint some to glorie, and others to h That is, without
the knowledge of the Law written, by Moses.

a Which Law God wrie in their confuences, and y Phil
losophers called it the Law of nature: the lawere, y law of
necessitie, whereas Moses Law is a pla- ne exposition. Or, right in
fue h Or consent to the; which is the ful men- are at all im-
quate.

Or, bleweth. a Mother thei which do ap- proue euil do- ers, nor
they which repro- ne them, are venturable be- fore God.

Mat.7.1. 2 Cor.4.7. b For other thou art glitie of the same feute,
or like. c For he indig- eth the heart and regardeth not the omi-
warde person

2. Pet.3.13.

Iam.5.3. d The wicked ſhalbe con- demned, and y faithful deli- uered.

"Pſal 12.13. reuel.25.2. mat.16.7.

e The commu- ne force of me are moſte vi- able to be in- ſited by their workers, ieing Abraham the father of be- leners haſhe unſhing to glo- rie of before God, & there- fore all mens workers ſhalch dooms them, & they onely ſhalbe ſaned, which appre- hent leſin Chriſt by faith to be their o- mile niſtice, & ſunſtification.

Deu.10.17. 2.ohro.19.7. ab.17.19. all 10.14.

Mat.7.21. 2am.1.22. d By the Gre- cian he va- deſtioneth

the Gentile, & euerie one that is not a Iewe. g As touching ante outwarde qualiti: but at the pr or be- fore I make ignore. 7. in their

Of hypocrites.

Chap.III. All are culpable. 1093/1224

I For mans of fædice ſheweth him when he doeth good or euil.

b He awalheft the Iewes, & were a ſepe through a cer- cefe in curiſce & confidece in the Law. Chap.9,4. Or, truſt the thing that diſ- foreſtem it.

I The way to teache others in the know- ledge of the truefh.

Ifa.13,5. 6x5.36,20.

m The end of circumcifion was f keeping of the Law, & the Sarcomde feparated fub but end is of none effect.

Or, true felfeft.

n When the Law is called the letter, or that it pro- perfects death in vs, or that it killer, or is mouldfe of death, or if it is fiftight of finne, it is me at we confide the Law of it felfe without Chrift. Col.2,11. o In the in- warde man & hear.

Or, word. Ifa.26,15. chap.9,5. 5 trim.2,12 Or, grime.

in their hearts, their confcience alfo bea- ting witnes, & their thoughts accusing one another, or excufing.)

16 At the day when God fhall iudge the fe- cretes of men by Iefus Chrift, according to my Gofpel.

17 Beholde, thou art called a Iewe, and reftest in the Law, and *glorieft in God,

18 And knoweft his wil, and "aloweft the things that are excellent, in that thou art instructed by the Law:

19 And perfiadeft thy felf that thou art a guide of the blinde, a light of them which are in darkenes.

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which haſt the i forme of knowledge, and of the trueſh in the Law.

21 Thou therefore, ſi teachest another, teachest thou not thy ſelf: † that preacheſt, A man ſhulde not ſteale, doeſt thou ſteale:

22 Thou that ſaiſt, A man ſhulde not commit adulterie, doeſt thou commit adulter-rie: thou that abhorreſt idoles, committeſt thou ſacrilege?

23 Thou that glorieſt in the Law, through breaking the Law diſhonoreſt thou God:

24 For the Name of God is blaſphemed among the Gentiles through you, *as it is written.

25 For circumciſion verely is profitable, if thou do the Law: but if thou be a tranſgreſſor of the Law, thy *circumciſion is made vncircumciſion.

26 Therefore if the vncircumciſion kepe the ordinances of the Law, ſhal not his vncircumciſion be counted for circumciſion?

27 And ſhal not vncircumciſion which is by nature (if it kepe the Law) iudge thee, which by the a letter and circumciſion art a tranſgreſſor of the Law?

28 For he is not a Iewe, which is one outwar- de: nether is that circumcifion, which is outwarde in the flefh:

29 But he is a Iewe which is one within, & the *circumcifion of the heart, in the a fpirit, not in † letter, whole praife is not of men, but of God.

CHAP. III.

Hauing grant of fome prerogative to the Iewes, beau- fe of Gods fre and ftable promes. 10 He proueth by the Scriptures, be the Iewes and Gentiles to be fimers, et. 24 And to be iuftified by grace through faith, & not by works. 25 And to the Law to be eftablifhed.

What is then the preferment of the Iewe? or what is the profite of circumcifion?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the "oracles of God.

3 For what, though fome did not beleue? fhall their *vnbelief make the "faith of God

without effect?

4 God forbid: yea, let God be "true, and "e- uerie man a liar, as it is writte, *That thou migheft be a iuftified in thy wordes, and ouercome, when thou art iudged.

5 Now if b our vnrighteoufnes commende the righteoufnes of God, what fhall we fay: Is God vnrighteous which punifheth? (I fpeake c as a man.)

6 God forbid: els how fhall God iudge the worldle?

7 For if † veritie of God hathe more abū- ded through my lie vnto his glorie, why am I yet condemned as a finner?

8 And (as we are blamed, and as fome af- firme that we fay) why do we not euil, that good may come thereof? whose damnation is iuft.

9 What then d are we more excellens? No, in no wife: for we haue already proued, that all, bothe Iewes and Gentiles are vnder finne.

10 As it is writte, *There is none righteous, no not one.

11 There is none that vnderftandeth: there is none that feketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 *Their throte is an open fepulchre: they haue vfed their toſgues to deceit: the poy- ſon of aſpes is vnder their lippes.

14 *Whofe mouth is ful of curſing and bit- ternes.

15 *Their fete are fwift to fheade blood. 16 Deftruction and calamitie are in their wayes,

17 And the c way of peace they haue not knowen.

18 *The feare of God is not before their eyes.

19 *Now we knowe that whatfoeur the (Law faith, it faith it to them which are vn der the Law, that euerie mouth may be ftopped, and all the worlde be a culpable before God.

20 Therefore by the workes of the b Law fhall no flefh be iuftified in his fight: for by the Lawe commeth the knowledge of finne.

21 But now is the righteoufnes of God made manifest without the Law, hauing witnes of the Law and of the Prophetes,

22 To wit, the righteoufnes of God by the faith of Iefus Chrift, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue finned, and are deprived of the glorie of God,

24 And are iuftified frely by his grace, through the redemption that is in Chrift Iefus,

25 Whome God hathe fet forth to be a re-

John 3,14. Pfal.116,11. Pfal.11,8. a That thou maist be declared true, and thy goodnes and trueness in performig thy promises

may appeare, when man ether of curiositie or arroglice wol de iudge thy workes. b He sheweth how † wicked do reason again God. c Whose carnal wifdome wil not obey the wil of God d Luft the Iewes shulde be puffed vp in that he preferred them to the Gfciles, he sheweth that that their pre- ferment standeth onely in the merces of God, for al- touche as bo- the Iewe and Gfcil through sinne are sub- reft to Gods wrath, that they might bothe be made equal in Chrif.

Gal.7,11. Pfal.14,1. & 13,4. Pfal.7,10. Pfal.14,4. Pfal.15,7. Ifat.19,7. prou.2,16.

c A peaceable & inoneft life. Pfal.36,1.

Gal.2,17. I That is, the olde ordamenc g The Law doeth not un- ke vs glitre, but doeth declare that we are glitre befo re God, & de- ferne condem- nation.

h He mannefh the Law other written or vn written which commandefh or forbiddefh any thing, w'n ft work: can not iuftile be- cause we can not performe them.

Chap.2,17. 1 The wor- de figniflefh them which are I. fe behun- de in the race and are not able to tume to the merke, † is to curlating life, which he- re is called the glorie of God.

SS.iii.

Iustificacion by faith. To the Romaines. The nature of faith
94/1224

k Or fidelisie in performing his promes.

l The Law of faith is the Gospel which offreeth faliation with
condition (it thou believe) & condition alio Christ feely gueth
to vs. & the condition alio of the Law is (if thou do- oft all
these things) the &c onely Christ hashe inflicted for vs.

m Meaning, that they are all justified by our means, & if they
will be the able dif- reance, it only fluideth to wonder (or in
effect there is none.

n The doctri- ne of faith is the death hashe fati- fied the Law:
so that the Law which colde not bring vs to faliation by reason
of our own corruption, is now made effectual to vs by Christ
Iefus.

conciliation through faith in his blood to declare his &
righteousness, by the forgi- uenes of the sinnes that are passed
through the patience of God,

6 To shewe at this time his righteousness, that he might be
iuste, and a justifier of him which is of the faith of Iefus.

7 Where is then the renouncing? It is exclu- ded. By what Law
of workers? Nay: but by the Law of faith.

8 Therefore we conclude that a man is iustified by faith without the works of the Law.

9 God, is he the God of the Iewes only, & not of the Gentiles also? Yes, euen of the Gentiles also.

10 For it is one God who shall iustifie circumcision of faith, and vncircumcision through faith.

11 Do we then make the Law of none effect through faith? God forbid: yea we establish the Law.

12 The ornament of the Law: for it embrace Christ, who by his death hath iustified the Law: so that the Law which could not bring vs to salvation by reason of our own corruption, is now made effectual to vs by Christ Iesus.

CHAP. III.

1. 17 He declareth that iustification is a free gift euen by them
them sinners, of whom the Iewes must be reckoned as of
Abraham and of David, '15 And also by the office of the
Law & faith.

n That is, by workers.

b He might pretende some merite or worke worthy to be
recompensed.

Gen. 15, 6. Gal. 3, 6. Iam. 2, 15. e Mermeth by his workers. d
That depen- deth not on his workers, neither thilketh to merit
by them.

e Which ma- keeth him that is wicked in him self, mufe in
Christ. Psal. 31, 1.

f Vnder this excellent facre- ment he com- prehdeeth the
whole law.

Gen. 17, 11.

1 What shal we fay then, that Abra- ham our father hashe
foode & co- cerning the flesh?

2 For if Abraham were iustified by workers, he hashe wherein
to breioyce, but not with God.

3 For what faith the Scripture? Abraham beleued God, and it
was counted to him for righteousness.

4 Now to him that & worketh, the wages is not counted by
fauour, but by dette,

5 But to him that & worketh not, but bele- ueth in him that &
iustifieth the vngodlie, his faith is counted for righteousness.

6 Euen as Dauid declareth the bleffed- nes of the ma, vnto
whome God imputeth righteousness without workers, faying,

7 Bleffed are thei, whose iniquities are forgiven, and whose sinnes are couered.

8 Bleffed u the ma, to whome the Lord imputeth not sinne.

9 Came this bleffednes then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 *After he receiued the signe of circumcision, as y feale of the righteousness of the faith which he had, when he was vncircum-

cised, that he shoulde be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promises that he shoulde be the heire of the worlde, was not given to Abraham, or to his feed, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, he heires, faith is made voyde, & the promes is made of none effect.

15 For the Law causeth wrath: for where no Law is, there u no transgression.

16 Therefore it is by faith, that it might co- me by grace, and the promes might be si- re to all the fede, not to that onely which is of the Law: but alfo to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, "I haue made thee a fa- ther of many nacions) euen before God whome he beleued, who quickeneth the dead, and calleth thofe things which be not, as thogh they were.

18 Which Abraham aboue hope, beleued vnder hope, that he fluulde be the father of many naciós: according to that which was spoken to him, "So shal thy fede be.

19 And he stnot weake in the faith, conside- red not his owne bodie, which was now dead, being almoft an hundreth yere olde, nether the deadnes of Saras wombe.

20 Nether did he doute of the promes of God through vnbeliefe, but was streng- thened in y faith, & gaue glorie to God,

21 Being fully allured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him only, that it was imputed to him for righteousness,

24 But also for vs, to whome it shall be imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

25 Who was delivered to death for our sines, & is risen againe for our iustification.

CHAP. V.

1 He declareth the frute of faith, 7 And by comparison feteth for the true of God and obedience of Christ, which is the fundacion and grounds of the same.

2 Then being iustified by faith, we haue peace towards God through our Lord Iesus Christ.

3 By whome also we haue accesse through

when we are delivered from all terror of conscience, & fully the favour of God: and that peace is the frute of faith. *Aph. 5,

g This may not be under- flunde of the frutes of faith (for thereof y Apohle death hereafter ex- perely increase but of y faith is said.

h In fulfilling the works the roof.

i And thicke to performe y fime by wor- kes.

k If it be re- quite to fulfil the Law for him that shal- be of Abrahás inheritance, then it is in vante to bele- ue y promes: for it fermeth to no vis.

Gen. 17, 4. I Through our defense, and not of it self.

m That is no breache of co maudement. n Which bele- ue.

o By a spira- tual kined which God chastly accep- reth.

Gen. 17, 5. Abraham be gate the circu- cised out by y virtue of faith and not by y power of natu- re, which was entinguished: so the Gentils which were methigare cal- led by the power of God to be of the no ber of y faith- ful.

q But - mohe strong & cou- rant.

r In that she was past chil- de bearing. f For his mer- ce and true th. i For our in- struction: for we Shalbe iu- ftified by the same menses. n To accom- plish & make perfect our ius- tification.

n By peace be re it mft that to redible and to de-constat to e of
mude

faith

Gods great loue.

Chap.VI. Dead to finne.

Lam.1.3.

b For it has the cure good suc- cess.

c He meaneth that loue whe- re with God to much vs.

Ebr.9.15.

a. pet. 3 18.

d By this com- parison he am- pliseth the de- ath of Christ. e
That is, for fische one of whome he ha- the received good.

f Because of sinneyes from des by the gra- ce of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the know- ledge
of the Law of nature, nor any moes of concupis- ce, mure he
lefe climated any actual sinne: & this may also comprehend y
Gouilles.

i Yet all man- kide, as it were finned with the were as yet in-
closed in Ada- mets luynes. k Which was Christ.

l For by Christ we are not one ly delivered from y sinnes of
Adam, but also from all fische as we have added thereunto.

m The suffice of Iesus Christ which is impa- ted to y faith- ful.

n Which tele- ue to I fa- ted in Iesus Christ.

faith vnto this grace, wherein we stand, & reioyce vnder y
hope of the glorie of God.

3 Nether do we so onely, but also we reioy- ce in tribulatiós,
knowing that tribulation bringeth forthe patience,

4 And patience experience, and experien- ce hope,

5 And hope maketh not b ashamed, because the c loue of God
is shed abroad in our hearts by the holie Gošt, which is gue
vn- to vs.

6 For Christ, when we were yet of no strength, at his time,
dyed for the v vn- godlie.

7 Doute les one wil scarce dye for a c righ- teous man: but yet
for a c good ma it may be that one dare dye.

8 But God feteth out his loue towarde vs, seing y while we
were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal
be faued from wrath through him.

10 For if when we were f enemies, we were recociled to God
by the death of his Son- ne, muche more being recociled, we
shal- be faued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome we have now receiued y atonemet.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wér ouer all men: for asmuche as all men haue sinned.

13 For vnto the t time of the Law was sin- ne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not b after the like maner of the transgression of i A- dam, which was y figure of k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Ie- sus Christ, hathe abunded vnto many.

16 Nether is the gift so, as that which entred in by one that sinned: for the faute came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of m righteousness, reigne in life through one, that is Iesus Christ.

18 Likewise the as by the offence of one the fault came on all men to condemnation, so by the justifying of one the benefice abounded toward n all men to y justification of life.

19 For as by one man also obedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the o Law entred thereupon that the offence shulde v abunde : neuer- theles where sinne abunded, there grace abunded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteous vnto eternal life, through Iesus Christ our Lord.

CHAP. VI.

Because no man shulde glorie in the flesh, but rather se- ke is subdue it to the Spirit. 2 He sheweth by the ver- tue & end of Baptism. 3 That regeneration is reigned with iustification, and therefore exhorreth to godise life, at Setting before men eyes the reward of sinne and righteousness.

W Hat shal we say then: Shal we con- tinue stui in sinne, that grace may abunde i God forbid.

2 How shal we, that are a dead to sinne, liue yet therein?

3 Knowe ye not, that all we which haue bene baptized into b
Iesus Christ, haue be- ne baptized into his death?

4 We are buried then with him by bap- tisme into his death,
that like as Christ was raised vp from the dead by the glorie of
the Father, so we also shulde w walke in newnes of life.

5 For if we be c grafted with him d to the similitude of his
death, euen so shal we be to the similitude of his resurrection,

6 Knowing this, that our olde man is cru- cised with him, that
the e bodie of sinne might be destroyed, that henceforth we
shulde not serue sinne.

7 For he that is dead, is f freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal
liue also with him,

9 Knowing that Christ being raised from y dead, dyeth no
more: death hath no mo- re dominion ouer him.

10 For in that he dyed, he dyed once t to sin- ne: but in that he
liueth, he liueth to h God.

11 Likewise thinke ye also, that ye are dead to sinne, but are
aliue k to God in Iesus, Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye
shulde obey it in the lustes thereof.

13 Nether giue ye your membres as 'wea- pons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your membres as weapons of righteousness vn- to God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

by the participation of Christs death, by whome also being quickened we liue to God, that is, to righteousness k In that ye are led with the Spirit of God. The monde siro miniftreth euli monomi, whereby man will it misfedeithence berth for the the lustes, by them y bodie is provoked, and the bodie by his a- dions deeth sollicite the minders therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Induced with the Spirit of Christ.

o The Laws of Moses.

p That it might be more manifestly known, & for before all men eyes.

a He dyeth to sinne in whome the disgrith of sinne is bro ken by y ver- tue of Christ, and so now li ueth to God.

Gal.3.17. Col.3.18.

b Which is, that growing together with him, we might receive verine to kill sinne, and raise vp our new man.

Ephes.4.25. col.3.8.

abr.12.2. 2.pet.2.1.

i.Cor.6.14. 2.htm.2.11.

c The Greke worde mea- neth, that we grove vp to- gather with Christ, as we se mosle, yute, mishlowe.

or fische like grove vp by a tre and are nourished with the iuyse the- roof.

d If we by his vertue dye to sinne.

e The flesh wherein sinne thicketh, eath, f Reconc'd that being dead we ean not sinne. Or, aithromile, or armour.

g That he might destroy sinne in our flesh.

h And sineth as the right hand of the Fa- ther.

i We may ga- ther y we are dead to sinne, when sinne be- gineth to dye in vwn hich is

SS.iii.

We must be holie.

To the Romaines. Mans imperfection

John 8,34. 2. pct. 4,19.

o Shewig that none can be suit which doeth our o- bey God.

p To confer. me yourselves vuto it. q It is a moft vile thing for him that to de- lieved itb § siluerie of fo ne, to returne a- gaine to the fa me. r Leaving to speake of ben- until things, according to your capare- rtie, I vte the- fe similitudes of feruitude & fredame, that ye might the better vnder- stand. f Or, f rewer- de and recom- pense. i Sinne is com- pared to a ty- race which reigneth by force, who gr- tech death at an allowance to them that wereperferred by the Lawe.

o Meming, § meral Lawe. 2. Cor. 7, 15. b Bothe in this fist marage & in the fecon de, the houf- band & the wl fe must be con- fidered within our feluesthe fist houfband was Sinne, and our fist was the wifeeither children were the frutes of the fist, Gal 5 10. In the fech de marage § Spirit is the houf band, the new creature is the wife, & their children are the frutes of the Spirit, Gal 5, 21. c Which is § Spirit or the feconde houf- band. d When we were deficient of the Spirit of God. Or, affilione, e Meming to finne, our fist houfband.

15 What then shal we finne, because we are not vnder the Law, but vnder grace God forbid.

16 'Knowe ye not, that to whomefocuer ye glue your felues as feruats to obey, his fer- uants ye are to whome ye obey, whether it be of finne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the feruants of finne, but ye haue obeyed from the heart vnto the forme of the do- ctrine, whereunto ye were delivered.

18 Being then made s fre from finne, ye are made the feruants of righteousnes.

19 I fpeake after the maner of man, becau- fe of the infirmitie of your fleft: for as ye haue giuen your members feruants to vn- clennes and to iniquitie, to commit iniqui- tie, fo now giue your mæbers feruants vnto righteousnes in holines.

20 For when ye were the feruants of finne, ye were freed from righteousnes.

21 What frute had ye then in thofe things, whereof ye are now afhamed? For the fend of thofe things is death.

22 But now being freed from finne, and made feruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of finne is death: but the gifte of God is eternal life through Iefus Christ our Lord.

CHAP. VII.

1.7 22 The vfe of the Law, 4.24 And how Christ hath delivered us from it. 16 The infirmitie of the faithful. 23 The dangerous

fight between the fleft & the Spirit.

1 K Nowe ye not, brethren, (for I fpeake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueh?

2 For the woman which is in fubiectiō to a man, is bounde by the law to the man, while he liueh: but if the man be dead, fhe is deliuered from the law of the man.

3 So then, if while the man liueh, fhe take another man, fhe fhall be called an adulteresse: but if the man be dead, fhe is free frō the Law, so that fhe is not an adulteresse, though fhe take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye shoulde be vnto another, euen vnto him that is raised vp frō the dead, that we shoulde bring forth the fruit vnto God.

5 For when we were in the flesh, the motions of finnes, which were by the Law, had force in our members, to bring forth the fruit vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shoulde serue in newnes of Spirit, and not in the oldenes of the letter.

7 What fhall we fay then? 11 the Law fin- ne: God forbid. Nay,
I knewe not finne, but by the Law: for I had not knowen I luft,
except the Law had faid, "Thou fhalt not luft.

8 But finne toke an occafion by the com- mandement, and
wrogt in me all maner of cœupificence: for without the Law
fin- ne is dead.

9 For I once was a liue, without the Law: but when the
commandement came, finne reuiued,

10 But I dyed: and the fame cœmandement which was
ordemed vnto life, was founde to be vnto me vnto death.

11 For finne toke occafion by the comman- dement, and
difceued me, and thereby flew me.

12 Wherefore the Law is "holie, and the commandement is
holie, and luft, & good.

13 Was that the which is good, made death vnto me? God
forbid: but finne, that it might: appeare finne, wrogt death in
me by that which is good, that finne might be out of meafure
finful by the commande- ment.

14 For we knowe that the Lawe is fpiritual, but I am carnal,
folde vnder finne.

15 For I alowe not that which I do: for what I wolde, that do I
not: but what I hate, that do I.

16 If I do then that which I wolde not, I confent to the Law,
that it is good.

17 Now then, it is no more I, that do it, but the finne that
dwelleth in me.

18 For I knowe, that in me, that is, in my fleft, dwelleth no
good thing: for to wil is prefont with me: but I finde no meanes
to performe that which is good.

19 For I do not the good thing, which I wolde, but the euil,
which I wolde not, that do I.

20 Now if I do that I wolde not, it is no more I that do it, but
the finne that dwelleth in me.

21 I finde then by the Law, that when I wolde do good, euil is
prefent with me.

22 For I deliie in the Law of God, concer- ning the inner man:

23 But I fe another "law in my membres, rebelling againft the
law of my minde, & leading me captiue vnto the law of finne,
which is in my membres.

24 O wretched ma that I am, who fhall de- liuer me from the s
bodie of this death!

25 I thanke God through Iefus Christ our Lord. Then I my felf
in my minde fer- ue the Law of God, but in my fleft the law of

finne.

CHAP. VIII.

1. The affurance of the faithful and of the frutes of the holie
God in them. 3 The weadness of the Lawe & who
accomplish a dit. 4. And wherefore. 5 Of what force

6 There is no- ship more con- mit to finne the law: if fo be
there- fore that finne rage more by reafion thereof then before,
why fhulde it be imputed to the Lawe & difcloft the fleghtes of
finne her em- me?

Exod. 20. 17. dead. 5. 21.

g Which is an invade vice not openly known.

h He thoght him felf to be alive, when he knewe not the Lawe.

1. Tim. 4. 8.

1 finne being difcloft by the Lawe, is fo nothe more detfable,
be- cause it vur- neth the good nes of § Lawe to our ordi- tion.

k So that it cf rodge the affe- dions of the heart.

l He is not a- ble to do that which he de- fcth to do, &
therefore is farce from the true perfection in his doeth not
excuse hi felf, but thewe eth that he is not able to accomplish §
good deliie & is in him.

Or, in my actu- ne.

n The fleft fayeth men f mothe perfelt to runde for- warde as
the spirit wilheth.

o That is, in my Spirit. Or, commande- ment.

p Sion the cor ropion which is remuneth

q This fethlie lump of finne and death. r In that parte which is
regu- nerate.

f Which is the parte corrup- ted.

The flesh & the Spirit. Chap. VIII. Saued by hope. 73

forte the faithful 'ght to be a The frute of the Spirit in them. 17
Of hope. 18 Of pacem e under the criffe. 19 Of the mortal line
betwixt God and his children. 20 Of on for knowledge.

a Theph Rune he in vs, yet it is not imported veto vs chro- ugh
Christ le- sus.

b He annexeth the condition left we shall abuse & liber- te.

c The power & auscultive of the Spirit; but is, it is grace of
negeneration. d Whose fan- tification is made on v. Or, if so
filigab Or, by fane.

e Christ did take flesh, & of nature was sub- ject to some, & notwithstanding he fanciled even in the ve- rit infant of his conceptio, & to did appro- priate it into him, that he might asthout fane in it, 2. Cor. 5.11.

f That which the Law requi- reth.

g The worde comprehendeth all & which is much excellent in man, as will, vod, standing, rear, & wit, &c. Or, if so be. Or, flesh.

h The Spirit of regeneration & abolisheth fane in our flesh, not all at once, but by de- green; where fo- re we make in & means time call to God through pac- ence.

i But to live af- ter the Spirit, has he nameeth the holy God of the effect, & he caneth in vs, when he propofere vs saluacion by & Law with an impossible ob- diction, who al- so doth leave our saluacion in our hearts by Christ's fre- adoption, that we cofuer not God now as a rigorous Lord, but as a moffe merciled Fa- ther.

Gal. 4.2. I to & we have two witnesses, God's Spirit & ours, who is certified by & Spirit of God; in Feely many pattchers & the Fathers treasures. Or, of life value.

Now then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in Christ Iesus, hath he freed me from the law of finne and of death.

3 For (that that was impossible to the Law, in as inuche as it was 'weak, because of the flesh.) God sending his owne Sonne, in the & similitude of sinful flesh, and 'for fane, condemned fane in the flesh,

4 That the righteousness of & Law might be fulfilled in vs, which walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life & peace, 7 Because the wisdom of the flesh is entimite against God: for it is not subject to the Law of God, neither in dede can be.

8 So then they that are in the flesh, can not please God.

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwel- leth in you: but if ante man hath he not the Spirit of Christ, the fame is not his.

10 And if Christ be in you, the 'bodie is dead, because of finne: but the Spirit is li- fe for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also

quit ken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are deters not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shall live.

14 For as manie as are led by the Spirit of God, they are the sonnes of God.

15 For ye have not received the Spirit of bondage to feare againe: but ye have received the Spirit of adopcion, whereby we teye 'Abba, Father.

16 The fame Spirit be aeth wines with our Spirit, that we are the children of God.

17 If we be children, we are also a heiter, e- uer the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.

18 For I counte that the afflictions of this present time are not 'worthie of the glo- rie, which shall be shewed vnto vs.

19 For the seruent deure of the creature

waiteth when the sonnes of God shall be reueiled.

20 Because the creature is subject to vanity, not of its own will, but by reason of him, which hath subdued it under hope.

21 Because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

22 For we know that every creature groaneth with us also, and travaileth in pain together unto this present.

23 And not only the creature, but we also which have the first fruits of the Spirit, even we do sigh in our selves, waiting for the adoption, even the redemption of our bodies.

24 For we are saved by hope: but hope that is false, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit itself maketh request for us with sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the saints, according to the will of God.

28 Also we knowe that all things worke to- gether for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

30 Moreouer whome he predestinate, them also he called, and whome he called, them also he justified, and whome he justified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who also be agaist vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him gaue vs all things also?

33 Who shall lay ante thing to the charge of Gods chosen in is God that is justifieth,

34 Who shall condemn? is it Christ, which is dead, yea or rather, which is risen agai- ne, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulacion or anguish, or perfection, or famine, or nakedness, or peril, or swords?

36 As it is writte, 'For thy sake are we kill- led all day long: we are counted as shepe for the slaughter.

37 Neuertheles, in all these things we are more then conquer through him that loued vs.

n The cream- res shall not be refused hino- re that Gods children he brought to the perfection in the owne reason they wait.

o That is, to destruction, be- cause of manie fane.

p He meaneth not the Angels nether & ulds not men.

q And yet are farce from the perfection.

Luk. 22.28. Which shall be on the rebut rection when we shall be ma- de deformable to our head Christ.

By hope it mea & thing, which we lo- pe for.

To & he dis- tren their he- ares to pray, &c the with but he whome to af- re, and how.

o He sheweth by the order of our children that afflictions are means to make vs like the Sonne of God.

Isa. 10.2. a Who prono- unteth his lust in his Sonne Christ.

7 Wherewith he loued vs, or God in Christ: & loue is gro- unded vps not decreminis purposes, and Christ is the pledge

thereof Isa. 10.2. a Which is to signifie are ob- dict's of Chri-
ftes Church.

TT.i.

Christ is veric God.

To the Romaines. Predeftinacion.

a Paul foreth forth by the fe wordes tha wonderful nature of the spiritis, afoel the good, Eph 1,11 col.1,2 as the enil fpiritis, Eph.6,11.col. 1,11. b That is, wherewith God louch vs in his fonne Christ Iefus.

a As becometh him thar ren- reneth Christ, or whose tongue Christ re- leth & fo va- huch Christ for his witness.

Aff 9,2. 1.cor.11,8. b He wolle re dame the reire tion of f fewes w his owne damnacem, & declareth his teale rowarde Gods glorie, read Eand 12, 12.

Chap.2,17. ephof 2,12. Chap.2,28. c The Arke of the covenant, because it was a figure of Gods preference, was called Gods glorie, 1 Sam. 4:14.pfil.26,8. Gen.21,12.

abr.15,17. d The two tables of the covenant, from. 11,9.

e Christ is veric God.

Gal.4,27.

Gen.28,30. Ephof.5,11

f That is, of Iacob whose name was also Israel.

Gen.27,1. g The Israel ies must not be reformed by there kured, but by the fe- cret election of God, which is above the ex- ternal vocacib h As, Israel, Gen.27,13.

Malac.1,2. Eand 33,19. As the onelie wil & purpofe of God is the chief cause of election & re- probacionso his fre metrie in Christ is an inferior cause of debacism, & the hardening of the heart, an inferior cause of damnacem.

19 For I am perfuaded that nether death, nor life, nor Angels, nor a principalities, nor powers, nor things prefent, nor things to come,

19 Nor height, nor depth, nor anie other creature fhalbe able to feparate vs from the loue of God, which is in Christ Ie- fus our Lord.

CHAP. IX.

1 Hauing teftified his great love rewardes his nation, & the fignes thereof. 11 He entreateth of the alelton and reprobacion. 24 Of the vocacion of the Gentiles, 36 And reaelion of the Iewes.

I Say the trueth a in Christ, I lye not, my confcience bearing me witness in the holie Gof,

That I haue great heauines and continu- al forowe in mine heart.

a For I wolde with my self to be b fepa- rate from Christ, for my brethré that are my kinfmen according to the fiefs,

4 Which are the Israelites, to whome per- teineth the adoption, and the glorie, and the d Couenantes, and the gluing of the Law, and the femice of God, and the pro- mises.

5 Of whome are the fathers, and of whome concerning the fiefs, Christ came, who is e God ouer all bleffed for euer, Amen.

6 a Notwithftanding it can not be that the worde of God ffulde take none effect: for all they are not f Israel, which are of Israel:

7 Nether are thei all children, because thei are the fede of Abraham: but, In a Isaac fhal thy fede be called:

8 That is, they which are the children of the h fiefs, are not the children of God: but the children of the promes are coun- ted for the fede.

9 Forthis is aworde of promes, In this fame time wil I come, and Sara fhal haue a fonne.

10 Nether he onelie felt that, but also Re- becca when she had conceiued by one, e- uen by our father Isaac.

11 For yer the children were horne, & when they had nether done good, nor eni (chat the purpofe of God might remaine acyor ding to electio not by works, but by him that calleth)

12 It was faid vnto her, The elder fhall fetue the yonger.

13 As it is written, I haue loued Iacob, & haue hated Efau.

14 What fhall we fay then? Is there vntrigh teoufnes with God? God forbid.

15 For he faith to Mofes, I wil haue mer- cie on him, to whome I wil fhewe mercie: and wil haue compaffion on him, on who- me I wil haue compaffion.

16 So thei ill not in him that willeth, nor in him that runeth, but in God that thew-

eth mercie:

17 For the k Scripture faith vnto Pharao, k That is, God *For this fame purpofe haue I fhirred thee vp, that I might fhewe my power in thee, and that my Name might be declared through out all the earth.

18 Therefore he hathe mercie on whome he wil, & whome he wil, he hardeneth.

19 Thou wilt fay then vnto me, Why do- eth he yet complainer for who hathe rof- fled his wil?

20 But, o man, who are thou which plea- dest againft God fhall
the thing fotmed fay to him that formed it, Why haft thou
made me thus

21 Hathé not the potten power of the claie to make of the fame
lompfe une veffel to honour, and another vnto difhonour?

22 What and if God wolfe, to fhewe his wraith, and to make
his powes knownen, fuf- fre with log pacience the veffels of
wrath, prepared to defraction?

23 And that he might declare the riches of his glorie vpon y
veffels of mercie, which he hathe prepared vnto glorie?

24 Euen vs, whome he hathe called, not of the Iewes onely, but
also of the Gentiles,

25 As he faith also in Ofec, I wil call them, Hofe.2,13. My
people, which were not my people: & 1:pet.2,10. ber, Beloued,
which was not beloued.

26 And it fhallbe in the place where it was faid vnto them, Ye
are not my people, Hofe.1,10. that there they fhallbe called,
The childré of the liuing God.

27 Also Efaías cryeth concerning Israel, * Thogh the number
of the children of Israel were at the fand of the fea, yet fhall but
a remnant be faued.

28 For he wil make his account, & gather it into a short fume with righteousness: for the Lord wil make a short count in the earth.

29 And as Efaias faid before, Except the Lord of hoftes had left vs a fede, we had bene made as a Sodom, and had bene like to Gomorha.

30 What fhall we fay then? That the Gentiles which followed not righteousness, haue amended vnto righteousness, euen the righteoufnes which is of farth.

31 But, Israel which followed the Law of righteoufnes, colde not aseine vnto the Law of righteousness.

32 Wherefore Because they fight it not by faith, but as it were by the works of the Law: for they haue fumbled at the stumbling ftone.

33 As it is written, Bepeled I lay in Sion as a stumbling ftone, and a rocke to make men fall: and euerie one that beloueth in him, fhall not be ashamed.

CHAP. X.

1 After that he had declared his fable rewardes them. 2 He

An ignorant zeale.

Chap. XI. God preferueth his. 74

3 He sheweth the cause of the ruine of the Lewes. 4 The end of the Lawe. 5 The difference between the suffice of the Lawe, and of faith. 17 Whereof faith co- meth, and to whome is beingeth. 19 The resection of the Lewes, and calling of the Gentiles.

2 B Rethre, mine hearts desire & prayer to God for Israel is, that they might be faued.

a. That is a cer 2 feme affection, but not a true knowledge. b The end of the Lawe is to suffice the which obliue h; therefore Christ having fulfilled it for visit made our lathice, fanatis cation, &c.

Gal. 3, 24. Lau. 18, 1, ex 26, 20, 12.

Gal. 3, 12. Deut. 30, 12.

Deut. 30, 14. c Because we can not perfore me the Law, it maketh vs to does, who shal go coheusen & to say, Who shal go downe to the depe to deliver vs the- ce? but faith trutheth vs y Christ is alcen ded vp to take vs with him & hathe descended into the depth of death to defray de- ath, & deliver vs

Isa. 28, 26. d That is the promet & the Gospel which agreeth with the Lawe.

Iod. 2, 12. all. 2, 21.

e That is, the way to be fa- ned is to bele- ue with heart that we are fa- urd only by Christ, and to confide the fa- me before the worlde.

Isa. 32, 7. Iomum 2, 15.

Or, the consig- f Meaning the Gospel & the good tydings of saluation & that preached. Isa. 23, 8.

John 12, 18. g That is, by God's common deeds, of who be they are feme, that prea-

che the Gof. pel. It may be able taken for the very prea- ching it self.

Psal. 1, 9. h Rethre the Lewes & Gentiles. 1 The Hebrews words signify the line of proportion of the heavens, whose motto exclaims frame, besides the rest of God's ever, are, preacheth unto the whole worlds, and feterth forth the wro- things of the Creator.

For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

For they, being ignorat of the righteousness of God, & goig about to stablish their owne righteousness, haue not submitted them feues to the righteousness of God.

- For Christ is the end of the Law for righteousness vnto euerie one y beleueth.

5 For Moses thus describeth the righteousness which is of the Lawe, That the man which doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, say not in thine heart, Who shal ascende into heaue? (that is to bring Christ from abone)

7 Or, Who shal descende into the depe? (y is to bring Christ againe from the dead)

8 But what faith it? The words is nere thee, euen in thy mouth, and in thine heart. This is y words of faith which we preache.

9 For if thou shalt coffeefe with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be faued.

10 For with the heart man beleueth vnto righteousness, and with the mouth man confeffeth to saluation.

11 For the Scripture faith, Whofoeuer beleueth in him, shal not be ashamed.

12 For there is no difference between the Iewes & the Grecian: for he y is Lord ouer all, is it the vnto all, that call on him.

13 *For whofoeuer shal call vpo the Name of the Lord, shalte faued.

14 But how shal thei call on him, in whome they haue not beleued? and how shal they beleue in him, of whome they haue not heard? and how shal they heare without a preacher?

15 And how shal they preache, except they be seutas it is written, How beautiful are the "fete of them which bring glad ty- dings of peace, and bring glad tydings of good things!

16 But they haue not all obeyed the Gof- pel: for Esaiaes faith, Lord, who hahe be- leued our (reporte)

17 Then faith is by hearing, & hearing thy the words of God.

18 But I demade, Haue thei not heard? No doute their founde went out through all

h Rethre the Lewes & Gentiles. 1 The Hebrews words signify the line of proportion of the heavens, whose motto exclaims frame, besides the rest of God's ever, are, preacheth unto the whole worlds, and feterth forth the wro- things of the Creator.

the earth, & their words into the ends of the worlds.

19 But I demande, Did not Israel knowe God? First Moses faith, I wil prouoke you to enute by a nation that is not my nation, & by a foolish nation I wil anger you.

20 * And Esaiaes is bolder, and faith, I was founde of them that foght me not, and haue bene made manifest to them that as- ked not after me.

21 And vnto Israel he faith, * All the day long haue I stretched for the mine hand vnto a disobedient, and gaine-faying people.

k Then feing all the worl- de knewe God by his cream- ter, the lewes colde not be a- gourant, and fo- ioned of shall ce.

Deut 32, 21. Isa. 65, 1.

CHAP. XI.

4 God hahe hu Church althight be not fene to man ye. 5 The grace shewed to the elef. 7 The judgement of the reprobate. 8 God hahe blinded the Lewes for a time, and reneiled him filf to the Gentiles. 12 Whome he warmth to humble the Israel. 13 The gift of God without repentance. 15 The depth of God's judgement.

I Demande then, Hahe God cast away his people? God forbid: for I also am an Israelite, of the fede of Abrah³, of the tribe of Benjamin.

2 God hahe not cast away his people which he knew before. Knowe ye not what the Scripture faith of Elias, how he maketh re- quest vnto God against Israel, faying,

3 Lord, they haue killed thy Prophet, & digged downe thine altars: and I am left alone, and they foke my life?

4 But what faith y answer of God to him? * I haue referued
vnto my self: feue thou- sand men, which haue not bowed the
knee to Baal.

5 Eué fo then at this present time is there a semnant through
the election of grace.

6 And if it be of grace, it is no more of wor- kes: or els were
grace no more grace: but if it be of workes, it is no more grace:
or els were worke no more worke.

7 What then? Israel hahe not obtained y he foght: but the
election hahe obtained it, and the rest haue bene hardened,

8 According as it is written, God hahe guen the the spirit of
slumber: eyes that they shulde not fe, & eares that they shul-
de not heare vnto this day.

9 And David faith, Let their stable be ma- de a finare, & a net,
& a flombling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened that they fe not, & bowe downe
their barke alwayes.

11 I demande then, Haue they stombled, that they (shulde fall)
God forbid: but through their fall saluation commeth vn- to the
Gentiles, to s prouoke them to fol- low them.

12 Wherefore if the fall of them be the ri- ches of the worlde,
& the diminishing of the the riches of the Gethies, how much

more shal their abundance be?

TT. ii.

Or, voluifed: 2.

a And elected before all be- ginning.

1. K. 2. 19, 20. b 21. asked writ God not that he shulde punish
Israel, but y at lumen told their sal- shuds & fo his words
made against them.

2. K. 2. 19, 18 c at-king an infant number Or, for recl- son

Isa. 6, 29. Cr. 9, 10.

Mat. 15, 16. Iom 12, 40.

Gal. 22, 26. Psal. 6, 9, 22.

a Christ by y mouth to the Prophet

witherth that which came vpon y lewes, that it, that as bodies
are ta- ken where as they shulde to flock fode, fo y Law which
the lewes of a blonde rae- le preferred to the Gospel thinking
to ha ue saluation by it, shulde nume to their disposition. e
Take fish the thy grace and strength.

f Without Ro- pe to be refin- red.

g The Lewes to follow the Gentiles.

h In that the Gentiles haue the man's ledge of the Gof:

*The true & wilde oliue. To the Romaines.
Exhortacions.*

That they might be idiot so ours Christ against the G tales, and so to be more feru to lone toward Christ then Gentiles. The Iewes now recame, as it were, in death for lack of the Gospels but when bo the they & the Gentiles shall forure Christ, & worlde shal be ruffured to a new life. Abraham was not only for fished, but his tide-allo & ne- glected not the promes. In Meaning A- braham. Or, in them. That is, the Church of the Israelites. Be careful: worstly God, & trust in but promes. He ipodach of the Iewes and Gentiles in general.

13 For in that I speake to you Gentiles, in afmuch as I am the Apostle of the Gen- tiles, I magnifie mine office,

14 To tre if by any meanes I might pro- toke them of my flesh to followe them, & might sue some of them.

15 For if the casting away of them be the recociling of the worlde, what shall the re- ceiuing be, but, life from the dead?

16 For if the first trues be holie, so is the whole lompert and if the * roote be holie, se are the branches.

17 And though some of the braches be bro- ken of, & thou being a wilde oliue tre, waft grafte in * for them, and made partaker of the roote, and fatneffe of the * oliue tre,

18 Boaft not thy self against the branches: and if thou boaft thy self, thou beareft not the roote, but the roote thee.

19 Thou wilt fay then, The braches are bro- ken of, that I might be grafte in.

20 Wel: through vnbelefe they are broken of, and thou ftandeft by faith: be not his minded, but * feare.

21 For if God spared not the natural bran- ches, take lode, leff he also spare not thee.

22 Beholde therefore the bountifulnes, & feueritie of God: towarde them which ha- ue fallen, feueritie: but towarde thee, boun- tifulnes, if thou continue in his bountiful- nes: or els thou shalt also be cut of.

23 And thei also, if thei abide not ftil in vn- belife, shalbe grafted in: for God is able to graffe them in againe.

24 For if thou waft cut out of the oliue tre, which was wilde by nature, and waft graf- fed contrary to nature in a right oliue tre, how much more shal they that are by na- ture, be grafted in their owne oliue tre?

25 For I woldent, brethré, that ye shulde be ignorant of this
fecret (left ye shulde be arrogant in your felues) & partely vob-
ftinacie is come to Israel, vntil the fulnes of the Gentiles be
come in.

26 And so * all Israel shalbe faued, as it is written, * The
deliuerer shal come out of Sion, and shal turne away the
vngodlines from Jacob.

27 And this is my couenat to them, * When I shal take away
their finnes.

28 As cocerning the Gospel, they are enemies for your fakes:
but as touching the clectio, they are beloued for the fathers
fakes.

29 For the * giftes and calling of G O D are without
repentance.

30 For euen as ye in time paft haue not be- leued God, yet
haue now obtained mercie through their vnbelefe,

31 Euen so now haue they not beleued by the mercie *fhrewed*
vnto you, that they also may obtaine mercie.

32 For God hathe fhut vp * all in vnbelefe, that he might haue
mercie on all.

33 O the depnes of the riches, bothe of the wifdome, &
knowledge of God! how vn- fearcheable are his iudgemets, &

his ways: paft finding out!

34 *For * who hathe knowen the minde of the Lord: or who was his counsellor?

35 Or who hathe * giuen vnto him firft, and he shalbe recompensed?

36 For of * him, and through him, and for him are all things: to him be glorie for euer. Amen.

CHAP. XII.

The conversation, love and works of futhe as beleue in Christ.
19 Not to fike reuengance.

1 Befecche you theretore, brethré, by the mercies of God, that ye giue vp your bodies a *liuing facrifice, holie, acceptable vnto God, which is your * reasonable fer- uing of God.

2 And facion not your felues like vnto this worlde, but be ye changed by & renewing of your minde, & ye may * proue what is the good wil of God, & acceptable, & perfite.

3 For I fay through the grace that is giuen vnto me, to euerie one that is amog you, & no man prefume to vnderftand aboue that which is mete to vnderftand, but that he vnderftand according to * fobrietie, as God hathe dealt to euerie man the * mea fure of faith.

4 For as we haue many mebers in one bo- die, and all members haue not one office, 5 So we being many are one bodie in Christ, and euerie one, one anothers members.

6 *Seing then & we haue giftes that are di- ters, according to & grace that is giue vnto vs, whether we haue * prophecie, let vs pro- phie according to & proportio of a faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or he & exhorteth, on exhortatio: he that h diftributeth, let him do it * with fimplici- tie: he that ruleth, with diligence: he that ifheweth mercie, with *cherefulness.

9 Let loue be without difsimulation. * Ab- horre that which is euil; and cleaue vnto that which is good.

10 *Be affectioned to loue one another with brotherlie loue. In giuing honor, go one before another.

11 Not if puthful to do feruice: feruet in fpi- rit: feruing the Lord.

12 Reioycing in hope, paciét in tribulatio, *continuing in prayer.

13 *Diftributing vnto the necessities of the Saite:* giuing your felues to hofpitalitie.

14 *Bleffe the which perfecute you: bleffe, I fay, and curfe not.

15 Reioyce with them that reioyce, & wepe with them that wepe.

meanteth preaching and teaching & by office or minifere, all is apperetine to the Church, as Elders, Deacons, &c. By faith knowledge of God in Christ with the gifts of the holie God. ficers fume are Deacons, fume Guerriers, fume kepe the poore. with them which were apposted to leke vnto the poore, as to it were the widower, Act 6:1. 1. tim 5:9.

1st.40.13.

wilde 9.13.

1.CIV.2.16.

v. the repro-

orth the rafs-

nes of men or

matrimony: if

the iudgemets

of God.

v. That is, prod

noked him by
his good wor-
ket?

v. All things a-
re created and
preferred of
God to fet for
the his glocie.
a to Rede of
dead braht, li-
tulic facrifice:
to Rede of the
blond of bra-
tes which was
but a fhadon o
& pleafed not
God of it self,

the acceptable
sacrifice of the
spiritual man,
confirmed by
faith to godli-
ness and char-
ity.

Ephes.3.17.

1.2. Cor.3.1.

b. That is, once,
lawful & spiri-
tual, 1 Pet.2.4.

1. Cor.12.11.

ephes.4.7.

c. Whatsoever
is not agreeable
to Gods will, is

evil, displeafte

and vaperfeft.

1.Pet.4.10.

d. Two things

are required,

if we wil nid-

ge soberly of

Gods giftes in

vit the one that

we do not ar-

regate to our

felues that, &

we haue not:

west, that we

boath not of

the giftes, but

remerey vfe

them to God's

honour.

Mat.6.2.

2.CIV.9.7.

Amus.1.1.10.

v. liue 1st.10.

Luk.12.1.

1.CIV.16.1.

Eph.13.2

1.Pet.4.13.

Mat.3.44.

c. By prophe-

c. ing here he

is no officers, as

meneeth the

he meafte of

the mea

9 Meaning that herces & ind- terion against Gods worde.
1st.19.20. 2 He theeweth that the time shal come that the
whole na- tio of & Iewes though not cue- ry one part- eularly,
shalbe joyed to the Church of Christ. 1st.27.9. 1st.22.13.
2th.8.2. 3th.10.16. 4 To whome God gune this Spirit of adop-
tion, and who- me he callich effectually, he can not perish: for
Gods eter- naft counfel ne uer changeth. *Gishe by your
mercie. 5 That is, bo- the Iewes and Gentiles.

of magistrates.

Chap.XIII. The weake brethren. 1101/1224 75

Trou. 3,7. ifu. 1,12. k That is, in your owne co- cert.

Trou. 20,12. mat. 1,39. 1. pet. 3,9. 2. cur. 3,11.

I Live so ho- neftly & god- ly that no mi- can finde faute with
you.

Ebr. 12,14. Ecole 23,1. mat. 1,38. Deu. 32,35. abr. 10,12.

Trou. 25,21. m For other thou shalt wi- ne him with thy
benefit, or els his confec- ce shal bears him, warnes & Gods
burning wreth hageck over him.

Wifil. 4,4. fit. 3,1. 1. pet. 2,13.

2 Not only the punishment of the judges, but also the
vengeance of God.

“Orr, a truer get with wrath

b For no pri- uate man can contemne that gouernemne & God
hathe ap- pointed with- out & breache of his ciscen- cer; and
here he speaketh of cu- cil magistrates: so that Anti- christ and
his can not wroth this place to establish their tyramite over the
ciscence.

Mat. 22,15. c This is, to defend & good and to punish the evil.
d He meaneth only the sec- de table.

Exod. 20,14. deut. 1,18. Leust. 19,12. mat. 22,39. gol. 5,14.
tam. 2,8. c Tim. 2,5.

16 Be of like affection one towards another: *be not his
minded: but make your selues equal to them of the lower forte:
be not wise in your selues.

17 *Recopsense to no mi euil for euil: procure things honest in
the sight of all men.

18 *If it be possible, asmuche as in you is, ha- uc peace with
all men.

19 Dearly beloued, *auenge not your selues, but giue place vnto
wrath: for it is written*, Vengeance is mine: I wil repay, faith
the Lord.

20 *Therefore, if thine enemie hunger, se- de him: if he thirst,
giue him drinke: for in so doing, thou shalt heape moles of fy-

re on his head.

21 Be not ouercome of euil, but ouercome euil with goodnes.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they have the swords. 5 Charitate eght to measure all our doings. 6 An exhortation to innocence & puresse of life.

7 Let euerie foule be subiect vnto the higher powers: for there is no power but of God: & the powers that be, are orde- med of God.

8 Whosoeuer therefore resisteth & power, resisteth the ordinance of God: and they that resist, shal receive to them selues: iud- gement.

9 For princes are not to be feared for good workes, but for euil. Wilt & then be with- out feare of the power: do wel: so shalt thou haue praise of the fame.

10 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sword for noght: for he is the minister of God to take vengeance on him that doeth euil.

11 Wherefore ye must be subiect, not becau- se of wrath onely, but also for conscience fate.

12 For, for this caule ye paye also tribute: for they are Gods ministers, applying them selues for the fame: thing.

13 *Giue to all men therefore their duetie: tribute, to whome ye owe tribute: cult- me, to whome cultome: feare, to whome feare: honour, to whome ye owe honour.

14 Owe nothing to any man, but to loue o- ne another: for he that loueth another, ha- the fulfilled the Law.

15 For this, Thou shalt not commit adul- terie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witties, Thou shalt not couet: and if there be any other commandement, it is briefly com- prehended in this saying, euf in this, Thou shalt loue thy neighbour as thy self.

16 Loue doeth not euil to his neighbour: therefore is loue & fulfilling of the Law. 17 And that, considering the season, that it is now time that we shulde atise from slepe:

for now is our saluation cnerer, then whe we beleued it.

18 The night is past, & the day is at hand: let vs therefore cast away the workes of darkness, and let vs put on the armour of light,

19 So that we walke honestly, as in the day: not in glotonie, and drunkenness, neither in chambering and wantonness, nor in stri- fe and enuying:

20 *But put ye on the Lord its vs CHRIST, and take no thought for the flesh, to fulfil the lustes of it.

e Before we beloued, it had bene in vaine to sel vs the se objective now being our sal- uation: & sure, let vs take hede that we neglect not this occasion. Luk. 21,34. f That is, honest meners & godlie. Orriste. Gal. 5,26. 1. pet. 4,11.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man shulde offende anothers conscience. 12 But one to supporte another in charitate and faith.

2 Him that is weake in the faith, recei- ue vnto you, but not for controuer- sies of disputations.

3 One beleueth & he may eat of all things: & another, which is weake, eateth herbes.

4 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hathe received him.

5 Who art thou that condemne another mans seruant? he standeth or falleth to his owne: master: yea, he shalbe established: for God is able to make him stande.

6 This ma estemeth one day above another day, & another man counteeth euerie daye a like: let euerie man be fully persuaded in his minde.

7 He that observeth the day, observeth it to the Lord: and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thakes: and he & eateth not, be eateth not to the Lord, and giueth God thanks.

8 For none of vs liueth to him self, neither doeth ante dye to him self.

9 For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.

10 For Christ therefore dyed and rose agai- ne, and reuiued, that he might be Lord bo- the of the dead and the quicke.

11 But why doeth thou iudge thy brother? or why doeth thou despise thy brother? *for we shal all appeare before the iudge- ment seat of Christ.

12 For it is written, I blue, faith the Lord, and euerie knee shal houe to me, and all tongues shal confesse vnto God.

13 So then euerie one of vs shal giue ac- countes of him self to God.

14 Let vs not therefore iudge one another ame more: but vse
yone iudgement rather

a That is, the doctrine of & Gospel. b Let he shul to depote o-
ther more ig- norant then he came, or els & a greater sera pule
of obfci- ce.

Iam. 4,12.

c It is the Lords matter & one thing. d We must be afford in
our consequence by Gods words in all things that we do: & if
we be frug, we may know what is our li- berate and if we be
weake, we may leu- ne to profit sally.

e That coun- teeth one day more holic the another

f Who indig- eth whether he doeth wel or no.

g Because he thinketh the meant reclea ne by & Law. h Here
we must note thro things: deft, & he speaketh of things which
of them selues are indifferent, albeit in the Law they were
notment, that he reproveeth not the condi- ning of the a th but
of the par- sonetically that he mea- neth not the subborne and
malicious, who me he callich dogget & con- ction, but the
weake and me-

The following table is a simple formula: (\text{for the sum of
} 1) and (\text{for the sum of } 2). The sum of the sum of
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1. Borhe

2. 4,10. *ife. 4,12; 1611.

3. 4,10. *ife. 4,12; 1611.

4. This othe particularly apperteneth to God who is th struc
life of him self, & giueth it to all others. 1 And ackion
ledge me for their God.

TT.111.

Christian libertie.

To the Romaines. Brotherlieloué.

m He preuen- terth the obi- ction which the Christians might vis.

1.Cor.3,15.

n Which is the best fire of Christall liber- ter by abusing whereof ye causes ye weake ligero blasphemie the Gospel which might fume to them contrarie to Gods will, and the doctrine of the Lawe. o God will not reigne ouer his by lische obser- vations.

Tit.1,15. p In peace & highteousfies. 1.Cor.3,15. q Faith here is taken for a full perfusion of the Christian libertie in things indiffe- rent as the A- polite, merpre- seth in in the 24 verse. r Which be- the none evil remorse of ob- ference in his doing. f Meaning, of aright consist of.

Psal.6,9,10. a To critic, fig nith to do all maner due- ters to our neighbour, e- ther to bring him to Christ, or if he be wó m, that he may grow from faith to faith. for y faithful are called the temple of God wherein he is resident by his holic Spirit: & these faith- ful are the sfo nce of y neve terufall: that is, the vanne- ful Church, ner done, figh and not to my

in this, that no man putte an occasion to fall, or a stombling blocke before his bro- ther.

14. "I knowe, & am persuaded through the Lord Iesus, that there is nothig vncleane of it self: but vnto him that iudgeth

any thing to be vncleane, to hi it is vncleane.

15 But if thy brother be grieved for the meat, now walkft thou not charitably: "defstroy not him with thy meat, for who- me Christ dyed.

16 Caufe not your a commoditie to be euil fpoken of.

17 For the king dome of God is not meat nor drinke, but righteousfies, and peace, & ioye in the holic Gofit.

18 For who foeuert in thefe things ferueth Christ, is acceptable vnto God, and is ap- proued of men.

19 Let vs then followe thofe things which concerne peace, and wherewith one may edifie another.

20 Defstroy not y worke of God for meats fake: "all things in dede are pure: but it is euil for the man which eateth with offence.

21 "It is good nether to eat flefh, nor to drinke wine, nor any thing, whereby thy brother ftombleth, or is offended, or ma- de weake.

22 Haft thou faith have it with thy felf before God: bleffed is he y condemneth not him felf in y thing which he aloweth.

23 For he that douteth, is condemned if he eat, becaufe he eateth not of faith: & what- foeuert is not of faith, is finne.

CHAP. XV.

a Paul exhorteth the to suppers & loue one another by the example of Christ, p And by the onelie merces of God which is the cause of soluation bethe of the one & the other. 14 He fheweth his a pale to warde them, &c the Church, 30 And requireth the fame of them.

b WE which are strong, ought to beare the infirmities of the weake, and not to please our felues.

2 Therefore let euerie ma please his neigh- bour in that that is good to fedification.

3 For Christ also wolde not please him self, but as it is written, "The rebukes of them which rebuke thee, fell on me.

4 For what foeuert things are written afore time, are written for our learning, that we through pacience, & coforte of the Scriptures might haue hope.

5 Now the God of pacience and confo- lation giue you that ye be like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God euē the Father of

Iſa.54.renel:26.of the which burylding Christ is the chief cor- 130. b I diā so beare them, as if they had bene done to me Father. c Which is y amor of pacifice. 1.Cor.3,10.Philip 1,26.

our Lord Iefus Christ.

7 Wherefore receiue ye one another, as Christ alfo receeuved vs to the glorie of God.

8 Now I fay, that Iefus Christ was a minifter of the circumcifion, for the trueth of God, to cofirme the promifes made vnto the fathers.

9 And let the Gentiles praife God for his mercie, as it is writt, "For this caufe I wil confefse thee amog the Gentiles, and fing vnto thy Name.

10 And againe he faith, "Reioyce, ye Gentiles with his people.

11 And againe, Praife the Lord, all ye Gentiles, & laude ye him, all people together.

12 And againe Elaias faith, "There fhallbe a roote of Ieffe, and he that fhall live to reigne ouer the Gentiles, in him fhall the Gentiles truft.

13 Now the God of hope fill you with all ioye, and peace in beleuing, that ye may abunde in hope through the power of the holic Gofte.

14 And I my felf alfo am perfuaded of you, my brethren, that ye alfo are full of goodnes, and filled with all knowledge, and are able to admonifh one another.

15 Neuertheles brethre, I haue somewhat boldly after a fort
writt vnto you, as one that puteth you in remembrance,
through the grace that is giuen me of God,

16 That I fhulde be the minister of Iefus Christ towarde the
Gentiles, ministring the Gospel of God, that the offering vp of
the Gentiles might be acceptable: being sanctified by the holic
Goft.

17 I haue therefore whereof I may reioyce in Christ Iefus in
thofe things which per- teine to God.

18 For I dare not speake of anie thing, which Christ hathe not
wrought by me, to make the Gentiles obedient in worde and
dede.

19 With the power of signes and wonders, by the power of the
Spirit of God: fochat from Ierufalem, and rounde about vnto
Illyricum, I haue caufed to abunde the Gospel of Christ.

20 Yea, fo I enforced my felf to preache the Gospel, not where
Christ was named, left I fhulde haue buyft on another mans
fun- dation.

21 But as is written, "To whome he was not fpoken of, they
fhall fe him, & they that heard not, fhall vnderftand him.

22 Therefore alfo I haue bene oft let to co me vnto you.

23 But now feing I haue no more place in thefe quarters, and
alfo haue bene defi- rous manie yeres agone to come vnto you.

24 When I fhall take my iourney into Spa- ne, I wil come to
you: for I truſt to ſee you in my

d To make vs partakers of Gods glorie. e First to ge- ther y,
Iwves, and then the Gentiles that bothe might be made one
fouce. f That God might be known true. Psal.12,20. 1
Sam.22,30. Deu.32,43.

Psal.17,2. Ifa.31,10.

g Which is Christ who did ſpring as a yong budde out of y diye
and dead roſe. h Then feing he take bethe the Iewes and
Gentiles to his Fathers glo- ter, they oght by his, exen- ple to
fhew to- grafes.

i The miniſter offreth vy the people to God by the Goſpel

k God gone: him ſochram- ple occaſions to ſet forth the his
excellenc workers y he had done by him, that the Apolite uede
not to ſiſe anie other thing to boalt vgwne.

Chap.1,13 1.thi.2,17.

Chap.1,1.

*He requireth their praiers. Chap.XVI.
Salutations.*

1 Which was to call the almen.

1.Cor.9,11.

my shal faith- fully leave it with them, & as it were fe- aled
made fe- rely

Chap.1,10. a Almen is frute of faith and charities. a His
coming shalhe profi- ble vnto the for God wil give him abun-
dant knowled go of Divine mysteries eno municate vnto them.

2.Cor.1,11. a He feared his fcll-trous tongues wolde have made
his meffage ethre odious, or le- fe acceptable. Isa.9,6.

All.11,3.

a The firth was cisterate to the Lord by embracing the Gospel.
"Or, Asa, b They were grated in Christ by faith afore I was
called, and were wel afemed of the Apostles, and of the Chur-
ches.

in my iorney, & to be broght on my way thitherwarde by you,
after that I haue be- ne fomewhat filled with your companie.

15 But now go I to Ierufalem, to 1 minifter vnto the Saintes.

26 For it hathe pleafed them of Macedonia and Achai, to make a cettaine diftributio vnto the poore Saintes which are at Ierufalem.

27 For it hathe pleafed them, and their detters are they: "for if the Gentiles be made partakers of their fpiritual things, their duette is alfo to minifter vnto them in carnal things.

28 When I haue therefore performed this, and haue "fealed them this" frute, I wil paffe by you into Spaine.

29 "And I knowe when I come, that I shal come to you with "abundance of the bleffing of the Gospel of Chrif.

30 Alfo brethre I befeche you for our Lord Iefus Chrif's fake, and for the loue of the Spirit, that ye "wolde friue with me by prayers to God for me.

31 That I may be deliuered fro them which are difobediēt in Judea, & that my feruice which I haue to do at Ierufalem, may be p accepted of the Saintes,

32 That I may come vnto you with ioy by the wil of God, & may w you be refrefhed. 33 Thus the "God of peace be with you all. Amen.

CHAP. XVI.

1 After manie recommendations, 17 He admonifheth them to beware falfe brethren and to be circumfpect. 20 He prayeth for

them, and gouth thanks to God.

1 Commende vnto you Phebe our fifter which is a feruant of
the Church of Cé- chrea,

2 That ye receiue her in the Lord, as it be- cometh Saintes, and
that ye afiift her in whatfoeuer bufines fhe nedeth of your arde;
for fhe hathe queen hofpitalitie vnto manie, and to me alfo.

3 Grete "Prifcilla and Aquila my fellow helpers in Chrifft Iefus.

4 (Which haue for my life laid downe their owne necke. Vnto
whome not I one- ly giue thanks, but alfo all the Churches of
the Gentiles)

5 Likewise grete the Church that is in their houfe. Salute my
beloued Epenetus, which is the "firth fruces of" Achai, in
Chrift.

6 Grete Marie which beftowed muche la- bour on vs.

7 Salute Andronicus and Iunia my coufins and fellow
prifoners, which are notable among the Apostles, and "were in
Chrift before me.

8 Grete Amplias my beloued in the Lord. 9 Salute Vrbanus our
felowe helper in

Chrift, and Stachys my beloued.

10 Salute Apelles approued in Chrif. Sa- lute them which are of Atifobulus friendi.

11 Salute Herodion my kinfman. Grete the which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphofa, which women labour in the Lord. Salute the be- loued Perfis, which woman hathe laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, & his mother and mine.

14 Grete Afyncritus, Phlegon, Hermas, Pa- trobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his fifter, and Olympas, & all the Saintes which are with them.

16 Salute one another with an "holie" kiffe. The Churches of Chrif salute you.

17 "Now I befeche you brethren, marke them diligently which caufe diuifion and offences, contrarie to the doctrine which ye haue learned, and "auoide them.

18 For they that are fuche, ferue not the Lord Iefus Chrif, but their owne "bel- lies, and with "faire fpeache & flattering deceiue the hearts of the fimple.

19 For your obediëce is come abrode amôg all: I am glad therefore of you; but yet I wolde haue you wife, vnto that which is good, and fimple concerning euil.

20 The God of peace shal treade Satan vn- der your fete shortly. The grace of our Lord Iefus Chrif be with you.

21 "Timotheus my companion, and Lucius and Iafon, and Sofipater my kinfmen, fa- lute you.

22 I Tertius, which wrote out this epifle, salute you in the Lord.

23 "Gaius mine hofte, & of f whole Church faluteth you. Eraftus the "chamberlaine of the citic faluteth you, and Quartus a brother.

24 The grace of our Lord Iefus Chrif be with you all. Amen.

25 "To him now that is of power to eftabli fhe you according to my Gospel, and prea ching of Iefus Chrif, by the reuelation of the my fterne, which was kept fecer fince the worlde began:

26 (But now is opened, & publifhed amôg all nations by the Scriptures of the Pro- phetes, at the commandement of the euer- lafting God for the obedience of faith)

27 To God, I fay, onely wife, be praife through Iefus Chrif for euer. Amen.

Written to the Romaines from Corinthus and fent by Phebe,
feruant of the Church, which is at Cenchrea.

1.Cor.18,20. 2.Cor.13,12.

1. Pet.1,14. a This was a figne of amuie among the lewes,
which be willich to beholic, that is, that it come from a
mude ful of godlie charities.

2.Ichn.19. d Thefe be market to kno we the felfe Apostles by. e
The warde fignifeth huns thatyromifeth mucche & per- formeth
no- chine, who- meth alfo to fpeche for thy profite, but dorth
nothng leffe.

Aff.16,1 phil.2,19

1.Cor.2,14. "Or, reeeure, f Corinthus.

Eph.3,19.

Eph.3,9. col.1,26. 2.mm.1, 10.

2.pt.1,10 g Borhe as touching the doctrine of f Gospel, and
alfo the cal- ling of the Gentiles.

TT.iiii.

?

THE FIRST EPISTLE

of Paul to the Corinthians.

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickedness of the Jewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and afflict al eloquence, sought to bring into contépt the simplicitie which Paul vfcd in preaching the Gospel. By whose ambition fache fœtions & schiffmespræg vp in the Church, that frô opinions in pollicies & ceremonies they fel to false doctrine and heretics, calling into doute the resurrection frô the dead, one of the chieft points of Christian religio. Against these euils the Apostle procedeth, preparing the Corinthians hearts, & eares with genie salutations; but some after he reproveeth their contentions and debates, their arrogance & pride, and exhorteth the to concorde & hamlet tre, setting before their eyes the spiritual vertue, & heauelie wisdom of the Gospel, which cd not be persuaded by worldlie wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose servants they are, and have received charge to edifie his Church wherein S. Paul behaued him self skilfully, buyldng according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted

with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albert he had declared by manifest figures that he never sight his owne glorie, neither yet how he might liue, but onely the glorie of Christ: which thing as his comming he wode declare more amply, to the shame of those vaine glorious braggers, who sight them selves onely, & therefore saffred most horrible vices unreproved & vnpunished, as incest, contentions, pleadings before infideles, fornication, & fache like, to the great sclander of the Gospel. This done, he answereth to certeme points of the Corinthians letter, as touching single life, duette of mariage, of discorde & dissension among the married, of virginite, & seconde mariage. And because some thought is nothing to be present at idde service, seeing in their heart they worshiped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissimbling was hundred, & their consciences wounded, which thing rather thie he wode do, he wode never vfe that libertic which God had given him. But forasmuch as pride, & self wil was the cause of those great euils, he admonisheth them by the example of the Jews not to glorie in those outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ uprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of

men, and women in the assemblies of the Lords Supper, the abuse of the spiritual giftes, which God hath given to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel ferueth to no vfe. Last of all he exhorteth the Corinthians to relice the poore brethren at Jerusalem, to perscuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

2 He praiseeth the great graces of God shewed to warde them,
10 Exhorting them to concorde and humilitie. 29 He beateth
doume all pride, and wisdom which is not grounded in God,
26 Shewing whom God hath chosen to confounde the wisdom
of the woride.

2 A V L called to be an Apostle of I E S V S CHRIST, through
the wil of God, and our brother Softenes, 1 Vnto y Church of
God which is at Corinthus, to them that are * a sanctified in
Christ Iefus, * b Saintes by calling, * with all that c call on the
Name of our Lord Iefus Christ in euerie place, bothe their
Lord, and ours:

All 25, 9. 2 thf 4, 7. Rem 2, 7. eph. 1, 1. cel. 1, 22. 2 zim. 1, 9.
tit. 2, 1. 2 Tim 2, 23. a Whome God

hath separate from the rest of the woride, purified, and given to his foone, that he might be in them, and they in him. b Made holle by the fre merete & calling of God. c Which is to acknowledge him to be veris God, to worship him, and fehe vnto him for helge.

3 Grace be with you, and peace from God our Father, & from the Lord Iefus Christ.

4 I thanke my God alwayes on your behalf for the 4 grace of God, which is given you in Iefus Christ,

5 *That in all things ye are made riche * in him, in f all kinde of fpeache, and in all knowledge:

6 As the teftimonie of Iefus Christ hathene bene confirmed in you.

7 So that ye are not deftitute of anie gifti: *wayting for the appearing of our Lord Iefus Christ.

8 Who fhall alfo confirme you vnto y end, that ye may be s blamelefte in the day of our Lord Iefus Christ.

9 *God is fanthful, by whome ye are called vnto y felowfhip of his Sone Iefus Christ our Lord.

and their knowledge of Gods worde. g For there is no them that are grafted in Christ Iefus. *Pf. 1, 18, 8 i thf 5, 24

d For all the benefices & ye haue receiued by the Gospel
Celof. 1, 10. & 2, 7. philip. 1, 20. tit. 2, 11. e As mbres of the
fame bodie which communicate with their head.

2 Thf. 3, 12. & 2, 13. f He commendeth those giftes in them,
whose abuse after he doeth reprove, as eloquence, philosophic.

10 Now

The worldelie wifdome. Chap.II. The wifdome of God.77

Rom. 11.1. Philip. 3.16. H. Disgracing in words in the fresh diffentio of mind, whereof proceedeth repugnance of indigenie, & it the mother of schifine and herefis. 1 Which was a vicious wo- man & tealous of God's glorie and foght the quinties of the C'ureth. Afl. 12.24. K Read the an- nutacion, Afl. 3.16.

Afl. 18.8. I This Gains was Paul's bo- fe, in whome alfo the C'ureth was at Cornelius, Rom. 16.32; there was yet another fo cal- led, & was of Derbe, & fol- lowed Paul, Afl. 20.4. Chap. 2.19. galat. 5.4. 2. Pet. 1.16. m. That is, chiefly & peon liarly. Rom. 1.16. Ifa. 29.14. n. As theror- ce, or are o- rtorie. o When men fhulde atribba re that vnto e- loquence, & o- nely belonged to the power of God. p. That is, the incerpreter of the Law. Mat. 12.38. q. He that is fo subtil in difcof fing quftionis & herem Pa- ni reprocheth euen the beft learned, as thoft not one of them colde perceine by his owne wif- dome this my- fterie of Chrift reueiled in the Gofpel. r. He fpeaketh in the prefone of the wicked, who conftarie to their obfci- ence rather at- tribute thefe things to God, then acknow- ledge their owne foillie & weakness. According as the worldie are noth wife me,

10 Now I befeche you, brethre, by the Na- me of our Lord Iefus Chrif, that ye all h. fpeake one thing, and that there be no diffentions among you: but be ye knit to- gether in one minde, and in one iudge- ment.

11 For it hathe bene declared vnto me, my brethren, of you by them that are of the houfe of 1 Cloe, that there are cōtentions among you.

12 Now this I fay, that euerie one of you faith, I am Paules, and I am Apollos, and I am Cephas, and I am Chrif.

13 Is Chrif deuied was Paul crucified for you; & ether were ye baptized h. into the name of Paul?

14 I thanke God, that I baptized none of you, but Ciofpus, and Gaius,

15 Left anie fhulde fay, that I had baptized into mine owne name.

16 I baptized alfo the houfholde of Ste- phanai: furthermore knowe I not, whether I baptized anie other.

17 For Chrif fent me not to m. baptize, but to preache the Gofpel, not with n. wilde- me of words, a. left the croffe of Chrif fhulde be made of none effect.

18 For the preaching of the croffe is to the that perifh, foollifines: but vnto vs, which are faued, it is the power of

God.

19 For it is written, I wil destroye the wif- dome of the wife,
and wil caſt away the vnderſtanding of the prudent.

20 Where is the wife; where is the Scribe? where is the d.
diſputer of this worlde? ha- the not God made the wiſdome of
this worlde foollifines?

21 For feing the worlde by wiſdome knowe not God in the
wiſdome of God, it plea- fed God by the foollifines of
preaching to ſaue them that beſeeues:

22 Seing alſo that the Iewes require a. fig- ne, and the Grecians
ſeke after wiſdome.

23 But we preache Chriſt crucified: vnto the Iewes, euen a
ſtombling blocke, & vn- to the Grecians, foollifines:

24 But vnto them which are called, bothe of the Iewes &
Greciâs we preache Chriſt, the power of o. o. o., and the
wiſdome of God.

25 For the foollifines of God is wiſer the men, and the
weakenes of God is ſtronger then men.

26 For brethren, you ſe your calling, how that not manie wife
men after the fleſh, not manie mightie, not manie noble are
called.

27 But God hathe chofen the foollifh thigs of the worlde to confounde the wife, and God hathe chofen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde & things which are delpfied, hathe God chofen, &

things t. which are not, to bring to noght things u. that are,

29 That no t. flefh fhulde reioyce in his prefence.

30 But ye are of him in Chrift Iefus, who of God is made vnto vs wifdome and righteoufnes, and fanctificacion, and redemption,

31 That, according as it is written, "He that reioyceth," let him reioyce in the Lord.

CHAP. II.

1 He puteth for example his maner of preaching, which was according to the tenor of the Gofpel. 2 Which Gofpel was contemptible & had to the carnal, so And a game honorable and manift to the fpiritual.

3 And I, brethren, when I came to you, A. came not with excellence of wordes, or of wifdome, fhewing vnto you the testimonie of God.

4 For I eftemed not to "knowe anie thing among you, faue Iefus Chrift, and him crucified.

5 And I was among you in b. weakenes, and in fcare, & in muche trembling.

6 Nether ftode my worde, & my preaching in the c. entifing fpeache of mans wifdo- me, but in plaine euidence of c. the Spirit and of power,

7 That your faith fhulde not be in the wif- dome of men, but in the power of God.

8 And we fpeake wifdome among them that are c. perfite: not the wifdome of this worlde, nether of the d. princes of this worlde, which come to noght.

9 But we fpeake the wifdome of God in a myfterie, euen the hid wifdome, which God had determined before the worlde, vnto our glorie.

10 Which e. none of the princes of this worlde hathe known: for had they knowe is, they wolde not haue crucified & Lord of glorie.

11 But as it is written, "The things which eye hathe not fene, nether care hathe he- ard, nether fcame into mafs heart, are, which God hathe prepared for them that loue him.

12 But God hathe reueiled them vnto vs by his Spirit: for the Spirit b. searcheth all things, yea, the deeper things of God.

13 For what man knoweth the things of a man, saue the spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

14 Now we haue h. receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the things that are giuen to vs of God.

15 Which things also we speake, not in the wordes which mans wilddome teacheth,

1 Which are in mans iudgement acfeth nothing, but taken for ab- acts & caba- wales. 2 Restemed & in reputacion. Ierem. 2.5. 3 Thus he cal- leth man in co tempt fto be- ate downe his arrogance. Ierem. 9.14.

2. Pet. 10.17. 4 That in aniel hote all things in God with thank
figning

Chap. 1.17. He, myfterie. a That is, the Gospel, where- by God noeth manifeh him self to worl- de, or whereof God is the au- ter & wittet. Or, I fingle in- thing worlde is be queren.

Afl. 18.3. Chap. 1.17. a Pet. 1.16. b. Herem ap- peræth his greatmodæfite, who was not glorious, but abict & hum- ble,

not self of vanoboarings & arrogance, but I fcare & trembling
fet for the fe sign to power of God.

c. They which vnderstandigs are liftemnate by faith, ac-
knowleuge this wifdome, & the worlde calleth foille. d. The
worlde is here taken for the who- me must for wifdome, re-
ches or power men moſte eſta me.

Iſa. 4.4. e. That is, very fewe. He calleth ſe ſus & mightie God,
hal feſtue glorie & man- he, whome Da udalfo calleth & king
of glo- rie, Piſa. 24.7. and ſemen na- meth him it e God of
glorie, Afl. 7.1.2d hea- rehyappeareeth the ſiemnate of Chrift
& co nudah of two natures in one preſone.

Chap. 1.17. 2. Pet. 1.16. h. But he is which vnderſtandigs are
liftemnate by faith, ac- knowleuge this wifdome, & the worlde
calleth foille. d. The worlde is here taken for the who- me must
for wifdome, re- ches or power men moſte eſta me.

VV.i.

g. Man is not able to chiefe Gods prouidence towards his one
God with the Father and the Some. I Mans minde, which
vnder- ſtandeth and iudgeeth. h. We are one moſced with that
Spirit, which teacheth things wherewith the worlde is deſtired,
and which no vnderſtand by nature. I All the benefices of God
in Ieſus Chrift.

Christ the fundacion.

I. Corinthians.

Gods ministers.

as that we seache is spiritual, so kind of sea- ching must be spiritual, that we wonder may agree with the master. Who is know ledge & indge- ment is not cleared by Gods Spirit. Prov. 27, 19. Iph. 40, 15. Wis. 9, 17. Rom. 11, 34. For the vin- ch of God is not subject to the eudgement of man. That is, Christ's Spirit, John 16, 15. Rom. 8, 9.

a Being ingraf- ted in Christ by faith, we be gin to move by his Spirit, & as we pro- fit in faith, we grown up to a ripe age. And here let him take hede that teacheth, lest for milke be gone poy- son: for milke and strong meat in effect are one, the only dif- fer in maner & forme.

Phil. 21, 13. Galax. 6, 7. He charged them with two furettthe one, & that atri- bed, com- ma to & ministers, & other, that this preferred one minister to another. So made by his grace. He repro- with the ministers of Corinth, as teachers of eu- rious desi- times & questions. Or the time: which is, whi- the light of & truth that ex- pel the dark- ness of agn- oran, then the ca- rous ob- sons of man- whome that be brought to night. By the cryal of God's Spirit.

but which the holie Gofte teacheth, com- paring a spiritual things with spiritual things.

14 But the a natural man perceiueh not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, becaufe they are spiritually difcerned.

15 But he that is a spiritual, difcerneth all things: yet he him self is a iudged of no man.

16 For who hathe knowen the minde of the Lord, that he might instruct him? But we haue the a minde of Christ.

CHAP. III.

Paul rebuketh the fellies and autours thereof. No man oghe to attribute his faluacem to the ministers, but to God. 16 That they beware erroneous dufferous. 17 Christ is the fundacion of his Church. 18 The dign- tee and office bathe of the ministers and also of all the faithful.

And I colde not speake vnto you, brethre, as vnto spiritual me, but as vnto carnal, euen as vnto a babes in Christ. I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether yet now are ye able.

For ye are yet carnal: for where as there is among you enuying, and strife, and diui- fious, are ye not carnal, and walke as men? For when one faith, I am Pauls, and ano- ther, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministers by
whome ye beleued, & as the Lord gaue to euerie man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, nether is he that planteth, anie thing, nether he that
watreth, but God that giueh the encrease.

8 And he that planteth, & he that watreth, are b one, and euerie
man that receiue his wages, according to his labour.

9 For we together are Gods c laborers: ye are Gods hous
bandrie, and Gods buyl- ding.

10 According to the grace of God giuen to me, as a skilful
master buylder, I haue laid the fundacion, and another
buyldeeth thereon: but let euerie man d take hede how he
buyldeeth vpon it.

11 For other fundacion can no man lay, then that which is laid,
which is Iefus Christ.

12 And if anie man buylde on this fundaci- on, golde, filuer,
precious stones, tymber, haye, or stubble,

13 Euerie mans worke shalbe made mani- feft: for the a daye
shal declare it, becaufe it shalbe receiiled by the f fyre: & the
fy- re shal trye euerie mans worke of what forte it is.

14 If anie mans worke, that he hathe buyit vpon, abide, he shal receiue wages.

15 If anie mans worke burne, he shal a lofe, but he h shalbe: safe him self: neuertheles yet as it were by the fyre.

16 Know ye not that ye are the Temple of God, and that the Spirit of God dwel- leth in you?

17 If anie man deftroy the Teple of God, him shal God deftroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you feme to be wife in this worlde, let him be a foole, that he may be wife.

19 For f wifdome of this worlde is foolish- nes with God: for it is written, He cat- cheth the wife h in their owne craftines.

20 And againe, The Lord knoweth that the thoghts of the wife be vaine.

21 Therefore let no man i reoyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Ce- phas, or the worlde, or life, or death: whether they be things prefent, or things to come, euen all are yours,

23 And ye Christs, and Christ Gods.

CHAP. III.

1 After that he had deftribed the office of a true Apoft- le. 2 Seing they did not acknowledge him foache me, 4 He appealeth to Gods iudgement. 7 Beating dewee their glorie which hindered them to praise that, which they dispraised in him. 16 He fremeth what he requi- reth in their parte. 8 what they oghe to like for of him at his return.

1 Et a man fo thinke of vs, as of the ministers of Christ, and difpofers of the secrets of God.

2 And as for the reft, it is required of the difpofers, f euerie ma be founde faithful.

3 A touching me, I paffe verie litle, to be iudged of you, or of "mans iudgement: no, I iudge not b mine owne self.

4 For I c knowe nothing by d my self, yet am I not thereby iuftified: but he that iud- geth me, is the Lord.

5 Therefore e iudge nothing before the ti- ne, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counfels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now thefe things, brethren, I haue figu- ratuelly applied vnto mine owne self & Apollos, for your fakes, that ye might le-

arne e by vs, that no man prefume aboue that which is written,
that one fwel not a- gainft another for anie mans caufe.

7 For who f feparateth thee? and what haft thou, that thou haft
not receiued? if thou haft receiued it, why reioyceft thou, as
though thou hadeft not receiued it?

8 Now ye are ful: now ye are made riche: ye reigne as Kings
without v cant wolde to God ye did reigne, that we also mighe
reigne with you.

9 For I thinke that God hathe fer forthe

g Bothe his fa bunt frew ar- de.

Chap. 6, 19.

2 Cor. 6, 16.

h He reproueh

chf not as fal-

fe apoftes, but

as carous: tea-

chers of hu-

mame feifces,

as they which lofting to the

implicate of
Gods worde,
praache philo-
sophical speen lafians.

1 As touching
his life, if he
holife felt the
fundacion.

Iph. 5, 15.

k When they
them feline a-
re emplied in
f fame feures,
then laid for
others.

Phil. 9, 6, 11.

I But in God

who worketh
by his mun-
iters to his
owne glorie &
the colors of his Church.

a At it is a
thing smolle-
rable to comf
ne f true mun-
iters of God,
so it is greatly
reprechoable
to attribute
more you the
then is men.

Mat. 7, 1.

"Gov. 9, 10.

Gen. 7, 1.

Mat. 7, 1.

PEN. 2, 1.

b Whether I

haue great gifts or litle,

few or made.

c For as I do

not knowe,

whereby I shul

de eaks anie ne

callon of glo-

reres I am cer

teine f before

God another

manet of influ-

ce is required.

d Concerning

mine of fies.

e by our exam

ple.

V3

*The kingdom of God. Chap. V. VI. Of
pleading.*

78

g To diminish the authorities they observed, that he was not made an Apostle by Christ, but af- terward. h By this be- ter tanning in abusing him self and exal- ing the Co- ronians, he maketh them afhamed of their vain glory. All. 20, 34. 2. Theff. 2, 9. 2. Theff. 2, 8. Mat. 1, 44. Iuk. 23, 34. all. 7, 60. Or, my gentle wishes.

Or, pedagogical or fact, matters.

I Forasouche as they had to some forgiven.

All. 19, 22. nam. 4, 15.

h That is, whosoever gives we ha- ne excrued of God to this and if he may vague among us. I Of the hulle God.

a Who wolke thinks that you wolke of for that mis- chief
vupani- shad, which molle barba- rom nations abhorre to
speake of. Lou. 18, 8. Col. 2, 5. b Hating now received the
Gospel. e My will and consent. d With innoea tib of God's Ma-
me, as beco- men them de- procure the Lords butto a and not
their owne. 2. Tim. 2, 10. e Which is to be

vs the lafte Apostles, as men appointed to death: for we are
made a gasing flocke vnto the worlde, and to the Angels, and
to men.

10 We are b fooles for Christs fake, and ye are wise in Christ:
we are weake, and ye strong: ye are honorable, and we are
despised.

11 Vnto this houre we bothe honger, & thirst, and are naked,
and are buffeted, and haue no certaine dwelling place,

12 And labour, working w our owne hands: we are reuiled, &
ye we bleffe: we are per- secuted, and suffer it.

13 We are euil spoken of, and we pray: we are made as the
filthe of the worlde, the offkowring of all things, vnto this
time.

14 I write not theffe things to shame you, but asmy beloued
childre I admonish you

15 For thogh ye haue ten thoufand instru- ctours in Christ, yet haue ye not manie fa- thers: for in Christ Iefus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this caufe haue I fent vnto you Ti- motheus, which is my beloued fonne, and faithful in the Lord, w fhal put you in re- membrance of my wayes in Christ as I te- ache euerie where in euerie Church.

18 Some are puffed vp as thogh I wolle not come to you.

19 But I wil come to you shortly, if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the kingdom of God is not in worde, but in power.

21 What wil ye fhal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproveeth sharply their negligence in punishing him that had committed incette, 2 Willing them to ancommunicate him, 7 To embrace puritise, 9 And fice wickedness.

1 T is heard certeinly that there is forni- cation amog you, and fiche fornicatió as is not once named among the Gentils, that

one fholde haue his fathers wise.

2 And ye are puffed vp & haue not rather forowed, that he which hathe done this de- de, might be put from among you.

3 For I verely as abfent in bodie, but pre- fent in spirit, haue determined already as thogh I were prefent, that he that hathe b thus done this thing,

4 When ye are gathered together, and my c spirit, d in the Name of our Lord Iefus Christ, that fiche one, I say, by the power of our Lord Iefus Christ,

5 Be deliuered vnto Satan, for the be as an heathen man and publicane.

f destructio of the flesh, that the spirit may be faued in the day of the Lord Iefus.

6 Your reuoycing is not a good: know ye not that a little leaué, leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, tha- ye may be a newe lumpe, b as ye are vn- leauened: for Christ our Paffeouer is facrificed for vs.

8 Therefore let vs kepe the feaft, not with olde leaué, nether in the leauen of malici- oufnes and wickednes: but with the vnlea- uened bread of finerieie and truch.

9 I wrote vnto you in an epistle, that ye fholde not copanie together w fornicators: 10 And not all together with the fornica- tors of this worlde, or with the couetous, or with extorcioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if anie that is cal- led a brother, be a fornicator, or couetous, or b an idolaters, or a railar, or a drunkard, or an extorcioner, with fuche one eat not. 12 For what haue I to do, to iudge them al- so, which are without do ye not iudge the that are m within?

13 But God iudgeth them that are without. Put away therefore fro among your fel- ues that wicked man.

present at idole furaice, & yet profite the Gospel. I vnto whome the fucle faithful discipline doeth not futech. m Which are inbrett to God's worde, & to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for giving to law together befo- re the Heathen 7 Christians eght rather to suffer. 11 He reproveeth the abusing of Christian liberties. 12 And sheweth that we eght to ferne God purely bethe in bodie, and in fule.

1 D Are anie of you, hauing bufines aga- inst another, be iudged vnder the v vnunft, and not vnder the Saintes?

2 Do ye not knowe, that the Saintes fhall iudge the worlde? If the worlde then fhall- be iudged by you, are ye vnworthie to iud- ge the fmallest matters?

3 Knowe ye not y we fhall iudge the b An- gels? how much more things that pertaine- ne to this life?

4 If then ye haue iudgements of things pertain- ing to this life, fet vp them which are d left eftemed in the Church.

5 I speake it to your shame. Is it fo that there is not a wife man among you? no not one, y can iudge betwene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is vtterly a fault among you, be cause ye go to law one with another: why rather suffer ye not wrong? why rather fuffeine ye not harme?

8 Nay, ye your felues do wrong, and do harme, and that to your brethren.

not reprove y godly, which with a good confidence vnto y funde his right, but condemneth thereth, grudges & defies of wrongzance.

f For being wofied with fume & for- rowe, his flesh or olde man fhall dye: and the spirit of newe man fhall remate alioe & cuntey the vitoru: to y dye when the Lord fhall lo- ge the

quiche and deed, 2. Col. 4, 18. 1 pet. 4, 6. Gal. 2, 9. f Being
you suffer fiche mb frous vnen a- mong you. Mat. 19, 17. 2
theff. 3, 34. h As euerie mb particulet ly is pure, fo y whole
Church lo geetral may be pure. i But be made of thofe that
were counte- fant in the Church, who- me they eght by
discipline to haue corre- cted: for as ton ching fufgere they
eght by all means: godly towome the to Christ. k Who to plea
fe bothe par- tes wolfe be

Or, iudge & negiftance which are suf- deles.

Wif. 2, 2. a Me calleth them vnufe, whufener are not fandified
to Christ.

b Who are now apofties & denile, Mat. 25, 49.

c That inne- ke them ind- ges.

d If ye fo bur- ne with deffre to pleade, kepe a court among
your felues, and make the lnft eftemed your iudge: for is to
mote eai- fe to twge betwene bre- thren.

Or, ruperioie of worde.

Mat. 2, 16. Iuk. 6, 29.

Pum. 19, 25. 2 Theff. 4, 8. e He doeth

VV. ii.

Carnallibertie.

I. Corinthians.

Of mariage.

Eph. 2.3. 1.211-1.9.

Eph 2.22. Int. 3.3. 1. Pet. 4.3. Chap. 10.13. cc. 17.31. Here he speaks with things indifferent of their nature, is first at touch of carnal liberty. For we are subject to the fe things which we can not want. They ab- sed meats, both in that they offended others there- by, & also pro- posed their owns left to vulcense. Term. 6.1. God will be Lord both of the soul and bodie. Whereby he signified, that bottle we shall be the glorie of the re- urrection of the wife, and also that dig- nite, and pri- tilage where by we be ma- de the members of Christ. Gen. 2.24. mat. 19.1. mar. 10.7. eph. 2.31. Chap. 3.17. 2. Cor. 6.16. Chap. 7.29. 1. Pet. 1.10. That is, he more polit- eth his own bodies, then he that commit- eth another fame.

a Or, expedite because maria or, through many corrup- tions, and not by Gods: until return bring- eth cares and troubles. 1. Pet. 3.7. Speaking to all men in ge- neral. Which con- tenteth all due vice remaining to marriage.

9 Knowe ye not that the unrighteous shall not inherit the kingdoms of God? Be not deceived: * nether fornicator, nor idolaters, nor adulterers, nor watchers, nor bouggers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdoms of God.

11 And fuche were * some of you: but ye are washed, but ye are sanctified, but ye are iu- stified in the Name of the Lord

Iesus, and by the Spirit of our God.

12 * All things are lawful vnto me: but all things are not profitable. I may do all things, but I will not be brought vnder the power of anie thing.

13 Meates are ordained for the bellie, and the bellie for ye meates: but God shall destroue bothe it, and them. Now the bodie is not for fornication, but for the Lord, & the Lord for the bodie.

14 And God hath also raised vp y Lord, and * shall raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ: shall I then take the members of Christ, and make them the members of an harlot: God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie: * for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie finne that a man doeth, is without the bodie: but he y comite teth fornicatio, sinneth against his owne bodie.

19 Know ye not, that your bodie is y teple of the holie God, which in you, whome ye have of God: and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certain questions, which the Corinthians desired to knowe. 2 As of single life, 3 Of the duette of marriage, 4 Of discordes & dissension in marriage, 5 Of marriage between the faithful & vn- fasthful. 6 Of vncircumcising the circumcised. 7 Of servitude. 8 Of virginitis, 9 And sicende ma- riage.

1 Now concerning the things whereof ye wrote vnto me, It were good for a man not to touche a woman.

2 Neuertheles, to auide fornication, let euerie man have his wife, and let euerie woman have her owne housband.

3 * Let the housband giue vnto the wife: due beneuolence, and likewise also the wife vn- to the housband.

4 The wife hath not y power of her owne bodie, but the housband: and likewise al- so the housband hath not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe co- me together that Satan tempt you not for

your incontinence.

6 But I speake this by permission, not by commandement.

7 For I wolde that all men were euen as I my self am: but euen man hath his pro- per gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not abstine, let the ma- rie: for it is better to marie the to burne.

10 And vnto the married I comande, not I, but the Lord, Let not the wife * departe from her housband.

11 But and if she * departe, let her remaine vnmarried, or be recociled vnto her hous- band, and let not the housband put a a- way his wife.

12 But to the remnant I speake, & not the Lord, If anie brother haue a wife, that be leueh not, if she be content to dwell with him, let him not forsake her.

13 And the woma which hath an housband that beleueh not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleuing housband is sancti- fied by the wife, & the vnbeleuing wife is sanctified by the housband, els were

your child re vncleane: but now are they * holie.

15 But if the vnbeleuing departe, let him departe: a brother or a sister is not in sub- jectiō in such things: but God hath called vs in peace.

16 For what knowest thou, o wife, whither thou shalt faue thine housband? Or what knowest thou, o ma, whither thou shalt fa- ue thy wife?

17 But as God hath distribute to euerie ma, as the Lord hath called euerie one, so let him walk: and so ordene I, in all Churches.

18 Is anie man called being circumcised? let him not gather his vncircumcision: as anie called vncircumcised? let him not be cir- cumcised.

19 * Circumcision is nothing, & vncircum- cision is nothing, but the keeping of the co- mandements of God.

20 * Let euerie man abide in the same voca- tion wherein he was called.

21 * Art thou called being a seruant? care not for it: but if yet thou maist be fre, vse it rather.

22 For he that is called in the Lord being a seruant, is the Lord's freman: likewise also

Eph. 16. de ponderis & menses. 1. Macc. 1.16 thou be lewe or Gentil. * Eph. 4.1. 1.10. 6.1. p Although he rise to scue in this life, yet thinke not thy condition Christina: her resuyte, that thou art delivered by Christ from saluarie of fame and death. q Being seruant by condition is made part of Christ.

4 He sheweth that he com- mandeth not precisely all men to marie, but that God hath granted this remedie vnto them & can not line chute.

5 With the fir- re of corrupt tenus: that is when man will so gneck place to the left that tem- teth, that he can not call vph God with a quiet con- stance.

Mat. 1.32. & 19.9. mar. 10.12. luk. 26.13.

6 For hatred, dissension, an- gre, &c.

7 Same for whomone, as March 6.12.

8 In abouche as there was nothing ex- precisely spoken hereof in the Law, or Pro- priates: or else he spake this moved by the Spirit of God as he testifieth in the 25. ver. Meaning, that the faith of y believe hath more power to sanctifie ma riage than the wickedness of the other to pollute it.

9 They that are borne of either of the parents fath- ful, are also commed mem- bers of Christ Church, be- cause of y pro- mise. All 1.19. 1. When such things come to y, see, that the

faithful & vnfactual be married vge- ther, and the one forsake
y other with- our cause.

10 The law- ful vocation in outward things must not lightly he
neglected. 11 Which is when the for- good by arte draweth out
the fume to cover the par- re, Celsus lib. 7. 22. 25. Epi-

all one whither God hath cal- cover the for a miserable made
part of the

Of virginitie.

Chap. VIII. Christen libertie . 79/9/1224

Chap. 6, 20.

1 Pet. 1, 20.

Or, dearly

2 Syncretely:

as in the pre-

fence of God.

Or, the fate of

virginia.

f He bindeth

no man in that

if God hath
left fre, but
theweth what
is made agree
ble to Gods
wil, according
to the circum-
stance of the
time, place &
persons.

Or, belied.

e To be single.

n In these af-
flictions and
perfections.

2 As wouldlie
cares of their

children & fa-
mile.

y He doeth
one preferre
singlenes as a
thing more ho-
lie then marie
ge, but by rea-
son of incom-
modities, &
the one hath
more then the
other.

a In wishing
that you col-
de liue with-
out wiues.

30s, it remai-

neth that.

a Which be

In adverbite.

b Which be

as pro'peritie.

c In this worl

de there is no

thing but me-

re vaniae.

d Which one-

ly apperteine

to this prefent

lye.

And he is di-

nided, mea-

ning into di-

nars cares.

e She may ar-

teine vnto it

foncs then the

other, becaue

she is without

cares.

f Say: S. Paul

child, bindeth no

nids confide

to fingle life,

what prefemp-

tion is it that

ante other

shalde do it.

g That is, that

the shalde ma-

rie to anode

formation.

h Meaning, he

that is fully

perfunded that

he hath no

nede.

i For the fa-

thers wil de-

pendeth on his

childeth in his

position so ma-

che as he is

bodde to haue

refpect to their

infirmity, ne-

ther can he in-

dly require of
the singlenes,
if they haue
not that gift of
preferring them
from cares.

a And more comodious for his children in
of metrimonie. *Rm. 7, 4.

band be dead, she is at libertie to mary w
whome she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in
my judgement: "and I thinke that I haue
also the Spirit of God.

CHAP. VIII.

He rebuketh the that vss their libertie to the slander
of other, in going to the idolatrous sacrificat, 2 And
theweth how men eght to behaue them towards fuche

as he wackg.

And as touching things sacrificed
vnto idoles, we knowe that we all ha-
ue knowledge: knowledge puffeth vp, but
loue edifieth.

Now, if any man thinke that he knoweth
any thing, he knoweth nothing yet as he
ought to knowe.

But if any man loue God, the fame is
knownen of him.

Cose:ning therefore meat sacrificed vn
to idoles, we knowe that an idol is 'nothing
in the worlde, & that there is none other
God but one.

For thogh there be that are called gods,
whether in heaué, or in earth, (as there be
many gods, and many c lords)

Yet vnto vs there is but one God, which is
the Father, of whome are all things, & we
in him: & 'one Lord Iefus Christ, by who-
me are all things, and we by him.

But euerie man hathe not knowledge: for
some hauing 'coscience of the idole, vn-
til this boure, eat as a thig sacrificed vnto
the idole, and so their conscience being
weake, is defiled.

But meat maketh not vs acceptable to
God: for nether if we eat, haue we y' mo-
re: nether if we eat not, haue we the leffe.

But take hede left by any meanes this
'power of yours be an occafion of falling
to them that are weake.

For if any man fe thee which haft know-
ledge, fit at table in the idoles temple, fhal

not the cience of him which is weake,
be 'fboldened to eat those things which
are sacrificed to idoles?

And through thy knowledge fhall the
e weake brother perfh, for whome
Christ dyed.

Now when ye finne fo againft the bre-
thren, and wounde their weake conscien-
ce, ye finne againft Christ.

*Wherefore if meat offend my brother, Rm. 24, 25

I wil eat no flefh while the worlde ftan-
deth, that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to vss their libertie
to the edification of other. 24 To runne on forthe in
the course that they haue begonne.

A M I not an Apoflle: am I not fre? haue I not fene Iefus Christ
our

Lord: are ye not my worke in the Lord?

If I be not an Apoflle vnto other, yet

VV. iii.

CHAP. VIII.

He rebuketh the that vss their libertie to the slander
of other, in going to the idolatrous sacrificat, 2 And
theweth how men eght to behave them towards fuche
as he wackg.

And as touching things sacrificed vnto idoles, we knowe that
we all ha-

ue knowledge: knowledge puffeth vp, but loue edifieth.

Now, if any man thinke that he knoweth any thing, he knoweth
nothing yet as he

ought to knowe.

But if any man loue God, the fame is knownen of him.

Cose:ning therefore meat sacrificed vn to idoles, we knowe
that an idol is 'nothing

in the worlde, & that there is none other God but one.

For thogh there be that are called gods, whether in heaué, or in earth, (as there be

many gods, and many c lords)

Yet vnto vs there is but one God, which is

the Father, of whome are all things, & we in him: & 'one Lord Iefus Christ, by who-

me are all things, and we by him.

But euerie man hathe not knowledge: for

some hauing 'coscience of the idole, vn-

til this boure, eat as a thig sacrificed vnto the idole, and so their conscience being

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The true ministers.

I. Corinthians.

Olde examples.

a I rode on for ther declaratio but the wor- kes that I ha- ne
wrought a many you. b And call into doute mi ne ofure. c On f
Church charges. d The Apo- files led their wines about with
them e A farchial & Christil wife. Or, ropel f Whether this
might not as lawfully li- ne without la- boring for their living
th there owe hide, as other Apofiles. Deu.27,4. 1.2.10.1.18.

douteles I am vnto you: for ye are the sca- le of mine
Apofitlcup in the Lord.

My defense to the b y examine me, is this, Haue we not power to eat & to drinke? Or haue we not power to d lead about a wife being a s filter, as wel as the rest of the Apoftles, and as the brethren of the Lord, and Cephas?

Or I onely and Barnabas, haue not we power f not to worke ?

Who goeth a war: fare anie time at his owne coft? who planteth a vineyard, and eateth not of the frute thereof ? or who fe- deth a flocke, and eateth not of the milke of the flocke?

Say I thefe things according to man? faith not the Law the fame alfo?

For it is writte in y Law of Mofes, Thou shalt not muffel the mouth of the oxe that treadeth out the corne: doeth God take a care for oxen?

Ether faith he it not all together for our fakes? For our fakes no doute it is written, that he which eareth, shulde care in hope: and that he that threfheth in hope, shulde be partaker of his hope.

- If we haue fowen vnto you fpiritual things, is it a great thing if we reape your carnal things?

If others with you be partakers of the h power, are not we rather? neuer theles, we haue not vfed this power: but fufte all

things, that we shulde not hinder the Gof- pel of Christ.

Do ye not knowe, that they which mini- fter about the tholie things, eat of y things of the Temple: and they which wait at the aitar, are partakers with the altat?

So alfo hathe the Lord ordented, that they which preache the Gofpel, shulde li- ue of the Gofpel.

But I haue vfed none of thefe things: nether wrote I thefe things, that it shulde be fo done vnto me: for it were better for me to dye, then that anie man shulde ma- ke my k reioyeing vaine.

For thogh I preache the Gofpel, I haue nothing to reioye of: for necefite is laid vpen me, and wo is vnto me, if I preache not the Gofpel.

For if I do it willingly, I haue a rewar- de: but if I do it againft my wil, I notwith- standing the difpenfation is committed vn- to me.

What is my rewarde then? verely that whe I preache the Gofpel, I make the Gof- pel of Christ m fre that I abufe not mine autoritie in the Gofpel.

For thogh I be fre frd all men, yet haue I made my felf feruant vnto all men, that I might winne the mo.

- And vnto y Iewes I become as a Iewe, that I may winne the Iewes: to them that

are vnder the Lawe, as thogh I were vnder the Law, that I may winne the that are vnder the Law:

To them that are without lawe, as thogh I were without law (whe Lam not without Law as perteming to God, but am in the Law through Christ) that I may winne them that are without Law.

To the weake I become as weake, that I may winne y weake: I am made all thigs to all men, that I might by all meanes fa- ue fome.

And this I do for the Gofpels fake, that I might be partaker thereof with you.

Knowe ye not, that they which runne in a race, runne all, yet one receueth the pri- cefto runne, that ye may obtaine.

And euerie man that proueth maftries, abfteineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncotruptible.

I therefore fo runne, not as vncotrein- ly: fo fight I, not as one that beateth the ayre.

But I beat downe my s bodie, & bring it into fubiection, left by any meanes after that I haue preached to other, I my felf shulde

be reprobued.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their truſt carnally in the graces of God, 24 Exhorting them to flee all idolatrie, 25 And of- fence of their neghbour.

M Oreouer, brethre, I wolde not that ye ſhulde be ignorat, that all our fa- thers were vnder the cloude, and all pal- fed through the fea,

And were all baptized vnto Mofes, in the cloude, and in the fea,

And did all eat y fame fpiritual meat, * And did all drinke the fame fpiritual drinke (for they drinke of the fpiritual Rocke that followed them: and the Roc- ke was Chriſt)

But with many of the God was not plea- fed: for they were ouerthrowen in the wildernes.

Now theſe are enfamples to vs, to the in- tent y we ſhulde not luſt after euil things as they alſo luſted.

Nether be ye idolaters as were ſome of them, as it is written, The people fate downe to eate and drinke, and rofe vp to playe.

Nether let vs commit fornication, as fo- me of them committed fornication, and fel in one f daye thre & twetic thoufand.

Nether let vs tempt a Christ, as fome of them alfo cêpted him, & were deftroied of ferpents.

Because hereby occafion was taken to forget God, & cimit- fore thefe nuiferent things are comued idolatrie f Mofes, and twentee thoufand, which declareth an infinite number, this ledder and was called the Angel of God.

a As touching y ceremonies.

ofn things in- different, as as ting of meats, obfientation of feafs & dates and fuchhe hbr, he fortued him feife to men in fuchhe forte as he might beft gal ne them to Christ.

That is, he- perth a Brail fyre & refent- neth from fu- che things as might diffepro his bodie.

Or, olde ma which rebel- lish againft the Spirit. Left he shulde be reprobued of mrawhen they shulde fe him do contrate, or controne y thing which he might others to do.

Exod.13,22. numb.9,18.

Exod.14,22 Exod.16,17.

a Mofes being their gnece, or muifter, or as fome reef, the were baptized vnto Mofes Lawe, others, by Mofes.

Exod.27,6. numb.20,20.

b That is, Man ne which was the outwarfe figne or Sacra ment
of y fpi- ritual grace. Num.26,43. Num.27,4. Or 26,6.

Gal.26,24. They are y fameness that we do, because the
fubftance of theirs and our factemdes to all men.

d That in fig- nified Christ as all Sacra- ments do.

Exod.33,6. Num.27,9.

Num.28,6. Gal.26,24.

idolatrie, there readeth some g Who not

10 Nether

One bread, one bodie.

Chap. XI. Giue none offence, 80 1/1224

10 Nether murmure ye, as some of them *also murmured, and
were destroyed of the b destroyer. 11 Now all these things
came vnto them for ensamples, and were written to admonish
vs, vpo whome y bends of the worlde are come. 12 Wherefore,
let him y thinketh he standeth, take hede lest he fall. 13 There
hathe no tentation taken you, but suche as appereintech to
man: and God is faithful, which will not suffer you to be
tempted above that you be able, but I wil euen giue the yssue
with the tetration, that ye may be able to beare it. 14*

Wherefore my beloued, flee from idolatrice. 15 I speake as vnto them which haue vnderstanding: iudge ye what I say. 16 The cuppe of blefating which we mblefse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the bodie of 17 For we that are many, are one bread & one bodie, because we all are partakers of one bread. 18 Beholde Israel which is after the r flesh: are not they which eat of the sacrifices, partakers of the altar? 19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing? 20 May, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I wolde not that ye shulde haue s fellow shippe with the deuils. 21 Ye can not drink the cup of the Lord, and the cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils. 22 Do we provoke the Lord to anger? are we stronger then he? 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not. 24 Let no man feke his owne, but euerie ma anotners wealth. 25 Whatfocuer is folde in the r shambles, eat ye, & r aske no queftion for conscience fake. 26 *For the earth u the Lords, and all that therein is. 27 If any of them which beleue not, call you to a feaft, and if ye wil go, whatfocuer is fet before you, eat, asking no queftion for conscience fake. 28 But if any man say vnto you, This is sacrificed vnto idoles, eat it not, because of him that shewed it,

and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why shulde my hiberite be condoned of another mans conscience? 30 *For if I through Gods benefite be partaker, why am I euil spoken of, for that wherefore I giue thanks?* 31 Whether therefore ye eat or drinke, or whatfocuer ye do, do all to the glorie of God. 32 Giue none offence, nether to the Iewes, nor to the Grecians, nor to the Church of God: 33 Euen as I please all men in all things, not feking mine owne profite, but the profite of many, that they might be faued.

CHAP. XI.

Me rebuketh the abuses which were crept into their Church. 4 As touching prayer, prophecyng. 15 And mumfrying the Lords Supper. 23 Bringing them again to the first institution thereof. [{"box_2d": [512, 347, 886, 944], "label": "list", "caption": "1 B E ye the followers of me, euen as I am of Christ.\n2 Now, brethren, I commend you, that ye remibre \"all my things, & kepe the ordinances, as I deliuered them to you.\n3 But I wil that ye knowe, that Christ is the head of euerie man: & the man is the womans head: and God is Christ's head.\n4 Euerie ma praying or prophecyng haung any thing on his head, dishonoreth his head.\n5 But euerie woman that prayeth or prophecieth bareheaded, dishonoreth"}]

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The Lords supper.

I. Corinthians. Of Gods gifts.

1 For God ha- the gueo to woman longer heere the vo- to man,
to the end the fhulde truffe it up a- bear her head, whereby the
declared that the muft cover her head.

in Not that all were fo, but no be parte. to the Church is not
only fchied to di- cention as tou- ching ordres and miners, but
alfo to he- refies as tou- ching dofrine

Who ofch to nefy to hear autoritæ in Church.

Mar. 26, 26. mar. 24, 25. Jul. 22, 2. Signifying maner of his
death whe his bodie fhulde, as it were, be come and bro- ken

with most genuous tor- ments (allent not as ftures of the
thieves were) which chug the bea- lig of fbread, as a figure,
doeth moste li nefy reprefine

By penuerfig the true & pu- re vfo of the fame. 24. 26. 13, 2.

But as ftough the fe holic my fefure of the Lords bodieft
blooderere co omne meate, fo wilhone reue- rence he com-
meth vno the f Or, dye. Let them loke to them felues which
other ade or take may fch the Lords imftion- tion.

15 But if a woman haue long heere, it is a praife vnto her: for
her heere is igue her for a couering. 16 But if any man lufte to
be contentious, we haue no fuche custome, nether f Chur- ches
of God. 17 Now in this that I declare, I praife you not, that ye
come together, not with profit, but with hurt. 18 For first of all,
when ye come together in the Church, I heare that there are
dif- fenfions among you: and I beleue it to be true in some
parte. 19 For there mult be heresies euen among you, that they
which are approued amog you, might be known. 20 When ye
come together therefore into one place, this is not to eat the
Lords Sup- per. 21 For euerie man when they fhulde eat, ra-
keth his owne supper afore, and one is hun- grie, and another is
drunken. 22 Haue ye not houfes to eat & to drinke indspife ye f
Church of God, and shame the that haue not: what fhall I fay to
you? fhall I praife you in this: I praife you not. 23 For I haue
receiued of the Lord that which I alfo haue deliuered vnto you,
to wit, That the Lord Iesus in the night that he was betrayed,

toke bread. 24 And when he had giuen thakes, he bra- ke it, and faid, Take, eat: this is my bodie, which is broken for you: this do ye in re- membrance of me. 25 After the fame maner alfo he toke the cup, when he had fupped, faying, This cup is the Newe reftament in my blood: this do as oft as ye drinke it, in refelchance of me. 26 For as often as ye fhall eat this bread, & drinke this cup, ye fhewe the Lords death til he come. 27 Wherefore, whofoeuet fhall eat this bread, and drinke the cup of the Lord s vnuorthely, fhallbe giltie of the bodie & blood of the Lord. 28 Let a man therefore examine him felf, and fo let him eat of this bread, & drinke of this cup. 29 For he that eateth and drinketh vnwor- thely, eateth and drinketh his owne dam- nation, becaufe he difcermeth not: J Lords bodie. 30 For this caufe many are weake, and ficke among you, and many f flepe. 31 For if we wolde iudge our felues, we fhul- de not be iudged. 32 But when we are iudged, we are chafte- ned of the Lord, becaufe we fhulde not be condemned with the worlde. 33 Wherefore, my brethren, when ye come together to eat, carry one for another. 34 And if any man be hungrie, let him eat

at home, that ye come not together vnto condemnation. Other things wil I fet in order when I come.

CHAP. XII.

The diuerfitie of the gifts of the holic Gost ofch to be vsed to the offying of Christ Church. 12. As the me- bers of man's bidie serue to the vse one of another,

1 Now concerning spiritual gifts, bre- then, I wolde not haue you ignorant. 2 Ye knowe that ye were Gentiles, and we- re caryed away vnto the domme idoles, as ye were led. 3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, cal- leth Iesus execrable: also no man can say that Iesus is the Lord, but by the ho- lie Gost. 4 Now there are diuerfities of gifts, but the same Spirit. 5 And there are diuerfities of adminiftra- tions, but the same Lord. 6 And there are diuerfities of operatifs, but God is the same, which worketh all in all. 7 But the manifestation of the Spirit is gi- uen to euerie man, to profit withall. 8 For to one is giuen by the Spirit the wor- de of wifdome: and to another the worde of knowledge, by the same Spirit: 9 And to another is giuen a faith, by the fa- me Spirit: and to another the gifts of hea- ling, by the same Spirit: 10 And to another f operations of great workes: and to another, prophecie: and to another, the difcerning of Spirits: and to another, diuerfities of tongues: & to ano- ther the interpretation of tongues. 11 And all these things worketh euen the self same Spirit, diftributing to euerie ma feuerally as he wil. 12 For as the bodie is one, and hath many membres, and all the membres of the bo- die, which is one, though they be many, yet are but one bodie: euen fo is Christ. 13 For by one Spirit are we all baptized in- to one

bodie, whether we be lewes or Grecians, whether we be bonde, or fre, and haue bene all made to drinke into o- ne Spirit. 14 For the bodie alfo is not one member, but many. 15 If the fote wolde fay, Becaufe I am not the hand, I am not of the bodie, is it the refore not of the bodie? 16 And if the care wolde fay, Becaufe I am not the eye, I am not of the bodie, is it the refore not of the bodie? 17 If the whole bodie were an eye, where were the hearing: If the whole were hea- ring, where were the fmelling? 18 But now hathe God difpofed the mem- bres euerie one of them in the bodie at his owne pleafure.

a The Corin- chians having noffible gifts, femed to ha- ue forgotten, of whom, & for what end they had received them.

Mar. 9, 29. b Which tol- de not heare your prayers. John 13, 12. chap. 8, 6.

Phil. 2, 10. c By kefit fag genfion. d As no mi hathe the Spi- rit of God, cau blafphene Christ, and worfhip ido- les, fo none a acknowledge Christ for Lord and God without the fame Spirit. e To wit, the Church, which is the whole body.

f That is the vnderftanding of the fcriptu- tes.

g To do only miracles by. h To work by miracles a- guunt karas & hypocrites, as war done a- guunt Ananas, Klymas, &c.

Rom. 2, 9. ephof. 4, 8. i Meaning the declaration of Gods my Re- rifes.

k To rise bo- the f dofrine & perfones. l That we might be one bodie with Christ, and the whole Church one Christ: of the which con- sumtio Baptif- me, & Lords supper are of- felhal fuper: for by baptif- me we are re- generat into one Spirit, and by the Lords supper we are incorporat in- to Christ's bo- die to be go- termed by the fame Spirit.

19 For

Of the members.

Chap.XIII.XIII. Of gifts.

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And therefo re whatfeener the diuerfite myre the pro- fite oght to be commune and ferue to the e- dification of the Church. Whife vie femech to be more vile.

We are more careful to co-ner them.

Fuerie one in his office for the prefer- uation of the bodie.

For all Churches dif- perfed thro- ughout; woof de are diners members of o- ne bodie. *Or, perice not for the parte. Ephes.4.11. At Diacona. At Elders.

We, do you then define the left gifties.

Chap. XIII. If the Angels had tongues, & I had the vie thereof, & did not beftowe them top of the my neighbour, it were

nothig but vaine ba- bling.

Mat.17,20. Jud.17,6. which is here taken for the gift of doing miracles, & the wicked may have, at Mat.7 , & also for that faith(cal- led hifurcely & helenech the mightup power of Christ, but can not appre- h'd Gods mer ous through him: & this de- mile here, Iam. 2,19: & there- fore is fepara- se from char- ter, but 3 faith that unfitch in effect: cance, as a loba.2,9.

19 For if they were all one member, where were the bodie?

20 But now are there manie membres, yet but m one bodie.

21 And the eye can not fay vnto the hand, I haue no nede of thee: nor the head a- gaine to the fere, I haue no nede of you.

22 Yea, muchie ra: her thofe membres of the bodie, which feme to be a more feble, are neceffarie.

23 And vpen thofe membres of the bodie, which we thinke mofte vnhoneft, put we more a honefte on: and our vncomelie parte haue more comelines on.

24 For our comelie partes nede it not: but God hathe tempered the bodie together, and hathe guen the more honour to that parte which lacked,

25 Left there fluide be anie diuision in the bodie: but that the members fluide a ha- ue the fame care one for another.

26 Therefore if one member feffer, all suf- fer with it: if one member be had in ho- nour, all the membres reioyce with it.

27 Now ye are the bodie of Christ, & mem- bres 9 for your parte.

28 And God hathe ordeined fome in the Church: as firft, Apofties, fecondly Pro- phetes, thirdly teachers, then them that do miracles: after that, the giftes of hea- ling, helpers, gouernours, diuerfite of tongues.

29 Are all Apofties? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all fpeake with ton- gues? do all interpretes?

31 But "desire you the beft gifts, and I wil yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, be feteth forth the nature, office and praife thereof.

1 Hogh I fpeake with the tongues of men and 2 Angels, and haue not loue, I am as founding braife, or a tinkling cymbal.

3 And thogh I had the gift of prophecie, and knewe all fecretes and all knowledge, yea, if I had 4 all faith, fo that I colde re-

me a mountaine and had not loue, I were nothing.

And thogh I fede the poore with all my goods, and thogh I
giue my bodie, that I be burned, and haue not loue, it profiteth
me nothing.

4 Loue fuffreth long: it is bountiful: loue enuieth not: loue
doeth not boast it feff: it is not puffed vp:

5 It diflaineeth not: it fekeeth not her owne things: it is not
prouoked to anger: it thin keth not euil:

6 It reioyceth not in iniquitie, but reioy-
ceth in the trueth:

7 It fuffreth all things: it beleueth all things: it hopeth all
things: it endureth all things.

8 Loue doeth neuer fall away, thogh that prophecyng be
abolifhed, or the rogues ceafe, or knowledge van: sh away.

9 For we knowe in parte, and we prophe- cie in parte.

10 But when that which is perfite, is come, then that which is
in parte, fhaibe aboli- fhed.

11 When I was a childe, I fpake as a childe, I vnderftode as a
childe, I thought as a childe: but when I became a man, I put a-
way childish things.

12 For now we fe a through a glaffe darke- ly: but then fhall we fe face to face. Now I knowe in parte: but then fhall I knowe e- uen as I am 'knownen.

13 And now abideth faith, hope & loue, e- uen thefe thre: but the chiefs of thefe u loue.

CHAP. XIII.

1 He exhorteeth to loue, commendeth the gift of tongues, & other spiritual gifts, 2 But chiefly prophecying. 34 He commendeth women to hope silence to the Church. 40 And fhairerth what good ordre eght to be obftrued in the Church.

F Ollowe after loue, and couet spiritu- al gifts, and rather that ye maye prophecie.

2 For he that fpeaketh a strange tongue, fpeaketh not vnto men, but vnto God: for no man he areeth him: howbert in the fpi- rit he fpeaketh fecret things.

3 But he that prophecierth, fpeaketh vnto men to edifying, and to exhortacion, and to comfort.

4 He that fpeaketh strange language, edifi- eth him felf: but he that prophecierth, e- difierth the Church.

5 I wolde that ye all fpake strange langua- ges, but rather that ye prophecied: for greater is he that prophecierth, the he that

fpeaketh diuers tongues, except he expoü- de it, that the Church may receiue edifi- cacion.

6 And now, brethren, if I come vnto you fpeaking diuers tongues, what fhall I pro- fite you, except I fpeake to you, ether by reuelacion, or by knowledge, or by pro- phecying, or by doctrine?

7 Morcouer things without life which gi- ue a founde, whether it be a "pipe or an harpe, except they make a diftinction in the founds, how fhall it be knowen what is piped or harped?

8 And also if the trumpet giue an vneer- teine founde, who fhall prepare him felf to batte?

9 So likewife you, by the tongue, except ye vtter wordes that haue fignification, how

XX.i.

e Not if is fuf freth it felf to be abofed, but mdegeth others by all loue & hominite. d Which may be without of- fence of Gods words. e Knowledge at felf fhaibe perfied in the w: fide to co- m, & not abo- lifhed: that the manet of know ing & teaching fhall ceife, who we fhaibe be- fore Gues pre- fence, where we fhall nether nede fchofes nor teachers. f That is, im- perfectly. Or, treafe. g The myfteri- es of God. Or, rought of God h Becuefe it fermeth loue hre & in the life to come: but faith and hope apperte- ne only to this life.

a That is, to expounde the w: orde of God to the edifica- cion
of the Church.

b Vnderftan. dith him. e By the fpiri- tuigict, which he hathe
recti ned.

d For he pro- fireth none faue him felf.

e The prophe- cie expoideth that a God hath reueled: & the
andtroo teachers, that which he hath gmen vs to re- derfland.
Or, fute.

Interpretacion necessarie. I. Corinthians: Of decent ordre.

I Your wordes Shalbe loiter for ye Shal no- ther glorifie God thereby, not profit ma. Or, or the thing reprov'd. 2 That is, they may be able to be understand. 3 He contem- men the Comm- thism of bar- barbarian to things, whereby that thing in to have attained in the greatest praise of elo- quence.

I And death has praise. 4 Nor in re- spite of him, I praise, but in respect of the Church, which is nothing edi- sed thereby for, give than- kes by singing in Our one y made the prai- ers, & the rest of the people followed in hears his wor- des, & when he had prayed, that all said, Amen, signify- ing that they believed affi- really that God whole grace there requests n That is, mo- de f. we.

Mat. 12.3.

Isa. 21.11. deut 21.49. serum 1.15. ex gl. 1.6. 6 He threat- ment the more thoroughly, that God will pu- nish the con- tongs of his words, & their abstraction: igno- rances, forefun- the as to spea- ke & unknowled tongues is a sign of Gods curse towards the wicked. 7 Of Gods our & when they are not under stand.

8 By hearing her detest fau- res ripe up, & his finors re- prov'd by Gods words, he is compel- fed by his ow- ne confience to praise God. 9 Which expo- dude the wor- de of God.

Shal it be understand what is spoken? for ye Shal speake in the
1 ayre.

10 There are so manie kindes of voyces, (as it cometh to paffe)
in the worlde, and none of them is is domine.

11 Except I knowe then the power of the voyce, I Shalbe vnto
him that speaketh, b barbarian, and he that speaketh, Shalbe a
barbarian vnto me.

12 Euen so, for a fmuche as ye couet spiritu- al gifts, feke that
ye maye excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a frange tongue, prate, that
he may interpret.

14 For if I pray in a frange tongue, my spirit 1 praieth: but
mine vnderstanding is without k frute.

15 What is it then? I wil praye with the spiri- t, but I wil pray
with the vnderstanding also: I wil 2 sing with the spirit, but I
wil sing with the vnderstanding also.

16 Els, when thou bleffeth with the spirit, how Shal he that
occupieth the rounge of the vnlearned, say m Amen, at thy
guing of thanks, feing he knoweth not what thou faift?

17 For thou verely giueft thanks wel, but the other is not
edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 20 fine wordes
with mine vnderstanding that I might also instruct others, then
ten thousand wordes in a frange tongue.

20 Brethren, be not* children in vnderstanding, but as
concerning maliciousnes be children, but in vnderstanding be
of a ripe age.

21 In the Law it is written, 22 By men of other tongues, & by
other languages wil I speake vnto this people: yet so Shal they
not heare me, faith the Lord.

23 Wherefore frange tongues are for a signe, not to them
that beleue, but to the that beleue not: but prophesying fermeth
not for the that beleue not, but for the which beleue.

24 If therefore, when the whole Church is come together in
one, and all speake frange tongues, there come in they that are
vnlearned, or they which beleue not, wil thei not say, that ye
are out of your wittes?

25 But if all prophecie, and there come in one that beleueh not,
or one vnlearned, the is rebuked of all men, and is judged of
all.

26 And so are the secretes of his heart made manifest, & so
he wil fall downe on his face and worship God, and say

plainely that God is in you in dede.

27 What is to be done then, brethren? when ye come together, according as euerie one of you hathe a pfalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or hathe interpretacion, let all things be do- ne vnto edifying.

27 If anie man speake a frange tongue, let it be by two, or at the smolt, by thre, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to him self, and to God.

29 Let the Prophetes speake two, or thre, and let the other judge.

30 And if anie thig be reueiled to another y fitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, y all may learne, & all may haue comfort.

32 And the 1 spirits of the Prophetes are * fubiect to the Prophetes.

33 For God is not the author of confusion, but of peace, as we se in all the Churches of the Saintes.

34 * Let your women kepe 2 silence in the Churches: for it is not permitted vnto the to speake: but they oght to be fubiect, as also * the Law faith.

35 And if thei wil learne anie thing, let the after their houf bands at home: for it is a shame for women to speake in y Church.

36 1 Came the worde of God out from you? other came it vnto you onely?

37 If anie man thinke him self to be a Pro- pher, or 2 spiritual, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

38 2 And if anie man be ignorant, let him be ignorant.

39 Wherefore, brethre, couet to prophecie, & forbid not to speake languages.

40 Let all things be done honestly and by order.

it he mentioned that abuse afore, yet he referred it to this place to be repro- ved because there be brought in for another purpose. 7 Are ye the first or the last Christians, that ye neither labour your felure to the Churches of whome you have received the Gofpelion have respect to the others to who- me the Gofpelion doeth likewise appertenent? 2 To how vnderstanding of spiri- tual things. 3 If anie man haue

judgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no judgment, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

He preueth the resurrection of the dead, 2 And first that Christ wrifen: as Then that we Shal rise, 23 And the maner how.

1 Moreover, 2 brethren, I declare vnto you the Gofpel, which I preached vnto you, which ye haue also received; and wherein ye continue,

2 And whereby ye are faued, if ye kepe in memorie, after what maner I preached it vnto you, 3 except ye haue beleued in vaine.

4 For first of all, I deliuered vnto you that which I 4 received, how that Christ dyed for our sinnes according to y Scriptures,

4 And that he was buried, & that he arose the third day according to the 5 Scriptures,

6 Paul beareth as yet & their weakness, be- cause also the- se were the gifts of God; but yet he sheweth that that Shald not paffe that man sure that first one, also: and then fear y vement the third Shalde reae in a frange lan- guage, which was to

deli- re God's mira- cle to the gift of elopat: but cheefy he es-
ment: thither nothing be do- ne without in- terpretation.

1 Tim. 2.11. 2 Or learning, 4 Gods Spirit maneth them to viter.

Gen 3.16. 3 To the unct y others maye lodge of him y hathe
spoken, if he haue paff fed the elope of Gods woe- de:
wherefore 5 Iohu cumus dech to try y spirit: whether ther be of
God.

2 Because this deliorate was in the Church, that women v-
forped that w was peculiar to men: the A- pofite here sheweth
what is more to be done, & what is not: & albe-

Gal 1.11. 4 If you bele- ne to be faued by the Gofpel, ye must
beleue alfo the resur- rection of the dead, which is one of the
prin- cipal points thereof, or else your belief is but vaine.

Isa. 21.5. 1 Pet. 2.42. 6 He sheweth that nothing ogre to be ta-
ugle, which we haue was learned by Gods words, Iona 2.2.

5 *And

The resurrection.

Chap.XV. The last Adam. 5/1224

John 20,19. 4 Although I do devastated, yet they were so
called till.

Aft. 5,4. rem. 6,3. aph. 5,8. Eph. 5,7. d For he was but the instru- ment, and with her and giveth the whole glo rse to God. e Christde-ish as not effectual except he rise from death. f For if Christ he swabbed vp of death, the- re remoneth no hope of li- fe any more. g As mortifi- cation, and re- mission of sin- nes depend on Christ's death: so our quicken- ing and re- ferring to life stand in his re- surrection. h You are not forgotten nor fandified. Or, early for this life iive. i As by the of fring of f first frote the who- le from is fas- dified, so by Christ which is the first f is raised, all have assurance of f resurrection. i Who rose first from the dead to take prohibition in our flesh for vs his members. i To wit, the faithful. Col. 1,12. remel. 1,2. 2. The 4,17. in Christ as he is man & head of the Church is said to be subject to God; but in respect of the world, is King of bea- son and earth. This kingdo- ne dundeth in generating the faithful; and u- nerchoning the adulterance, e- ure death the chiefed, which one, Christ being perched with all his members, shall as he is man & head of the Church, with his fellow be- res deliver his kingdoms, and he is equal.

5 *And that he was fene of Cephas, then of the twelve.

6 After that, he was fene of mo then fue hundreth brethren at once: whereof ma- ny remaine vnto this prefent, & fome alfo are a flepe.

7 After that, he was fene of Iames: then of all the Apoftles.

8 *And laft of all he was fene alfo of me as of one, borne out of due time.

9 For I am the leaft of the Apoftles, which am not mete to be called an Apoftle, be- cause I perfecuted the Church of God.

10 *But by the d grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is writ: me.

11 Wherefore whether it were I, or they, fo we preache, and fo haue ye beleued.

12 Now if it be preached, that Christ is rifen from the dead, how fay fome among you, that there is no resurrection of the dead?

13 Por if there be no resurrection of the dead, then is Christ not rifen.

14 And if Christ be not rifen, then is our preaching vaine, and your faith is alfo vaine.

15 And we are founde alfo falfe wimeffes of God: for we haue teftified of God, that he hathe raifed vp Christ: whome he hath not raifed vp, if fo be the dead be not raifed.

16 For if f dead be not raifed, the is Christ not raifed.

17 And if Christ be not raifed, your faith is svaine: ye are yet in your finnes.

18 And fo they which are a flepe in Christ, are perifhed.

19 If in this life "onely we haue hope in Christ, we are of all men the moſte miſfe- rable.

20 But now is Christ rifen from the dead, and was made the "firſt" frutes of them that flept.

21 For ſince by man came death, by man came alſo the reſurrection of the dead.

22 For as in Adam all dye, eue fo in Christ ſhal all be made aliue,

23 But euerie man in his "owne order: the firſt frutes u Christ, afterwards, they that are of Christ, at his coming ſhal rife againe.

24 Then ſhal the end, whe he hathe delivered vp the king dome to God, eue the Father, when he hathe put downe all rule, and all autoritie and power.

25 For he muſt reigne "til he hathe put all his enemies vnder his fete.

26 The laſt enimie that ſhal be defroyed, be ſubject to God with whome and the holic God in Godhead "Pfa. 110,1. all

2,14. ch. 1,13. ch. 10,11.

u death.

27 *For he hathe put downe all things vn- der his fete. (And when he faith that all things are subdued to him, it is manifest f he is excepted, which did put downe all things vnder him.)

28 And when all things fhalbe subdued vn- to him, then fhal the Sone alfo him feif be subject vnto him, that did subdue allthigs vnder him, that God may be a all in all.

29 Els what fhal they do which are bapti- zed vp for dead: if the dead rife not at all, why are they then baptized for dead?

30 Why are we alfo in ieoperdie euerie houre?

31 *By our reioycig which I haue in Christ Iesus our Lord, I dye daily.

32 If I haue foght with beaftes at Ephefus after the maner of men, what aduatageth it me, if the dead be not raifed vp >* let ve eat & drinke: for to morowe we fhal dye.

33 Be not deceiued: "euil fpeakings corrupt good maners.

34 Awake to line righteously, and fome not: for fome haue not the knowledge of God. I fpeake this to your flame.

35 But fome man wil fay, How are the dead raifed vp? and with what bodie come they forthe?

36 O foole, that which thou foweft, is not quickened, except it dye.

37 And f which thou foweft, thou foweft not that bodie that fhall be, but bare corne, as it falleth, of wheat, or of fome other.

38 But God giueh it a bodie at his pleafu- re, euen to euerie fede his owne bodie.

39 All flesh u not the fame flesh, but the- re is one flesh of men, and another flesh of beaftes, and another of fishes, and another of birdes.

40 There are alfo heauenlie bodies, and earthlie bodies: but the glorie of the hea- uenlie is one, and the glorie of the earthlie is another.

41 There is another glorie of the funne, and another glorie of the moone, and another glorie of f flarres: for one flarre differeth from another flarre in glorie.

42 So alfo u the resurrection of the dead. The bodie is fowen in corruption, and is rai- fed in incorruption.

43 It is fowen in "difhonour, and is raifed in glorie: it is fowen in weaknes, & is rai- fed in power.

44 It is fowen a natural bodie, & is raifed a "spiritual bodie: there is a natural bodie, & there is a spiritual bodie.

45 As it is also written, The first man "A- dam was made a
living foule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that
which is natural, & after that which is spiritual.

XX. ii.

Pfal. 2,3. chr. 2,8.

o We shall be perfectly fulfilled with his glory and felicity.

o That is, as dead, & beauteous they were but newly en- me to
Christ, would be baptized before they died.

o Except these things be true of Christ's kingdoms and his
fashion, what shall become of them whom the Church daily
baptized, for to destroy death in the world is the end of baptism,
and for they were raised again?

Ifa. 22,23. Wifde. 2,8. "Menander in Thesdi.

q I take to wit not all my power, where- in I may mi- ly
rejoice in the Lord, that I have enlightened them among you

r That is, have regard to this perfect life, & not to God's
glory, & to life everlasting. f There is one substance as
entering the flesh of man and beast, but the difference is
so too thing the quality.

i Eue as the funne and the moone belg of one fubftance diffe
in digni- teefo in me re furrection: our bodies (hal) ha ue m:
"excel- lene qualities then they ha- ue now

ii For what is more wile to loke vnto the the dead car- ket?

Gen. 2,7. a Not changig the fubftance, but more nar- taker of
the di- mine nature. y Christ beig eth vs from heauen the fpi-
rit of life.

Our victorie.

I. Corinthians.

Remaine in faith.

2 This is very base to Christ as concerning his dimanis, we in
respect of his human- tic whose flesh had the this glo ture by
power of God who dwellers in it. a Rothe in his Rice & forms
we are earth- lie.

b This natu- tal bodily as it is now, still it be made new by the
Spirit of Christ.

c When the Lord cometh to indulgence, some of the Saintes
Shalhe alive, whom he will change even as if they were dead,
so that this cham- ge is in shade of death to the Mat. 24, 31.

1. Ibid. 4, 16. Isa. 25, 3.

penal. 7, 17. [O death, wher- ver, chypoclastic] a grave, where
is the flag!

Huse 13, 24. chr. 2, 14.

d Since first brought death and growth is power outcry, and
strength of sinne is the Law, because it doth enten- le &
indignity of God against verse, as the chief cause of our
defendish is in our schuss 1. John. 2, 5.

e The hope of reformative comfort the faithful so for meant all
dif- ficulties.

All. 21, 29. & 12, 25.

Pam 12, 23. a Upon the first day of the weke which & Stripure
cal- leth the Lords day, others 26- day, they accn floated not
one ly in Church but as home al so according to mere cake sea
is, to lay up so one piece of me my towards & relief of the
poore brethof

All. 18, 25.

47 The first ma u of the earth, earthlie: the seconde man u the
Lord s from heauen.

48 As u the earthlie, suche are they that a- re earthlie: & as u
the heauenlie, suche are they also that are heauenlie.

49 And as we haue borne the a image of the earthlie, so shal
we beare the image of the heauenlie.

50 This say I, brethren, & hsefh & blood can not inherit &
kingdoms of God, nether doeth corruption inherit incorruption.

51 Beholde, I fhewe you a fecer thing, We shal not all flepe,
but we shal all be c chan- ged,

52 In a moment, in the twinkling of an eye at the laft a
trumpet: for the trumpet shal blowe, and the dead shal be raifed
vp in- corruptible, and we shalbe changed.

53 For this corruptible muft put on incor- ruption: and this
mortal muft put on im- mortalitie.

54 So when this corruptible hathe put on incorruption, & this
mortal hathe put on immortalitie, then shal be broght to paffe
the faying that is written, ' Death is fwa- lowed vp into
victorie.

55 [O death, where u thy ftig! d graue whe- re u thy victorie!

56 The ftig of death u finne: and the d ftrengh of finne u the
Law.

57 But thanks be vnto God which hathe guen vs victorie
through our Lord Iefus Christ.

58 Therefore my beloned brethren, be ye fitedaft, vnmoueable, ablidant alwayes in the worke of the Lord, for afmuch as ye knowe, toat your labour is not in c vaine in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethre at Ierufalem. 13 We muft perfeuere in faith, in the love of Christ & our neighbour. 11 Af- ter his commendations be mifhath to the all prefperitie.

1 C Oncerning the gathering for the Saintes, as I haue ordeined in the Churches of Galacia, so do ye alfo.

2 Euerie first day of the weke, let euerie one of you put abide by him felf, and lave vp as God hathe prospered him, that the the- re be no gatherings when I come.

3 And when I am come, whofoeuer ye fhall allowe by letters, the wil I fend to bring your liberalitie vnto Ierufalem.

4 And if it be mete that I go alfo, they fhall go with me.

5 Now I wil come vnto you, after I haue

6 Which ye fhall fend by them that carry the money.

gone through Macedonia (for I wil paffe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way whithesoeuer I go.

7 For I wil not le you now in my paffage: but I truſt to abide a while with you, if the Lord permit.

8 And I wil tary at Ephesus vntil Pefeoct.

9 For a great dore and c effectual is opened vnto me: but there are many aduerſaries.

10 Now if Timotheus come, ſe that he be d without feare with you: for he worketh the worke of the Lord, euen as I do.

11 Let no man therefore c deſpiſe him: but conuaye him for the ſ in peace, that he may come vnto me: for I loke for him with the brethren.

12 As touchig our brother Apollos, I great- ly deſired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbert he wil come when he ſhal haue conuenient time.

13 [Watch ye: ſtand faſt in the faith: quite you like men, &c be ſtrong.

14 Let all your things be done in h loue.

15 Now, brethren, I beſeche you (ye knowe the houſe of Stephanus, that it is the firſt frutes of Achaia, & that they haue

guen them felues to minfter vnto the Saintes)

16 That ye be h obedient euen vnto fuch, & to all that helpe
with vs and labour.

17 I am glad of the comming of Stepha- nas, & Fortunatus,
and Achaicus: for they haue I fupplied the want of you.

18 For they haue comiorted my 'fpirit and yours: acknowledge
therefore fuche men.

19 The Churches of Afia falute you: Aquila and Prifcilla with
the Church that is in their houle, falute you greatly in the Lord.

20 All the brethren grete you. Grete ye o- ne another with an h
hoile m kiffe.

21 The fautation of me Paul with mine owne hand.

22 If any ma loue not & Lord Iefus Christ, let him be had in
execration, 'yea excom- municate to death.

23 The grace of our Lord Iefus Christ be with you.

24 My loue be with you all in Christ Iefus, Amen.

The firft Epifile to the Corinthians, writ- ten frō Philippi, &c
fent by Stephanus, and Fortunatus, and Achaicus, and Ti-
motheus.

c Recende God blafed his la- boue.

d Willing that they shal de fende him a- gainst the ad-
uersaries of Christ becaufe it is & Churchs ductie to no carufal
for the prefinatio of their minsters e As though he were to yig
to be a moniter. f That is, lafe and feunce.

g Left Saten ftale vpl you at vowates. h For they had every
man re- fpoft to hi felf contrary to lo- ue.

i That is, the ftiff which em beared & Gofi- pet. k And rencren
de them.

l The grue & l toke to your abfence, was greatly afwa- ged by
their prefence. Or, mode.

Rom. 28, 26.

2 Kor. 13, 22.

1 Pet. 5, 15.

m In tokes of munial loue, which ming was obrtined in the
prima- tine Church when & Lords Supper was not niffred. Or,
Maraca- the.

THE

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THE SECONDE EPI- 1117/1224

file of Paul to the Corinthians.

THE ARGUMENT.

A S nothing can be written, either so perfectly, or with so great affection and exile, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a love towards them farce passing all natural affections: which did not only not profit all, but hardened the hearts of many to remain in their stubbornness, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iustic occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the work which he had begonne among them. First therefore he wifeth them wel in the Lord, declaring that albeit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bestering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabititie and imperfection, lest contrary to his fatherlie affection, he shulde haue bene compelled to vse rigour and foweritie. And as touching his sharpe writing in the former epistle, it came through their fante, as is now evident bothe in that, that he pardoneth the trespasser, seing he doth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuch as the false Apostles went about to

vndermine his autoritie, he consuteth their arrogant bragges, and commendeth his office, and the diligent executing of the fame: so that Satan must haue greatly blinded their eyes, which se not the brightness of the Gospel in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleaning to God, seeing from idolatie, embracing the true doctrine, and that sorrows which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sight onely to sil their bellies, where as he contrariwise, sight them, and not their goods, as those ambitious persones sclandered him: wherefore at his comming he menaceth suche as rebell against his autoritie, that he wil declare by liuelie example, that he is the faithful ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great presire that cometh to the faithful by their afflictions. 15.17 And because they shulde not impute to lightness, that he differred his comming contrarie to his prones, he proueh his constancie, bothe by the syncretis of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Gost.

Aul an Apostle of Ies vs CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Saines, which are in all

a Meaning & country whereof the降雨 is in the chief citic.
Ephes. 1.3. 1.4. 1.5. Or prairie & glorie begind.

c Which I suf ter for Christ, or & Christ suffereth in me, from 1.7 & 1.8. col 1.14

a Achaia:

a Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

b Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

4 Which comforteth vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the coforte wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abunde in vs, se our consolation abundeth through Christ.

6 And whiether we be afflicted, & in for your

consolation and a saluation, which e is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast cœcerning you, in as much as we knowe that as ye are partakers of the sufferings, so shalye be also of the consolation.

8 For brethre, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doutted, euen of life.

9 Yea, we received the sentence of death in our selues, because we shulde not trust in our selues, but in God, w aifeth the dead.

10 Who deliuered vs from so h great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs,

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thanks may be giuen by manie per sones for vs.

12 For our teioyeing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshne wisdom, h but by the grace of God we haue had our conuerfation in the worlde, and moste of all to you warues.

XX.iii.

f For feing his indure so much, they had occasion to be confirmed in the Gospel. e As God one-by worheth all things

in vnto doeth he also our saluation by his for mercie, and by such means as he hath here left in this life for vs to be exercised in. f Hereby he sheweth his owne infirmite & in mugh & appeare how wonderfully Gods graces wrought in him. f I was vnterly resolved in my self to dye h So manie did gret of death.

Rom 11.20.

i He reodeth a reason why they oghe to grave vnto God for his reconstrue. ii Vsing that wisdom & God gave me from heaven.

Not Yea, & Nay.

II. Corinthians, Marchands of the worc

1 Ye knowe partely my ch flamee buche by my dwelling with you, and also my writ- ing unto you: and I trust ye shal knowe me to be the time to y very end in ta that we have taught you y Gospel to Cynerey. a Because we have wine you to Christ.

o Which shal awolish all worlds like glo- rie.

p Which is re lively to pro- mes and not re performe. q How to offer me one thing, and then to do by us, which is a figure of incó- flance.

r He taketh God to witness that he prea- cheth I truch He preached nothing even them but one- ly Ieffur Christ who is the mo- fe confame and refallible truch of the Father.

s They are made, performed & we are partakers only by him, who is our Amen, in that he hath fulfilled them for us.

Eph. 4.30. n In that I say I came not because I would spare you, I mean your consciences: but And faith it not in subjection to man.

1) For we I write none other things unto you, then ye read or else that ye acknowledge, & I trust ye shall acknowledge unto the end.

14 Even as ye have acknowledged vs partly, that we are your brethren, even as ye are ours, in the day of our Lord Jesus.

15 And in this confidence was I minded first to come unto you, that ye might have had a double grace,

16 And to pass by you into Macedonia, & to come againe out of Macedonia unto you, and to be led for the towards Judea of you.

17 When I therefore was thus minded, did I use lightness? or minde I those things which I minde, according to y flesh, that we should be, a Yea, yea, and Nay, nay?

18 Yea, God is faithful, that our word towards you was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that u by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promifes of God in him are Yea, and are in him Amen, vnto the glo- rie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and harhe anointed vs.

22 Who harhe also sealed vs, & harhe giue the earnest of the Spirit in our hearts.

23 Now, I call God for a recorde vnto my foule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we have dominion ouer your faith, but we are helpers of your ioye: for by a faith ye stande.

25 Not that I have anointed to alter true religio, or to binde your cōscences: but that I am Gods minifer to confirm and comfort you. 26 And faith it not in suburftion to man.

CHAP. II.

He sheweth his loue towarde them. 7 Requiring like wife that this wulde be fauorable to the mensfume adulterer feing he did repent. 14 He also re-epareth in God for the effuacie of his doctrine. 17 Confusing thereby such quarefpikers, as under

pretence of fpea- king againft his perfone, fight nothing, but
the euer- throwe of his deftrine.

2 B Vt I determined thus in my felf, that I wulde not come
again to you in heauines.

3 For if I make you forie, who is he then that fhulde make me
glad, but the fame which is made a forie by me?

4 And I wrote this fame thing vnto you, left when I came, I
fhulde take heauines of them, of whome I oght to reioyce: this
confidence haue I in you all, that my ioye is the ieye of you
all.

5 For in great affliction, and anguiff of heart I wrote vnto you
with many teares: not that ye fhulde be made forie, but that ye
might perceiue the loue which I haue, fpecially vnto you.

6 And if any harhe caufed forow, the fame

harhe nor made me forie, but parrely (left I fhulde d more
charge him) you all.

6 It is fufficient vnto the fame man, that he was rebuked of
manie.

7 So that now contrarie wife ye oght ra- ther to forgiue him,
and comforte him ielt the fame a fhulde be fwallowed vp with
ouer muche heauines.

8 Wherefore, I praye you, that you wulde f confirm your loue towards him.

9 For this caufe alfo did I write, y I might knowe the profe of you, whether ye wulde be obedient in all things.

10 To whome ye forgiue anie thing, I for- giue alfo: for verely if I forgaue anie thig, to whome I forgaue it, for your fakes forga- ue I it in thee fight of Christ,

11 Left Satan fhulde h circumuent vs: for we are not ignorant of his enterprifes.

12 Furthermore, when I came to Troas to preache Christ: Gfpel, & a dore was ope ned vnto me of the Lord,

13 I had no reft in my fpirit, because I fou- de not Titus my brother, but toke my lea- ue of the, and went away into Macedonia.

14 Now thanks be vnto God which al- wayes maketh vs a to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euerie place.

15 For we are vnto God the fwete fauour of Christ, in them that are faued, and in them which perifh.

16 To the one we are the I fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is fufficient for thefe things?

17 For we are not as manie, which make marchandife of the worde of God: but as of fynceritie, but as of God in the fight of God fpeake we in Christ.

e After his adulterer did repeft & sude, Paul did fo viferly call of all forowe, y he deutech that in maner he was anie whis fonie.

d And fo fhul de meresfe his forowe which I wulde, dimu- nifh.

e The adulter- er, which in- tercines his mother in Law

f That at my intereffition you wulde de- clare by the public con- fort of the Church that you embrace him again: as a brother fe- ing he was re- communicate by the commu- ne confem:

g That is, trou- ly, and from mine heart, o- nes as in the pretence of Christ.

h By our ego rous parsifhig. He, I my ma- de.

i Frif this pla- ce vnto the d. chap. 11. he en- treatech noely of y munifers, faue he fome time mermo deiefch that w appere: ineth to the whale Church, as Chap. 3.17, and 18 verite, and not noely to y munifers.

Rom. 11.16. Chap. 4.2.

b In working mighty by vs he maketh vs partakers of his
viduerle and triumph. I The preaching of the croft brings
death to them which onely confeder Christ death as a comne
death, & he therest offleft, or els thanks it fufeeth brigech
againie life to the who in his death beholde their life. m That is,
& preache for game, & corrupt it to some mens afflictions. Or,
through Christ, or of Christ

CHAP. III.

He taketh for example the faith of the Corinthians for a
probation of the truth which he preached. 6 And to exalte his
Apollifhop againft the bragges of the falle apoffies. 7. 13 He
maketh compaffion betwixt the Law and the Gofpel.

1 Do we begin to prife our felues a gaine: or nede we as some
other, epi- ftles of recommendation vnto you, or let- ters of
recommendation from you?

2 Ye are our epiftle, written in our hearts, which is vnderftand
and red of all men,

3 In that ye are manifeft, to be the epiftle of Christ, b miniftred
by vs, and written, not with ynce, but with the Spirit of the
living God, not in tables of ftone, but in flefhile tables of the
heart.

4 And fuche trueth haue we through Christ to God:

a Meaning hi felf, Timotheus and Siluanus. b Who were Gods penn. c The hard- ness of union heart besteth he be regena- rat, in as a fto- nie tabl. 1.12, 1.19, & 1.20, 1.21 but bring to generat by the Spirit of God, it is to sofre as fieth, y the grace of the Gofpel may be written in it, at to new ta- bles, let 2.24.

5 Not

a Which was game to Satan but now don't repent. b Which made you & him fory in my fur thee epistle.

What libertie is.

Chap. III. The image of God, 8/1224

5 Not that we are sufficient of our selues, to think anie thing, as of our selues: but our sufficiencie n of God.

6 Who also hathe made vs able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueh life.

If then the miniftration of death written w letters & ingraue in stones, was glorious fo y the chifore of Israel colde not beholde the face of Moes for the glorie of his countenance (which glorie is done away)

How that not the miniftration of the Spi rit be more glorious?

9 For if the minifterie of 1 co dénation was glorious, much more doeth the miniftration of a righteousnes excede in glorie.

10 For euen that which was glorified, was not glorified in this point, that n, as touching the exceeding glorie.

11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.

12 Seing then that we haue fuche truft, we vfe great boldenes of speache.

13 *And we are not as Mofet, which put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.

14 Therefore their minies are hardened: for vntel this day remaineth the fame couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.

15 But on vnto this day, when Moes is to, the vaile is laved ouer their hearts.

16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe raken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all beholde as in a * mirrout the glorie of the Lord with open face, and are changed into the fame image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. III.

He declareth his diligence, and roundener in his office. And that which his enemies try for his dislocuance, to wit, the cross and afflictions which he endured, he turned it to his great advantage, 11.27 Shwung what profit cometh thereby.

Therefore, seeing that we have this miniterie, as we have received mercie, we fainte not:

2 But haue cast from vs the *clokes of shame* & walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth we approue our selues to euerie mans confcience in the fight of God.

3 If our Gospel be then hid, it is hid to the, that are loft.

4 In whome the god of this worlde hathe blinded the mmdes, that n, of the insidees, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine vnto them.

5 For we preache not our selues, but Christ Iefus the Lord, and our selues your feruate for Iefus fake.

6 For God that *commanded the light to shine out of darkenes, who which hathe shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iefus Christ.

7 But we haue this treasure in earthve vefels, the excellence of that power might be of God and not of vs.

8 We are afflicted on euerie fide, yet are we not in diftreffe: in pouertie, but not ouer-come of pouertie.

9 We are persecuted, but not forsaken: cast down, but we perish not.

10 Euerie where we beare about in our bodie the dying of the Lord Iefus, that the life of Iefus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliue-red vnto death for Iefus sake, that the life also of Iefus might be made manifest in our mortal flesh.

12 So then *death worketh in vs, and life in you.

13 And because we haue the fame Spirit of faith, according as it is written, I beleued, & therefore haue I spoken, we also beleue, and therefore speake,

14 Knowing that he which hathe raised vp the Lord Iefus, shal = raise vs vp also by Iefus, and shal set vs with you.

15 For all things are for your fakes that moſte plenteous grace
by the thanksfgi-uing of manie may redoide to the prai-se of
God.

16 Therefore we faint not, but thogh our outwarde man periſh,
yet the inwarde man is renewed daily.

17 For our *light afflictio w is but for a mo ment, cauſeh vnto
vs a farre moſte excel-lent or an eternal waight of glorie:

18 While we loke not on the things which are fene, but on the
things, which are not fene: for the things which are fene, are
tem poral: but the things which are not fene, are eternal.

for this infinite benefice of deliberance, but alſo you all, which
are both panaker of mine affliction and comfort, may
abundantly for forth the glo-ze. O. de terqued. o Growth
ſtronger. p Which is ſo called in re-spot of the outlaining life.

CHAP. V.

1 Paul precedeth to declare the unilitie that cometh by the
croſſe. 4 How we eght to prepare our ſelues un-zeit. 5 By
whome, 9 And for what end. 14.19 He ſeteth for the the grace
of Chriſt, 20 And the office of miniſters, and all the faithful.

XX.iiii.

c To wit 2a-2, 10b 23.3.8t 14.20.6pb.6.12 d In whome God
doeth shewe him self to be fenn; and here Christ is called fo an
respect of his office.

Gene.1.3. e As they, & preache for gaunt, or the re-ralter foke
to befene and known, then to adife.

f Which are your feruates. g That we ha-ning received light,
shuld ch enmireate the fame w others and therefore Christ
calieth the light of the world, Mat 6.14.

h Athett the ministers of 9 Gospel be co-temphible as touching
their perfume, yet 9 treafere which they care, in nothing worth
or inferior. i All 9 faithful, & chiefly the ministers must drink
of this cap, because 9 work de haeith Christ: & also that the
members shulde be conformable to Christ their head, ye by 9
mightse power of Christ, who outframe do-eth, they are made
conquerors.

Pfad.116.10. My our death you have life: so that the frue of
our afflictions co-meth to you. 1 The time faith by 9 in
spitation of 9 holie God. m In deliue ring vs from their
dangers, which is as it were a refo-zing fob death to life. n
That I beg delivered and restored to you agnate, may not only
my self give God thanks

*The earnest of the Spirit. II. Corinthians. Of
trouble & joy, 1120/1224*

a After this bodie shall be disfused, it shall be made
uncorruptible and immortal.

Or, if so be we shall be found clothed, or not waved. Reus. 18,
19. Or, whistled.

b Not only quiet or mild, but also ready to fall into all
dangerous things affirmed of the good faecest thereof. Or,
strangers in the bodies. c For here a- nely we bele- me in God,
& se him not. d In this bo- die.

Rom. 14, 10. e Out of this bodie, to be a- men.

f That is, either gloria, or sha- me.

g His fea- reful judgement. h He preach the dignitie of his
minis- tie by a frute and effect the- rest, which is to bring men
to Christ.

h By imbra- cing the feme faith which we preache to others.

i As they, & more effirmed the outwarde shew of wife dome
and clo- quence, then true godlines. j As the adver- teres said,
& colde not sh- de to heave them praised in Our faith through
to God's glorie. m Therefore whosoever gl- ucts place to
ambition or value glorie, is yet dead, and flueth not in Christ.

Isa. 43, 15. Paul 21, 10.

n As the only faithful do in Christ. p According to the estimation of the world, but as he is guided by the Spirit of God. q We do not esteeme, nor commend Christ, him self now, as he was an excellent man; but as he was the fountaine of God, partake of his glorie, and in whom God deuelled despotally, and do you think, that I will fasten my self or unto man in referring forth his glories. Yes, when I praise my ministers, I commend the power of God, when I commend our worth his follies, I praise the mightie power of God, set forth by vs women and wretches. r Let him be regret, and renounce him self, as all the rest is nothing.

For we knowe that if a our earthlie house of this tabernacle be deftroyed, we haue a buylding ginen of God, that u, an house not made with hands, but eternal in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heauen. 3 "Because that if we be clothed, we shal not be founde naked.

4 For in dede we that are in this tabernacle, sigh and are burdened, "because we wolde not be vnclothed, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.

5 And he that hath created vs for this thing, u God, who also hath ginen vnto vs the earnest of the Spirit.

6 Therefore we are alwayes bold, though we knowe that whiles we are "at home in the bodie, we are absent from the Lord.

7 (For we e walke by faith, & not by fight) 8 Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

9 Wherefore alfo we couet, that bothe dwelling d at home, and remouing e from home, we may be acceptable to him.

10 "For we muft all appeare before the iud- gement feat of Christ, that euerie man may recetue the things which are done in his bo die, according to that he hathe done, whe- ther it be f good or euil.

11 Knowing therefore the z terror of the Lord, we h perfuade men, & we are made manifeft vnto God, & I truft alfo that we are made manifeft in your consciences.

12 For we praife not our felues againe vnto you, but giue you an occafion to reioyce of vs, that ye may haue to anfwere againft them, which reioyce in the a face, and not in the heart.

13 For whether we be l out of our wit, we are it m to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ confraineth vs: because we thus iudge, that if one be dead for all, then were a all dead,

15 And he dyed for all, that they a which liue, shulde not hence forth the liue vnto the felues, but vnto him which dyed for the, and to fe againe.

16 Wherefore, hece forth know we no ma rafter the fiefi, yea thogh we had knowen Christ after the fiefh, yet now hece forth n know we him no more.

17 Therefore if anie man be in Christ, he him be a new creature. "Olde things are

a As the only faithful do in Christ. p According to the estimation of the world, but as he is guided by the Spirit of God. q We do not eftme, nor commende Christ, him self now, as he was an excellene man; but as he was the founne of God, partake of his glorie, and in whom God deuelled despotally, and do you think, that I will fasten my self or unto man in fer- ing forth his glories. Yes, when I praise my minifters, I commende the power of God, when I commende our worth his follies, I praise the mightie power of God, set forth by vs women and wretches. r Let him be regret, and renounce him self, as all the rest is nothing.

paffed away: beholde, all things are beco- me new.

18 And all things are of God, which hathe recociled vs vnto him self by Iefus Christ, and hathe ginen vnto vs the minifterie of reconciliation.

19 For God was in Christ, and reconciled the worlde to him self, not imputing their finnes vnto them, and hathe committed to vs the worde of reconciliation.

20 Now then are we ambissadours for Christ: as thogh God did befeche you through vs, we praye you in Christs ftede, that ye be reconciled to God.

21 For he hathe made him to be f finne for vs, which knew no finne, that we shulde be "made the righteouses of God in him.

CHAP. VI.

2 An exhortation to Christian life. 11 And to heare him like affliction, as he deeth them. 14 Alfo to kepe them felues from all pollution of addictive bothe in bodie, and foule, and to haue none acquaintance with adolators.

3 So we therefore as workers together be ffeche you, that ye recetue not the grace of God in vaine.

4 For he faith, "I haue heard thee in a time accepted, and in the day of faluation haue I fuckereo thee: beholde now the a accepted time, beholde now the day of fal- uation.

5 We giue no occafion of offence in anie thing, that our minifterse shulde not be h reprehended.

6 But in all things we approue our felues as "the minifters of God, in muche pa- tience, in afflictions, in neceffities, in diftreffes,

7 In stripes, in prifones, in tumultes, in la- bours,

8 By e watchings, by faftings, by puri- tie, by knowledge, by long fuffering, by kindnes, by the eholic God, by e loue vn- fained,

9 By the worde of trueth, by the power of God, by the armour of righteousnes on the right hand and on the lefte,

10 By honour, and difhonour, by euil reporte & good reporte, as deceiuers, and yet true:

11 As vnknown, and yet known: as dying, and beholde, we liue: as chaftened, and yet not killed:

12 As forowing, & yet alway reioycing: as poore, and yet make manie riche: as hauing nothing, and yet poffefing all things.

13 O Corinthians, our s mouth is open vn- to you; our heart is made large.

14 Ye are not kept ftraite in vs, but ye are kept ftraite in your owne b bowelies.

15 Now for the fame recompense, I fpea- ke as to my children, "Be you alfo en- larged.

he was towardee them. 1 Shewe like affection towardee me.

c Therefore witheuc Christ we can not en- joye the life enriching not come to God.

7 That is, a fa- crifice for fin- ne. a By immu- tion, when we shalde clad wnto Christs

17a. 43, 8. 2 To wit, Gods fro mercis, wheren he hathe powred forth, his in- finitione.

b By the infi- deles, if they fawne no fruit come thereof. 1 Cor. 4, 11.

c He declaresh what wea- punt he refi- fied his affli- dions. d Who is the efficient con- se.

e Which is, the foul conf- f by the Gof pel, and the power of God and his owne integrate, he overthrew he- can, and the worlde, as w weapons on euerie fide most ready.

g Fignifying his muft vo- hement affe- ction.

h Thrit ind- gement was fo corrupted, f they were not likewife affe- ctioned towa- der him, as.

14 b Be

Godlie forowe.

Chap. VIII. VII. Christs pouertie. 82/1/1224

Ecd. 13.21. He femeth to allude to is written, Deut. 12.10. where Lord commandeth that an oac & an affe be not yoked toge- ther, hee. ufe march is vne- quall, fo if the faithful marie with the infi- deles, orely have to do & chem in ante thig

valawful, it is here rep. o unt. 1. Cor. 3.13. © 6.19. Lous.
26.11. Iph. 11.11. Ierem. 31.1. "W. the devil. I be called be-
cause he hahe not onely life in him fell, but grueth it alto to all
living excursors.

a Confide this well, ye is forue idoles w your bodies, & yet
think your ch foroves pure towarde God: God wil one der
imite you for your nal- ting b Of bodie & foile c That we may
reache you. d By griedie co unfoutues.

e He had ne- ther reft in bo- die, our spirit, & it femeth he
allude to that which is written, Deut. 12.14 for the crofe to
man eye is commu- ne bothe to godlie & to the wiked, al-
though to con- trarie cods f This ioye o- urecame all my
forowes.

1. Pet. 2.19.

14 Be not vnequally yoked with the infi- deles: for what
felowthip hathe righteouf nes with vntighteoufnes? and what
com- munton hathe light with darkenes?

15 And what concorde hathe Christ with Belial? or what parte
hathe the beleuer with the infidel?

16 And what agrement hathe the Tem- ple of God with idoles?
* for ye are the Temple of the 1 living God: at God ha- the
said, * I wil dwell among them, and walke there: and I wil be
their God, and they thalbe my people.

17 *Wherefore come out from among the, and separate your felues, faith the Lord: and touche none vncleane thing, & I wil receiue you.

18 * And I wil be a Father vnto you, and ye thalbe my fones and daughters, faith the Lord almightie.

CHAP. VII.

1 He exhorteth them by the promifes of God to keep them felues pure. 3. 7 Affuring them of his love. 8. 13 And doeth not exwife his feueritie towarde them, but reioy- ceth thereat, confidering what profite came thereby. 10 Of two fortes of forow.

1 S Eing then we haue thefe promifes, dearely beloued, let vs a clense our fel- ues from all filthines of the b flesh & spi- rit, and growe vp vnto ful holines in the feare of God.

2 c Receiue vs: we haue done wrong to no man: we haue confumed no man: we haue d defrauded no man.

3 I fpeake it not to your condemnacion: for I haue faid before, that ye are in our he- arts, to dye and liue together.

4 I vfe great holdenes of fpeache towarde you: I reioyce greatly in you: I am filled with comfort, and am exceeding joyous in all our tribulacion.

5 For whe we were come into Macedonia, our flesh had no refte, but we were trou- bled on euerie fide, fifthings c without, & terrours withm.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but alfo by the confolacion wherewith he was co- forced of you, whe he tolde vs your great defire, your mourning, your feruent min- de to mewarde, fo that I reioyced muche more.

8 For thogh I made you forie with a let- ter, I repent not, thogh I did repent: for I perceiue that the fame epiftle made you forie, thogh it were but for a feafon.

9 I now reioyce, not that ye were forie, but that ye forowed to repentance: for ye fo- rowed godly, fo that in nothing ye were hurt by vs.

10 *For godlie forowe causeth repentance vnto faluacion, not to be repented of: but

the worldlie forowe causeth death.

11 For beholde, this thing that ye haue be- ne e godly forie, what great care it hathe wrought in you: yea, what b clearig of your felues: yea what indignacion: yea, what fea- re: yea, how great defire: yea, what a zeale: yea, what punifmēt: in all

things ye haue fucwed your felues, that ye are pure in this matter.

12 Wherefore, thogh I wrote vnto you, I did not it for his caufe that had done the wróg, nether for his caufe that had the iniurie, but that our care towarde you in the fight of God might appeare vnto you.

13 Therefore we were comforted, becaufe ye were comforted: but rather we reioyced muche more for the joy of Titus, becaufe his spirit was refreshed by you all.

14 For if y I haue boasted anie thig to him of you, I haue not bene afhamed: but as I haue fpoken vnto you all things in trueth, euen fo our bcaftig vnto Titus was true.

15 And h his inwarde affection is more abundant towarde you, when he remembreth the obedience of you all, and how with feare & trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ he exhorteth them to continue in relieving the poor Saintes, commending their good beginning. 23 After he commendeth Titus and his ficowes vnto them.

1 WE do you alfo to wit, brethren, of the a grace of God
beftowed vp- on the Churches of Macedonia,

2 Becaufe in great tryal of affliction their ioye abunded, and
their moſte extreme pouertie b abunded vnto their riche libe-
ralitie.

3 For to their power (I beare recorde) yea, & beyonde their
power, they were willing,

4 And praied vs with great inflance that we wolde receiue the c
grace, & felowthip * of the munitring which is towarde the
Saintes.

5 And this they did, not as we loked for: but gave their owne
felues, firſt to the Lord, and after vnto vs by the wil of God,

6 That we fhoulde exhorte Titus, that as he had begonne, fo he
wolde alfo accom- plifh the fame grace among you alfo.

7 Therefore, as ye abunde in euerie thing, in faith and worde,
and knowledge, and in all diligence, and in your loue towards
vs, euen fo fe that ye abide in this grace alfo.

8 This fay Inot by commandement, but becaufe of the
diligence of others: there- fore proue I the natualnes of your
loue.

9 For ye knowe the grace of our Lord Ie- fuis Christ, that he
being riche, for your fa- kes became poore, that ye through his

po- uertie might be made riche.

g Whofe heart Gods Spirit doeth touche, he is forie for his fones cor- mitted agnith fo merciful a Father & the- fe are the fro- tes of his repd tance, as wun- nes Dauds & Priest teatent others which are forie for their fones o- only for feare of punifmēt & Gods ven- geance, fall in- to delperacin, as Caus, Saul, Achirophil & Iudas.

h In affing God forgine- nes.

1 For in indig- ing & chaft- ting your fel- ues, you preue- ced Gods an- gre.

1. Pet. 2.19. k The Grafe worde figui- eth, his bowel- let, whereby in ment moſte great loue and render affeſhi- out.

I bathe in chin king & repu- ting wil of you.

a This bencife of God appea- ren in two things: firſt, f the Macedoni- ant being in to great affliction were to prop to nelp e o- ther: & next f being in great pouertie, were verie liberal towards o- tners.

b To that a moſte abundi- tion of riches flowed out of their pouertie. c fo he calfeſh their lonerali- tie, ether be- ceieue the we- re the beſtow- er to Gods gra- ces or becauſe they receiued them of God frely, and fo they defired Paul to fe to g diftribution thereof.

YY.i.

*Gathering for the Churches, II. Corinthians.
Liberal fowing 122/1224*

6 Euerie man may do good that hethe a- bilitate there- w-a, but
to wil, and haue a mande to do good, cometh of perite cha-
tain.

7 That as you helpe others in their note, fo others that reloue
your wane. Exod 16.18, 8 that beche you & others, as occaib
that ferne, may re- lieue y godie according to their necesi- ties.
g And willing- ly offred him self to gather your almes.

h In preaching the Gofpel. to- me vndert and Luke, others
Barnabas.

Rum.12.17. 1 this weldo- ing is appro- ned before God & man.

k That is, by whome Christ's glorie is gre- nely advanced.

10 And I fhewe my minde herein: for this is expedient for you,
w haue begonne not to do onely, but alfo to wil, a yere a go.

11 Now therefore performe to do it alfo, that as there was a
readines to wil, eue fo ye maye performe it of that which ye
haue.

12 For if there be first a willing minde, it is accepted according to that a ma hathe, & not according to that he hathe not.

13 Nether u is that other men fshulde be ea- fed and you griued.

14 But vpon like condicion, at this time your abundance fuppleth their lacke, that alfo their abundance may be for your lac- ke, that there may be equalitie:

15 As it is written, He that gathered mucche, had nothing ouer, and he that gathered li- tle, had not the leffe.

16 And thanks be vnto God, which hathe put in the heart of Titus the fame care for you.

17 Beraufe he accepted the exhortacion, yea, he was fo careful that of his owne ac- corde he went vnto you.

18 And we haue fent alfo with him the bro- ther, whofe praife a h in y Gofpel through- out all the Churches,

19 (And not fo onely, but is alfo chofen of the Churches to be a felowe in our tour- ney concerning this grace that is mini- ftr'd by vs vnto the glorie of the fame Lord, and declaracion of your propt minde)

20 Auoy ding this, that no man fshulde bla- me vs in this abundance that is miniftred by vs,

21 Prouiding for honest things, not onely before the Lord, but alfo before men.

22 And we haue fent with the our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.

23 Whether anue do enquire of Titus, he is my felowe and helper to you warde: or of our brethren, they are meffengers of the Churches, & the glorie of Christ.

24 Wherefore fhewe towarde them, & be- fore the Churches the profe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

1 The cause of Titus and his companions cmming to the. 6 He exhorteth to gue almes cheresfully, 7 Shewing what frute wil come thereof.

8 For as touching the minifiting to the Saintes, it is superfluous for me to write vnto you.

9 For I knowe your readines of mide, whe- reof I boaft my self of you vnto them of Macedonia, & fay, that Achata was prepared a yere a go, and your zeale hathe prouoked manie.

10 Now haue I fent the brethren, left our re- ioycing ouer. you
fshulde be in vaine. in

this behalfe, that ye (as I haue faid) be readie:

4 Left if thei of Macedonia come with me, and finde you
vnprepared, we (I nede not to fay, you) fshulde be aftamed in
this my conftant boasting.

5 Wherefore, I thought it neceffarie to ex- horte the brethren to
come before vnto you, and to finifh your benevolence ap-
pointed afore, that it might be readie, and come as of
benevolence, and not as of fpa- ring.

6 This yet reinember, that he which fow- eth fparingly, fshal
reape alfo fparingly, and he that foweth liberally, fshal reape
al- fo liberally.

7 As euerie man wifheth in his heart, fo let him gue not
grudgingly, or of neceffi- tie: for God loueth a chereful giuer.

8 And God is able to make all grace to a- bounde towarde you,
that ye alwates ha- uing all fufficiencie in all things, may a-
bounde in euerie good worke,

9 As it is written, He hathe fparfed a- broad and hathe giuen to
the poore: his benevolence remaineth for euer.

10 Alfo he that findeth feede to the fower, wil minifter
likewife bread for foode, and multiplie your fede, and increafe

the fru- tes of your benevolence,

11 That on all partes ye may be made ri- chevnto all liberalitie,
w caufeth through vs thanksfguing vnto God.

12 For the miniftacion of this feruice not onely fupplieth the
neceffities of y Sain- tes, but alfo is abundant by the
thanksfgu- uing of manie vnto God,

13 (Which by the experimete of this mi- niftacion praife God
for your voluntarie fubmission to the Gofpel of Christ, and for
your liberal diftribution to them, and to all men)

14 And by their praier for you, defiring after you greatly, for
the abundant grace of God in you.

15 Thankes therefore be vnto God for his vnfppeakable gift.

CHAP. X.

He toucheth the fulfe apoffies and defendeth his autoritie,
exhorting them to obedience, 11 And fheweth what he power
u, 13 And how he vifeth it.

1 Now I Paul my self befeche you by the mekenes, &
gentlenes of Christ, which when I am prefent among you, am a
bafe, but am bolde towarde you being abfent:

2 And the I require you, that I nede not to be bolde when I am
prefent, with that fa- me confidence, wherewith I thinke to be
bolde aga-nft fome, w efteme vs as thogh we walked
according to the flefh.

3 Neuertheles, thogh we walke in the flefh, yet we do not
warre after the flefh,

Prov.11.25. rom.11.2. Ecele.25.11.

a Left thei fshul de gua, but li- cle, difirming to imponerith the
felues the- reby, he fhew- eth y fshal wil fo bleffe their liberal
hearts, y beche they fshal haue y. oough for the felues & alio
to helpe others w. to all.

Pfd.122.9. b That ye may do good fchel- pe others at all times.

c David fpen- keth of that man w feuerth God & loerth his
neighbour.

d Beffdes that by their libera licie God fshal beprai-fid, this
alio fshulbe eb mided to God by their pray- ers whom thei
haue holpen. yea, & all men fshal reorence them, as being
extinct with an excellent gift of God. Or greatly affi- tioned
toward you.

e Thefe wor- des his barbi- ters vifed him- king thereby to
diminish his autoritie, as verfe.10.

b As thogh we boasted of our felues by a car nal affection.

4 (For

The ministers weapons.

Chap.XI. Angel of light

e Meaning, a currence men among the, & thus spake of Paul.

d He's measu reth once this, most have to me line or mea sure to me by, and not to measure a thing by it left in these boaters must measure them selues by their worths; after, & if they will compare with others, let the shew whac cothrets, what crises, & pro- ple they have to come to the Lord: for who will praise & foulders, & o- nely at the ta- ble can finely talks of the warren, & whi he cometh, to the brunt, is neither valiant nor expert? Eph. 4.8. e That is, the gifties & voca- tion, & God had given him to whom o- thers by. f God gave & whale moride to & Apostles to preache in, so that Paul here meaneth by & line his portion of the cothreat whe- re he preached. Jer. 9.24. 2.Cor. 1.31.

4 (For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captioitie euerie thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Loke ye on things after the appearance? If anie man trust in him self that he is Christ, let him consider this aga ne of him self, that as he u Christ, eue so are we Christ.

8 For thogh I shulde boast somewhat mo- re of our autoritie,
which the Lord hathe guen vs for edificaton, and not for your
destruction, I shulde haue no shame.

9 Thu I say that I may not se me as it were to feare you with
letters.

10 For the letters, * faith he, are sore and strong, but his
bodelie pretence is weake, and his speache is of no value.

11 Let suche one thinke this, that suche as we are in worde by
letters when we are ab- sent, suche wil we be also in dede,
when we are present.

12 For we dare not make our selues of the nomber, or to
compare our selues to the, which praise them selues: but they
under- stand not that they measure them selues with them
selues, & compare them selues with them selues.

13 But we wil not reioyce of things, which are not within our
measure, * but accor- ding to the measure of the line, whereof
God hathe disibuted vnto vs a measure to attrine euen vnto
you.

14 For we stretch not our selues beyonde our measure, as
thogh we had not attrined vnto you: for euen to you also haue
we co- me in preaching the Gospel of Christ,

15 Not boasting of thigs which are without our measure: that is, of other mens labours: and we hope, when your faith shal increa- se, to be magnified by you according to our line abundantly,

16 And to preache the Gospel in those re- gions which are beyode you: not to reioyce in another mans line, that is in the things that are prepared already.

17 * But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth him self, is not alow- ed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affliction towards them. 5 The ex- cellence of his ministers, 9 And his diligence in the same. 12 The fetches of the false apostles. 16 The perverse judgement of the Corinthians, 20 And his ovne praises.

1 W Olde to God, ye colde suffer a li- tle my foolishnes, and in deed, 3 bye suffer me.

2 For I am ielous ouer you, with godlie ie- lousie: for I haue prepared you for one houf band, to present you as a pure virgine to Christ:

3 But I feare lest as the serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.

4 For if he that cometh, preacheth another 4 Iesus then him whome we haue prea- ched: or if ye receiue another spirit then that which ye haue receiued: ether an- other Gospel, then that ye haue receiued, ye might wel haue suffered him.

5 Vereiy I suppose that I was not inferior to the verie chief Apostles.

6 And thogh I be crude in speaking, yet I am not so in knowledge, but amog you we haue bene made maniseste to the vimoist, in all things.

7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God frely?

8 I robbed other Churches, and toke wa- ges of them to do you seruice.

9 And when I was present with you, and had nede, I was not stotifull to the hinde tance of anie man: for that which was lacking vnto me, the brethren which came sto Macedonia, supplied, and in all things I kept and wil kept my self that I shulde not be grievous to you.

10 The truelth of Christ is in me, that this reioycing shal not be shut vp against me in the regions of Aclara.

11 Wherefore: because I loue you not? God knoweth.

12 But what I do, that wil I do: that I may cut away occasion from them which desire occasion, that they might be sounde like vnto vs in that wherein they reioyce.

13 For suche false apostles are deceitful workers, and transforme them selues into the Apostles of Christ.

14 And no marucitie: for Satan him self is transformed into an Angel of light.

15 Therefore it is no great thing, thogh his ministers transforme them selues, as thogh they were the ministers of righteousness, whose end shalbe according to their workes.

16 I say againe, let no ma thinke, that I am foolish: or els take me eue as a foole, that I also may boast my self a litle.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

to the Lord: but the faction of boasting seemed according to they compelled him.

a He called the praising of his self damage to the & thig the arrogance of the false apostles copel led him, who foght

nothing elt, but to oust throw the Church by dis- munishing the autoritie of his ministers.

Gene. 3.4. 5 To speake to mine owne comendation. c The ministers manish Christ & his Church as humf band and wife by & preaching of the Gospel. d That is, mo- re perisse destrine concei- ving Christ Iesus.

e More excel- lent gifts of the spirit by other mens preaching. f They did not yet echo Christ more purely then I did: for in this behalfe I was nothing infe- rior to the christ's Apo- sles.

g That is, we no worldelie eloquence. h Other Chur- ches released me.

i He did not only labour with his haes for his haung, but in his ex- reme pour- tie preached diligently, without but- dening anie ma, or els was ing stotful to do his don- tie to euerie man.

Chap. 12.13. act. 20.34. 6 Let out the truelth of Christ be thought to be in me, if I suffer my inget to be shut vp, & I haue concei- ved of G. occa- l. To slander my ministers, if I shulde re- ceiue wages. m By false a- postles here is not mens suche as ceache false doctrine (w- doubles, they wolde haue growen vne) but suche as were smoglo rious, and did not they due- me sincerely. n In his heart he had refoe

YY.ii.

Pauls afflictions.

II. Corinthians.

Pauls ioye.

e to outwarde things.

18 Seing that maniereioyce after the flesh, I wil reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you in- to bondage, if a man deuoure you, if a man take your goods, if a man exalte him self, if a man smite you on the face.

p I note this althoneur, & they do vnto you.

Philip 3.5. q That is, oh- self, vile, wise rabia, a crafts men, an idiot, & subject to a thousand cala mutes, which things the false apostles ob- sealed against him as more certaine self- monies of his voworthines. r Put case re- terme it so, yet is it true. Deu. 25.3.

All. 16.25. All. 14.13. All. 27.16. f In the pre- sent danger of death. g At fine feue- ral times eue- re time chis- tie, and none. n Of the Ro- mame magi- strates.

7 As impelfo- nements, bea- ting, hongre, therm, colde, nakednes and furche like which things the adourfe- rence condem- ne as infirme in me. All. 3.14.

All. 3.3 a That is, a Christian or a Epiche is in Christ.

b That is to feel were the highest beast.

11 I speak as concerning the reproche: as tho gh that we had bene & weake: but whe- rein anie man is bolde (I speak foolishly) I am bolde also.

12 They are Ebrewes, so am I: they are Is- raelites, so am I: they are the fede of Abra- ham, so am I:

13 They are the ministers of Christ (I speak as a foole) I am more: in labours more abundance in stripes about meafure: in pri- son more plenteously: in death ofr.

14 Of the Lewes fue times receiued I for- tie stripes & faue one.

15 "I was thrife beaten with roddes: I was *once stoned: I suffered thrife* shipwack- ke: night & day haue I bene in y depe sea.

16 In iornaying I was often, in perils of wa- ters, in perils of robbers, in perils of mi- ne owne nation, in perils among the Gen- tiles, in perils in the citie, in perils in wil- dernes, in perils in y sea, in perils amongs false brethren,

17 In wearines & painefulnes, in watching often, in hunger & thirst, in fastings ofté, in colde and in nakednes.

18 Beside the things which are outward, I am combed daily,
and haue the care of all the Churches.

19 Who is weake, and I am not weake: who is offended, and I
burne not?

20 If I must nedes reioyce, I wil reioyce of mine infirmities.

21 The God, euen the Father of our Lord Iesus Christ, which
is blessed for euermore, knoweth that I lye not.

22 In Damaficus the gouerner of the people vnder King
Arctas, laide watche in the citie of the Damafices, and wolde
haue caught me.

23 But at a windowe was I let downe in a basket through the
wall, & escaped his hands.

CHAP. XII.

1 He reioyceeth in his preferment, 2. 7 But chiefly in his
humbleness, 11 And layeth the cause of his beafting upon the
Corinthian. 12 He faweth what good will he beareth them, 20
And propheseth to come vnto them.

1 I is not expedient for me no dout to reioyce: for I wil come
to visions and seuelations of the Lord.

2 "I knowe a man in Christ abone fourte- ne yeres agone,
(whether he weke in the bo- die, I can not tel, or out of the
bodie, I can not tel: God knoweth) which was taken vp into the
thirde heauen.

And I knowe fuche a man (whether in the
bodie, or out of y bodie, I can not tel: God knoweth.)

4 How that he was take vp into Paradise, & heard wordes
which can not be spoken, which are not "possible for man to
vter.

5 Of fuche a man wil I reioyce: of my self wil I not reioyce,
except it be of mine in- firmities.

6 For thogh I wolde reioyce, I shulde not be a foole: for I wil
fay the tructh, but I refrai ne, lest anie ma shulde thinke of me
abouz that he seeth in me, or y he heareth of me.

7 And lest I shulde be exalted out of mea- sure through the
abundance of reuelatios; there was giuen vnto me a pruke in
the flesh, y messenger of Sata to buffet me, be- cause I shulde
not be exalted out of mea- sure.

8 For this thing I besoght the Lord thrife, that it might departe
from me.

9 And he said vnto me, My grace is sufficient for thee: for my
power is made perftie through weakenes. Verie gladly

therefore wil I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in perfectings, in anguish for Christs sake: for who I am weake, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the verie chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, *except that I haue not bene 'loothful to your hinderance' for- give me this wrong.

14 Beholde, the thirde time I am readie to come vnto you, and yet wil I not be loothful to your hinderance: for I foke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil moste gladly bestowe, and wil be bestowed for your rules: though the more I loue you, the lese I am loued.

16 But be it that I charged you not: yet forasmuche as I was craftie, I toke you with guile.

17 Did I pilly ou by anie of them whome sent vnto you?

18 I haue desired Titus, & with him I ha- ue sent a brother: did Titus pil you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Again, thunke ye that we excuse our sel- ues vnto you? we speak before God in Christ. But we do all things, dearly beloved, for your edifying.

c Manu infir- mite was not able to decla- re the, rather ware they she wed vnto him for that cod. Or, lawful.

d The grebe worde signi- fieth a maie picce of wood as a pale, or flake, and also a little spilde or sharps thig w pricheth o- ne as he goeth through buf- shie in thrice places, and entering into the flesh, can not be taken out without entering of the flesh: and this was the rebali- ling of y flesh against the spirits, & warned him that Sata was a hand. e That is to fay, often times.

f Is known, & easelessly fene: g He doeth not onely patiently beare his afflictions, but also my- fully, and as one that re- keh pleasure therein for Christ's fake.

Chap. 11.9. Or, chargeable, h For first, he was minded to departe from Ephesus into Macedonia, & fo to Corin- thus.

Cor. 16. g Then when the Lord let- red this pur- pofs, he appoin- ted to go thought from Ephesus to Corinthus.

Chap. 1. 15. & iment bring chaged, how de to Macedonia,
from whence now he appoin- teeth the third time to come vnto
them. i Which decla- reth his fa- therlie affilth Or, your cause to
perfure.

k Thus said his adourferies that thogh he take it out by him
self, yet he did it by y means of o- there.

l To go to you.

20 For

Paulthreatneth.

Chap.XIII. Christ is in you. 8725/1224

m Meaning, sharp & scur- re. n There was nothing where at he
so much recovered, as when his prea- chig proited: Beth
before he called. The falonate his gloria & over: as also onthig
did more call down his he- art as whd his labour did no good.

a His first ch- ming was his de cllingamig thm his lec- de was
his first epistle, & now he is rea- dy to come & third time: &
the cthings he called his the wincels Deu.19.15. mat.18.16.

John 8.17. abr.10.25. b In my first epistle, Chap. 4.20. c In that
he hombled him self and tobe upon him the forme of a ser-
unt. d Christ as touching the flesh in moos indgemo was vile &
abuch: therefore we that are his members, can not be other-
wise esteemed: hut being cru- cified, he the- wed him self

verse God: so thinks, that we whome ye ch- temme as dead men & casta- wages, have through God fuehe power to execute a gainst you, & ye may fele fostibly that we live in Christ.

20 For I feare lest when I come, I fhal not finde you fuche as I wolde: and that I fhal be founde vnto you w fuche as ye wol- denot, and lest there be ftrife, enuying, wrath, contentions, backebittings, whispe- rings, swellings & difcorde. 21 I feare lest when I come againe, my God nabale me among you, and I fhal bewaile manie of them which haue finned already, and haue not repented of the v vncennes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

He threateneth the obstinate, 1 And declareth what his power is by their owne teftimome. 10 Also he sheweth what is the effect of this epistle. 11 After having exhorted them to their duette, he wisheth them all prosperities.

This is the a thirde time & I come vn- to you. In the mouth of two or thre wincels fhal euerie worde ftand. I tolde you before, and tel you before: as thogh I had bene prefent the feconde time, fo write I now being abfent to them which heretofore haue finned, and to all others, that if I come againe, I wil not fpate, Scing that ye feke experience of Christ, that fpeaketh in

me, which towarde you is not weake, but is mightie in you. For thogh he was crucified concerning hu c infirmitie, yet liueeth he through the power of God. And we no dout are weake in him: but we fhall liue whim, through

the power of God towarde you. 5 vProue your felues whether ye are in the faith: examine your felues: knowe ye not your owne felues, how that Iefus Christ is in you, except ye be reprobates?

6 But I truft that ye fhall knowe that we are not reprobates.

7 Now I pray vnto God y ye do none euil, not that we fhulde feme approued, but y ye fhulde do that which is honeft: thogh we be as reprobates.

8 For we can not do anie thing againft the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are fstrong: this also we with for euen your perfection.

10 Therefore write I thefe things being ab- fent, lest when I am prefent, I fhulde vfe fharpenes, according to the power which the Lord hath giuen me, to s edification, and not to deftruction.

11 Finally brethren, fare ye wel: be pe: fite: be of good comfort: be of one minde: liue in peace, and the God of loue

and peace shalbe with you.

12 Grete one another with an vholie kiffe. All the Saintes
falute you.

13 The grace of our Lord Iefus Christ, and the loue of God,
and the cthmunion of the holie Goft be with you all, Amen.

The feconde epistle to the Corinthians, written fro Philippi, a
cite in Macedo- nia, & sent by Titus and Lucas.

a In mans iud gement nho for the moft parre reesefeth the hift,
and approueth the worbe. f Hsuing abu- dance of the grace of
God.

g Commit not by your neg- lignace that, that which is ordained
to faluation, tu- re to your de- ftruction. Rom.16.16. Lor.16.20.

1 Pet 5.14. h Which was according to thole coitrent in thofe
dayes bothe of the Iewes and of other nations.

THE EPISTLE OF

the Apostle Paul to the Galatians.

THE ARGUMENT.

The Galatias after they had bene instructed by S. Paul in the
trueth of the Gospel, gaue place to faife Apostles, who entring
in, in his abfence corrupted the pure doctrine of Christ, &

taught that the ceremonies of the Law must be necessarily
obserued, which thing the Apostle so earnestly reasoneth
against, that he proueth that the granting thereof is the
ouerthrowe of mans saluacion purchaffid by Christ: for thereby
the light of the Gospel is obscured: the conscience burdened:
the te- ftaments confounded: mans justice established. And
betaufe the faife teachers did pretend, as thogh they had bene-
fent of the chief Apostles, and that Paul had no autortis, but
fpake of him self, he proueth bothe that he is an Apostle
ordained by God, and also that he is not inferior to the rest of
the Apostles: which thing established, he procedeth to his
purpose, prouing that we are freely justified before God
without any works or ceremonies: which notwithstanding in
their time had their use and commoditie: but now they are not
onely unprofitable figures, but also pernicious, becaufe Christ
the trueth and the end thereof is come: wherefore men eght
now to embrace that libertie, which Christ hath purchaffid by
his blood, & not to haue their consciences foared in the
grennes of mans traditions: finally he sheweth wherein the
libertie standeth, and what exercises apperteine there- unto.

YY.iii.

An Angel from heaven, To the Galatians.
Paules constanciæ 126/1224

CHAP. I.

Paul rebuketh their inconstantia which suffered them selues to be seduced by the false apostles who preached that the observation of the ceremonies of the Law were necessitate to saluation. 2 And detesteth them that preache anæ otherwise than Christ purely. 3 He sheweth his ownæ conversation, magnisseth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

Tit. 1. 3. a For God is the union of all monstros. b That persuasion was pe culiat to the Apostles.

Luk. 1. 7. 4. a Which is, & corrupt life of man without Christ.

Or, detester. d That is, to be partakers of the Salut- sionified for- ly by Christ.

e For what is more contrate to our fre in- tification be fast, then the insti- tion by & Law, or our workwithers. Sire to tryne these two so- gather, in to soyne light & darkness, de- ath with life, & death viser ly outershow the Gospel.

f If it were possible, that an Angel shul defo decher- by Paul decla reth the cerret natie of his preaching.

2. Cor. 25. 1. Or, abominable g liure that of a Pharise I was made an Apostle.

h That is, do- drone invited by me, neither by me's antors etc
do I preu- che it

Add. p. 1. i By an extra- ordinate reue lation. Or, age.

h That is, of & Law of God & was guion to the ancient fa-
thers.

i He maketh this degree. in Gods eter- nil predestina tion firth
his eternal confiel, then his appol ting from the mothers wh-
be, & chiefly his calling.

6 phs 3. 2. Or, ye me. m That is, & anæ men, as though I had
nede of his confiel to ap- prone my do- drone.

Aul^a an Apostle (not of men, nether by ^b ma, but by IES VS
CHRIST, and God the Father w hathe raised him from the
dead)

And all the brethren w are with me, vnto & Churches of
Galatia: Grace be with you and peace from God the Father, &
from our Lord Iesus Christ, Which gaue him self for our
sinnes, that he might deliuer vs^e from this ^e present euil worlde
according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so some remoued a- way vnto another
'Gospel, from him that had called you in the ^d grace of Christ,

Which is not another Gospel, saue & there be some which trouble you, and intende to ^e peruert the Gospel of Christ.

But thogh that we, or an ^e Angel from heauen preache vnto you other wise, the that which we haue preached vnto you, let him be accursed.

As we said before, so say I now againe, If an^a man preache vnto you otherwise, the & ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or Gods or go I about to pleasement for if I shulde yet please men, I were not the seruant of Christ.

Now I certifie you, brethren, that the Gospel which was preached of me, was not after^b man.

For nether receiued I it of man, nether was I taught it, but by the ^e reuelation of Iesus Christ.

For ye haue heard of my conversation in time paste, in the Iewish religio, how that ^e I persecuted the Church of God extre- mely, and wasted it,

And profited in the Iewish religio abou- manie of my ^e companions of mine owne nacion, and was muche more zealous of & traditions of my fathers.

But when it e pleased God (which had se- parated me from my mothers wombe, and called me by his grace)

To reueile his Sonne in me, that I shul- de preache him e among the Gentiles, im- mediately I communicated not with e flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vn- to Damascus.

18 Then after the yeres I came againe to Ierusalem to visite Peter, and abode with him fifteen dayes.

19 And none other of the Apostles saue I, saue Iames the Lords brother.

20 Now the things which I write vnto you, beholde, I witness before God, that I lie not.

21 After that, I went into the coastes of Sy- ria & Cilicia: for I was vnknown by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He w persecuted vs in time past, now preacheth the death, which before he destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, & He shew-eth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yes, and that he hath re- proved Peter the Apostle of the Lewes. 12 After he cometh to the principal scope, which is to prove that justification only commeth of the grace of God by faith in Iesus Christ, and not by the works of the Laws.

1 Then fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and communicated with the of the Gospel which I preache among the Gentiles, but particularly with them that were the chief, lest by any meanes I shulde runne, or had runne in vain:

3 But nether yet Titus which was with me, thogh he were a Grecian, was ^b compelled to be circumcised

4 For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, & they might bring vs into bondage.

5 To whome we c gaue not place by subie- ction for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they were in time passed, it maketh no matter to me: God accepteth no mans person) nevertheless, they & are the chief, & did communicate nothing with me.

7 But contrariwise, when they saw that the Gospel over the vncircumcision was committed unto me, as the Gospel over the Circumcision was unto Peter:

8 (For he that was mightie by Peter in the Apostleship over the Circumcision, was also mightie by me towards the Gentiles)

9 And when James, and Cephas, and John knewe of the grace that was given unto me, were counted to be pillars, they gave

10 That is, the Gospel which is the doctrine of faith.

11 For Paul nothing doubted of his doctrine - but because many reported that he taught contrary doctrine to & other Apostles, which restraints hindered the course of the Gospel, he endeavored to remedy it, and to prove that they confessed with him.

Add. 25. 2. Or, & without proofs.

12 Which declared that the other Apostles agreed with him.

13 Left we should have betrayed & Chastity liberate. d
Albeit they had bene conversate with Christ aforetime

Deut. 10. 17. 2. chre. 23. 7. sub. 24. 19. whsle. 6. 8. accl. 5. 27.
26.

alt. 10. 24. prm. 3. 11. abbr. 6. 9. col. 5. 3. 26.

2. pet. 3. 17. e But appro- ued my doctrine perfect in all
points.

10

Peter reproved.

Chap.III. Who are iustified. 88 127/1224

I a told that I all agreed in doctrine.

Aff.17.30. 2.Civ.3.3.

g Meaning, be- fore all men.

Were, with a right for. In bringing their confen- ces into don-
to by those ex- plistations and here the Apollo com- mit to his
chief point. I Put so I le- was called the Gentiles in re- proche.
Wit, was. k Except our frues be agree ble to S faith, we declare
I we have not Christ.

Rom.3.19. Phil.3.9. I For he can- sed the not to fines, but dif-
cluded it, ne- ther take he away I right- reousness of the Law,
but the- med their hy- poetise which were not able to perform I
whereof they borred. m For my do- crime is to de- trey since
by faith in Christ and not to oth blish since. n And tale his

strength in me which killeth since. o Not as I was once, but
regu- ner, and than god into a new creature, in qualitie, & not
in substance. p In this mor- tal bodie. q As did the false
Apolles which prea- ched not the faith in Christ Wit, for
nothing.

a To whome Christ was so liarely prea- ched, as if his liuile
image were far befo- re your eyes,

to me and to Barnabas the right hands of fellowship, that we
fudde preache vnto the Gentiles, and thei vnto the
Circumcision,

10 "Warning" onely that we fudde remem- ber the poore:
which thing alfo I was di- ligent to do.

11 And whe Peter was come to Antiochia, I withstode him to
his face: for he was to be blamed.

12 For before that certeine came from Ia- mes, he ate with the
Gentiles: but when they were come, he withdrew & fepara- ted
him self, fearing them which were of the Circumcision.

13 And the other Iewes diffembled likewi- fe with him, in
fomuche that Barnabas was broght into their difsimulation
alfo.

14 But when I fawe, that they went not the "right way to the
trueth of the Gospel, I faid vnto Peter before all men, If I being

a Iew, liueft as the Gétiles, & not like the Iewes, why be eft:
aineft thou the Gentiles to do like the Iewes?

15 We which are Iewes by nature, and not finners of the
Gentiles,

16 Knowe that a man is not iustified by the workes of the Law,
but by the faith of Ie- fus Christ: euen we, I fcy, haue befeued
in Iefus Christ, that we might be iustified by the faith of
Christ, and not by the workes of the Law, becaufe that by the
workes of the Law no fleft fhall be iustified.

17 "If then while we feke to be made righ- teous by Christ, we
our felues are founde finners, is Christ therefore the minifter of
finne! God! forbid.

18 For if I buylde againe the things that I haue deftroyed, m I
make my self a ref- pafer.

19 For I through the Law am dead to the Law, & that I might
liue vnto God, I am acrucified with Christ.

20 Thus I liue yet, not I now, but Christ liueth in me: & in that
that I now liue in the rfleft, I liue by the faith in the Sonne of
God, who hathe loued me, & giuen him self for me.

21 I do not abrogate the vgrace of God: for if righteousnes be
by I Law, then Christ dyed without a caufe.

CHAP. III.

He rebuketh them fearpely. 2 And preueth by di- vers reasone that iustification is by faith. 6 As ap- peareth by the example of Abraham, 10.19.24. And by the office, & the end, both of the Law, 11.25. And of faith.

O Foolish Galatias, who hathe bewit- ched you that ye fudde not obey the trueth, to whome Iesus Christ before was defcribed in your fight, & among you cru- cified?

2 This onely wolde I learne of you, Recei-

ued ye the Spirit by the workes of I Law, or by the hearing of faith preached?

3 Are ye fo foolish, that after ye haue be- gonne in the Spirit, ye wolde now be ma- de perfte by the flesh?

4 Haue ye fuffred fo many things in vaine if fo be it be euen in vaine.

5 He therefore I miniftreth to you the Spi- rit, & worketh miracles among you, doth be it through the workes of the Law, or by the hearing of faith preached?

6 Tea vather as Abraham befeued God, & it was imputed to him for righteousnes.

7 Knowe ye therefore, that they which a- re of faith, the fame are the children of A- braham.

8 For the Scripture forefeing, I God wolde iustifie I Gétiles through faith, preached before I Gofpel vnto Abrahá, faying: "In thee fhall all the Gentiles be blefled.

9 So then they which be of faith, are blef- fed with faithful Abraham.

10 For as many as are of the f works of the Law, are vnder the curfe: for it is written, "Cursed is euerie man that continueth not in all things, which are writte in the booke of the Law, to do them.

11 And that no man is iustified by the Law in the fight of God, it is euident: for the iust fhall liue by faith.

12 And the s Law is not of faith: but the man that fhall do thofe things, fhall liue in them.

13 Christ hathe redemed vs from the cur- fe of the Law, when he was made a curfe for vs (for it is written, "Cursed is euerie one that hangeth on tre)

14 That the blefing of Abrahá might co- me on the Gentiles through Christ Iefus, that we might receiue the hpromes of the Spirit through faith.

15 Brethren, I fpeake as men do, "Thogh it be but a mans couenant when it is confirmed, yet no man doeth abrogate it, or haddeh any thing thereto.

16 Now to Abraham and his fede were the promifes made. He faith not, And to the fedes, as fpeaking of many: but, And to thy fede, as of one, which is Christ.

17 And this I fay, that the Law which was foure hundreth and thirtie yeres after, can not difannul the couenant that was confirmed afore of God in refpect of Christ, I it fudde make the promes of none effect.

18 For if the inheritance be of the Law, it is no more by the promes, but God gaue it vnto Abraham by promes.

19 Wherefore then foureth the Law? It was added becaufe of the m trāfgresions, til I fede came vnto I which the promes was

b Meaning the giftes of the Spirit.

c That is, the doctrine of faf natih through faith in Iefus Christ, as cha- ness.

d The false ap- polles might I Christ profited nothing, except they wa re circufited, and that the Lawe was the perfusion, &c Christ doffre ne onely the rodindits the- reunio.

e And cere- ments of the Law?

Gen.15.6. rom.4.3. iam.2.23. Gen.22.13. eede.4.20. all.5.25.

f Which elia- ke to be iusti- fied by them. Deu.27.26.

Habak.2.4. rom.2.17. chr.21.26. Leu.15.2.

g The Laws proceedeth not the iust, which believe, but I works, and fo confeth all them which in all points do not fuffill it. Deut.21.25.

h Which is I Gofpel.

Ebr.9.17. I will vfe a clomine exam- ple I you may be affirmed to attribute hfe vnto God, the to fuch com- ments, which not man ma- keh to another k No more is the promes or covenant of God abrogate by I Law, nor yet in the Law added to the genes to take any thig away that was faper fionus, or to fupplie any thig that wan- red.

l Which de- clared that I Iewes and Gé tiles are buthe partakers of I fede in That to be fine vp

promes, becaufe he are loyed in Christ which is that blefled fione might appeare and be made more abundant, and fo all vnder fione.

YY. iii.

*Testimonie of the spirit. To the Galatians.
Fre & bonde.*

a Who as mi- niters gave it to Moses by the anorities of Christ.
a But serouth to the for the 'ences & Gen- iles to come then to
God. p Confiant & clavages like him self. Rom. 1, 2. q Bothe
men and all their workers.

7 The full true lation of things which were had under the
shadows of Law. Rom. 10, 4. f Not that the obscure of the Law
is aboli- fied, but the condemnation thereof is ta- ken away by
faith. Rom. 6, 9. 1 To that hap- riome facen- deth Circum-
cians, and to through Christ boche Jews and Gentiles is fame.
u As all one man.

a The Church of Israel was under 3 Law as the pupil shard to
his rutor, even vo- to the time of Christ, when she were strong,
and the her unselfish ended. b That is, the Law, which before
he cal- led a schole- master, chap. 1, 2. c That is, vo- der the
Law, which was but an, a b.c. in re- spect of 3 Gof- pel. d That
is, who was fathish va to the Law. Rom. 6, 13. e For our ad
opinion, two christ is sen- led by him. f He shouteth both
Jewes, & Gentiles to call God their Father in earth. I feage, so
that none are ex- cepted. g Which might not of the the Church,
ye were indicate; therefore it is shame for you to refuse
liberate and become feruants, yea, and feing the Jewes defice
to be out of their unselfish.

made: & it was ordained by Angels in the hand of a Mediator.

10 Now a Mediator is not a Mediator of one: but God is one.

11 Is the Law then against the promes of God? God forbid: for if there had be- ne a Law giue which colde haue giuen li- fe, surely righteousness shulde haue bene by the Law.

12 But the Scripture hathe "concluded" all vnder sinne, that the promes by the faith of Iesus Christ shulde be giuen to them that beleue.

13 But before faith came, we were kept vn- der the Law, and shut vp vnto the faith, which shulde afterwards be reueiled.

14 Wherefore the Law was our schole- master to bring vn to Christ, that we might be made righteous by faith.

15 But after that: faith is come, we are no longer vnder a scholmaster.

16 For ye are all 3 sonnes of God by faith, in Christ Iesus.

17 * For all ye are baptized into Christ, haue put on Christ.

18 There is nether lewe nor Grecian: the- re is nether bonde nor fre: there is ne- ther male nor female: for ye are all one in Christ Iesus.

19 And if ye be Christs, then are ye Abra- hams fede, and heites by promes.

CHAP. III.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being, hadvnes must and when Christ the truth commute. 4 He inouch them by certain exher- tations. 5 And confirmeth huaregument with a strong example or allegere.

I Hen I say, that the heire as long as he is a childe, disfereth nothing from a seruant, thogh he be Lord of all,

But is vnder tuters and gouerners, vntil the time appointed of the father.

Euen so, we when we were children, were in bondage vnder the rudiments of the worlde.

But when the fishes of time was come, God sent forthe his Sonne made of a wo- man, & made vnder the Law,

That he might redeem them which we- re vnder the Law, that we might recei- ue the adoption of the sonnes.

And because ye are sonnes, God hathe sent forthe the Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

But euen then, when ye knewe not God, ye did seruice vnto them, which by nature are not gods.

so that none are excepted. g Which might not of the thy
liberate. h When ye received the Gospel, ye were indolent:
therefore it is shame for you to refuse liberate and become
seruants, yea, and feing the Jewes defice to be out of their
unselfish. i Not in dede, but in opinion.

9 But now feing ye knowe God, yea, rather are known of
God, how turne ye againe vnto impotent and beggerlie
rudiments, whereunto as from the beginning ye wil be in
bondage againe?

10 Ye obserue dayes, and moneths, and ti- mes, and yeres.

11 I am in feare of you, lest I haue bestow- ed on you labour in
vaine.

12 Be ye as = 1: for I am euen as you: bre- theren, I beseche
you: ye haue not hurt me at all.

13 And ye knowe, how through infirmitic of the flesh I
preached the Gospel vnto you at the first.

14 And the tryal of me which was in my flesh, ye despised not,
nether abhorred: but ye received me as an 1 Angel of God,
yea, as Christ Iesus.

15 What was then your felicities for I bea- re you recorde, that
if it had bene posi- ble, ye wolde haue plucked out your owne
eyes, and haue giuen them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are jealous over you and have hated you, they would exclude you, that ye should altogether love them.

18 But it is a good thing to love earnestly always in a good thing, & not only when I am present with you,

19 My little children, of whom I have laboured in birth againe, until Christ be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, ye that will be under the Law, do ye not hear the Law?

22 For it is written, that Abraham had two sons, one by a servant, & one by a free woman.

23 But he which was of the servant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is 1 Agar of mount Sina, which becometh bondage,

25 (For Agar or Sina is a mountaine in 1 Arabia, & it answereth to Ierusalem which now is) and she is in bondage

with her children.

26 But Ierufalem, which is 1 aboue, is fre: which is the mother of vs all.

27 For it is written, 1 Reioyce thou barren that bearest no children: breake forthe, & eryl, thou that trauailest not: for the defo- late hathe many mo children, then she which hathe an housband.

28 * Therefore, brethre, we are after the ma-

Orch. 6: be a se. 1 Meaning Sero.

8 The Gal- atians, of Pai- nims began to be Christians, but by false a- podles were turned backe- wards to begin to a new the I wish ceremonies, and to in fede of going forwards to war de Christ, they ran backe war- de from him. 1 Ye obserue dayes, as Sab- haths, new moonts, & ye obserue mo- notes as the first and fa- ulch moneth: ye obserue ti- mes, as Raffer, wit: omide, the faith of Taber naclet: ye ob- serue yeres, as the lobule, or, yers of forgi- urnes, which beggerlie cere montes are moth perus- cians to them which haue re cruted 3 foe- re liberate of the Gof- pel, and chruft the backe vnto superstitious felourite. In so friendful to me, as I am affirmed towarde you. No 1 parcen you, if you re- pose. 2 Being in gro at dangers and afflictions, or without pope & obseruation. 3 That is, the troubles and veracrons 4 God sent to trite me while I was among you. 4 For my mi- nisteries fake. 5 For they are but

ambitious 6 They wolde turne you fro me that you might
follow them. 7 And imprin- ted so in your hearts 3 you lo ue
none ocher. Gen. 10, 15. Gen. 11, 2. 8 That is, figul fie. 9 Agar,
and fi na repreciens the Law: Sa- ra and Ierufa- lem 1 Gospeli
tinsel 3 lew- sh treagege, and Ifeas the Church of Christ. Ife. 1,
2. 9 That is, one of the land of promen. Rom. 9, 1.

The libertie in Christ.

Chap. V. VI. Workes of the flesh. 89/1224

Gen. 21, 10.

By the liber sue where-

with Christ hathe made vs free.

a For we are in § Church of Christ, which is our mother, & not
of the byagogue & is a seruant to her the Law.

All. 15, 2

a If you joyne circumcision to the Gospel, as a thing necesi-
fane to salua- cion.

2 Cor. 1, 17.

b We liate in hope through that Spirit & causeth faith, & it is
given to the faithful we should by faith & not by the Law
obser- ce the creone of glorie; & Christ giveth truly.

1 Cor. 5, 6. c Then what souer is not § words of God, & here
he cal- leth tructh, is verse lies. d Which is God.

e A little cor- rupting doeth destroy § who- le doctrine. f That
ye wil embrace the words of God purely

g That is the abstinence of § Gospel, which the world ab-
horred, as a sclanderous thing, & there- with were of- funded.

h Meaning the seconds table. Levi. 19, 18. Mar. 22, 19. Mar.
12, 31. Sam. 2, 8.

Rom. 13, 14. 2 Pet. 2, 10. Ain the man re- grouse. h That is,
the natural and fir- neeth against § Spirit of rege- ntracion.

ner of Isaac, children of the promes.

29 But as then he that was borne after the flesh, persecuted
him that was borne after the Spirit, euen so it is now.

30 But what faith the Scripture? * Put out the seruaut and her
sonne: for the sonne of the seruaut shal not be heire with the
son- ne of the free woman.

31 Then brethren, we are not children of the seruaut, but of the
* free woman].

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17
And sheweth them the battel hermes the Spirit & the flesh, and
the frites of them bothe.

3 Stand fast therefore in the libertie wherewith Christ hathe
made vs free, and be not intangible: againe with the yo- ke of
bondage.

4 * Beholde, I Paul say vnto you, that if ye be circumcised,
Christ shal profite you nothing.

5 For I testifie againe to euerie man, which is circumcised, that
he is bounde to kepe the whole Law.

6 Ye are * abolished from Christ: wi. ofoe- uer are justified by
the Law, ye are fallen from grace.

7 For we through the Spirit b waite for the hope of
righteousness through faith.

8 For in Iesus Christ neither Circumcision auaieth anie thing,
neither vncircumcision, but faith which worketh by loue.

9 Ye did runne wel: who did let you, that ye did not obese the
* trueth?

10 It is not the persuasion of him that d cal- leth you.

11 * A little * leauen doeth leauen the whole lompe.

12 I haue trust in you through the Lord, that ye wil be none otherwise c minded: but he that troubleth you, shal beare bu condemnation, whosoeuer he be.

13 And brethren, if I yet preache circum- cision, why do I yet suffer persecution? Then is the s slander of the crostle abo- lished.

14 Wolde to God they were euen cut of, which do disquiet you.

15 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an oc casion vnto the flesh, but by loue serue one another.

16 For h all the Law is fulfilled in one wor- de, which is this, * Thou shalt loue thy neighbour as thy self.

17 If ye byte & deuoure one another, take hede lest ye be consumed one of another.

18 Then I say, * walke in the Spirit, and ye shal not fulfil the lustes of the flesh.

19 For the b flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye wolde.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 Moreover the works of the flesh are manifest, which are
adulterie, fornicacio, vncleennes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulation, wrath,
contentions, sedicions, beresies,

21 Enuic, murthers, drunkennes, glotonie, and siche like,
whereof I tell you before, as I also haue tolde you before, that
they which do siche things, shal not inherite the kingdome of
God.

22 But the frute of the Spirit is loue, ioye, peace, long
suffering, gentlenes, goodnes, faith,

23 Mekenes, temperancie: against siche there is * no Law.

24 For they that are Christs, * haue crucified the flesh with
the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one
another, enuying one another. CHAP. VI.

1 He exhorteth them to vse gentlenes to warde the weake, 2
And to shewe these bretherlie loue and modestie, 6 Also to
preude for their munifiers, 9 To perseuer, 24 To reoyce in the
crostle of Christ, 15 To newnes of life, 16 And last of all
wolheth to them with the rest of the faithful all proliferate.

1 B Rethren, if a man be a fallen by occasion vnto anie faute, ye which are spiritual, restore siche one with the spirit of mekenes, considering thy self, lest thou also be tempted.

2 Beare ye one anothers burden, and so b fulfil the Law of Christ.

3 For if anie man some to him self, that he is some what, when he is * nothing, he deceueth him self in his imagination.

4 But let euerie man proue his owne worke, and then shal he haue d reioycing in him self onely and not in another.

5 * For euerie man shal beare his owne burden.

6 Let him that is taught in the worde, make him that hathe taught him, partaker of all his * goods.

7 Be not deceiued: God is not mocked: for wharsoeuer a man soweth, that shal he also reape.

8 For he that soweth to his flesh, shal of the flesh reape corruptio: but he that soweth to the spirit, shal of the spirit reape life euerlasting.

9 * Let vs not therefore be wearie of wel doing: for in due season we shal s reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but specially vnto the, which are of the housholde of faith.

11 Ye se how large a lettre I haue written

ZZ.i.

If you be gui- ded by § Spi- rit of adoptio, that which ye do, is
agrabable to God although it be not possi- te.

12 For they are vnder the Spi- rit, we grace. 13 Christ hathe
not onely re- mitred their sonne, but fan- ified the vnto newnes
of life. 14 That being dead to some blindg to God, we may de-
cte the same in holmes & in- nocence of life.

Chap. VI. a letter by rea- son of his flesh or Satan. b Christ
exhor- ceh to finders places to mu- trial loue, and therefore
bro- therlie loue is here called § Law of Christ, & his commi-
cement, John 15, 16 & 15, 22. c He sheweth that of hathe
nothing of his self with rea- lie should re- sorce.

d For his reioy- cing is a susti- neous of a go- od conference,

2. Cor. 1, 12. wherein he may reoyce before me, but not
before God.

e For it were a shewe one to preude for their corporal
necessities & fe de our sonnes & the heamen- lie de mises.

1. Cor. 3, 8.

2. Cor. 9, 7 f He preueeth the munifiers most be now- nished
for if men onely pro- mide for worl- delie things without
re- spite of § life euerlasting, the they procure to them

when death, & mocke God, who hath gown them his
scul- bers to tenche them heamelie things.

3. The 5, 13. g The fruit & God hath promised.

Eternal predestinacion. To the Ephesians. Redemption in
Christ. 1224

b By the out- wards cere- monies. 1 That is, for preaching ...it
crucifi- .

b That, the haue make you leaves.

1 By 5 world homeaneth all outwards pom perceremonies in
this, which please mean imitation.

vnto you with mine owne hand.

12 As manie as desire to make a faire shewe in the flesh, they
constraine you to be cir- cumcised, onely because they wode
not suffer persecucio for the croffe of Christ. For they them
selues which are circum- cised, kepe not the Law, but desire to
ha- ue you circumcised, that they might resoy- ce in your
flesh.

14 But God forbid that I shulde reioyce, but in y croffe of our
Lord Iesus Christ, whereby the world is crucified vnto me, and
I vnto the worlde.

15 For in Christ Iesus nether circumcision auaieth anne thing,
nor vncircumcision, but a newe creature.

16 And as manie as walke according to this rule, peace shul be vpon them, & mercie, and vpon the Israel of God.

17 From hence for the let no man put me to busines: for I beare in my bodie the markes of the Lord Iesus.

18 Brethrin, the grace of our Lord Iesus Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

m Which is regenerate by faith.

n That is, vpo the Senevas Rom 3,19. n Let no man trouble my preaching fro hence for the for my markes are witnesses how valiantly I haue sign. p Which are odious to the world, but glorious befo- re God.

THE EPISTLE OF

Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entered in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epi- ste to confirme them in that thing, which they had learned

of him. And first after his salutation, he as- sureth them of saluacion, because they were thereunto predestinate by the free election of God, before they were borne, and sealed up to this eternal life by the holic God, given vnto them by the Gospel, the knowledge of the which mysterie he prayeth God to confirme towards them. And to the intent they shulde not glorie in them selues, he sheweth them their extreme misery, wherein they were plon- ged before they know Christ, as people without God, Gentiles to whome the promises were not made, and yet by the free mercie of God in Christ Iesus, they were saued, and he appointed to be their A- postle, as of all other Gentiles: therefore he defteth God to lighten the Ephesians hearts with the per- fite understanding of his Sonne, ex exhorteth them likewise to be minded of so great benesses, ne- ther to be moved with the false apostles, which seke to overthrow their faith, and treade under fate the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun- sel of God: who by this means prescueth onely his Church. Therefore the Apostle commendeth his ministeries, forasmuch as God thereby vngreath among men, and causeth it to bring for the most plentiful fruces, as innocencie, holines, with all soche of fries appertaining to godlines. Last of all, he de- clared not onely in general what oghe to be the life of the Christians, but also sheweth particularly, what things concerne euerie mans vocation.

a As with the knowledge of God in Christ, y faith, hope, charities and o- ther gifts. Or, please.

b This electi- to life extra- ting can never be chaged: but in temporal of fires, & God has the appoin- ted for a cer- reine space, when the ser- me is expired, he changeth his election, as we fe in soul and India.

c Cor. 1,2. c What Christs justice is impo- ted ours.

a Cor. 1,3. c pet. 1,4. d Thm. 1,5. d Where as we were not y naturalchildren he received vs by grace, and made vs his children.

Colof. 1,22. e The princi- pal end of our elegium is to praise & glori- be the grace of God.

CHAP. I.

After his salutation, a He sheweth that the chief cause of their saluacion standeth in the free election of God through Christ. 10 He declareth his good wil to warde them, giving thanks and praying God for their faith. 21 The manestle of Christ.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24
25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44
45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64
65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84
85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1 *Blessed be God euen the Father of our Lord Iesus Christ,
which hathe blessed vs with all spiritual blessing in heauenlie
things in Christ,

4 *As he hathe chosen vs in him, before y fundacion of the
worlde, y we shulde be cholie, & without blame before hi in
loue:

5 Who hathe predestinate vs, to be adopted through Iesus
Christ vnto him scif, ac- cording to the good pleasure of his
wil,

6 To the praise of the glorie of his gra-

ce, wherewith he hathe made vs accepted in his beloued,

7 By whome we haue redemption through his blood, euen the
forgiveness of sinnes, ac- cording to his riche grace:

8 Whereby he hathe bene abundant toward vs in all wisdom &
understanding,

9 And hathe opened vnto vs the myserie of his wil according
to his good pleasure, which he had purposed in him,

10 That in the dispensacion of the sulnes of the times he might
gather together in one sall things, bothe which are in heau- de
and which are in earth, euen in Christ:

11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsel of his owne wil,

12 That we, which first trusted in Christ, shulde be vnto the praise of his glorie:

13 In whome also ye haue trusted after that ye heard the worlde of trueth, euen y Gos- pel of your saluacion, wherein also after that ye beleued, ye were scaled with the

f That is, in Christ.

g By that he meaneth the whole bodie of the Church, y he disodeth vnto them, & are in heaven, & them which are in earth: also y faithful which remane in earth, and of the few rest the Gentiles. h To wit, the lewes.

holic

The head of the Church. Chap. II. III. Christ our peace.
90/1/1224

holic Spirit of promes, 14 Which is the earnest of our inheritance, 15 until the redemption of the possession purchased vnto the praise of his glorie. 16 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue towards all the Saintes, 17 I cease not to give thanks for you, making mention of you in my prayers, 18 That the God

of our Lord Iesus Christ the Father of glorie, might give vnto you the Spirit of wisdom, and reuelation through the knowledge of him, 19 That y eyes of your understanding may be lightened that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes, 20 And what is y exceeding greatnes of his power toward vs, which beleue, * according to the working of his mightie power, 21 Which he wrought in Christ, when he raised him from the dead, and let him at his right hand in the heauenlie places, 22 Farre aboue all principalitie, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come, 23 * And hath made all things subiect vnder his fete, & hath appointed him ouer all things to be the head to the Church, 24 Which is his bodie, euen the members of him that filleth all in all things. CHAP. II. To magnifie the grace of Christ, which is the onlie cause of saluation, 15 He sheweth them what maner of people they were before their conuersion, 16 And what they are now in Christ. 1 A Now you hath been quickened, that were dead in trespasses and finnes, 2 Wherein, in time past ye walked, according to the course of this worlde, or after the * a prince that ruleth in the aire, euen the Spirit, that now worketh in the children of disobedience, 3 Among whome we also had our conversation in time past, in the lusts of our flesh, in fulfilling the wil of the flesh, & of the minde, and were by nature the children of wrath, as well as others. 4 But

God which is riche i mercie, through his great loue wherewith he loued vs, 5 Euen when we were dead by finnes, hathe quickened vs together in Christ, by whose grace ye are faued, 6 And hathe a raised vs vp together, and made vs sie together in the heauenlie places in Christ Iesus, 7 That he might shew in the ages to come the exceeding riches of his grace, through his kindness towards vs in Christ Iesus. 8 For by grace are ye faued through faith, and that not of your selues: it is the gifte of God, 9 Not of workes, lest any man shulde boaste himself. 10 For we are his workmanship created in Christ Iesus vnto good workes, which God hathe ordained, that we shulde walke in them. 11 Wherefore remember that ye being in time past Gentiles in the flesh, or called * vncircumcision of them, which are called circumcision in the flesh, made with hands, 12 That ye were, I say, at y time without Christ, & were alienates from the comune width of Israel, & were strangers from the scouenants of promes, & had no hope, & were without God in the worlde. 13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ. 14 For he is our peace, which hathe made of bothe one, & hathe broken the stoppc of the particion wali, 15 In abrogating through his flesh the hatred, that is, the Law of commandements which Handeth in ordinances, for to make of twaine one newe man in him self, so making peace, 16 And that he might reconcile bothe vnto God in one bodie by his cross, & shaye hatred thereby, 17 And came, and preached peace to you which were a

farre of, & to them that were nere. 18 For through him we
 bothe haue an en- trance vnto the Father by one Spirit. 19 Now
 therefore ye are no more strangers & foreners: but citzens
 with the Saintes, and of the housholde of God, 20 And are
 buylt vp o the fundation of the Apostles and Prophetes, Iesus
 Christ him self being the chief corner stine, 21 In whome all
 the building coupled to- gether, groweth vnto an holic Temple
 in the Lord, 22 In whome ye also are buylt together to be the
 habitation of God by the Spirit. CHAP. III. He sheweth the
 cause of his imprisonment: 13 Desireth them not to fams
 because of his trouble, 14 And prayeth God to make them
 fedsafs in his Spirit. 1 For this cause, I haulam the * priso- ner
 of Iesus Christ for you Gentiles, 2 If ye haue heard of the
 dispensation of the grace of God, which is given me to you
 warde, 3 That is, that God by reuelatio hath shewed this my
 sterie vnto me (as I wrote a aboue in sewe wordes, 4 Whereby
 whe ye read, ye may know mine vnderstanding in the my
 sterie of Christ) 5 Which in other ages was not opened was not
 in coparison of that abidance which was shewed were called
 inther yet was she time, nor the maner known. 6 Here he mea
 nat that concer ning grace, and not by nature. 7 He sheweth here
 that the further y Gen- tiles were of from the grace of God, the
 greater deters they are now to the same. 8 6am. 17. 26. 6x. 7-
 44. 7. Rum. 9. 4. 9 It was but o- ncircumcision, ben because it
 was deters times confirmed de- shabilhed, the relate here he
 calleth them Covenants. 10. A. 1. 1. Where no promes is, the

re is no hope. 11 That is, the cause of the di- nsion that was
 between the lewes and the Gentiles. 12 For in Christ all things
 we re accompli- shed, which were prefigu- ate in the Law. 13
 For of the lewes and the Gentils he ma- de one Rocke. 14. 1. 2.
 Rum. 1. 2. 1 He sheweth the cause of his imprisonment: 13
 Desireth them not to fams because of his trouble, 14 And
 prayeth God to make them fedsafs in his Spirit. 2 For this
 cause, I haulam the * priso- ner of Iesus Christ for you
 Gentiles, 3 If ye haue heard of the dispensation of the grace of
 God, which is given me to you warde, 4 That is, that God by
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 time, nor the maner known. 7 He sheweth here that the further
 y Gen- tiles were of from the grace of God, the greater deters
 they are now to the same. 8 6am. 17. 26. 6x. 7-44. 7. Rum. 9.
 4. 9 It was but o- ncircumcision, ben because it was deters
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 Covenants. 10. A. 1. 1. Where no promes is, the re is no hope.
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 and the Gentiles. 12 For in Christ all things we re accompli-
 shed, which were prefigu- ate in the Law. 13 For of the lewes
 and the Gentils he ma- de one Rocke. 14. 1. 2. Rum. 1. 2.

ZZ. II.

The Gentiles inheritors. To the Ephesians.
One bodie, one spirit. 32/1224

vnto the sonnes of men, as it is now re-ueiled vnto his holie
Apostles and Pro- phetes by the Spirit,

6 That the Gentiles thulde be inheritors also, and of the same
bodie, and partakers of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of
God guen vnto me *through the working of his power.

8 *Euen vnto me the least of all Saintes is this grace giuen,
that I thulde preache a-mong the Gentiles the vnsearcheable ri-
ches of Christ,

9 And to make cleare vnto all men what the selowship of the
mysterie is, which from the beginning of the worlde hathe
bene hid in God, who hathe created all things by Iesus Christ,

10 To the intent, that now vnto principal- lities and powers in
heauelie places might be known by the Church the manitol-de
wisdom of God,

11 According to the eternal purpose, which he wrought in
Christ Iesus our Lord.

12 By whome we haue boldnes & entrance with confidence,
by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole a sami-lie in heauen and in earth)

16 That he might grant you according to the riches of his glorie, ye may be streng- thened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted and groun-ded in loue,

18 May be able to coprehend with all Sain-tes, what is the breadth, and length, and depth, and height:

19 And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all fulnes of God.

20 *Vnto him therefore that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power y worketh in mys,

21 Be praise in the Church by Christ Iesus, throughout all generatios for euer, Amen.

CHAP. III.

He exhorteth them vnto mekenes long suffering, vnto loue and peace. 1 Euerne one to serve and elshe ano-ther with the gift that God hathe giuen him. 2 To beware of strange doctrine. 3 To lay aside the old conversation of griedie in het, and to walke in a new life.

Phil 1,27. 1 Therefore, beg prisoner in y Lord, praye you that ye walke worthie of the vocation whereunto ye are called,

2 With all humblenes of minde, and me-kenes, with long suffering, supporting one

another through loue,

3 Endeuoring to kepe the vnitie of the Spi-rit in the bonde of peace.

4 There is one bodie, and one Spirit, e-uenas ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptif-me,

6 *One God & Father of all, which is abo-ue all, and through all, & in you all.

7 *But vnto euerie one of vs is giuen gra-ce, according to the measure of the gift of Christ.

8 Wherefore he saith, *When he ascended vp on hie, he sled captuutte captiue, and gaue giftes vnto men.

9 (Now, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?

10 He that descended, is euen the same that ascended, same about all heauens, that he might fill all things)

11 *He therefore gaue some to be Apostles, and some Prophetes, & some Euangelistes, and some Pastours, and Teachers,

12 For the gathering together of the Sain-tes, for the worke of the ministerie, and for the edificatio of the bodie of Christ,

13 Til we all meet together (in the vnitie of faith & knowledge of the Sonne of God) vnto a perfect man, vnto the measure of the age of the fulnes of Christ,

14 That we henceforth be no more children, wavering & carried about with every winde of doctrine, by the deceit of men, and with craftines, whereby they lay in wait to deceive.

15 But let vs followe the truth in loue, and in all things growe vp into him, which is the head, that is Christ,

16 By whome all the bodie being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectual power, which is in the measure of euery parte) receiueth increase of y^e bodie, vnto the edifying of it self in loue.

17 This I say therefore and testifie in the Lord, that ye henceforthe walke not at *other Gentiles walke, in vanitie of their minde,*

18 Having their cogitation darkened, and being strangers from the life of a God through the ignorance that is in them, because of the hardenes of their heart:

19 Which being past seling, haue giuen them selues vnto wantonnes, to worke all vnclennes, euen with grie dines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue be netaught by him, as the trueth is in Iesus,

22 That is, that ye cast of, concerning the q As they are taught which truly knowe Christ.

b Which by dissentist you separate aton-der.

c So that ye can not dissect one from ano-ther, sing the Spirit, which soyneth you in one bodie, can not dissect two him self.

Mal. 1,10. d In power. e By his proul-dence.

Rom. 12,3. 1 Cor. 12,11. f Which he gi-ueeth vs.

2 Cor. 10,13. psal. 69,19.

g The Miflies came downe from heauen into the earth, to triumph o-uer Sara, death and some, and led the as pri-soners & Iela-ues, & before were conqu-e-ters, and kept all unshuteth; which viscerate he gave and al so gave it as a most precious gift to his Church.

1 Cor. 22,27. h Which his gifts & benefi-ces.

i To restore y which was out of order. k That the bo-die of Christ might be per-fid.

l That we may be of a ripe Christil age & come to y ful measure of y knowledge of we thal haue of Christ.

m Christ being head of his Church, non-ritheth his ind-bres & soyneth them suge-ther by min-tee, so that the rea parte ha-the his suhu proportion of lode, that at length the bo-die may grow vp to peristio n Man not re-generat hath he his mode, vn-derstanding & heart corrupt. o By y which God sineth in his.

p The harde-nes of heart is the somrei-ne of ignorance.

2 Tim. 4,2. 1 O, which is a mode of con-fience.

Col. 3,12.

con-

Put on the new man.

Chap. V. Awake from flepe! 138/1224

That is, all is natural cor- . option that is an vs.

R·m.4.4. col.3.8. abr.12.2. 1.pet.2.1. & 4.2. Zacha.3.16. I
Which is created accor- ding to y ma- ge of God. Pfal.4.5.
Iam.4.7. I If fo be that ye be angry, o modern your aff.ition,
that it burst not one into an y euill' works, but be lone ap
peafed. Chap.5.6. col.4.6. u And caufe them in pro- fit in
godlines. x So behant your filues y the holic God may
willingly deuel in you, & give him no occasion to de parce for
for- row by your- bofing of Gods graces. Col.3.19.

John 13.24. & 15.12. 1.10bn 3.23. a Alluding to the perfumes
and meffing in the Law. Mar.7.21. chap 4.19. col.3.5. 2.theff
2.17. h Which is e- ther waive, or ell-by exiple and euill fpea-
king may hurt your neigh- bourfive other wife there be diners
exiples in the ferpen- res of pleafent talks, which is alfo godlie,
as t King.18.27. c Recaufe he thinketh that his life ftan- derh in
his ri- ches. Mar.14.4. mar.15.5. luk.21.5. 2.th.ff 2.3.
judgements of

conuerfation in time paf, the olde man, which is corrupt
through the deceiueable luftes,

23 And be renewed in the fpirit of your minde,

24 *And put on the new man, which after God is created in
righteousnes, and true holines.

25 *Wherefore caft of lying, & ſpeake eue- rie man trueth vnto his neighbour: for we are members one of another.

26 *Be angry, but finne not: let not the fun- ne go downe vpon your wrath,

27 *Nether giue place to the deuil.

28 Let him that ſtole, ſteale no more: but let him rather labour and worke with his hāds the thing which is good, that he may hau to giue vnto him that nedeth.

29 *Let no corrupt communication proce- de out of your mouths: but that which is good, to the vſe of edifying, that it may miniſter grace vnto the hearers.

30 And grieue not the holic Spirit of God by whome ye are ſcaled vnto the day of redemption.

31 Let all bitterneſſes, and angre, and wrath, crying, and euill ſpeaking be put away frō you, with all maliciousneſſes.

32 *Be ye courteous one to another, & ten- der hearted, forgiuing one another, euen as God for Chriſts ſake forgauē you.

CHAP. V.

2 He exhorteth them vnto leue, 3 Warneth them to be- ware of vncleanes, couetoufnes, foolifh talking, and fal- fe diftrine, 17 To be circumfpelle. 18 To anunfe dronkennes, 19 To reuoye and to be thankful vnu- arde God, 21 To fubmet them feluet me to anisher. 22 He entreateth of corporal mariage and of the fpurs fual betwixt Chrift and his Church.

1 B E ye therefore followers of God, as dere children,

2 *And walke in loue, euen as Chrift hathe loued vs, and hathe giuen him felf for vs, to be an offering and a facrifice of a fwete fmelling fauour to God.

3 *But fornication, & all vncleennes, or co- ueoufnes, let it not be once named amfg you, as it becommeth Sainces,

4 Nether filthines, nether foolifh talking, nether iefting, which are things not co- melie, but rather giuing of thanks.

5 For this ye knowe, that no whoremfoger, nether vncleane perfone, nor couetous perfone, which is an idolater, hathe any inheritance in the kingdome of Chrift, & of God.

6 *Let no man deceiue you with vaine wordes: for for fuche things commeth the wrath of God vpon the children of difobedience.

7 Be not therefore companions with them. 8 For ye were once darkenes, but are now

d Ether in excusing finne, or in mocking at the menaces, and God.

light in the Lord: walke as children of light,

9 (For the frute of the Spirit in all good- nes, and righteousnes, and trueth)

10 Approuing that which is pleafing to the Lord.

11 And haue no fellowship with y vnfrute- ful workes of darkenes, but euen reprove them rather.

12 For it is shame eue to ſpeake of y things, which are done of them in ſecret.

13 But all things when they are reprobued of the light, are manifeſt: for it is light that maketh all things manifeſt.

14 Wherefore he faith, h Awake thou that ſlepeſt, & ſtaſe vp from the dead, & Chriſt ſhal giue thee light.

15 Take hede therefore that ye walke cir- cumſpectly, not as fooles, but as wife,

16 *Redeming the time: for the dayes are euil.

17 *Wherefore, be ye not vnwife, but vn- derſtand what the wil of the Lord is.

18 And be not drunke with wine, wherein is exceffe: but be fulfilled with the Spirit,

19 Speaking vnto your felues in pfalmes, and hymnes, and spiritual fongs, finging, and making melodie to the Lord in your hearts,

20 Giuing thakes alwafe for all things vn- to God euen the Father, in the Name of our Lord Iefus Chrifft,

21 Submitting your felues one to another in the feare of God.

22 ¶ Wiues, fubmit your felues vnto your houfbands, as vnto the Lord.

23 *For the houfband is the wiues head, eue as Chrifft is the head of the Church, & the fame is the fauour of hu bodie.

24 Therefore as the Church is in fubiectio to Chrifft, euen fo it the wiues be to their houfbands in euerne thing.

25 ¶ Houfbands, loue your wiues, euen as Chrifft loued the Church, & gaue him felf for it,

26 That he might fanctife it, & clefe it by the wafhing of water through y worde,

27 That he might make it vnto him felf a glorious Church, not hauig r fpot or wrin cle, or anie fuche thing: but that it fhulde be holic and without blame.

28 So ought men to loue their wiues, as their owne bodies: he
that loueth his wife, lo- ueth him self.

29 For no ma euer yet hated his owne flefh, but nourifeth &
cherifeth it, eue as the Lord deith the Church.

30 For we are mebers of his bodie, of his flefh, and of his
bones.

e Seing God hathe adopted you for his, y ye fhulde be holic.

f And make them knowne by your honft and godlie li- fe.

g The worke of God defco- uerth the vi- ces which we re hid
before. h God that fpeaketh by has fomants to draw the ift
defes ife their blindness.

Colft 4.7. i Seiling all worldite plea- fures to bye time.

Rom 12.2. 1.tnef 4.8. k In their po- rifous dayes & create of
the admiffaries, as he hede how to bye again the occafions of
godlines, y the worlde hathe taken from you.

Or, fings of prafe and the felpence. f And not one- ly with tou-
gue.

Col.3.12. III.2.5. 1.pet.3.5. 2.Cat.11.3.

m Except our ftrendfhip be uyneed, & knit in God, it is not to
be efte- med

n The Church: fo the houf- band ought to nourifh, go- ueine and de- fend his wife from perfia.

Col.3.19. o Rapiftine is to when that God hathe ob feerated the Church to him felf, and made it holic by his worlde that it, his pro- mes of fet in- dification, and fanctification in Chrift.

p Recaufe it is covered and tlefele with Chrifts inflie and holi- nes

q This our houfband, and alfo by the ele- feale and telli- cornuption with Chrift muft be confidered as Chrift is the houfband, and we the wife, which are not only toyneed to him by nature, but alfo by the ele- feale and telli- mous thereof is the fupper of the Lord.

ZZ.iii.

Christian armour. To the Ephesians. Prayer for ministers
134/1224

Gen. 2, 24. mat. 1, 9, 1. mar. 10, 7. 1. cer. 4, 16.

31 *For this cause shal a man leave father & mother, & shal cleave to his wife, & they twame shal he one flesh.

32 This is a great secret, but I speake concerning Christ, & cœcerning the Church.

33 Therefore euerie one of you, do ye sclet euerie one loue his wife, eue as him self, & let the wife se that she feare her housband.

CHAP. VI.

1 How children should be be a man selous towards their fathers and mothers. 4 Liky wise parents towards their children. 5 Seruants towards their masters. 6 Masters towards their seruants. 13 An enhoration to the spiritual hand and what weapons the Christians should fight with all.

Col. 3, 20.

1 Children, * obey your parents in the Lord: for this is right.

Ex. 20, 12. dent. 1, 16. cele. 3, 10. mat. 15, 4. mar. 7, 16.

2 Honour thy father and mother (which is the first commandement with promes)

Ex. 20, 12. dent. 1, 16. cele. 3, 10. mat. 15, 4. mar. 7, 16.

3 That it may be wel with thee, and that thou maist liue long on earth.

4 And ye, fathers, prouoke not your children to * wrath: but bring them vp in * instruction and information of the Lord.

5 *Seruants, be obedient vnto them that are your masters, * according to the flesh, with feare and trembling in singlenes of

your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

7 With good wil seruing the Lord, and not men.

8 And knowe ye that wharfeuer good thing any man doeth, that same shal he seceue of the Lord, whether he be bonde or fre.

9 And ye masters, do the fame things vnto them, putting away threatning: & knowe that euen your master alfo is in heaué, nether is there * * respect of perfone whim.

10 *Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the * whole armour of God, that ye may be able to stand againft the affants of the deuil.

12 For we wiefte not againft * flesh and

blood, but againft * principalities, againft Chaps. 2, 3. powers, and againft the worldlie generours, the princes of the darkenes of this worlde, againft spiritual wickedneffes, which are in the hie places.

1. Pet. 2, 17. *Or, comper his nefft.

2 *The faithful heue not only to ferine againft men and them felues, but a- gainft secta the spiritual cnemie, who is moſte

dange son: for he is our our hea- defe to that we can not reache him, but he must be refi God by God grace.

3 *And ye masters, do the fame things vnto them, putting away threatning: & knowe that euen your master alfo is in heaué, nether is there * * refpect of perfone whim.

4 *Finally, my brethren, be strong in the Lord, and in the power of his might.

5 Put on the * whole armour of God, that ye may be able to ftand againft the affants of the deuil.

6 For we wiefte not againft * flesh and blood, but againft * principalities, againft Chaps. 2, 3. powers, and againft the worldlie generours, the princes of the darkenes of this worlde, againft fpiritual wickedneffes, which are in the hie places.

7 For this cause take vnto you the whole armour of God, that ye may be able to refift in the euil daye, & hauing finufhed all things, ftand faft.

8 Stand therefore, and your loines gird about with veritie, & hauing on the breft plate of a righteousfes,

9 And your fete fhod with the * prepara tion of the Gofpel of peace.

10 Aboue all, take the fhield of faith, wherewith ye may quench all the fyriae dar- tes of the wicked,

11 *And take the helmet of * saluation, and the fworde of * Spirit, which is the worde of God.

12 And pray alwafe with all maner prayer and fupplicatio in the Spirit: and * watch thereunto with all perfeuerace and fupplic ation for all Saints,

13 *And for me, that vtterance may be giue vnto me, that I may open my mouth boldely to publifh the fecret of the Gofpel,

14 Whereof I am the ambaffadour in bon- des, that therein I may fpeake boldely, as I ofht to fpeake.

15 *But that ye may alfo knowe mine affai- res, & what I do, Tychicus my deare bro- ther and faithful minifter in the Lord, fhall fhewe you of all things,

16 Whome I haue fent vnto you for * fame purpofe, that ye might knowe mine affai- res, & that he might comfort your hearts.

17 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iefus Christ.

18 Grace be with all them which loue our Lord Iefus Christ, to their * immortalitie, Amen.

Written from Rome vnto the Ephesians, & fent by Tychicus.

g Innocente & godlie life. h That ye may be ready to suffer all things for the Gospel

1. Pet. 1, 9, 17.

2. thef. 5, 8.

3. The fiderifh punfhated by Iefus Christ. Col. 4, 3.

4. Thef. 3, 1.

k Or to be with our corruptio, that man ha- ne life euerie- ftion, which is the end of the grace.

THE EPISTLE OF

Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Gofp to go to Macedonia, planted firft a Church at Philippi a critic of the fame country: but because his charge was to preache the Gospel vnuerfally to all the Gentiles, he traiailed from place to place, til at the length he was taken prifoner at Rome, whereof the Philippians, being aduerted, fent their minifter Epaphroditus with relief vnto him: who declaring him the ftate of the Church, caufed him to write this Epistle, whereon he commen- deth them that they ftode manfully againft the felfe apoffes, putting them in

mande of his good wil towards them, and exhorteth them that his imprisonment make them not to strinke: for the Gospel thereby was confirmed and not dimmished: especially he defireth them to fite ambition, and to embrace

Pauls great loue.

Chap. I. Christ our gaine. 9785/1224

embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply yea, and that he him self wode also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the cross than the false apostles, he costeth their false doctrine, by proving only Christ to be the end of all true religion, with whom we have all thing, and without whom we have nothing, so that his death is our life, and his resurrection our suffocation. After this fall we cettine admonitions both particular and general, with testification of his affliction towards them, and thankful accepting of their beneuolence.

CHAP. I.

1 S. Paul disouareth his heart towards them. 2 By his the key young, 4 Prayers, 5 And wishes for their faith and salvation. 7.

12. 20. He sheweth the fruits of his cross, 11. 27 And exhorteth them to untie, 28 And patience.

Aul & Timotheus the servants of I E S V S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the 2 Bishops, and Deacons:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. 4 I thanke my God having you in perfect memorie,

4 (Alwase in all my prayers for all you, praying with gladnes)

5 Because of the 6 fellowship which ye have in the Gospel, from the 7 first day vnto now.

6 And I am persuaded of this same thing that he that hath be begone this good worke in you, wil performe it vntil the 4 day of Iesus Christ,

7 As it becometh me so to iudge of you all because I have you in remembrance 8 that both in my bides, and in my defense, and confirmation of the Gospel you all were partakers of my 9 grace.

8 For God is my recorde, how I long after you all from the verie heart rote in Iesus Christ.

9 And this I pray, that your loue may abude, yet more and more in knowledge, and in all judgement,

10 That ye may discerne things that differ one from another,
that ye may be pure, and without offence, vntil the day of
Christ,

11 Filled with the frutes of 2 righteousness, which are by Iesus
Christ vnto the glorie and praise of God.

12 ¶ I wode ye vnderstode, brethren, that the things which
have come vnto me, are turned rather to the furthering of the
Gospel,

13 So that my bides in 1 Christ are famous throughout all the 2
judgement hall, and in all other places,

14 In so much that manie of the brethren in the Lord are
boldned through my bandes, and dare more frankly speake the
1 worde.

15 Some preache Christ eue through enuie and strife, and
some also of good wil.

16 The one parte preacheth Christ of contention & not 17
purely, supposing to ad- de more affliction to my bandes.

17 But the others of loue, knowing that I 18 am set for the
defense of the Gospel.

19 What then yet Christ is preached all maner wayes, whether
it be vnder a pre- tence, or sincerely: and I therein ioye: yea,
and wil ioye.

19 For I knowe that this shal turne to my saluation, through
your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe
ashamed, but that with all confidence, as all wayes, so now
Christ shal be magnified in my bodie, whether it be by life or
by death.

21 For Christ is to me both in life, and in death advantage.

22 And whether to 23 liue in the flesh we 24 profitable for me,
and what to chose I know not.

23 For I am greatly in doute on both fi- des, desiring to be
lofed and to be with Christ, which is best of all.

24 Neuertheles, to abide in the flesh is mo- re nedeful for you.

25 And this am I sure of, that I shal abide, and with you all
continue, for your surthe- rance and ioye of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for
me, by my comming to you againe.

27 28 Only let your cowerfation be, as it be- cometh 29 Gospel
of Christ, that whether I come and se you, or els be absent, I
may heare of your matters that ye continue in one Spirit, & in
one minde fighting toge- ther through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a
30 token of perdition, & to you of saluation, and 31 that of
God.

29 For vnto you it is giuen 30 for Christ, that not onely ye
shulde beleue in him, but al- so suffer for his sake,

30 Hauing the same sight, which ye sawe in me, and now
heare to be in me.

CHAP. II.

3 He exhorteth them above all things to humilitie, whereby
pure doctrine is chiefly maintained, 19 Tra- mising that he and
Timotheus will speedy come vn- to them, 27 And excuseth the
long varying of Epa- phreditus.

ZZ.iiii.

Or, lis is bides

a Their presi- ce was to prea the Christ, & therefrom their
doctrine was true: but they wereful of am- bition & mons
shinting: to deface Paul & preforce them selues.

o To line in the flesh is to line in the Christ tel bodie, til we be
called to live exterla- singly: but to line according to the flesh
or to be in the flesh, signile, to be definite of the Spirit and to
be plunged in the bishoe concuplicen- ces of the flesh. Or, idic.

a By bishops here he meaneth them that had charge of the worde & governing, as pafours do: dures, elders: by deacons, in the as had charge of the distribution, & of the poore and fiche. 1. Thess.1.2. b With other Churches. c That ye recerned the Gospel. d When you shal recense the crowne of glorie. e It was a fore token of their loue, that they did nelp him by all means: possible, when he was absent, & in prison, once as if they had brue prisoners with him. f Of this peccator bencil. er to suffer for Christs sake. Or, are cruciflig That you to increase in godlines that not onely ye can put disce between good & cult: but also that ye profit more and more with out slipping has he, or standing in a flye. h Righteousmer is the tre, good worker the cause. i Which I sursire for Christs cause. k That is, to the court or Palms of the Emperour Nern f Or, prof. of the Gospel, ch Sidering my ch Rance.

*Christ humbleth him self. To the
Philippians. All feke there owne.*

a If you so loue me that you desire my comforter.

o From the ch fent of will & mindes be pro ordeth to the
agreement in doctrine, that there might be full and per- fect
comede. Rom. 12, 10.

Mat. 20. 28. c If Christ be- ing verse God equal with Father,
laid aside his glo- rize, and being Lord, became a seruance,
and willingly sub- mitted him self to move shameful de- ath,
shall we which are no- thing but vile felines, through arro-
gence treude down our bre- ther, & pre- ferre our fel- ines?

Ebr. 2, 9. d For he that was God, shul- de haue done none
insure to the Godhead.

Rom. 14, 11. Isd. 45, 23. Islm 13, 15. Lew. 2, 6.

Or 12, 3. e The poore and weake na- ture of man. f He was
fine and heard of men, so that his behaviour and perfume
declared that he was as a mi- ferable man. 2. Pet. 4, 9. g
Worship, & be fathered to him.

Mat. 5, 19. h Russe for- wards in that race of righteous, whom
God ha- the freely pla- ced you through Iesus Christ and ob-
dukteth you his children by his Spirit to walk in good workers,
and so to ma- be your owe- tion fore.

1 Which may make you careful & diligent. 2 Which is his free grace. 1 As they which in the night set forth a candle to give light to others. 2 The Gospel. 3 The words signified as power out as the drinke offering was poured on the sacrifice. 4 To continue you in your faith.

If there be therefore anie a consolation in Christ, if anie comfort of loue, if anie fellowship of the Spirit, if anie compassion and mercie,

2 Fulfil my soye, that ye be like minded, ha- uing the same loue, being of one accord, and of one iudgement,

3 That nothing be done through contentio or vaine glorie, but that in meeknes of minde euerie man esteeme other better then him self.

4 Loke not euerie man on his owne things, but euerie man also on the things of others men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made him self of no reputation, and took on him the forme of a seruant, and was made like vnto men, and was founde in shape as a man.

8 He humbled him felf, and became obe- dient vnto the death,
euen the death of the croffe.

9 Wherefore God bathe alfo highly exal- ted him, and giuen
him a Name aboue euerie name,

10 That at the Name of Iesus fhulde eue- rie s knee bove, bathe
of things in heauen, and things in earth, and things vnder the
earth,

11 And that euerie tongue fhulde confef- fe that Iesus Christ a
the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue al- wafe obeyed, not as
in my prefence onely, but now muche more in mine abfence, fo
make an end of your owne faluatio with feare and trembling.

13 For it is God which worketh in you, bo- the the wil and the
dede, euen of his good pleafure.

14 Do all things without murmuring and reafonings,

15 That ye may be blameles, and pure, o the fonnes of God
without rebuke in the middles of a naughtie and croked nation,
among whome ye fhune as lighes in the worlde,

16 Holding for the the worde of life, that I may reioyce in the
day of Christ, that I hauenot runne in vaine, nether haue, labo-
red in vaine.

17 Yea, and thogh I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send A. Which may make you careful & diligent. 2 Which is his free grace. 1 As they which in the night set forth a candle to give light to others. 2 The Gospel. 3 The words signified as power out as the drinke offering was poured on the sacrifice. 4 To continue you in your faith.

*Timotheus shortly vnto you, that I also may be of good comforter, when I knowe your state.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 *For all feke their owne, or not y which is Iesus Christs.

22 But ye knowe the proofe of him, that as a sonne with y father, he hath serued with me in the Gospel.

23 Him therefore I hope to send affone as I knowe how it wil go with me,

24 And trust in the Lord, that I also my self shal come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe soldier, cué

your meffenger, and he that minifted vn- to me fuche things as I wanted.

26 For he longed after all you, and was ful of heauines,
becaufe ye had heard, that he had bene ficke.

27 And no doute he was ficke, verie ne- re vnto death: but God
had mercie on him, & not on him onely, but on me alfo, left I
fhulde haue forowe vpon forowe.

28 I fent him therefore the more diligently, that when ye fhulde
fe him againe, ye might reioyce, and I might be the leffe
forowful.

29 Receue him therefore in the Lord with all gladnes, and
make muche of fuche:

30 Becaufe that for the worke of Christ he was nere vnto
death, & regarded not his life, to fuffil that feruice which was
lacking on your parte towarde me.

CHAP. III.

2 He warneth them to beware of folfe teachers. 3 A- gainft
whome he fetteth Christ. 4 Likemfe him felf. 9 And his
doctrine. 12 And repreueth man owne righteoufnes.

1 Moreouet, my brethren, reioyce in the Lord. It griueth me
not to wri- re the fame things to you, and for you it is a fure
thing.

2 Beware of dogges: beware of euil wor- kers: beware of the con- cion.

3 For we are the circumcison, which wor- ship God in the spirit, & reioyce in Christ Iesus, & haue no confidence in the flefh:

4 Thogh I might also haue confidence in the flefh. If anie other man thinketh that he hathe whereof he might truſt in y flefh, muche more I:

5 Circumciſed the eight day, of the kinted of Iſrael, of the tribe of Benjamin, an E- brewe of y Ebrewes, by the law a Pharife.

6 Cſcerning zeale, I perfecured y Church: touching the righteous fines which is in the Law, I was vnrebukeable.

7 But y things that were vantage vnto me, the fame I counted loſſe for Christs ſake.

8 Yea, doutes I thinke all things but loſſe for the

1. Cor. 10, 24. 2 They rat- tingh profire by their prea ching then Gods glorie.

9 He calleth it here y wor- ke of Christ to viſe Christ who was bade in the perfume of Paul, & was in oede of ne- ceſſaries. 10 He appro- neth them & hazard their life to relle- ue the priſoners of Christ.

a Which ye have often heard of me. b Which bar- ke against
the true doctrine to fil their bellies. c The folfe o- posites
gloried in their circu- cifion, where- unto 5 Paul here allodeth,
calling them concifion, & re- cutting of and tearing alfon- dre
of the Church. d In outward things.

1. Cor. 11, 22. Alt. 23, 6. Or. proffion.

Of bellie gods.

Chap. III. The boke of life. 93 137/1224

e As one graf- ted in him by faith.

for the excellét knowledge fake of Christ Iesus my Lord, for
whome I haue coüred all things loffe, and do iudge them to be
dongue, that I might winne Christ,

And might be e founde in him, that is, not hauing mine owne
righteousness, which is of the Law, but that which is through
the faith of Christ, euen y righteousness which is of God
through faith,

10 That I may knowe him, and the vertue of his resurrection,
and the fellowship of his afflictions, and be made conformable
vnto his death,

11 If by anie meanes I might atteine vnto the resurrection of
the dead:

12 e Not as thogh I had alreadye attained to it, ether were
alreadye perfect; but I fol- lowe, if that I may comprehend
that for whofe fake alfo I am h comprehended of Christ Iesus.

13 Brethren, I counte not my self, that I ha- ue attained to it,
but one thing I do: I forget that which is behinde, and
endeuoure my self vnto that which is before,

14 And followe hard toward the i marke, for the prife of the
hie calling of God in Christ Iesus.

15 Let vs therefore as manie as k be l per- fect, be thus
minded: and if ye be other- wife minded, God shal reueile eue
the n sa- me vnto you.

16 Neuertheles, in that whereunto we are come, let vs procede
by one rule, * that we may minde one thing.

17 Brethren, be folowers of me, and loke on them, which
walke fo, as ye haue vs for an enfample.

18 *For manie walke, of whome I haue tol- de you often, &
now tell you weping, that they are the enemies of the a Croffe
of Christ,

19 Whofe "end is damnacion, whofe God is their belie, and
whoft a glorie is to their shame, which minde earthlie things.

20 But our e conuerfacion is in heauen, fro whence alfo we
loke for the *Sauiour, euen the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned
like vnto his glorious bodie, according to the working,
whereby he is able euen to subdue all things vnto him self.

CHAP. III.

1 He exhortheth them to be of benefit conuerfacion, 11. And
thanketh them, because of the provision that they made for
him being in prison, 21. And fo concludeth with salutacions.

2 Therefore, my brethren, beloued and longed for, my joy and
my crowne, fo continue in the Lord, ye beloued.

3 I pray Euodias, & befeche Syntyche, that they be of one
accorde in the Lord,

4 Yea, and I befeche thee, faithful yokefe-

lowe, helpe thofe women, which laboured with me in the
Gospel, with Clemente also, and with other my felowe
laborers, whose names are in the * a booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knowen vnto all men. The Lord is
with you at hand.

6 * Be nothing careful, but in all things let your requestes be
shewed vnto God in prayer, and supplication with giuing of

thankes.

7 And the peace of God which passeth all vnderstanding, shal preferue your hearts and mindes in Christ Iesus.

8 Furthermore, brethré, whatfoeuer things are true, whatfoeuer things are honest, whatfoeuer things are iust, whatfoeuer things are pure, whatfoeuer things percie- ne to loue, whatfoeuer things are of good reporte, if there be anie vertue, or if there be anie praife, thinke on thefe things,

9 Which ye haue bothe learned and recei- ued, and heard, and fene in me: thofe thigs do, and the God of peace shalbe with you.

10 Now I reioyce alfo in the Lord greatly, that now at the last ye are d reuiued agai- ne to care for me, wherein notwithstanding ye were careful, but ye lacked opportu- nitie.

11 I fpeake not because of e want: for I ha- ue learned in whatfoeuer state I am, the- rewith to be content.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

13 I am able to do all things through the helpe of f Christ, which ftrêgtheneth me.

14 Notwithstanding ye haue wel done, that ye did
communicate to mine affliction.

15 And ye Philippians knowe also that in the beginning of
the Gospell, when I departed from Macedonia, no Church
communicated with me concerning the matter of giuing and
receiuing, but ye onely.

16 For euen when I was in Theffalonica, ye sent once, and
afterwards againe for my necessitye,

17 Not that I desire a gifte but I desire the frute which may
further your reckening.

18 Now I haue receiued all, and haue plenty: I was euen
filled, after that I had received of Epaphroditus that which
came from you, an odour that smelleth sweetly, a sacrifice
acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his
riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which
are with me, greet you.

AAa.1.

Dfal. 6. 9. 18.

luk. 10. 20.

reuel. 1. 1. &

20. 8. & 21. 27.

Mat. 8. 25.

a This boke E- rekiell callirth the writing of the house of it rall,
& y secret of the Lord, Chap. 11. 9.

b To fucouet you.

c From Satten, who feketh to take from vs this peace of
conficience.

d That is, be- gone anue to helpe me.

e That I was not able to ca- dere my pouer ate.

f Not of his owne vertue or fre wil.

g When I firft presched the Gofpel vnto you.

h He had grof of his parte in communicatig w them spiri- tual
things, but he receiued no thing of them, w oght at le- aft to
haue re- lieued him in his necefiitie. Or, aloudt enward your
name.

Our hope laid vp. To the Colofsians. All things created by
Christ.¹²²⁴

1 Of Siche 2 did belong to the Emperor Nero.

21 All the Saintes salute you, and moſte of all they which are
of 1 Cefars houſe- holde. 23 The grace of our Lord Ieſus Chriſt
be

with you all, Amen.

Written to the Philippians from Rome, & ſent by
Epaphroditus.

THE EPISTLE OF

Paul to the Colofſians.

THE ARGUMENT.

In this Epistle 3. Paul putteth difference between the liuelie,
effectual and true Chriſt, and the ſul- ne, contrefait and
imagined Chriſt, whome the false apoſtles taught. And firſt, he
conformeth the doctrine which Epaphras had preached,
wiſhing them increaſe of faith, to eſtem the excuſe of God
benefite towards them, teaching them alſo that ſaluacion, and
whatſoever good thing can be deſired, ſtandeth onely in
Chriſt, whome onely we embrace by the Goſpel. But
foremuſe as the false brethren welde haue mixed the Law
with the Goſpel, he toucheth thoſe flatterers vehemently, and

exhorteth the Colofsians to flaye onely on Christ, without whome all things are but mere vanitie. And as for circumcision, abstinence from meates, external holines, worshiping of Angels as means whe- reby to come to Christ, he utterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians Stande in mortification of the flesh, newenes of life, with other like offices appertaining lethe generally or particularly to all the faithful.

CHAP. 1.

3 He giueth thanks vnto God for their faith, 7 Con- fermeth the doctrine of Epaphras, 9 Praise for the increase of their faith. 13 He flarmeth vnto them the true Christ, and disconcerteth the contrefaith Christ of the false apostles. 25 He appreneth his austeritie & charge, 26 And of his faithful executing of the same.

1 Aul an Apostle of Iefus Christ, by y wil of God, & Timotheus our bro- ther,

2 To the, which are at Colofse, Saites & faith ful brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Iefus Christ.

3 We giue thanks to God eue the Father of our Lord Iefus Christ, alwaies praying for you:

4 Since we heard of your faith 5 in Christ Iesus, and of your
loue towards all Saintes, 5 For the hopes fake, which is layd
vp for you in heauen, whereof ye haue heard be- fore by the
worde of trueth, which is the Gospel,

6 Which is come vnto you, enen as it vnto all the worde, and is
fruteful, as it is al- so among you, from the day that ye heard
and truely knew the grace of God,

7 As ye also learned of Epaphras our dea- re selowe ferant,
which is for you a faith- ful minister of Christ:

8 Who hathe also declared vnto vs your loue, which ye haue 9
by the Spirit.

9 For this cau'e we also, since the daye we heard of it, ceafe
not to pray for you, and to desire that ye might be fulfilled
with

knowledge of 4 his wil, in all wifdome, & 5 That is, 6 spiritual
vnderstanding,

10 * That ye might walke worthie of the Ephed. 4.1. Lord, and
please him in all things, being philip. 1.17. *fruteful in all
good works, and increa- sing in the knowledge of God, 1. Cor.
1.5.

11 Strengthened with all might through his glorious power,
vnto all pacience, & long suffring with joyfulness,

12 Giuing thanks vnto the Father, which hathe made vs mete
to be partakers of the inheritance of the Saintes in light, 2. Pet.
1.17.

13 Who hathe deliuered vs from the power of darkenes, and
hathe translated vs into the kingdome 14 of his deare Sonne,
15 For God is made visible in the flesh of Christ, & the
diminated wel leth in him corporally.

16 In whome we haue redemption through this blood, that is,
the forgiuenes of finnes, 16 Who is the 15 image of the
inuisible Chor. 1.3.

17 And he is before all things, and in him all things consist.

18 And he is the head of the bodie of the Church: he is the
beginning, 19 & the first borne of the dead, that in all things he
might haue the preeminence.

20 * For it pleased the Father, that in him shulde all 21 fulnes
dwell,

22 And by him to reconcile all things vnto him self, and to set
at peace through the blood of his croffe bothe the things in

23 * For it pleased the Father, that in him shulde all 24 fulnes
dwell,

25 And by him to reconcile all things vnto him self, and to set
at peace through the blood of his croffe bothe the things in

a Which was a case of Thry gia.

b For without Christ there is no faith to be found by, but onely a vaine opinion.

c Which co- meth of the holic God.

gife that rofe first againe fro the dead to ta- ke possession of life enorla- ding: which if fing may be called a new birth 1. Cor. 15.20. reuel 1.5. Ioh. 1.4. chap 2.9. b That the Church, which is his bodie, might receive of his ahunai- se 1 That is, the whole Church

The rest of Christ's afflictions. Chap. II. Christ's diuinitie.
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Luk. 1.7. 1. Cor. 1.2. 2. Ephes. 1.4. 3. Tit. 2.11. 4. Luk. 1.6.

8 Or your ob- moditie. 1 As Christ hathe once suf- fered in him self to redeem his Church, & to sanctifie me to death he daily suffer in his mem- bers, as parta- ker of their infirmities, & therefore are wayer of their injuries. Rom. 16.25. 2. Ephes. 2.9. 3. Tit. 1.10. 4. Tit. 2.2. 5. 2. Pet. 1.20. m Which is promises of Christ, and of the calling of the Gentiles. 1. Tim. 1.1. n Whome he hathe elected and con- secured to him by Christ.

Or, pelus and care. a Me presents in bodie.

1. Cor. 1.3. b In bodie. c In minde.

2. Cor. 1.4.

earth, and the things in heauen.

21 And you which were in times past strangers and enemies,
because your mindes were set in evil works, hathe he now also
reconciled,

22 In the bodie of his flesh through death, to make you * holie,
and vnblameable and without faute in his fight,

23 *If ye continue, grouided and stablished in the faith, and he
not moued away from the hope of the Gospel, whereof ye haue
heard, and which hathe bene preached to euerie creature which
is vnder heauē whe- reof I Paul am a minister.

24 Now reioyce I in my suffrings for *you, and fulfil 1 the rest
of the afflictions of Christ in my flesh, for his bodies fake,
which is the Church,

25 Whereof I am a minister, according to the dispensatio of
God, which is giuen me vnto youwarde, to fulfil the *worde of
God,

26 *Which is the mysterie hid since the worl- de began, and
from all ages, but now is ma- de manifest to his Saintes,*

27 To whome God wolde make knownen what is the riches of
this glorious myste- rie among the Gentiles, *w riches is Christ
in you*, the hope of glorie,

28 Whome we preache, admonishing euerie man, and teaching euerie man in all wifdome, that we may present euerie man perfect in Christ Iefus:

29 Whereunto I also labour and striue, according to his working which worketh in me mightely.

CHAP. II.

1 Hauing protelted his good will towarde them, 4 Me admoniheth them not to turne back fr Chrif, 5 To the service of angels or anie other invention, or als ce- vemenies of the Law, 17 Which haue finished their office, and are ended in Christ.

1 Or I wolde ye knewe whar great *fighting I haue for your fakes, and for the of Laodicea, and for as manie as haue not fene my perfone* in the flesh,

2 That their hearts might be comforted & they knit together in loue, and in all riches of the full assurance of vnderstading, to knowe the mysterie of God euen the Father, and of Christ:

In whome are hid all the treasures of wif- dome and knowledge.

4 And this I fay, lest aniemá thulde begui- le you with entising wordes.

5 *For thogh I be abfent in the b flesh, yet am I with you in the spirit reioyeing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Ie- fus the Lord, f walke in him,

7 Roted and buylt in him, and stablished in the faith, as ye haue * bene taught, abu-

ding therein with thanks giuing.

8 Beware lest there be anie man that spoile you through *philosophie, and vaine de- ceit, through the traditions of men, accor- ding to the rudiments of the worlde, and not after Christ.

9 *For in him dwelleth all the fulnes of the* * Godhead bodely.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whome also ye are circumcised with * circumcision made without hads, by put- ting of f sinful bodie of the flesh, through the circumcision of Christ,

12 In that ye are *huryed with him through baptisme, in whome ye are also raised vp together through * the faiths of the ope- ration of God which raised him from the dead.

13 *And ye which were dead in finnes, and in the vncircumcisio of your flesh, hathe he quickened together with him, forgiuig * you all your trespaces.

14 And putting out the * hand writing of ordinances that was against vs, * was contrarie to vs, he euen toke it out of the way, & fastened it upon the cross,

15 And hathe 1 spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same cross.

16 Let no man therefore condemne you in meat and drinke, or in respect of an b ho- lie day, or of the new moone, or of the Sabbath dayes,

17 Which are but a thaddowe of things to come: but the bodie is in Christ.

18 *Let no man 1 at his pleasure beare rule ouer you by humblenes of minde, & wor- shiping of Angels, aduancing him self in those things which he neuer faw, rashly puft vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as thogh ye lined in the worlde, are ye burdened with traditions?

21 A, Touche not, Taste not, Handel not.

22 Which all = perish with the vsing, and are after the commandements and docti- nes of men.

23 Which things haue in deed a shewe of wifdome, in
*voluntarie religion and hum- blenes of minde, and in not sparing the bo- die: nether haue they it in anie estimation to satisfie the * flesh:

and error. m And apperteine nothing to the kingdom of God
*Or, for they are of no value fane for the filling of the flesh. n
Suche as men haue chosen according to their owne fanatise. o
They pinche and defraude their ho- die to shewe them selues greater hypocrites.

4 Teaching you vaine spe- culations, as worshiping of Angels, of solu- de ceremonies and beggetlie tradition: for now they ha- ue none vie feing Christ is come.

Chap. 1.1.9. John 1.1.4. Rom. 2.1.9. * In saying that the God-head is really in Christ, he sheweth that he is verie God; also say- ing, in him, he declared to ten difficult nem- ces, and by this worde dowlish he proutth that it is there for ever.

Or, effectually. Or, in all out. Rom. 4.4. Ephes. 1.1.9. Ephes. 2.1. Ephes. 2.15. I made by the Spirit of Christ.

5 In belening that God by his power raised up Christ,
whereof we have a fore-ken in our baptisme.

*Or, obligation. The ceremonies, and rites were as is were a public profession, and handwriting of the miserable state of man kinder for circumcision did declare our natural pollution: the partylings, & writings figured the filth of time: the sacrifices revealed that we were guilty of death, which were all taken away by Christ's death.

Mat. 24.4. 1 As Satan & his Angels feared whome he had the taken all power. 2 Or, diffinition, as to make the difference between dayes *Or, defraude son of your pris.

Manning, that the hypocrites led them at their pleasure into all superstition

AAa.ii.

*The Christian life. To the Colossians. To
pray & watch. 140/1224*

CHAP. III.

1 He sheweth where we should take Christ. 5 He exhorteth to mortification, to To put of the old man and to put on Christ. 1 To the which he addeth exhortations, both general and particular to charitie & humilitie. 2 If ye then be a risen with Christ, feke those things which are above, where Christ fiteth at the right hand of God. 3 Set your affections on things which are above, and not on things, which are on the earth. 4 For ye are dead, and your life is hid with Christ in God. 5 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie. 6 * Mortifie therefore your meers which are on the earth, fornicatio, vncennes, the inordinate affection, euil concupiscence, & couetoufnes which is idolatrie. 7 For the which things fakes the wrath of God cometh on the children of disobedience. 8 Wherein ye also walked once, when ye lived in them. 9 * But now put ye away eue all these thigs, wrath, angre, maliciousfnes, cursed speaking, fithie speaking, out of your mouth. 10 Lie not one to another, feing that ye haue put of the old man with his workes. 11 And haue put on the newe, which is renewed in knowledge after the image of him that created him. 12 Where is nether Grecian nor Iewe, circumcision nor vncicumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things. 13 * Now therefore as the elect of God shalie & beloued, put on tender mercie, kindnes, humblencs of minde, mekenes, long fuffring: 14 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgau

you, euen fo do ye. 15 And above all these things put on loue, which is the bonde of perfectnes. 16 And let the peace of God rule in your hearts, to the which ye are called in one bodie, and be ye amiable. 17 Let ye t worde of Christ dwell in you pleteously in all wifdome, teaching & admonishing your owne felues, in pfalmes, and hymnes, and spiritual fongs, finging with a "grace in your hearts to the Lord. 18 * And whatfoeuer ye fhall do, in worde or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him. 19 * Wiues, fubmit your felues vnto your houf bands, as it is comelie in the Lord. 20 * Houf bands, loue your wiues, and be not bitter vnto them.

20 Children, obey your parentes in! all things: for that is wel pleasing vnto the Lord. 21 Fathers, k prouoke not your children to anger, left they be discouraged. 22 * Seruants, be obedient vnto the that are your masters according to the flesh in all things, not with eye feruice as men pleafers, but in finglenes of heart, fearing God. 23 And whatfoeuer ye do, do it heartely, as to the Lord, and not vnto men. 24 Knowing that of the Lord ye fhall receiue the rewarde of the inheritance: for ye ferue the Lord Christ. 25 But he 1 that doeth wrong, fhall receiue for the wrong that he bathe done, & there is no * = respect of perfones.

CHAP. III.

2 He exhorteth them to be feruent in prayer, 3 To walke wisely
toward them that are not yet come to the true knowledge of
Christ. He saluteth them, and wisheth them all prosperitie.

1 E masters, do vnto your feruats, that which is iufte, and
equal, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thanks
giuing,

3 * Praying also for vs, that God may open vnto vs the * dore
of vtterance, to speake the mysterie of Christ: wherefore I am
also in bonds,

4 That I may vtter it, as it becometh me to speake.

5 * Walke wisely toward them that are without, and redeeme
the time.

6 Let your speache be gracious alwais, and powdred with *
salt, that ye may know how to answer euerie man.

7 Tychicus our beloued brother, and faithful minister, and
felowe feruant in the Lord, fhall declare vnto you my whole
state,

8 Whome Ihaue fent vnto you for the same purpose that he
might knowe your state, and might comforte your hearts,

9 * With Onesimus a faithful & a beloved brother, who is one of you. They shall shewe you of all things here.

10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas his kinsman (telling whome ye received commandments, If he come vnto you, receiue him)

11 And Iesus which is called Justus, which are of the circumcision. These * onely are my * workefellowes vnto the kingdome of God, which haue bene vnto my consolatio.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes studieth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeal for you, & for the church of Laodicea,

and

Effectual faith.

Chap. I. II. Examples of faith. 1/1224

and them of Hierapolis. 14 Luke the beloved physician greeteth you, and Demas. 15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house. 16 And when this epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the epistle & written from Laodicea.

17 And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, that thou fulfill it. 18 The salutation by the hand of me Paul. Remember my bids. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE

of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as most careful for them) sent Timothe to strengthen them, who soon after admonishing him of their estate, gave occasion to the Apostle to conferre them by divers arguments to be constant in faith, & to suffer whatsoever God calleth them vnto for the testimony of the Gospel, exhorting them to declare by their godly living the purity of their religion. And as the Church can neuer be so purged, that some cockle remain not among the wheat, so there were among them wicked men, which by mowing waine and curious questions to overthrowe their faith, taught falsely, as

touching the point of the resurrection from the dead: whereof he briefly instructeth them what to think, earnestly forbidding them to feke curiously to know the times, willing them rather to wathe loft the fudden comming of Christ come vpon them at vnware: and fo after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are fo stedfast in faith & good workes. 6 And receiue the Gospel with such earnestnes. 7 That they are an example to all others.

1 Aul and Siluanus, and Timotheus, vnto the Church of the Thessa- loniâs, which is in God the Father, and in the Lord Iesus Chrft: Gra- ce be with you, and pea- ce from God our Father, & from the Lord Iesus Chrft.

2 For there is no Church & is not joyned together in God.

2 Theff. 1. 3. Philip. 1. 3. b Which declared it fefite by moste line- lie frotes 4 Whereby you declared your selues moste readte and painful to helpe the poore d The effectual preaching of the Gospel is an evident token of our election.

e To beleue, & to be fully persuaded to haue the gifts of the holie Gofit, and joyfully to suffer

3 We giue God thanks alwayes for you all, making m^ulction of you in our prayers Without ceasing, remébring your h effe-
tual faith, & diligent loue & the pacien- ce of your hope in our Lord Iesus Chrift in the fight of God euen our Father, Knowing, beloued brethren, that ye are elect of God. 5 For our Gospel was not vnto you in wor- de onely, but also in power, and in the ho- lie Gost, & in muche affurance, as ye knowe after what maner we were among you for your sakes. 6 And ye became followers of vs, and of the Lord, and receiued the worde in mu- che affliction, with i ioye of y holie Gost, for Christs sake, are most certeine signes of our election.

7 So that ye were as "enfamples to all that beleue in Macedonia and Achaia.

8 For from you founded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towar- de God, spred abroade in all quarters, that we nede not to speake any thing.

9 For they them selues thewe of you what maner of entring in we had vnto you, and how ye turned to God from idoles, to fer- ue the t^ru^e and true God.

10 And to loke for his Sonne from heauen, whome he rased from the dead, euen Iesus which deliuereth vs from the wrath to come.

CHAP. II.

1 To the intent they should not faint under the crosse. 2 He commendeth his diligence in preaching. 13 And theirs in obeying. 14 He excuseth his absence, that he could not come and upon his heart to them.

1 For ye your felues knowe, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that we had suffered before, and were shamefully entreated at Philippi (as ye knowe) we were bolded in our God, to speake vnto you the Gospel of God with much fruiting.

3 For our exhortation was not by deceit, nor by vncennes, nor by guile.

4 But as we were allowed of God, that the AAa. iii.

g For idoles are dead things and onely fashioned vanities.

h Which he should execute upon the wicked.

a Not in outward shew and in pompe, but in truth in the feare of God.

All. 16. 22. b By his help and grace.

*Against menpleafers. I. Theffalonians.
Appointed to afflictions 1224*

Which dect- rich a naugh- ne confience.

Mr, de austeritie

d He bobled himself to fop porte all thigs without all refpcthe
of la- cre: euen as y tender mother which oour- neeth her chil-
dren, and thin- heth no office to vile for her children's foke.

Afl.20,34. 2.cor.4,14. 6.thref.3,8.

e For it is not possible to anode the re- preches of y. wicked,
which our hate good- doing. Eph.4,1. philip.1,27. col.2,10.

f to his Name and under his protection.

g And wolle binder all me from their fal- nation. h And heape
vp the men- fer, Mar. 15, 17. Rom. 1,11. i He meaneth not this
of all the Iewes in general; but of certeine of the particularly of
ceased not af- ter they had put Christ to death, to persi- cute
his wor- de, and his me niffers. h Therefore I colde not for- ger
you except I wolle for- ger my self.

Gospel should be committed vnto vs, so we speake, not as they
that c please men, but God, which trieth our hearts.

5. Nether ye: did we euer vse flattering wordes, as ye know,
nor colored couetouf- nes, God u recorde.

6 Nether foght we praise of men, nether of you, nor of others,

7 When we might haue bene chargeable, as the Apostles of Christ: but we were gen- tle among you, euen as a d nource cheri- seth her children.

8 Thus being affectioned towarde you, our good wil was to haue dealt vnto you, not the Gospel of God onely, but also our owne foules, because ye were dere vnto vs.

9 For ye remember, brethren, our labour & trauailfor we laboured day & night, be- cause we wolle not be chargeable vnto a- nie of you, & preached vnto you the Gos- pel of God.

10 Ye are witneffes, and God also, how ho- lily, & iustly, & vnb lameably we behaued our felues among you that beleue.

11 As ye knowe how that we exhorted you, and comforted, and befoght euerie one of you (as a father his children)

12 That ye wolle walke worthie of God, who hathe called you vnto his king dome and glorie.

13 For this cause also thanke we God with- out ceasing, that whe ye receiued of vs the worde of the preaching of God, ye recei- ued it not as the worde of men, but as it is in dede the worde of God, which also wor- keth in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in f Christ Iefus, because ye haue also

suffred y fame things of your owne coun- trey men, euen as they haue of the Iewes,

15 Who bothe killed the Lord Iefus and their owne Prophetes, & haue persecuted vs, and God they please not, and are contraries to all men,

16 And forbid vs to preache vnto the Gen- tiles, that they might be faued, to b fulfil their finnes alwaist: for the wrath of God is come on them, to the vtmoſte.

17 Forafmuch brethren, as we were kept from you for a feafon, c cerning fight, but not in the heart, we enforced the more to fe your face with great desire.

18 Therefore we wolke haue come vnto you (I Paul, at ieaft once or twife) but Safa hindered vs.

19 For what is our hope or ioye, or crowne of reioy cigs are not eue you it in y preen ce of our Lord Iefus Christ at his comig?

20 Yes, ye are our glorie and ioye.

CHAP. III.

2 He, sheweth here greatly he was affeitioned towarde them bathe in that he sent Timotheus to them, to And also prayed for them.

1 W Herefore since we colde no lon- ger forbear, we thoght it good to remaine at Athens alone,

2 And haue sent Timotheus one brother & minister of God, and our labour felow in the Gospel of Christ, to stabliffh you, and to comfort you touching your faith,

3 That no man shulde be moued with thefe afflictions. for ye your felues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we shulde suffre tri- bulations, euen as it came to paffe, and ye knowe it.

5 Euen for this cause, when b I colde no lon- ger forbear, I sent him y I might knowe of your faith, left the ceptter had tempted you in any forte, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and broght vs good ti- dings of your faith & loue, and that ye ha- ue good remembrance of vs alwayes, defi- ring to fe vs, as we also do you,

7 Therefore, brethren, we had confolation in you, in all our affliction and necefite through your faith.

8 For now are we a alue, if ye c stand faft in the Lord.

9 For what thakes can we recopenfe to God againe for you for
all the ioye wherewith we reioyce for your fakes before our
God,

10 Night and day praying exceedingly y we might fe your
face, & might accomplifh that which is lacking in your faith?

11 Now God him self, euen our Father, and our Lord Iefus
Christ, guide our sorney vnto you,

12 And the Lord increafe you & make you abunde in loue one
toward another, and toward all me, eue as we do toward
you:

13 To make your hearts stable and vnbla- meable in holines
before God euen our Fa- ther, at the comming of our Lord
Iefus Christ with all his Saints.

CHAP. III.

1 He exhorteth them to holines, 6 Innocentie, 9 Loue, 11
Labour, 13 And moderation in lamenting for the dead, 17
Describing the end of the resurrection.

2 And furthermore we befeche you, bre- thre, & exhore you in
the Lord Ie- fus that ye increafe more and more, as ye have
receiued of vs, how ye oght to walke, and to please God.

3 For ye knowe what commandements we gave you by the
Lord Iefus.

4 For this is the wil of God euen your fan- ctification, & that ye shulde absteine fro fornicatten,

5 That euerie one of you shulde know, how to poffesse his d veffel in holines & honour,

6 that is, his bodie which is pro- ficate your felues wholly vnto God. d That is, his bodie phaued by fuchu filchutes.

a Rather fekig your commodi- ne, then mue owne in fendig of Timotheus to you. Afl.16,1.

b His great of fiction towar- de the finale flocke c Meaning fa- tan.

d If ye remai- ne confant to faith and true dobrue, I shal thinks that all mue afflictio be fo many pleafures, and shalberefured from death to life.

Rom.1,10. & 11,23.

e If you perfe were in faith. f We muft dal ly growe from faith to faith.

Chap.5,23. 1.corn.1,8.

a And as it wo re, euer come your felues. b The greke worde figui- fied fuchucum nuldements as one receiueh from fume mil to gue them in his name to o- thers.

Rom.12,2. epho.1,17. c That is, that you shulde de which is pro-

5 And

The day of the Lord

.Chap.V. Christian armour.

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1.Cor.4.8.

2.Cor.1.2.

a By these pre cepts of godin life is appea- rech what wee- re the common demits which Paul gave even them.

1.Cor.7.40.

John 13.24.

& 15.12.

2 John 2.8.

& 4.21.

2 The 5.37.

I And not be title.

8 At strangers and infideles. But that ye may be able by your diligence to supple your want and necef fure.

1 He doethom condemns all kinds of for- row, but that which proce- deth of infideli tle.

2 Or, have con- tinued confide- ly in the faith of Christ.

I By raising their bodies out of the gra- ue

in Which is in the Name of the Lord, and as he should spoke his self.

1.Cor.15.25.

Mat.24.31.

2.Cor.15.25. a Meaning the which shall be found a liue. a to this fuldd taking up the- re shall be a kin de of mutath of the quali- ties of our bo- dies which shall be as a kin de of death.

a So much more we oght to beware of all dreames & fear sife of me which weare them felues & others in fear- ching out en- roughly the si- ne that the Lord shall ap- peare, all edig for them fel- ues a vain pro phras, and mo he falsely af-

cribed to Elias 2000 after the writ 5.2 & 16.15.

5 And not in the lust of Escupiscence, euen as the Gentiles which knowe not God:

6 That no man oppress or defraude his brother in any matter:
for y Lord a ve- ger of all fuche things, as we aifo haue tol- de
you before time and teftified.

7 For God hathe not cailed vs vnto vn- clennes, but vnto
buines.

8 He therefore that despifeth these things, despifeth not man,
but God who hathe e- uen giuen* you his holic Spirit.

9 But astouching brotherlie loue, ye nede not y I write vnto
you: *for ye ate taught of God to loue one another.

10 Yea, & that thing verely ye do vnto all y brethren, which
are throughout all Mace- donia: but we beseche you, brethre,
that ye increase more and more,

*And that ye fudie to be quiet, and to medle with your owne
bufines, & to wor- ke with your owne hands, as we command-
ed you,

11 That ye may behaue your felues honest- ly towarde them
that e are without, & that nothing be h lacking vnto you.

12 I wode not, brethren, haue you ignorat concerning the
which are a flepe, that ye iforowe not eue as other w haue no
hope.

13 For if we beleue that Iefus is dead, and is rifen, eue so them
which flepe in Iefus, will God bring with him.

15 For this fay we vnto you by the w worde of the Lord, that we which liue, & are re- maining in the coming of the Lord, shal not preuent them which flepe.

16 For the Lord him self shal defced from heaué with a fhowte, & with the voyce of the Archagel & *with the trupet of God: and the dead in Christ shal rise first.

17 Then shal we which liue and remaine, be e caught vp with them also in the clou- des, to mete the Lord in the ayer: & so shal we euer be with the Lord.

18 Wherefore, comfort your felues one ano- ther with these wordet.

CHAP. V.

1 He informeth them of the day of judgemen & com- ming of the Lord, & Exhorting this to watch, 12 And to regard fuchs as preache Gods words among them.

B Ve of the times & feafons, brethren, ye haue no nede y I write vnto you. For ye your felues kn we perfitley, that the *day of the Lord shal come, euen as a thefe in the night.

For when they shal fay, Peace, and fafetie, then shal come vpon them fudden deftru- ction, as the v tauail vpon a woman with chible, and they shal not efcape.

But ye, brethren, are not in darkenes, that that 2000 yere
before the Lowe, 2000 under the Lowe and L. the worlds shal
eoure. *Mat 24.44. 2 peter hie b That is, fuddenly & relubed
for.

that, day shulde come on you, as it were a thefe.

5 Yere all the children of light, and the children of the day, we
are not of the night nether of darkenes.

6 Therefore let vs not flepe as do other, but let vs watch and be
sober.

7 For they that flepe, flepe in the night, & they that be
dronken, are dronken in the night.

8 But let vs which are of the *day, be sober, putting on y breft
plate of faith & loue, & of the hope of faluation for an helmet.

9 For God hathe not appointed vs vnto wrath, but to obtaine
faluatíó by the mea- nes of our Lord Iefus Christ,

10 Which dyed for vs, that whether we wa- ke or flepe, we
shulde liue together with him.

11 Wherefore exhorte one another, & edi- fie one another,
euen as ye do.

12 Now we beseche you, brethren, that ye knowe them, which
labour among you, & are ouer you in the Lord, and admonish

you,

13 That ye haue them in singular loue for their workes fake.
Be at peace among your felues.

14 We desire you, brethre, admonish them that are vnruile:
comforte the feble min- ded: beare with the weake: be pacient
tow- arde all men.

15 *Se that none recompense euil for euil vnto any man: but
euer followe that which is good, bothe towarde your felues,
and towarde all men.

16 IReioyce euermore.

17 *Pray continually.

18 In all things giue thanks: for this is the wil of God in Christ
Iefus towarde you.

19 Quench not the h Spirit.

20 Despife not prophecyng.

21 Trye all things, and kepe that which is good.

22 Abfteine from all appearance of euil.

23 Now the verie God * of peace sanctifie you throughout: and
I pray God that your whole spirit and foule and bodie, may be
kept blameles vnto the comming of our Lord Iefus Christ.

24 *Faithful is he which callath you, which wil also do it.

25 Brethren, pray for vs.

26 Grete all the brethre with an holie kiffe.

27 I charge you in y Lord, that this epistle be red vnto all the brethren the Saintes.

28 The grace of our Lord Iefus Christ be with you, Amen.

The first epistle vnto the Theffalonians written from Athens.

AAa. iiii,

e Here flepe is taken for co tempt of falua- tion, when men continue to finnes and wil not awake to godlines.

d And not be overcome with the cares of y worlue.

e That is, lightned by y Gulpel.

Is 19.17.

eph.6.17.

f Here is in to ten onely to fry, & is ment of the faithful g As the foe- ke is bounde to loue y flepe herer, & is it his duette to trache the and reborn them in true religion. h Where this cruie ceafeth, that they wor- ke not: the ho- bor thio cea- feth, and they must be expel- led as wolans out of the foe- ke.

Trom.17.13.

& 20.22.

Mat.3.19.

Trom.22.17.

1. Pet.5.9.

1 Hite a quiet mone & con- ficere in Christ which shal ma ke
you reouce in the middes of forowes, Rom.5.3.2. cor. 6.10.

Luk.12.1.

eccl.12.12.

cdef.9.1.

k God that ha the giuen his Spirit is his o- left, wil nour suffer
is to be quenchue, but hathe reueled by what non- ne it may be
mainsemed, y is, by fuche ex borations as thefe, & by co tunai
increa- fe in godlines. l Thepreachig of y worde of God.

Chap.3.22.

1. Cor.3.8.

2. Cor.3.8.

m Then in a man folly fan- cribed & per- feth, w his his
minded hush nothig, but fan le, that is, his vnderfanding and

wil, eues nothig: nether his hodie doeth exe, are any thing contrary to the wil of God.

THE SECONDE EPI-

file to the Theſſalonians.

THE ARGUMENT.

Lest the Theffalonians shulde thunke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to patience and other frutes of faith, nether to be moued with that vaine opinion of fuche as taught that the comming of Christ was at hand, for afmuche as before that day there shulde be a falling away from true religion, even by a great parte of the worlds, and that Antichrist shulde reign in the Temple of God finally commending him self to their prayers, ex-encouraging them to cofiance, he wilfeth the to correct fuche sharply, as line idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

He thanketh God for their faith, love and patience. He prateeth for the encrofe of the fame. And sheweth what frute shal come thereof.

1. Aul and Siluanus, and Timotheus vnto the Church of the Theffalonians, which is in God our Father, and in the Lord Iefus Christ:
2. Grace be with you, and peace from God our Father, and from the Lord Iefus Christ.

3. We ought to thabe God alwayes for you, brethren, as it is mete, becaufe that your faith groweth exceedingly, and the loue of euerie one of you towarde another abundeth,
4. So that we our felues reioyce of you in the Churches of God, becaufe of your patience and faith in all your persecutions and tribulations that ye suffre,
5. Which is a token of the righteous iudgement of God, that ye may be counted worthie of the kingdoms of God, for which ye also suffre.
6. For it is a righteous thing with God, to recompense tribulation to them that trouble you,
7. And to you which are troubled, rest with us when the Lord Iesus shal shewe him self from heauen with his mightie Angels,
8. In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ,
9. Which shalbe punished with euerlasting perdition, from the prefence of the Lord, and from the glorie of his power,
10. When he shal come to be glorified in his Saintes, and to be made matueillous in all the that beleue (becaufe outrestimonie towarde you was beleued) in that day.

11. Wherefore, we also praye alwayes for you, that our God
may make you worthie

of his calling, and fulfil all the good pleasure of his goodness,
& the worke of faith with power,

12. That Name of our Lord Iesus Christ may be glorified in
you, & ye in him, according to the grace of our God, and of
the Lord Iesus Christ.

13. I am and all these he worketh of his mere grace through
Christ, & God's wonderful worke to us. As the head with
the bodie.

14. The freemenolence of God's goodness, comprehedeth his
purpoft, his predifition and vocations the worke of faith
contenteth our iustification, to the which God ad deth
glorifica-

CHAP. II.

He sheweth them that the day of the Lord shal not come, till
the departing from the faith come firft. And the kingdoms of
Antichrist. And therefore he exhorteth them not to be
deceived, but to stand standfast in the things that he hath taught
them.

1. Now we beseeche you, brethren, by y comming of our Lord
Iesus Christ, and by our assembling vnto him,

2. That ye be not suddenly moued frō your minde, nor troubled nether by spirit, nor by worde, nor by letter, as it were from vs, as though the daye of Christ were at hand.
3. Let no man deceive you by any meanes: for that day shal not come, except there come a departing first, and that that man of sinne be disclosed, even sonne of perdition,
4. Which is an aduerfarie, and exalteeth him self against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him self that he is God.
5. Reméber ye not, that whē I was yet with you, I tolde you these things?
6. And now ye knowe what withholdeth, that he might be reueiled in his time.
7. For the mysterie of iniquitie doeth alreadie fworket: onefy he which know with-
8. An false reuflation, or deca-
9. Which are spokeo or writ

Eph. 1.4. A wonderful departing of the molte part from the faith.

d. This wic-ted Antichrist apprehendeth the whole fee reffion of the perfecnions of the Church, & all that abumiftable kugduine of Satan, wharent fome were, bearers, fome lyons, o-thers feapar-des, at Daniel defcribeth, and 12 called man of finne becaufe he feteth him felf up again God.

deftroyeth others, fo fhall be be deftroyed him felf. Because the falfe apo-fles had perfuaded after a forte the Theffalonians, that the day of the Lord was met, and fo the redemption of the Church, Paul exaftreth them to loke for this horrible diffipation before, and therefore rather to prepare them felines to patience, then to irft and quietnes. For as yet there was a let, that is, that the Gofpel fhulde be preached throughout all, Mat. 24. 1. 2. To wit, prunly, and is therefore called a myfterie becaufe it is fecret. Which fhall flay for a time.

holdeth,

1. Theff. 2.

a Which pro-cedeth of your faith as a mo-fte notable fru te.

2. The fanful by their affi-ftions fe, as in a cleare glaffe y and of God's fuit iudgement, when as they fhall reigne of Christ which have fuffered with him, and the wicked fhall fetle his extreme which and vengeance 3. Theff. 4. 10. c By whome he declareth his might.

d. As God is euerlasting, so shal there pu-nishment be e-
uerlasting; and as he is moste mightie of power, so shal their
punish-ment be moste fore.

To beleue lies.

Chap. III.

Of the idle.

Isa. 11.4 1 That is, with his words.

b Meaning the whole time y he shall remain- ne.

I cannot power is limited that he is not hurt the elect to their
destruc- tion

m Delized in falie doctrine.

n The doctrine of our electio- is the lone of God; the iane-
tification of y Spirit, & bele- ving the tructh are testimonies of
the same e- lection. o Before the fundacion of the worlde y
And Gospel. q By our prea- ching. r That is, the doctrine, 2.
Thes. 2.2. chap. 1.6. f That is, by my preaching of the Gospel.

Ephes. 6.12. eues. 4.8.

a Although thei hoast them fel- nes thereof. b From the
flagents of Satan.

holdeth, 'shal let til he be taken out of the waye.

8 And then shal the wicked man be reuei- led, 'whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightness of his comming,

9 Euen him whose comming is by the wor- king of Satan, with all power and signes, and lying wonders,

10 And in all deceiveablenes of unrighte- oufnes, among the that perish, because thei received not the lone of the tructh, that they might be faued.

11 And therefore God shal send the strong delusion, that they shulde beleue lyes,

12 That all they might be damned which belieued not the tructh, but had pleasure in unrighteousnes.

13 But we oght to giue thanks alwaye to God for you, brethren beloued of the Lord, because that God hathe from the begining chosen you to saluacio, through sanctification of the Spirit, and the faith of v tructh,

14 Whereunto he called you by your Gos- pel, to obtaine the glorie of our Lord Ie- sus Christ.

15 Therefore, brethren, stand fast and kepe the instructions, which ye haue bene ta- ught, ether by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe lo- ued vs, and hathe giuen vs euerlasting

co- folacion and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and
good worke.

CHAP. III.

1 He defteth them to pray for him, that the Gospel may proffer,
6 And gouth them warning to reprove the ydle, 10 And so
vnfteth them all wealth.

1 Furthermore, brethren, pray for vs, y the worde of the Lord
may haue fre- passage, and be glorified, euen as it is with you,

2 And that we may be deliuered from vn- reasonable and euil
ment for all men haue not faith.

3 But the Lord is faithful, which wil sta- blish you, and kepe
you from euil.

4 And we are persuaded of you through the Lord, that ye bothe
do, and wil do the things which we commande you.

5 And the Lord guide your hearts to the loue of God, & the
weating for of Christ.

6 We commande you, brethren, in the Na- me of our Lord
Iesus Christ, that ye with- drawe your selues fro euerie brother

that walketh inordinately, and not after the instruction, which he receiued of vs.

7 For ye your selues knowe how ye ought to folowe vs: for we behaued not our sel- ues inordinately among you,

8 Nether toke we bread of anie man for noght: but we wrought with labour & tra- uaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, but that we might make our selues an cniample vnto you to folowe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not worke, that he shulde not eat.

11 For we heard, that there are some which walke among you inordinately, and wor- ke not at all, but are busie bodies.

12 Therefore them that are suche, we com- mande and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 And ye, brethren, be not wearie in wel doing.

14 If anie man obey not our sayings, note him by a lettre, and haue no companie with him, that he maie be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace give you peace always by all means. The Lord be with you all.

17 The salvation of me Paul, with mine own hand, which is the sign token in every Epistle: so I write,

18 The grace of our Lord Jesus Christ be with you all, Amen.

The seconde Epistle to the Thellalonians, written from Athens.

c By the word of God.

d Which is, so trunail, if he will eat, Chap. 2.15.

1. Cor. 4.12.

2. Iles. 4.12.

Act. 20. 24. 1. Cor. 4.12. 1. Iles. 2.8.

1. Cor. 11.1.

e Then by the word of God now we ought to labour idly, but ought to give him help to favour vice, to get his labour by, and to do good to others

Galat. 6.9.

Mat. 12.27. 1. Cor. 5.9.

f the end of excommunication is not to drive from the Church
fache as haue fallen, but to wome them to the Church by a-
mendement. g Whether the be mine Epi- sles or other mens.

THE FIRST EPI-

ftle of Paul to Timotheus.

THE ARGUMENT.

In writing this Epistle Paul semed not only to haue respect to
teache Timotheus, but chiefly to kepe other in awe, which
wolde haue rebelled against him, because of his youth. And
therefore he doth arme him against those ambitious
questionities, which under pretence of zeale to the Bdb.1.

The end of the Law.

I. Timotheus.

Why Christ came.

Law, disquieted the godlie with foolish and unprofitable
questions, whereby they declared, that professing the Law they
know not what was the chief end of the Law. And as for him
self he so confesseth his unworthiness, that he sheweth to what
worthiness the grace of God has he preferred him: and
therefore he willed praises to be made for all degrees and

sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to enerte sorte of men, as his Apostleship, which is peculiar to the Gentiles, with self. And for a sinue as God has the left ministers as ordinarice meanet in his Church to bring men to saluacion, he desirdoth what manner of men they ogle to be, to whome the mysteries of the Sonne of God manifest in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall be. He, but specially in the latter day, when an under pretence of religion men shall teach things contrarie to the words of God. Thus done, he teacheth what widdowes should be received or refused to minister to the siche: also what Elders ogle to be chosen into office, exhorting him neither to be hastie on admitting, nor in indging ante: also what is the datue of servants, the nature of false teachers, of vaine speculations, of contonsnes, of triche men, and above all things he thurgeth him to beware false doctrine.

We, welcome. No called be- cause he fol- lowed the sim- plicate of Gospel

b Recuse the- se questions. Res preferred their curious fables to all other coun- ledge, & be- quited them to the Law, as if they had been the verse Law of God, 5 Paul sheweth that end of God's Law is lost, & almost he with- out a good ef- fidence, neither a good consi- ence without faith, nor faith without

favor- de of God, in their doctrine & is an occasi- on of
clement, is worth on- thing.

Conf. 1.2. All. 16.1. Chap. 4.7. Mt. 1.4.

Chap. 6.4.

Rom. 13.10. "But the Law. e Whose he- arts Gods Sp- ray do,
desire to do? willing ly & the Law requireth to their godlie if
fiction is to them as a Law without for their obstrans."

Rom. 7.12. A "luche as o- nely delite to finding. a Which scale
away child, of or fortunes. f He declareth to Timotheus the
excelling force of Gods Spirit to them whome he ha- the
choice to hears his wor- de, although before they were Gods
re- ter conquest, to encourage him in that hated that he should
fight against all infidies & hypocrites. Chap. 6.13.

CHAP. I.

He exhorteth Timotheus to waive upon his office, name- ly to
se that nothing be taught but Gods words, &c. I. To, lary, that
faith, with a good conscience, charitie & edification are the
end thereof, so And admonsteth of Him, new and Alexander.

Aul an Apostle of Iesus Christ, by the "coman- dement of God
our Sa- uiour, and of our Lord Iesus Christ" our hope, "Vinto
Timotheus my natural sonne in the

faith: Grace, mercie, & place from God our Father, & from Christ Iesus our Lord. As I besoght thee to abide stil in Ephesus, when I departed into Macedonia, so do, that thou maieft comande some, that thee teache none other doctrine,

4 Nether that they giue hede to "fables and genealogies," which are endles, which brede questiones rather then godlie edifying which is by faith.

5 For "the b end of the c commandement is loue out of a pure heart, and of a good conscience, and of faith vntained.

6 From the which things some haue erred, and haue turned vnto vaine langling.

7 They wolde be doctours of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 "And we knowe, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawles and disobedient, to the vngodlie, and to defliners, to the vnholie, and to the profane, to murderers of fathers and mothers, to manslayers,

10 To whoremongers, to buggers, to thieves, to liars, to the perjured, & if there be any other thing, that is contrarie to wholesome doctrine,

11 Which is according to the glorious Gof- pel of the b bleffed God, which is com- mited vnto me.

12 Therefore I thank him, which harhe made me ftrong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his feruice:

13 When before I was a blafphemer, and a perfecuter, and an oppreffer: but I was re- ceiued to mercie: for I did it a ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with b faith and loue, which is in Christ Iesus.

15 This is a true faying, and by all meanes worthie to be receiued, that "Christ Iesus came into the worlde to faue finners, of whome I am chief.

16 Notwithstanding, for this caufe was I re- ceiued to mercie, that Iesus Christ ftulde firft fhewe on me all llog fuffring vnto the enfample of them, which ftall in time to come beleue in him vnto eternal life.

17 b Now vnto the King euerlafting, im- mortal, inuifible, vnto God onely wife, be honour and glorie for euer, and euer, A- men.

18 This commandement commit I vnto thee, fonne Timotheus, according to the I prophecies, which went before vpo thee, that

thou by them stuldeft b fight a good fight,

19 Hauing m faith and a good conscience, which some haue put away, and as concer- ning faith, haue made shipwracke.

20 Of whome is Himeneus, and Alexan- der, "whome I haue a deliuered vnto Sa- tan, that thei might learne not to blasphem.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 2 And how. 3 As touching the apparel and modelle of women.

1 I Exhorte therefore, that first of all sup- plications, praiers, intercessions & gi- uing of thanks be made for a all men,

2 For b Kings, and for all that are in autori- tie, that we may lead a quiet and a peacea- ble life, in all godlines and boneftie.

3 For this is good and acceptable in the fight of God our Sauour,

4 Who wil that c all men stulbe faued, & come

g Not knowig that I fight a- gain God.

h Which cha- fed away infi- deline

i Which oner- came crueltue.

Mar. 3.13. mar. 2.17. "In faithful & aftired.

k He brasteth forth into these godlie affections, confiding
Gods grace at mercies command him.

Chap. 6.12. I it appeareth the voice of Timothee was
approved by notable prophecies, which then were renewed in
spiritual Church as Paul & Barnabas by the oracle were
appointed to go to the Gentiles.

1 Cor. 1.2. m: has it, some doctrine. a Reconciliation, &
call out of the Church. Chap. II. a That is, of eternal degree,
& of all sorts of people.

b Aichogh they persecute the Church of God, so it be of
ignorance: ch if that do it maliciously, as sultane A-pollate,
they may not be prayed for, Galat. 5.15. c that a.16. a 1000
a.16. c 1000 a.16. c As Jewe & Gentile, poore and riche. 1 Pet.
3.6.

Womens modestie. Chap. III. III. The great myserie. 787/1224

Who will receive of all tithes, people and treasures to one God.

e Who bring Goyas made man.

f He sheweth that there can be no Mediator, except he be also
the Redeemer.

a. Tim 1, 12. g Which findeth believe.

h Which the Prophetes re- stric'd, y Christ shulde uffe hi felt
for the re- demption of man as y time that God had
determined.

1. Pet. 3, 3. I As testimon- ues of a pure heart & con-
fiscence.

k The worde signifieth to plat, to eclipse, to broude, to folds, to
bush, to curle, or to lay it curiosity: wher they allph pe and
watch- nes is condem- ned which we men vfe in rel- ming
their hea- des.

Gen. 1, 27. Gen. 3, 6. I Read 1. cor. 14-14.

m The woman was firft decei ued, & fo beca me the influ-
ment of Satan to deceive the man: and though therefore God
ponifieth them with fubiectiō and paine to their truuel, yet if
they be faithful and godlie in their vocation, they fhall be
faued. n That is, gilty of the tranfgression. 40, women.

come vnto the knowledge of the trueth.

For there is one God, and one 4 Media- tor betwene God &
man, which n the man Christ Iesus,

6 Who gaue him self a raunfome for all s men, to be a 5
teftimonie in due time,

- Whereunto I am ordeined a preacher & an Apoftie (I fpeake y trueth in Christ, and lie not) nore a teacher of the Gentiles in faith and veritie.

I wil therefore that the men pray, euerie where lifting vp 1 pure hands without wrath, or doutting.

- Likewise also the women, that they a- raye them felues in comelie apparel, with fhamefaftnes & modestie, not with broy- ded heare, or gold, or pearles, or coftile apparel,

10 But (as becómeth women that profefse the feare of God) with good workses.

11 Let the woman learne in filence with all fubiectiion.

12 I permit not a woman to 1 teache, nether to vfurpe autoritie ouer the man, but to be in filence.

13 For 4 Adam was firft formed, then Eue.

14 * And Adam was 5 not deceiued, but the woman was deceiued, & was in the 6 tranf- gression.

15 Notwithstanding, through bearing of children the fhall be faued if they con- nue in faith, and loue, and holines with modestie.

CHAP. III.

2 He declareth what is the effice of minifters, 11 And as touching their fandles, 12 The dignitie of the Church, 16 And the principal point of the heaun- lie dolfrine.

Tit. 2, 6. a With a ferufc zeale to profeff the Church of God, where- focure he fhall eall him. b Whether he be Paftor or Elden.

c Bothe for y difficultie of y charge and al- fo the excel- lence thereof, and the nerefti tie of the fame if. For in thefe countess at y time fome men had me the o- ne, which was a figne of incó- smencie.

d 1, 2, 3, 4, 5, 6 If it be re- quiftie that a man fholde ta-

he care in gouernung his owne houfe, how much more are they bonde to be neerft which fhall gouerne the Church of God? f To the dofrine of fath. g Left being proude of his degree he be likewise condemned as the deuill was let lifting vp him felf by pride.

7 He muft alfo be wel reported of, euen of them which are 8 without, left he fall into rebuke, and the fname of the deuill.

8 Likewise muft deacos be honeft, not dou- ble tongued, not giuen vnto muche wine, nether to filthie lucre,

9 *Hauing the myfterie of the faith in pu- re confcience.

10 And let them first be pruned: then let them minister, if they be founde blame- les.

11 Likewise their 1 wiues must be honest, not euil speakers, but sober, and faithful in all things.

12 Let the deacons be the house bands of o- ne wife, and such as can rule their chil- dren well, and their owne households.

13 For they that haue ministered well, get the felues a 14 good degree, & great 15 libertie in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou maist yee knowe, how thou oughtest to behaue thy self in the house of God, which is the Church of the living God, the 16 pillar & grounde of truth.

16 And without controuersie, great is the mystery of godlines, which is God is manifested in the flesh, 17 glorified in the Spirit, 18 seen of Angels, preached vnto the Gen- tiles, beleued on in the worlde, and recei- ued vp in 19 glorie.

also. q So that the Angels marvelled at his excellencie, hand of God the Father.

h That is, no man may shew any thing in- fully to lay to his charge.

1 As being de- famed, fholde become myp- dent, & do mu- che harme.

Chap. 1, 29. k Hauing the true doctrine of the Gofpel, and the feare of God.

1 Of the bifho pes and Dea- cons.

m The good reporte of all men.

n To ferue God & greater affirmate, be- cause they ha ne alway a good confec- ence.

o This is fpo- hon in refipeth of men, for as much as in this worlde y trueth onely remameth in y Church, by fea son of God's worde: for o- therwife

Christ is the fundation, and the corner fto- ne, which bo- the heareth, & malteneth his Church.

p Approved in he in that he was not onely a mid, but God To the right

CHAP. III.

2 He tracheth him what dolfrine he oght to flee, 4. 1. 11. And what to follow, 12 And wherein he oght to exercise him self continually.

1 Now y Spirit fpeaketh euidétly, that in y 2 latter times fome
fhall departe from the faith, & fhall giue hede vnto spiri-
tals of
errour, and doctrines of deuil,

3 Which fpeake lyes through hypocrisie, and haue their
confciences burned with an hote yron,

3 Forbidding to marie, and commanding to absteine from
meats which God hath created to be receiued with giuing
thanks of them which beleue and knowe the trueth.

4 For euerie creature of God is good, and nothing ought to be
refused, if it be receiued with thanksgiving.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things,
thou shalt be a good minister of Iesus Christ, which hath bene-
fited vp in the wordes of faith, and of good doctrine,
which thou hast continually followed.

2. Tim. 3, 1.

a. Peter. 3, 2. ind. 18.

a. False teachers, which haue them felices that they have the
commolation of the false God.

b. Their evil consciences first waxed hard, then after, canker
and corruption bred therein, left of all it was burnt of with an

ho te yron, so that he memeth fa che as haue no chfifice, Eph.
4-10.

c Vnto vt, & receive it, as at Gods hands

BBb. ii.

Godlines is profitable.

I. Timotheus.

Of widdowes.

Chap. 1.4.

& 6.20.

2. Tim 2.16.

& 23.

1st. 3.9.

d Meaning to be glad to ceremonies and to see the things as
delite the famine of me.

7 That is, he has the faith and a good conscience, is promised
to have all things necessary for this life, and to enjoy life's
everlasting

f The goodness of God declared with it self towards all me, but
chiefly toward the faithful by preserving them; and here he
means not of life everlasting in godlike zeal or gifts of the
Spirit. h And revelation of the noble God.

i Under this name he continued, who is minister of the Church
which was at Ephesus.

He should may be him from the first h Thou salvation.

2 Take care for them b Paul willed that the widowes put the
Church to no charge which have other children or kinful her,
that are able to relieve them, but that the children nourish their
mother or kinful after according as nature hinder them. c

Which has the no maner of worldly means to help her self, d
because she is verily vn profitable. e He means the such
widowes which being justly divorced from their first boy
hands marled again to the islander of the Church: for else he
does not re-prone the widowes that have been often married
the one.

7 But cast away prophane, and olde wines fables, & exercise
thy self vnto godlines.

8 For d bodelie exercise profiteth little: but godlines is
profitable vnto all things, w hathe the promes of the life
present, and of that that is to come.

9 This n a true saying, and by all meanest worthie to be
receiued.

10 For therefore we labour & are rebuked, because we trust in
the living God, which is the f Saviour of all me, specially of
those that beleue.

11 These things commande and teache.

12 Let no man despise thy youth, but be vnto the that beleue,
an enfample, in worde, in conuerfation, in loue, in spirit, in
faith, & in purenes.

13 Til I come, giue attendance to reading, to exhortation, & to
doctrine.

14 Despise not the gift that is in thee which was giuen thee b
by prophecie with the laying on of the hands of the companie
of the Eldership.

15 These things exercise, and giue thy self vnto them, that it
may be fene how thou profitest among all men.

16 Take hede vnto thy self, and vnto learning: continue
therein: for in doing this thou k shalt bothe faue thy self, and
them that heare thee.

Shalt faithfully do thy duty which is an assurance of thy

CHAP. V.

He teacheth him how he shal behaue him self in rebuking all
degrees. 3 An ordre concerning widowes. 17 The establishing
of ministers. 23 The gouernise of his bodies. 24 And the
iudgement of firmes.

1 Ebuke not an elder, but exhort him as a father, & the yonger
men as brethren,

2 The elder women as mothers, the yonger as sisters, with all
purenes.

3 Honour widowes, which are widdowes in dede.

4 But if any widowe haue children or nephewes, let b the learne first to shewe godlines towarde their owne house, and to recompise their kinred: for that is an honest thing and acceptable before God.

5 And she y is a widowe in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.

6 But she that liueeth in pleasure, is d dead, while she liueeth.

7 These things therefore commande, that they may be blameles.

8 If there be any that prouideth not for his owne, & namely for them of his housholde, he denieth the faith, and is worfe then an infidel.

9 Let not a widowe be taken into the nobler vnder thre score yere olde, that hathe be-ne the wise of one housband,

10 And wel reported of for good works: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saintes fete, if she haue ministered vnto them which were in aduersitie, if she were continually giue vnto euerie good worke.

11 But refuse the yonger widowes: for whe they haue begone to waxe f waton against Christ, they wil marie,

12 Hauingdamnation, because they haue broken the first faith.

13 And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prattelers and busibodies, speaking things which are not comelie.

14 I wil therefore that the yonger women marie, and heare children, & gouerne the house, and giue none occasion to the aduersarie to speake euil.

15 For certeine are already turned backe asier Satan.

16 If any faithful man, or faithful woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in dede.

17 The Elders that rule wel, are worthie of double honour, specially they which labour in the worde and doctrine.

18 For the Scripture faith, Thou shalt not mouchel the mouth of the oxe that treadeth our the corne: and, The labourer is worthie of his wages.

19 Against an Elder receive none accusation, but vnder two or thre witnesses.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, & do nothing parcially.

22 Lay hands suddenly on no man, whether be partaker of other mens sinnes: kepe thy self pure.

23 Drinke no longer water, but vse a little wine for thy stomakes sake, and thine often infirmities.

24 Some mens sinnes are open before had, and go before vnto iudgement: but some mens f followe asier.

25 Likewise also the good works are manifest before had, and they that are otherwise, can not be hid.

CHAP. VI.

1 The duetio of seruantes vernerde their masters. 2 Against fuche as are not satisfied with the words of God. 3 Of true godlines, and contentation of minds. 4 Against countenfias. 11 A charge giuen to Timothee.

1 Et as many seruantes as are vnder the Lycke, counte their masters worthie of

f Forgetting their vocatio.

g Not onely haue islanded the Church in leaning their charge, but haue forfaken their religion, and therefore shalbe punished with ever lasting death. h They haue not onely do ne dishonor to Christ in leaning their vocatio, but also haue broken their faith.

i Which are without all mans helpe & incur. Deut 21.18.

Deut 21.4. 1.207.9.9.

Mat. 10.10. Iuk 10.7. k Except that he is deoth ac cufe him,
haue at least two witnesses w promote with the accofer to
prune that w they lays to his charge.

Chap. 4.15. i Chiefly the ministers & so all others. Or, proust
Or, withers ha- the iudgement, m In admirlig them without
sufficien trial n Prô iude of- fence.

n As limô the forcerer.

p Their sinnes follow, which for a time haue deceived y godle,
& after are deceived, as Saul, Judas, & other hypocrites.

Eph. 6.1. ccl. 3.22. 1 pot. 2.18. all

Godlines is great gaine.

Chap. VI. Of the riche.

a That is, of grace of God, as their services are, & having the
same adop- tion.

Chap. 1, 4.

b They & mea- fore religion by riches, a- re here taught, that
only reli- gion is & true riches. Iob. 1, 21. prou. 27, 26. accles.
1, 14. c That for their felicitis in riches.

d For they are never quiet or ther in vain nor bodic. e Whome
God, Spirit dooth rule.

all honour, that the Name of God, and his doctrine be not euil
spoken of.

2 And thei which haue beleuing matters, let the not despise
them, because they are bre- thren, but rather do service,
because they are faithful, and beloued, and partakers of the
*benefite. These things teach and exhore.

3 If any man reache other wise, and con- senteth not to the
wholesome wordes of our Lord Iesus Christ, & to the doctrine,
which is according to godlines,

4 He is puffed vp and knoweth nothing, but doeth about
*questio's and strife of wor- des, whereof cometh enuie, strife,
railings, euil surmifings,

5 Vaine disputations of men of corrupt mind, and deftitude of
the trueth, which thinke that gaine is godlines: from fuche
separate thy self.

6 But godlines is great gaine, if a man be content with that he
hathe.

7 *For we brought nothing into & worlde, & it is certeine, that
we can carie nothig out.

8 Therefore when we haue fode & raimét, let vs therewith be content.

9 For they that wil be *riche, fall into reta- tion and fnares, and into many foolifh & noyfome luftes, which drowne men in perdition and deftruction.

10 For the defire of money is the root of all euil, which while fome lufted after, thei erred leam the faith, & *perced them fel- ues through with many forowes.

11 But thou, o man of God, fee thefe thigs, and followe after righteousfes, godlines, faith, loue, pacience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art alfo cal

led, & haft professed a good profeffio be- fore many wineffes.

13 *I charge thee in the fight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate wineffed a good confeffion,*

14 That thou kepe this commandement without fpot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

15 Which in due time he fhall fhewe, that is *bleffed and prince onely, * the King of Kings, and Lord of Lords,

16 Who onely hathe immortalitie, & dwel- leth in the light that none can atteine vn- to, *whome neuer man fawe, nether can fe, vnto whome be honour and power euer- lafting, Amen.

17 Charge the that are riche in this worl- de, that they be not high minded, and that they *truft not in vncerteine riches, but in the liuing God, (which giueth vs abun dantly all things to enioye)

18 That they do good, & be riche in good workers, & readie to diftribute, and com- municate,

19 *Laying vp in ftore for the felues a good fundation againft the time to come, that they may obtaine eternal life.

20 O Timotheus, keptes that which is com- mitted vnto thee, and *auoide profa- ne & vaine bahlings, and *oppositions of fcience falſely fo called,

21 Which while ſome profefſe, they haue erred concerning the faith. Grace be with thee, Amen.

The firſt epiſtle to Timotheus written from Laodæa, which is the chiefeſt citie of Phrygia Pacaciana.

Chap. 1, 11. Mat. 27, 11. John 18, 17.

Chap. 1, 11. Paul. 27, 14. & 19, 16. e By this might tie power of God the faith- ful are admo- niſhed boldly to ſtande in their vocation although the worlde, Satan and hell ra- ge againſt chf.

John 1, 18. 1. John 1, 18. Mat. 4, 19. Iuk. 22, 15. f In thigs per
ceiving to this life. Mat. 4, 20. Iuk. 1, 9.

g The gifts of God: for the vitiitie of the Church. Chap. 1, 4. &
4, 7. h As when question eng adrech qu. ftion.

THE SECONDE EPI-

ftle of Paul to Timotheus.

THE ARGUMENT.

THE Apftle being now ready to confirme that doctrine with his
blood, which he had proffed and taught, encourageth
Timotheus, (or in him all the faithful) in the faith of the
Gofpel, & in the co- ftant & fynere conf ftio of the fame:
willing him not to ftrike for fcare of afflictio, but patiently to
at- tende the yffe, as do hoft band men, which at length re-ue
the ftutes of their labours, & to caft of all fear & care, as
foulders do which fide: onely to pleafe their capteine fhewing
him brief; the fumme of the Gofpel, which he preached,
comanding him to preache the fame to others, diligently taking
hede of contentio, curious difputatio, & v ainequeftio, to the
intent that his doctrine may all toger her: d fie. C fidering that
the exafples of Hymeneus & Philetus, which fubuerted the true
doctrine of the refurr. Clio, were fo horrible: & yet to the intent
that no maffhulde be off-nded at their fall, being men of
auroric and in oftimatio, he fheweth that all that proffe Christ,

are not his, & that the Church is subiect to this calumnie: that the euill must dwell among the godly Gods trial conce: yet he reserveth them whome he hathe obteined, euen to the end. And that Timotheus shulde not be discouraged by the wicked, he declared what abominable men, & dangerous times shal followe, willing him to arme him self with the hope of the good yssue that God wil giue vnto his, and to exercise him self diligently in the Scriptures, booke against the aduersaries, and for the vitiitie of the Church, directing him to come to him for exteigne necessarie affaires, and so with his and others salutations ended.

BBb. iii.

*To kepe the paterne. II. Timotheus. Gods
worde is not bounde*

CHAP. I.

6 Paul exhorteth Timotheus to steadfastnes and patience in persecution, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a sage. 16 A commendation of Onesiphorus.

a Being sent of God copies the that life which he had promised in Christ Iesus.

Aul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS, To Timotheus my beloued sonne: Grace,

mercie, or peace from God the Father, & from Iesus Christ our Lord.

Alt. 22.3. b Following suppes of mine ancestres, as Abraham, I- face, Jacob, & others of who me I am come and of who- me I received the true reli- gion by success son.

I thank God, * whome I setue fro mine belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou 'stire vp the gifte of God which is in thee, by the putting on of mine hands.

7 For God hathe not giuen to vs the Spirit of feare, but of power, and of loue, and of a founde minde.

8 Be not therefore ashamed of the tefimo nie of our Lord, nether of me his prisoner: but be partaker of the afflictio of the

Gospel, according to the power of God,

9 Who hathe faued vs, & called vs with an *holic calling*, not according to our works, but according to his owne purpofe & grace, which was giuen to vs through Christ Iesus before the *worlde was,

10 But is now made manifest by the appearing of our Sauour Iesus Christ, who hathe abolished death, and hathe broght life and immortalitie vnto light through the Gospel.

11 *Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

12 For the which cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, & I am persuaded that he is able to kepe that which I haue scommitted to him against that day.

13 Kepe the true paterne of the wholome wordes, which y hast heard of me in faith and loue which is in Christ Iesus.

14 That *worthie thing, which was committed to thee, kepe through the holic Goft, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which forte are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the houfe of Onepiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he foght me out verie diligently, and founde me.

18 The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hathe ministred vnto me at Ephesus, y knowest verie wel.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abyde fastie in the wholome doctrine of our Lord Iesus Christ. 11 Showing him the fidelity of Gods counsel touching the saluation of his, 12 And the marks thereof.

1 THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by manie witnesses, the same deliuer to faithful men, which shalbe able to *teache other also.

3 Thou therefore suffer afflictio as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him self with b the affaires of this life, because he wolde please him that hathe chosen him

to be a souldier.

5 And if anie ma also striue for a masterie, he is not crowned,
except he striue as he oght to do.

6 The housband man c must labour before he receiue the
frutes.

7 Consider what I say: and the Lord giue thee understanding in
all things.

8 Remember that Iesus Christ made of the sede of Daudid, was
raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an euil doer, euen vnto bondes:
but the worde of God is not a bounde.

10 Therefore I suffer all things, for the *e elects sake, that they
might also obcei- ne the saluation which is in Christ Iesus,
with eternal glorie.

11 It is a true saying, For if we be*dead with him, we also shal
liue with him.

12 If we suffer, we shal also reigne with him; * if we denie
him, he also wil denie vs.

13 If * we beleue not yet abideth he faith- ful the can not denie
him self.

14 Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the peruenting of the hearers.

15 Studie to shewe thy self approved vnto God, a workema that nedeth not to be a sha med, 'diuding the worde of trueth aright.

16 *Stay prophane, and vaine babblings: for they shal encrease vnto more vngod lines.

17 And their worde shal fret as a cancre: of which forte is Hymeneus and Phi- letus.

Ob. in the pre- sence of manie witnesses. a So that the trueth of God may remeine perite.

b As with his housnade, & other ordin- natie affaires.

c So that the pence must go before the re- compensate.

d Norwishfä- ding mine an- prisonment y worde of God hathe ir race, & increaieth. 2.Cor.1,4. col.1,24.

Rom.6,7. e To confirm their faith, no re etemig the edification of Church thü him self.

Mat.10,13. mar.8,32.

Rom 3,3. & p.6.

f Gising to e- norie one his iute portion. Wherein he al ladeh to the Pri- its of the olde law o in their sacrifice gene to God his parre, take their own par re and gene to him y brought y sacrifice, his durrie.

s.Tim.4,7. & 6,20.

18 Which 18.3.2.

e The gift of God is a cer- tein fuselie ha- me kindred in our hearts. a Satan and the flesh labour to quenche, and therefore we must nourish it, and stirre it vp. d With y rest of the Elders of Ephesus, 1. Tim.4,14. 2.Cor.1,2. ephr.1,3. Tit.3,5. e As though God wolde de stroye vs. Rom.10,15. eph.1,9. eol.1,16. tit.1,2. 1.pet.1,20. 2.Tim.2,7. f He speaketh here of his first comming, which thought someed purre & contemptible, yet was hono- rable and glo- rious: therefo- re our mindes oghe to be lif- ted vp fro the consideration of worldly things, to con- template the manitie the- reef. g Which is my self. h The grace of yholic Goft

Of fondrie veffels.

Chap. III. The vfe of Scripture. 100

g He ground- eth vph Gods citation and many faith. h Because the wicked thalde not court the fines voder name of the Church, he the weth by this familiarde, j boche good & bad

may be therein i that is, bo- the f parate him (all from the wicked, & also purge his natural corrup- tion by Gods Spirit.

2. Cor. 1, 2.

3. Tim. 1, 4.

& 4, 7.

Bit. 5, 8.

& Which do not edife.

I Which faile of ignorance. m He meaneth not this of A-
postures or he reikes, whom he willeth to fice: but at the only
which at ye are not come to the knowledge of the truth, & fall
through ignorance. Or, that being delivered out of the state of
the dealt of whom they are taboo, they may come to
amendence or perform his will.

4 Tim. 4, 5.

5. pat. 5, 5.

inde 15.

a He speaketh of them which make procef- tion to be
Christians.

6 At. monkes, ferces, and fu- che hypocri- tor.

Exod. 5, 10.

18 Which as concerning the trueth haue erred, faying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hathe this feale, 2 The Lord, knoweth who are his, and, Let euerie one that calleth on the Name of Chrif, departe from iniquitie.

20 Notwithstanding in a h great honse are not onely vessels of golde & of filuer, but also of wood and of earth, & some for honour, and some vnto dishonour.

21 If anie man therefore purge him self from these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto euerie good worke.

22 Flee also from the lustes of youth, and followe after righteousness, faith, loue, & peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they ingendre strife.

24 But the seruant of the Lord must not strive, but must be gentle toward all men apt to teache, i fustring the euil men patiently,

25 Instructing them with mekenes that are contrarie minded, prouing if God at anie time wil giue them repentance, that they

may knowe the trueth,

26 And that they may come to amendemct out of the share of the deuil, which are ta- ken of him at his wil.

CHAP. III.

1 He prophecieth of the perilous times, 2 Setteth out hy- perities on their colours. 13 Shemeth the fstate of the Christians, 14 And how to auvide dangers. 16 Also what profit cometh of the Scriptures.

1 His knowe also, that in the laft dayes fhall come perilous times.

2 For men fhallbe louers of their owne fel- ues, couetous, boasters, proude, curled fpeakers, difobedient to parents, vnchan- keful, vuholie,

3 Without natural affectio, trucebreakers, falfe accusers, intemperate, fierce, delpi- cers of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue de- nied the power thereof: turne away there- fore from fuche.

6 For of this forte are they which h crepe into houfes, and lead captiue fimple wo- men laden with finnes, and led with diuers

luste,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 And as Iannes and Iambres withstode Mofes, fo do these also refiste the trueth,

men of c corrupte mindes, reprobate concerning the faith.

9 But they shal preuile no lger: for their madnes shalbe euident vnto all men, as theirs also was.

10 But thou haft fully knowen my doctrine, maner of liuing, purpose, faith, llog suffering, loue, pacience,

11 Persecutions, & afflictions which came vnto me at Antiochia, at Iconium, and at Lyftri, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Chrift Iesus, shal suffer persecution.

13 But the euil men and deceiuers, shal waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou haft learned, and art persuaded thereof, knowing of whome thou hast learned them:

15 And y thou haft knowe the holie Scrip- tures of a childe,
which are able to make thee wife vnto faluation through the
faith which is in Chrif Iefus.

16 For the whole Scripture u giuen by in- fpiration of God, and
u profitable to tea- che, to improve, to correct and to inſtructe
in righteousnes,

17 That the man of God may be a ab- folute, being made
perfite vnto all good workes.

CHAP. III.

1 He exhortheth Timotheus to be ſeruant in the worde, and to
ſuffer aduerſitie. 6 Maketh mention of his owne death, 9 And
biddeth Timothie come vnto him.

2 I Charge thee therefore before God, & 'Or, adore. before the
Lord Iefus Chriſt, which ſhal iudge the quicke and dead at his
appea- ring, and in his king dome,

3 Preache the worde: be inſtant, in ſeaſon and out of ſeaſon:
improve, rebuke, exhor- te with all long ſuftring and doctrine.

4 For the time wil come, when they wil not ſuffer wholfome
doctrine: but hauing their eares itching, ſhal after their owne
luſtes ger them an heape of teachers,

5 And ſhal turne their eares frō the trueth, and ſhal be giuen
vnto h fables.

6 But watch thou in all things: suffer aduer-
fite: do the worke
of an Euangelifte: make thy min fterie fully known.

7 For I am now ready to be offered, and the time of my
departing is at hand.

8 I haue fought a good fight, and haue fini-
fhed my courfe: I
haue kept the faith.

9 For hence forth is laid vp for me the crowne of
righteousnes, which the Lord the righteous iudge fhall giue me
at that day: and not to me onely, but vnto all the alfo that loue
his appearing.

10 Make fpede to come vnto me at once.

11 For Demas hath forfaken me, & hath em-

BBb.iiii.

c Which con-
tude nothing aright.

d Not only what i toughed and did, but al-
so what my minde &
wil was. All. 13, 14

e The worde fignifeth the, that by anie eratiue pac-
king or
counel ance beguile and falfe co-
lors, Batteries & illufions, &
ftiche God fet teth vp to ex-
erife his by them: & here & Paul
admo-
nilheth vs of them.

2. Pet. 1, 20. f Which is ch tent to be gu- nerned by Gods
worde. g The coelie Scripture fuffi ceth to lead vs to perio-
tion.

a Lence none occelion to preache and to prohte.

b To falfe, & vnproftualfe doctrine.

c To behane thy felt in this office, that men may be able to
charge thee d nothing, but rather appro- nefitive in all things
vnroffffffff. d R. 2. P. 2. 2, 17.

Of whome to be ware.

To Titus. Of the minifters.

Colof. 4.19. e Hereby it is manifest that Peter as yet was not at Ro me, and if ever he was there he is votertei- ne. f Some reade coffer: others, booke.

g For Paul fa- we in him ma- culist figures of reprobation.

h If I Peter had before there he would not have forsaken him.

braced this prefont worlde, and is departed vnto Theftalonica. Crescens is gone to Ga lacia, Titus vnto Dalmacia.

11 ** Onely Luke is with me. Take Marke and bring him with thee: for he is profita- ble vnto me to minifter.

12 And Tychicus haue I fent to Ephefus. 13 The c cloke that I left at Troas with Car pus, when thou comest, bring with thee, & the bokes, but specially the parchements.

14 Alexander the copper fmith hathe done me muche euil: the Lord s rewarde him according to his works.

15 Of whome be thou ware also: for he with- ftode our preaching fore.

16 At my firft answering h no man afiifted me, but all for foke me: I praye God, that it may not be laid to their charge.

17 Notwithstanding the Lord afiifted me, and ftrenghened me, that by me the prea- ching might be fully known, and that all

the Gentiles fhulde heare, and I was deli- uered out of the mouth of the i lion.

18 And the Lord wil deliuer me from eue- rie h euil worke, and wil preferue me vnto his heauëlle kingdome: to whome be prai- fe for euer and euer, Amen.

19 Salute Prif: a, and Aquila, and the hou- pholde of Onefiphorus.

20 Eraftus abode at Corinthus: Trophimus I left at Miletum ficke.

21 Make fpede to come before winter. Eubu lus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

22 The Lord Iefus Chrift be with thy fpi- rit. Grace be with you, Amen.

The feconde Epifile written from Rome vn- to Timotheus the firft bifhope elected, of the Church of Ephefus, when Paul was prefented the feconde time before the Em perour Nero.

i Out of he great de er of Nero.

b That I com mit nothing vnw orchie mine office. Chap. 1.16.

THE EPISTLE OF

Paul to Titus.

THE ARGUMENT.

WHen Titus was left in Creta to finifh that doctrine which Paul had there begonne, & atan ftrred vp certeine which went about not onely to ouerthrowe the gouernemet of the Church, but alfo to corrupt the doctrine: for fent by ambition wolde haue thruft in them fclues to be pafstoun: others, vnder pretext of Moses Law broght in manie trifles. Against thefe two fortes of men Paul armeth Titus: firft teaching him what maner of minifters he ought to chofe, chiefly requiring that they be men of founde doctrine to the intent they might refift the aduersaries, and amongs other things he noteth the Ierues which put a certeine holines in meates or fuche outwarde ceremonies, teaching them which are the true exercifis of a Christian life, or what things apperteine to euerie mans vocation. Against the which if anie man rebelle or els doeth not obey, he wilfeth him to be auyded.

CHAP. I.

He aduertifeth Titus touching the gouernement of the Church. The ordinance and office of minifters. The nature of the Crescens, and of them which feve abroad: Iewifh fables and imunctions of men.

4. minifters.

a That is, to preache the faith, no intras fo their know ledge, to tra- che them to line godly y at length they may oherine eternal life. Rom. 10.25. ephe. 3.9. col. 1.16. 2.2im. 1.16. 2.2pt. 1.16. Gal. 1.2.

b Hache willingly, and of his mere liberalitie promised without fore feing our faith or works as a caufte to mone him to this fre mercie. c Who be the gneeth life, and preferueth life.

Aula fferuant of God, and an Apofle of I B- SVS CHRIST, accor- ding to the s faith of Gods elect & y know- ledge of the trueth, wis according to godlines,

2 Vnder the hope of eternal life, which God that can not lie, hathe h promifed be- fore the worlde began:

3 But hathe made his worde manifefte in due time through the preaching, which is committed vnto me, according to the com- mandement of God our s Sauour:

4 To Titus my natural fonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iefus Chrift our Sauour.

5 For this caufe left I thee in Creta, that thou fhuldeft cofinue to redrefle y things that remaine, and fhuldeft ordeine Elders in euerie citie, as I appoined thee,

6 If anie be vnreproueable, the houfbad of one wife, hauing faithful childre, which are not fclandered of riot, nether are dif- obedient.

7 For a bifhop muft be vnreproueable, as f Gods ftewarde, not frowarde, not angrie, not giuen to wine, no ftrker, not giuen to filthie lucre,

8 But harberous, one that loueth goodnes, wife, s righteous, h holie, temperate,

9 Holding faft the faithful worde accor- ding to doctrine, that he alfo may be able to exhorte with wholfome doctrine, and improue them that fay against it.

d In refpect of faith which was commune to the hache, fo that hereby they are bre- ther: but in re- fpect of the minifteric Paul bigare him as his fonne in faith.

i Tim. 3.2. e That it, without all lo- famie where- by his auori- tie might be diminifhed.

f Who hathe the difpoula- tion of his gifts. Or fief willy, Or, god men.

g Towarde meo h Towarde God.

10 For

To stoppe their mouthes. Chap. II. III.
Obeye the powers. 1153/1224

Which were not only the leaves, but also Hebbianes, & Cherimbias heretical, & taught that Law must be signed with Christ. & He called Epimemides & Philipophor, or Poet, whose verse he here recited, a Pro- pher, because the Cretia so formed him; & as Laeritus written, that furnished with him as to a God, for a one to be had a marvellous gift to under- stand things to come: & thing Sarah by the permission of God has been opened to the infidels from time to time, but it turned to their great condemna- tion. 2 Tim. 1, 4. Rom. 14, 20. 3 Vot. 1, 4, 20. 4 Vot. 1, 4, 20. 5 Vot. 1, 4, 20. 6 Vot. 1, 4, 20. 7 Vot. 1, 4, 20. 8 Vot. 1, 4, 20. 9 Vot. 1, 4, 20. 10 Vot. 1, 4, 20. 11 Vot. 1, 4, 20. 12 Vot. 1, 4, 20. 13 Vot. 1, 4, 20. 14 Vot. 1, 4, 20. 15 Vot. 1, 4, 20. 16 Vot. 1, 4, 20. 17 Vot. 1, 4, 20. 18 Vot. 1, 4, 20. 19 Vot. 1, 4, 20. 20 Vot. 1, 4, 20. 21 Vot. 1, 4, 20. 22 Vot. 1, 4, 20. 23 Vot. 1, 4, 20. 24 Vot. 1, 4, 20. 25 Vot. 1, 4, 20. 26 Vot. 1, 4, 20. 27 Vot. 1, 4, 20. 28 Vot. 1, 4, 20. 29 Vot. 1, 4, 20. 30 Vot. 1, 4, 20. 31 Vot. 1, 4, 20. 32 Vot. 1, 4, 20. 33 Vot. 1, 4, 20. 34 Vot. 1, 4, 20. 35 Vot. 1, 4, 20. 36 Vot. 1, 4, 20. 37 Vot. 1, 4, 20. 38 Vot. 1, 4, 20. 39 Vot. 1, 4, 20. 40 Vot. 1, 4, 20. 41 Vot. 1, 4, 20. 42 Vot. 1, 4, 20. 43 Vot. 1, 4, 20. 44 Vot. 1, 4, 20. 45 Vot. 1, 4, 20. 46 Vot. 1, 4, 20. 47 Vot. 1, 4, 20. 48 Vot. 1, 4, 20. 49 Vot. 1, 4, 20. 50 Vot. 1, 4, 20. 51 Vot. 1, 4, 20. 52 Vot. 1, 4, 20. 53 Vot. 1, 4, 20. 54 Vot. 1, 4, 20. 55 Vot. 1, 4, 20. 56 Vot. 1, 4, 20. 57 Vot. 1, 4, 20. 58 Vot. 1, 4, 20. 59 Vot. 1, 4, 20. 60 Vot. 1, 4, 20. 61

Vot. 1, 4, 20. 62 Vot. 1, 4, 20. 63 Vot. 1, 4, 20. 64 Vot. 1, 4, 20.
65 Vot. 1, 4, 20. 66 Vot. 1, 4, 20. 67 Vot. 1, 4, 20. 68 Vot. 1, 4,
20. 69 Vot. 1, 4, 20. 70 Vot. 1, 4, 20. 71 Vot. 1, 4, 20. 72 Vot. 1,
4, 20. 73 Vot. 1, 4, 20. 74 Vot. 1, 4, 20. 75 Vot. 1, 4, 20. 76 Vot.
1, 4, 20. 77 Vot. 1, 4, 20. 78 Vot. 1, 4, 20. 79 Vot. 1, 4, 20. 80
Vot. 1, 4, 20. 81 Vot. 1, 4, 20. 82 Vot. 1, 4, 20. 83 Vot. 1, 4, 20.
84 Vot. 1, 4, 20. 85 Vot. 1, 4, 20. 86 Vot. 1, 4, 20. 87 Vot. 1, 4,
20. 88 Vot. 1, 4, 20. 89 Vot. 1, 4, 20. 90 Vot. 1, 4, 20. 91 Vot. 1,
4, 20. 92 Vot. 1, 4, 20. 93 Vot. 1, 4, 20. 94 Vot. 1, 4, 20. 95 Vot.
1, 4, 20. 96 Vot. 1, 4, 20. 97 Vot. 1, 4, 20. 98 Vot. 1, 4, 20. 99
Vot. 1, 4, 20. 100 Vot. 1, 4, 20.

Ephes. 5, 23. b Not running to & fro with- out neverfrierie
wraffions, & is a figure of light- ness.

Ephes. 6, 3. color 5, 22. 1 pet. 2, 16.

1. Cor. 2, 2. color 1, 22. c Of what con- dition or state fioner
that he

10 For there are manie disobedient & vai- ne talkers and
deceivers of mindes, chief- ly they of the Circumcision, 11
Whofe mouths must be stopped, which subuert whole houses,
teaching things, which theioghts me, forfilthie lucrea fake, 12
One of them selues, even one of their owne prophetes faid,
The Cretians are alwaies lyars, euil beaftes, flowe belyes. 13
This witnes is true: wherefore rebuke the sharply, that they
maye be founde in the faith, 14 And not taking hede to Iewifh

fables and commandements of men, that turne from the truth.
15 Vnto the pure are all things pure, but vnto them that are
defiled, and vnbele- uing, is nothing pure, but euen their min-
des and consciences are defiled. 16 Thei profeffe that they
knowe God, but by workers thei denie him, and are abomi-
nable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

He commendeth vnto him the wholome doctrine, and telleth
him how he fual teache all degrees to behaue the felues, 11
Through the benefite of the grace of Christ. 1 Vt fpeake thou
the things which be- come wholome doctrine, 2 That the Elder
men be fobre, honeft, dif- crete, founde in the faith, in loue, in
pa- cience: 3 The Elder women likewise, that they be in fuche
behauour as becometh holines, not falfe accufers, not giuen to
muche wine, but teachers of honeft things, 4 That they may
infruct the yong women to be fobre minded, that they loue
their houf bands, that they loue their children, 5 That thei be
difcrete, chaft, kepig at home, good and fubieft vnto their houf
bands, the worde of God be not euil fpoken of. 6 Exhorte yong
men likewise, that thei be fobre minded. 7 Aboue all things
fhewe thy felf an en- ample of good workes with vncorrupt
doctrine, with grauitie, integritie, 8 And with the wholome
worde, which can not be reproued, that he which with-
standeth, may be afhamed, hauing nothig concerning you to

fpeake euil of. 9 Let feruants be fubiect to their maffers, and
pleafe them in all things, not anfwering againe, 10 Nether
pykers, but that they fhewe all good faithfulnes, that thei may
adorne the doctrine of God our Sauour in all thigs. 11 For the
grace of God, that bringeth faluacion vnto all men, hathe
appea- red, 12 And teacheth vs that we fhulde denie
vngodlines, and worldlie luftes, & that we fhulde liue fobrelly
and righteoufly, and

godly in this prefent worde,

Loking for the bleffed hope, and appea- ring of the glorie of
the mightie God, and of our Sauour Iefus Christ, Who gaue
him felf for vs, that he might redeme vs from all iniquitie, and
purge vs to be a peculiar people vnto him felf, zcalous of good
workes. 15 Thefe things fpeake, and exhorte, and rebuke with
all autoritie. Se that no man defpice thee.

CHAP. III.

Of obedience to fuche as he in autowitie. He warneth To us to
beware of foolish and unprofitable queftions, 12 Concluding
with certaine priuate matters, 13 And faluaciens.

1 Pvt them in remembrance that they Powers, & that they be
obedient, & rea- die to euerie good worke, 2 That they fpeake
euil of nomis, that they be no fighters, but fofte, fliewing all
meke- nes vnto all men. 3 For we our felues also were in times

past vnwife, disobediat, deceiued, feruing the luftes and diuers
pleafures, liuing in maliciousnes and enuie, hateful, & hating
one another. 4 But when the bountifulnes and loue of God our
Sauiour towarde man appea- red, 5 Not by the works of
righteousness, which we had done, but according to his mercie
he faued vs, by the wafting of the new birth, and the renuing of
the ho- lie Goft, 6 Which he fhed on vs abidantly, through
Iefus Christ our Sauour, 7 That we, bcig luftified by his grace,
fhul- de be made heires according to the hope of eternal life. 8
This is a true faying, and thefe things wil thou fhuldeft
affirme, that they which hauc beleued in God, might be careful
to fhewe for the good workes. Thefe things are good and
profitable vnto men. 9 But flay foolish queftions, and genea-
logies, and contentions, and brawlings a- bout the Law: for
thei are vnprofitable & vaine. 10 Reiect him that is an heretike,
after once ortwife admonicion, 11 Knowing that he that is
fuche, is per- uerted, and finneth being damned of his owne
felf. 12 When I fhall fend Artemas vnto thee, or Tychicus, be
diligent to come to me vnto Nicopolis: for I haue determined
there to winter. 13 Bring Zenas the expofder of the Law, and
Apollos on their iourney diligently, that they lacke nothing. 14
And let ours also learne to fhewe for the

d Mohe deem and precious.

e At beco- meth the am- baffadour of God.

Rom. 13, 1. 1 pet. 2, 12. 2 Although & redem be infi- deler, yet we are bounde to obey them in euil golfers, and where as thei efmande vs nothing a- gainf y worde of God. 1 Cor. 6, 12. b For let vs confider what we our felues were whf God fhewed vs fa- nuat.

2 Tim. 1, 4. c God dorth not luftifie vs fet reipct of anic thing, & he fenth io vs, bue dorth pri- ment vs with his grace and frely accepcth vs. d Baptifine is a fare figue of our regeneraci on, which is wragth by the holic God. e This commt dement is gind to & mounder, & fo particu- larly to all men to whome the foorde is not comitede but ch the ma giftract, whofe chief office is to malucine Gods glorie in his Church, oght to cut of all fuche rufef and infecquou members from the hodie. 1 Tim. 1, 4. & 4, 7, 2 tim. 6, 23. f So that there it no hope of amendement. g Willingly, & wittingly. h It is proba- ble, & he was an interpreter of the Law of Hofc, as Apol- los, & c.

CCc.i.

Paulsioye.

To Philemon. His great loue.

good workes for neceffariæ vſes that thei be not vnſtruteſul.

15 All that are with me, falute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishoppe of the Church of the Cre- tians,
written from Nicopolis in Macedoniz.

THE EPISTLE OF

Paul to Philemon.

THE ARGUMENT.

A Lwit the excellencie of Pauls spirit wonderfully appeareth in
other his Epistles, yet this E- pistle is a great witness, and a
declaration of the same. For furre passing the basines of his ma-
ter, he steeth as it were vp to heauen, and speaketh with a
divine grace and maifitie. Onesimus ser- uant to Philemon
buthe robbed his maiter, and fted away, whome Paul hauing
wonne to Chrif, sent againe to his maiter, earnestly begging
his pardane, with molte waighlie arguments prouing the duetic
of one Chrifian to another, & fo with subcacious endeth.

1 He refoyeth to heare of the faith and loue of Philemon. 2
Whome he defireth to firgiue his seruant Onesimus, and
inuingly to receiue him againe.

1 Aul a prifoner of Iesus Chrif, and our brother Timotheus,
vnto Phi- lemon our dere friend, & fellow helper, 2 And to our
dere sifter Apphia, and to Archip- pus our felowe fouldier, & to
the Church that is in thine houle:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Chrif.

4 I *giue thanks to my God, making men- cion alwaies of thee in my praiers,

5 (When I heare of thy loue & faith, which thou haft toward the Lord Iesus, & tow- arde all Saintes)

6 That the a felowship of thy faith may be made frureful, and that whaffoeur good thig is in you b through Chrif Iesus, may be known.

7 For we haue great ioye and confolacion in thy loue, because by thee, brother, the Saintes c hearts are comforted.

8 Wherefore, thogh I be verie bolde in Chrif to commande thee that which is conuenient,

9 Te for loues fake I rather befeche thee, thogh I be as I am, euen Paul aged, and euen now a prifoner for Iesus Chrif.

10 I befeche thee for my fonne a Onesimus, whome I haue begotten in my bondes,

11 Which in time paf was to thee vnpro- fitable, but now profitable bothe to thee and to me,

12 Whome I haue fent againe: thou there- fore receiue him, y is mine owne bowels,

13 Whome I wolde haue reteined with me, that in thy ftede he might haue miniftred vnto me in the bondes of the Gofpel.

14 But without thy minde wolde I do no- thing, that thy benefite fhulde not be as it were of neceffitie, but willingly.

15 It may be that he therefore d departed for a ceafon, that thou fhuldeft receiue him for euer,

16 c Not now as a feruant, but aboue a fer- uant, euen as a brother beloued, fpecially to me: how muchie more then vnto thee, bothe in the ftefh, and in the Lord?

17 If therefore thou counte our things commune, receiue him as my felf.

18 If he hathe hurt thee, or oweeth thee oght, that put on mine accountes.

19 I Paul haue written this with mine owne hand: I wil recompense it, albeit I do not fay to thee, that thou oweft vnto me euen thine owne felf.

20 Yea, brother, let me obtaine this pleafu- re of thee in the Lord: coforte my bow- els in the Lord.

21 Trufting in thine obedience, I wrote vn to thee, knowing that thou wilt do euen more then I fay.

22 Moreouer alfo prepare me lodging: for I truſt through your
praierſ I ſhalbe gi- uen vnto you.

23 There ſalute thee Epaphras my fellowe priſoner h in Chriſt
Ieſus.

24 Marcus, Ariſtarchus, Demas & Luke, my fellowe helpers.

25 The grace of our Lord Ieſus Chriſt lo with your ſpirit,
Amen.

Written from Rome to Philemon, and ſent by Onesimus a
ſeruant.

dHe ſted away from thee.

eFor he is thy ſeruant by co- dicion, & alſo now y Lord, fo y
bothe for thine owne fa- ke and for the Lorde y ogh- teſt to
loue him.

f That all thi- ne is mine, & all mine is thine.

g Grace me this benefite, w ſhalbe mo- ſte acceptable vnto me
of all others.

h That in fur Chriſt ciufe.

THE

a. Theſ. 1. a a. Theſ. 2. a.

a Thy benno- lence towarde the Saintes, w proceedeth of a
liuftie and ef- fectual faith. b That experi- ence may de- clare y
you are the mthers of Iefus Chrif. c Me, oig their inwards par-
ter & affeftible were through his charifte comforted.

Colof. 4. a.

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THE EPISTLE TO

the Ebrewes.

THE ARGUMENT.

For a fœnuche as divers, but of the Greke writers and Latines
witneffe, that the writer of this E- pistle for these causes wode
not have his name known, it were our fœtle of our parte to
labour muche therein. For fœng the Spirit of God is the autor
thereof, it diminisheth nothing the autorite, al- thigh we knowe
not with what penne he wrote it. Whether it were Paul (as it is
not like) or Luke, or Barnabas, or Clement, or fœme other, his
chief purpofe is to perfuade vnto the Ebrewes (whereby he
principally meaneth them that abode at Ierusalem, and vnder
them all the rest of the Iewes) that Christ I fœt was not one by
the redemer, but also that at his comming all ceremonies muft
have an end: fœrœnuche as his doctrine was the conclusion of

all the prophecies, and therefore not one by Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but fo Lord, that he hathe also taken our fœth, and is made our brother to affure us of our fœluation through him self: for he is that eternal Priest, whereof all the Lnæssical Priests were but fœadowes, and the- refore at his comming they oght to re fœt, and all fœcrifices for fœme to be abobstred, as he prouth from the fœnuth chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophecies in time paft witneffed, as is declared from the 12. chapter, verse 18. to the twentie and fœe verse of the fame chapter: yea, and is the King to whome all things are fœnct, as ap- peareth from that verse 24. to the beginning of the last chapter. Wherefore acceding to the exam- ples of the alde fathers we muft constantly beleue in him, that being fœnct fœd by his justice, taught by his wifdome, and governed by his power, we may fœdfaftly, and to wageoufy perseure enen to the end in hope of that eye that is fœt before our eyes, occupying our fœlus in Christian exercifes that we may bothe be thank-fœd to God, and duetifœd to our neighbour.

CHAP. I.

1 He fœmeth the excellencia of Christ 4 Abone the Angels, 7
And of their office.

a God, who is our conflate, and merciful to his Church,
declared his wil in time paft, not all at once, or after one forte,
but from time to time, and in fondrie fortets but now Iaft of all
he hathe fully declared all trueth to us by his 80- ne

Wis. 7, 26. col. 1, 14. b fo that now we may not credit ante
new reuelation after him. Psal. 7, 7. chap. 1, 9. all. 11, 13. 2
Sam. 7, 14. 2 chro. 22, 30. Psal. 97, 8.

c He entien- eth here of Christ, but he as touching his perfume,
which is verse God, & verse man, by who-

me all things are King, Prophet & Priest. d The fœlche image
and paterne, fo that he that fœth him, fœth the Father, John 14.
9: for els the perfume of the Father is not fœe, but
apprehended by faith. e fo that our fœnes can be purged by
none other means. f Much more then than all other things
created. g Be-

ceufle he was at the time appointed declared to the worlde.

T fondrie cimes & in di- uers maners: God fpake in y olde
time to our fa- thers by the Prophetes: In thefe laft dayes he
hathe fpoken vnto vs by his Sonne, whome he hathe made heir
of all things, by whome also he made the worlde,

Who being the brightnes of the glorie, and the ingraued forme
of his perfume, & bearing vp all things by his mightie wor- de,

hathe by him self purged our finnes, and firteth at the right hand of the mate- ftie in the highest places,

And is made fo muche more excellent then the Angels in as muche as he hathe obtained a more exceller name then ther. For vnto which of the Angels faid he at anie time, Thou art my Sonne, this day begare I thee and againe, I wil be his Fa- ther, and he fnalbe my fonne?

And againe when he bringeth in his fift begotten Sonne into the worlde, he faith, And let all the Angels of God wor- ship him.

7 And of the Angels he faith, He maketh the Spirits his meffengers, and his mint- fers a flame of fyre.

8 But vnto the Sonne he faith, O God, thy throne for euer and euer: the fceper of thy kingdome a fcepter of righ- teoufnes.

9 Thou haft loued righteouses and hated in qirtie. Wuercfre God, euen thy God, hathe anointed thee with y oyle of glad- nes abone thy fellowes.

10 And, Thou, Lord, in the beginning haft eftablished the earth, and the heauens are the workes of thine hands.

11 They fnal perish, but thou doeft remai- ne: and they all fnal wake olde as doeth a garment.

12 And as a vefture fhalt thou folde them vp, and they fhall be changed: but thou art the fame and thy yere, fhall not faile.

13 Vnto which alfo of the Angels faid he at anie time, Sit at my right hand, til I make thine enemies thy fote flole?

14 Are they not all miniftring fpirits, fent forth to minifter, for their fakes which fhall be heires of fœluation?

Pfal. 101, 4. b He compareth the angels to the windes, which are here beneth as Gods meffengers. Psal. 41, 7. 1 The ammitation of thy kingdome fo- lufe.

k This is meft mefhat that y worde is made fath, and that the holic God was powered on him without mefure, y we may all receive of him euer: one according to his meafure. Psal. 102, 26.

Pfal. 110, 1. mat. 23, 44. 1 our. 23, 25. chap. 18, 12.

CHAP. II.

1 He exhorteth vnto be obedient vnto the new Law which Christ hath given, 9 And not to be offended at the affimate and be a degree of Christ, 10 Because it was necessities that for our fakes he fhould take fœche an humble state vpon him, that he might be like vnto his brethren.

Wherefore we ought diligently to give heed to the things we
have Cc. ii.

Christ's excellencie.

To the Hebrewes.

The disobedient.

We must dis- ligently keep in memorie the doctrine, which we
ha- ne learned, lest like vessels full of choppy we leake, and
run- ne out on eue- rie parte. b Which was the Law given to
Moses by the hands of the Angels, Gal. 1, 19. 20. 7.11. Mar.
16, 20. c As the God- pel is which only offereth saluation. d
That is, the Apolles e Which hisl called the new heroine, and
the new earth, chap 6, 17. whereof Christ is the father, his 9, 6.
that is, the head of the his members. Psal. 1, 7. f He speaketh
here chiefly of the faithful, which are ma- de through Christ
chiefs of y worlde to come where they shall en- joye & their
prince all the- fe things & now they ha- ue onely but in parte.
Mar. 22, 28. 1. Cor. 17, 27. Phil. 2, 3. g In making him fellow
heire & Christ h To them & oblect y they & one these things
accom- plished in me, the Apolles & thereth that they are
fulfil- led in Christ our captaine who hadeth his to the same
glorie & him. Psal. 22, 25. i To man, as he is of Christ. k By
his ver- tue which mo- be manifestly appareth in the Church.
Psal. 28, 3. Isa. 2, 18. Hefe. 13, 14. 1. Cor. 15, 15. l Iesus
Christ by holding his self & taking upon him the forms of a
ser- vice, & was our flesh, & mortu- lute, growth re- aberrate
of our saluation. m Therefore we by afflictions are made like
to the Sine of God. n The head & the mothers are of one
nature; to Christ is fanciedeth vs. & we y are fancied- ed, are
all not by the union of our flesh. o This prouesh Christ's
humanitie. p Meaning, that Christ touching his hump, is true
for truth in God. q Ifel speaketh this of him self, & his

disciples, but properly it is applied to Christ y head of all
mindless. r And Gods angre.

heard, lest at anie a time we shulde let the slippe.

For if the b worde spoken by Angels was stedfaffe, and euerie
transgression, and disobedience receiued a iuste recompense
of rewarde,

How shal we escape, if we neglect so great saluation, which at
the first began to be preached by the Lord, and afterwar- de
was confirmed vnto vs by d them that heard him,

God bearing witness thereto, both with signes and wonders, &
with diuers mira- cles, and giftes of the holie Goat, accor- ding
to his owne wil

For he hath not put in subiection vnto the Angels the worlde to
come, whereof we speake.

But one in a certeine place witnessed, saying, What is man,
that thou shuldeest be mindesul of him! or the sonne of man
that thou woldeest consider him!

Thou madeest him a little inferior to the Angels: thou
crownedest him with a glorie and honour, and hast set him
above the workes of thine hands.

Thou hast put all things in subiection vnder his sete. And in
that he hath put all things in subiection vnder him, he left

nothing that shulde not be subiect vnto him. But we yet se not all things subdued vnto him.

But we se Iesus crowned with glorie & honour, which was made a little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

For it became him, for whom are all things, and by whom are all things, seing that he brought manie children vnto glorie, that he shulde consecrate the Prince of their saluation through afflictions.

For he that sanctifieth, & they which are sanctified, are all n of one: wherefore he is not ashamed to call them brethren,

Saying, I wil declare thy Name vnto my brethre: in the middes of the Church wil I sing pra: ses to thee.

And againe, I wil put my trust in him. And againe, Beholde, hege am I, and the children which God hath gien me.

For a sinuche then as the children were partakers of sleshe and bloode, he also him self likewise toke parte with them, that he might destroy e through death, him that had the power of death, that is the deuil,

And that he might deliuer all the, which for seare of death were all their life time subiect to bondage.

m Therefore we by afflictions are made like to the Sine of
God. n The head & the mothers are of one nature; to Christ is
fanciedeth vs. & we y are fancied- ed, are all not by the union
of our flesh. o This prouesh Christ's humanitie. p Meaning,
that Christ touching his hump, is true for truth in God. q Ifel
speaketh this of him self, & his disciples, but properly it is
applied to Christ y head of all mindless. r And Gods angre.

For he in no sorte toke the Angels, but f Not the na- ture of
Angels but of man

Wherefore in all things it became him to be made like vnto his
brethre, that he might be merciful, and a faithful high Priest in
things concerning God, that he might make reconciliation for
the sinnes of the people.

For in that he suffered, and was temp- ted, he is able to sucker
them that are tempted.

CHAP. III.

He requireth them to be obedient vnto the worde of Christ,
who is more worthy than Moses. The punishment of such as
wil harden their hearts, and not believe, that they might have
eternal rest.

Therefore, holie brethren, partakers of the heauenlie vocatio,
consider the Apostle and high Priest of our profesiiio Christ
Iesus:

Who was faithful to him that hath appointed him, euen as
Moses was in all his house.

For this man is counted worthie of more glorie then Moses,
inasmuch as he which hath buylded the house, hath the more
honour then the house.

For euery house is buylded of some man, & he that hath buylt
all things, in God. Now Moses verely was faithful in all his
house, as a seruant, for a witness of y things which shulde be
spoken after.

But Christ was the Sonne, ouer his owne house, whose house
we are, if we holde fast the confidence and the cryeing of the
hope vnto the end.

Wherefore, as the holie Ghost saith, To day if ye shal heare his
voys,

Harden not your hearts, as in the provocation, according to
the day of the temptation in the wilderness,

Where your fathers tempted me, proued me, and sawe my
workes for the yeres long.

Wherefore I was grieved with that generation, and said, They
erre euer in their heart, neither haue they knowen my wayes.

Therefore I sware in my wrath, If they shal enter into my rest.

Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the li- uing God.

But exhorte one another daily, while it is called To day, lest anie of you be har- dened through the deceitfulness of sinne.

For we are made partakers of Christ, if we kepe sure vnto the lend the beginning, wherewith we are vpholden,

So long as it is said, To day if ye heare his voye, hardé not your hearts, as in the prouocation.

For some when they heard, prouoked him to angre: howbeit, not all that came

out

Take hede his worlde & receiue him. Of that de- dirine & we believe, hight to confede. To be the ambulf, doue high Priest.

Psal. 22, 7. d Moses was but parte of y house, is of y Church who reof y pastours are the libelie duers, but Christ buylded is, & layed the dues: thereto re be deli- uech more praise.

Christ Christ: for Christ is y tendence, & head of his Church: he is our brethre, & Lord: he is the Sonne of God, & verse God, working all things by his owne power. f For in ob- lying the Sonne we are made the house of God.

Psal. 25, 8. chap. 4, 7. g As when ye prouled Gods anger in
Mafa and Mertha, Band. 17, 7. h Meaning by this othe this
they shulde not enter.

As disobelg God, they in olde time we re debarred fub y
quianes of the land of Chansk: is thei to do not obey Christ,
shal not enter into the heauenlie rest. h Which is all y time
where in God death call vs: while he therefore speaketh, let vs
heare

Which is by faith to enlhe es, and holde left y true de- drine of
Iesus Christ.

Or, goodness of the assurance, m To wit, the Lord.

Of Gods worde. Chap. III. V. Christ was like to vs. 103

Mem. 14, 37. Or. 6. dies and wonderes.

out of Egypt by Moses.

17 But with whome was he displeased for- tie yeres? Was he
not displeased with the that finned, "whose "carkeises fell in
the wilderness?

18 And to whome fware he that they fshulde not enter into his
reft, but vnto them, that obeyed not?

19 So we fe that they colde not enter in be- cause of vnbeliefe.

CHAP. III.

2 The worde without faith is vnprofitable. 3 The Sab- bath or reft of the Christians. 4 Punishment of vn- belayers. 12 the nature of the worde of God.

1 Et vs feare therefore, left at anie time by forfaking the promes of entring into his reft anie of you fshulde feme to be depriued.

2 For vnto vs was the Gofpel preached as also vnto them: but the worde that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For we which haue beleued, do enter into reft, as he faid to the other, "As I haue fworne in my wrath, If they fhall enter into my reft: although the workes were finifhed from the fundation of the worde.

4 For he fpake in a certeine place of the feuenth day on this wife, "And God did reft the feuenth day from all his workes.

5 And in this place againe, If they fhall enter into my reft.

6 Seing therefore it remaineth that fome muft enter thereinto, and they to whome it was firft preached, entred not therein for vnbeliefes fake:

7 Againe he appointed in Dauid a certei- ne day by To day,
after fo long a time, faying, as it is faid, "This day if ye heare
his voyce, harden not your hearts.

8 For if Iefus had giuen them reft, then wolde he not after this
day haue fpoken of another.

9 There remaineth therefore a reft to the people of God.

10 For he that is entred into his reft, fhathe also ceased from
his owne workes, as God did from his.

11 Let vs fshulde therefore to entre into that reft, left anie man
fall after the fame en- fample of difobedience.

12 For the worde of God u liuelie, & migh- tie in operation,
and fharper then anie two edged fworde, & e entreth through,
euen vnto the diulding a fonder of the foule & the fpirie, and
of the ioynts, & the ma- rie, and is a difceiner of the thog htes
and the intentes of the heart.

13 Nether is there anie creature, which is not manifelt in his
fight: but all things are naked & open vnto his eyes, with
whome we haue to do.

14 Or, concerning whome we fearte. 1 Therefore when we
heare muft tremble, knowing thereby that God foendeth our
hearts.

14 Seing the that we haue a great hie Prieft, which is entred into heauen, euen Iefus the Sonne of God, let vs holde faft our profession.

15 For we haue not an hie Prieft, which can not be touched with the feling of our in- firmities, but was in all things tempted in like forte, yet without finne.

16 Let vs therefore go boldly vnto y thro- ne of grace, that we may receiue mercie, & finde grace to helpe in time of nede.

CHAP. V.

1 He compareth Iefus Christ with the Leuistical Priests, fierwing wherein they ether agre or diffint. 11 After- warde he reproueth the negligence of the Lewes.

1 Or euerie hie Prieft is taken from a- mong men, and is a ordeined for men, in things pertaining to God, that he may offer both the gifts & sacrifices for finnes.

2 Which is able fufficiently to haue copaf- fion on them that are ignorant, & that are out of the way, because that he also is co- paffed with infirmitie,

3 And for the fames fake he is bonde to of- fer for finnes, as wel for his owne parte, as for the peoples.

4 "And no man taketh this honour vnto him felf, but he that is called of God, as was Aaron.

5 So likewife Christ toke not to him felf this honour, to be made the hie Prieft, but he that faid vnto him, "Thou art my Son- ne, this day begate I thee, gaue it him.

6 As he also in another place fpeaketh, "Thou art a Prieft for euer after the order of Melchi-fedec.

7 Which in the f dayes of his flefh did offer vp prayers and fupplications, with e ftrong crying and teares vnto him, that was able to faue him from death, and was also heard in that which he feared.

8 And thogh he were the Sonne, yet feared he obedience, by the things which he fuffred.

9 And being confeerate was made the author of eternal faluation vnto all them that obey him:

10 And is called of God an hie Prieft after the order of Melchi-fedec.

11 Of whome we haue many things to fay, which are hard to be vttered, because ye are dull of hearing.

12 For when as cœcerning the time ye ought to be teachers, yet haue ye nede againe y we teache you the firft principles of the

worde of God: and are become fuche as haue nede of a milke,
and not of ftrong meat.

13 For euerie one that vfeth milke, is inex- perte in the l worde
of righteousnes: for he is a babe.

14 But ftrong meat belongeth to them that are of age, which
through log custome ha- CCE. iii.

a He fheweth y man ca haue mue acces to God without an hie
Priest, becues that of him felt he is prophauē & fionl.

b Which were of things with one lif.

c Alsof beafte which are kil- led.

d That is, of finners.

1. Cora. 13, 20.

Pfid. 2, 7. chap. 1, 1.

Pfid. 2, 6. chap. 7, 17.

e Who was be the Priest and Ring. f Who he liued in this worl-
de.

g He meaneth that muft ear- neft prayer & Christ prayed in the
garden where he fure droppes of blood.

h Being or per plection & fear- ring the hor- rors of death.

i He digref- feth til he co- me to the begi- ning of the v. chap.

Or, whome.

k Read. 1. Cor. 1. ii.

l That is, the Gofpel which is y true know ledge that not cheth
es whe- rewe haue our infice.

a He compa- reth the prea- ching of the Gofpel, as it were, no
wine, whereof if we wil tafts, that in heare & vu- der and with
giftes, we muft reper or mice in with faith. Pfid. 23, 22. b
Although y God by his reft, after the creation of his workes,
figui- fied the fpiri- cial reft of the faithful, yet he fware to
gize reft in Chancé which was but a figure of the heuenlie reft,
and dured but for a ti- ne.

Gene. 2, 2.

dru. 1, 14.

Chap. 7, 7.

c The perfe- fion of Gods workes, and fo his reft, figui- fie our
heuen- lie reft.

d That is, in the pfalmes.

e Meaning Kofbus.

f Hathc caft of his appreci- tes, mortified his flefh, renou ced him felf, and followeth God.

g For it mor- tally woldeth the rebellious, and in y cleft it kiffern the olde man that they fshulde fi- ue vnto God. h Where the affections are, i Which con- ctneth wil &

k As that thig which is cle- affe funder epen through the middes of the barks, and fo it made opf that it may be

fene throughout the concerning whome we fearte. 1 Therefore when we heare his worde, we muft tremble, knowing thereby that God foendeth our hearts.

*Sin againft the holy Gof. To the Hebrewes.
Leui in Abrahās loines*

ue their wittes exercifed, to difcerne bothe good and euil.

CHAP. VI.

1 He proceedeth in reproving them, and exhorteth them not to faunt, 12 But to be ftouffeft & patient, 13 For-afinufe as God is fure in his promes.

1 Therefore, leaving the doctrine of the beginning of Chrift, let vs be led forward vnto perfection, not laying againe fy

fundation b of repentance from dead works, and of faith
toward God,

2 Of the doctrine of baptisms, & laying on of hands, and of
the resurrection from the dead, and of eternal judgement.

3 And this will we do if God permit.

4 For it is impossible that they, which were once lightened, and
haue tasted of the heauenlie gift, and were made partakers of
the holle Gost,

5 And haue tasted of the good worde of God, and of the
powers of the worlde to come,

6 If they fall away, shulde be renewed againe by repentance:
feing they c crucifie againe to them selues the sonne of God &
make a moke of him.

7 For the earth which drinketh in the raine that cometh ofie
vpon it, and bringeth forth the herbes mete for them by whome it
is dressed, receiueth blessing of God.

8 But that which beareth thornes & briars, is reprobued, and is
nere vnto curfing, whose end is to be burned.

9 But beloved, we haue perswaded our selues better thing of
you, and suche as accompanie saluation, though we thus
speake.

10 For God is not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministered vnto the Saintes, & yet minister.

11 And we desire that euery one of you shewe the same diligence, to the full assurance of hope vnto the end,

12 That ye be not stouffed, but followers of them, which through faith and patience, inherite the promises.

13 For whē God made the promises to Abraham, because he had no greater to sweare by, he sweare by himself,

14 Saying, "Surely I will abundantly bless thee and multiply thee marvellously.

15 And so after that he had taried patiently, he enjoyed the promises.

16 For men verily sweare by him that is greater than themselves, and another for confirmation is among them an end of all strife.

17 So God willing more abundantly to shewe vnto the heirs of promises the stability of his counsel, bound himself by another,

18 That by two immutable things, whe-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, bothe fure and fte fraft, & it b entreth into that which is within the vaille,

20 Whether the forenumer is for vs enred in, even Iesus that is made an his Prift for euer after the order of Melchi-fedec.

CHAP. VII.

1 He compafeth the Priffthode of Chrift vnto Melchi-fedec. 11
Affi Christs Priffthode vnto the Leuites.

2 For this Melchi-fedec was Kig of Salem, the Prift of the moft hie God, who met Abraham, as he returned fro the flaughter of the Kings, and bleffed him:

3 To whome afo Abraham gaue the tithe of all things: who firft is by interpretation King of righthreoufnes: after that, he is afo King of Salem, that is, King of peace,

4 Without a father, without mother, without kinred, and hathenether beginning of his dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Prift for euer.

5 Now confider how great this man was, vnto whome euen the b Patriarke Abrahā gaue the tithe of the fpoiles.

6 For verely they which are the children of Leui, which receiue the office of the Prieffthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

7 But he whose kinred is not counted among them, c receiued tithes of Abraham, and blessed him that had the promises.

8 And without all contradiction the Iesse is blessed of the greater.

9 And here me that dye, receiue eithes: but there he receiueth them, of whome it is witnessed, that he f liueh.

10 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

11 For he was yet in the loines of his father Abraham, when Melchi-fedec met him.

12 If therefore perfection haibene by the Prieffthode of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priefft shulde rise after the order of Melchi-fedec, & not to be called after the order of Aaron?

13 For if the Prieffthode be changed, then of necessitie must there be a change of the s Law.

14 For he of whome theſe things are ſpoke, perteineh vnto an other tribe, whereof no man ſerued at the altar.

15 For it is euident, that our Lord ſprong out of Iuda, concerning the which tri-

bHe returned to the compaſion between Chriſts Priſſthode & the Lh critical which he had begun in the ſ chap. 1 Which is heauen whe-ther Chriſt as gone before to prepare vs place.

Gen. 14. 18.

a So called, he canle that: Mo ſes maketh no mention of his parantior kinf tolaes, but as he had been ſuddenly ſent of God into y worlde to be a figure of Chriſt & cur-ſaſting Priſſt, & thortely ta-ken out of the world againe, fo Chriſt as touching his humanitie had no father, and concerning his deminis, como ther

Num. 18. 19. den. 18. 1.

tof. 14. 1. b That is, the chief of fathers.

c The Leuites had commandement to recollect that, which Abraham gaue fiely to Melchi-fedec.

d Was begotten of Abraham.

e The Leuites received tithes of their brethren, but Melchi-fedec of Abraham, the patriarkes, the reſons his priſſthode is

more exercift than the Leu-ftial. f Because the rest no motif of his death.

g The Laws and f Prifftho de are burhe of one condi-tionfo thatbo the Aaron & Mofes office perrent to Chrif, which is Priffth Law maker.

be

1 That is, the first indomn of our Chrifian religion. b He mentio-neth fine putes of the cafer his fone, & was then in vi: f conftion of indomn of life; the fome of the faith: a brief explica-tion of Baptism, and laying on of hands: article of the refurrection, & the laft indge-ment.

Mat. 22. 4. 5. 1. Pet. 2. 20.

Chap. 20. 26. 1. I am the vfe of baptism was defa-red when on the folence dayes appoin-ted to boycite the Church ca me vngener. 2 It is God's Sagalor gife to increase in knowledge, & to go forward in the voice-ftanding of God's woode. 3 They which are apffent: & fome again: & holy toft, have Chrif, crucifie & moke him, but to ftute owne defta-tion, & ftute-fore fall into delpension, & re-occupife.

f Whereby it may appear, that you are fully pfuaded of life currifafing.

g As the bo-lie fathers, Propheies & martyrs, that were before
vs.

Gen. 22. 3. 6. 17. 4. 6. 22. 26.

h Recoufe of man's w^{还有}-neh, which wil not befeue God
except he fweare. i Gods wor-de & gthe, are two things in him
vuchan-geable.

Christ's eternal Priesthod. Chap. VIII. IX.
The new Testament. 104

h Which Node A outwarde and corporal ceremonies. Tfal.
119.4. chap. 5.6.

i For f Lawe hathe no ver- ter nor profi til a man been me to
Christ. Or, it was an correlatiue of a better hope.

Tfal. 119.4. Or, enuue an. Wherefore all others are
blasphemous, y other make them felues his successors, or
pretends a- ny other facer fice.

i The frute of his Priest- hode is to fa- neft that fully and
perfectly, not by fur- plying that f wantech, but by raking a-
way the Lawe which is vo- perfect by rea- son of our in-
firmities.

m And can not without blas- phemie be said to be offi- red
again, or els by any crea- ture for no- ne colde offre him, but

him self.

Law. 16.5. n Not that it was first made after the Lawe was given; but because the de- lgration of f eternal othe was the reuci- led to the worl- dq.

a That is, bee uen. b Which is f bodie of Christ c For els it shulde be cor- ruptible. d He proueth that Christ's bodie is the ment that he

be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, be- cause that after the similitude of Melchi- fedec, there is risen vp another Priest,

16 Which is not made Priest after the Law of the carnal commandement, but after the power of the endles life.

17 For hezeftifieth thus, v Thou art a Priest for euer, after the order of Melchi-fedec.

18 For the commandement that went afore, is disanulled, because of y weakenes the- reof, and vnprofitablenes.

19 For the Law made nothing perfite, but the bringing in of a better hope made per- fite, whereby we drawe nere vnto God.

20 And forafmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he is made with an othe by him that said vnto him,
v The Lord hathe fwor ne, & wil not repent, Thou art a Priest
for euer, after the order of Melchi-fedec)

22 By fo muche is Iefus made a furetie of a better Testament.

23 And amog the many were made Priests, because they were
not fuffed to endure, by the reason of death.

24 But this man, because he endureth euer, hathe an
euerlasting Priesthode.

25 Wherefore, he is able also perfiteley to faue them that come
vnto God by him, feing he euer liueth, to make intercefion for
them.

26 For fuche an hie Priest it became vs to haue, which is holte,
harmeles, vndefiled, separate from finners, and made hier then
the heauens:

27 Which neded not daily as those hie Priests to offer vp
facrifice, first for his owne finnes, and then for the peoples: for
that did he m once, when he offred vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie:
but y worde of the othe that was s fince the Law, maketh the
Sonne, who is confecrated for euermore.

CHAP. VIII.

He proueth the abolishing afuel of the Leuivical Priest- hode,
as of the olde Covenant by the Spiritual & euer- lasting
Priesthode of Christ, and by the new Co- nenant.

Now of the things which we haue spoken, this is the fume, that
we ha- ue fuche an hie Priest, y fiteth at the right hand of the
throne of the maiestie in heauens,

And is a minister of the Sanctuarie, and of the true Tabernacle
which the Lord pight, and not man.

For euerse hie Priest is ordeined to offer

true Tabernacle, and that he mufe nedes be made man, to the
might have a thing to offer, which was his bodie.

bothe giftes and sacrifices: wherefore it was of necefuitie, that
this man shulde ha- ue fomewhat also to offer.

4 For he were not a Priest, if he were on the earth, feing there
are Priests that accor- ding to the Law offer giftes,

5 Who ferue vnto the paterne & fhadowe of heauenlie things,
as Moses was warned by God, when he was about to finith the
Tabernacle. Se, said he, that thou make all things according to
y paterne, fhewed to thee in the mount.

6 But now our hie Priest hathe obtained a more excellent
office, in afmuch as he is the Mediatour of a better Testament,
which is eftablifhed vpo better promifes.

7 For if that firft Testament had bene fau- teles, no place
shulde haue bene foght for the feconde.

8 For in rebuking them he faith, Beholde, the dayes wil come,
faith the Lord, when I fhall make with the houfe of Ifrael, and
with the houfe s of Iuda a new Testamēt:

9 Not like the Testamēt that I made with their fathers, in the
day that I toke them by the had, to leade them out of the land
of Egypt: for they b continued not in my Testament, and I
regarded the not, faith the Lord.

10 For this is the Testamēt that I wil make with y houfe of
Ifrael, After those dayes, faith the Lord, I wil put my lawes in
their mude, and in their heart I wil write them, and I wil be
their God, and they fhall be my people,

11 And they fhall not teache euerie man his neighbour & euerie
man his brother, faying, Knowe y Lord: for all fhall knowe me,
from the leaft of the to the greateft of them.

12 For I wil be merciful to their vntigh- reousfies, and I wil
remember their finnes and their iniquities no more.

13 In that he faith a newe Testament, he ha- the abrogate the
olde: now thatw is disa- nulled & waxed olde, is readig to
vanifits away. CHAP. IX.

How that the Ceremonies and sacrifices of the Lawe are
abolified. By the eternitise and perfection of Christ's sacrifice.

1 Then the firft Testament had also or- dinances of religion,
and a worldlie Sanctuarie.

2 For the firft Tabernacle was made, whe- rein was the
candlesticke, and the table, & the fhewbread, which
Tabernacle is called the Holie places.

3 And after the feconde vaile was the Tabernacle, which is
called the Holieft of all,

4 Which had the golden fenfer, and the Arke of the Testament
ouerlaide rounde about with gold, wherein the golden pot

CCc. iii.

Exod 21. 40. all 7. 44.

e feing the of fezing of the Leuives were but fhadowe of
heauenlie things, as ap- peareth by the praeft to Mo- fe, is
foloweth then y Christ's heuenlie San- ctuarie, his Ta- bernacle
and effice are farre more excelle. Or, inerence.

Jer. 21. 31.

rom. 11. 27.

chap. 19. 26.

f That is, whd Christ fhā ve- mit our fones by the preu- ching
of the Gospel.

g Signifying y these luride be no more di- nition, but all fhā
be made our Church.

h Man by triff grefting the b des of the Co- nenant, colde not
enoye the comoditsethe- reof.

i Men fhā not in the time of the Gospel be fo ignorandas they
were be- fore, but fhā knowe God morthemore g- finely
through Christ.

Or, Tabernacle Or, inerence. a Not heauen lie and fpre- nal.

Exod. 26. 1. & 26. 1.

b That is, on the mwarde fi- de of the vaile which was hid
from the peo- ple.

*The force of Christ's death. To the Ebrewes.
Christ once offered.*

7am.17.10.

1. King 2.3.

2. chron. 1.10.

Exod. 21.25.

Or, court of the may.

Exo. 10.20.

Jan 16.2.

Or, error.

a For so long as if his Priest offered once a year for his owns
finnes & for 5 people, and also while this earthly is bernacle
Rode, the way to the beautie Taber nacle, which is made open
by Christ's blood, while not he entered into. Or, proof.

d Neither yet him for who- ne they were offered. e Which ex-
permonies al- though they we be ordained of God, yet conf-
dered in them selves, or else cigaret with Christ, are but earnal,
goof, and earthlie & banche not the foule.

Lem. 16.24.

1am 19.4.

2. Pet. 1.19.

3. John 1.9.

1st. 1.2.

f Til the news testament was appointed.

Luk. 1.24. g Which was his bodie and homane nature Ram.

1.6.

2. pet. 1.18. h Which is heaven.

i For Christ was the facri- fic, the Taber nacle and the Priest.

God. 1.11. f The Levit- ial Priest offer red heads blood: but
Christ the true and eternal Priest offered his owne blood,
which was made ho-

lie and pen: the prefect the true holines: but Christ by one only
sacrifice hath made holie for cure all the thus before. 1 One
needily in the fight of man. m Which of the folios procure
death & are the feutes thereof. n Made brewene God and
Christ, who by his death should make vs heites. o He proueth
that Christ must dye, because the covenant or testament is of
none effect without the death of the testator. p Without the
death of heafest that were sacrificed & Signified, that Christ
wolle pacifie his Fathers wrath with his blood.

which had manna, was, and Aarons rodde that had budded, and
the tables of the Testament.

5 And ouer the Arke were the glorious Cherubims, shadowing
the mercie feat: of which things we wil not now speake
particularly.

6 Now when these things were thus ordei- ned, the Priests
went alwayes into the first Tabernacle, & accomplished the
seruice.

7 But into the second went the his Priest alone, once euerie
yere, not without blood which he offered for him self, and for
the signorances of the people.

8 Whereby the holie Gott this signified, that the way into the
Holiest of all was, not yet opened, while as yet the first Ta-
bernacle was standing,

9 Which was a figure for the time present, wherein were
offered gifts and sacrifices that colde not make holie,
concerning the conscience, him that did the seruice,

10 Which only Rode in meats and drin- kes, and diurs
washings, and carnal rites, vntil the time of reformation.

11 But Christ being come an his Priest of good things to come,
by a greater and a more perfect Tabernacle, not made with
hands, that is, not of this buyldng,

12 Nether by the blood of goates and cal- ues: but by his owne
blood entred he in once vnto the holie place, and obtained

eternal redemption for vs.

13 For if the blood of bulles & of goates & the ashes of an heifer, sprinkling the that are vncleane, sanctifieth as touching the purifying of the flesh,

14 How much more shal y blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from dead works, to ferue the living God?

15 And for this cause is he the Mediator of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might recei ue the promises of eternal enheritance.

16 For where a testament is, there must be the death of him that made the testament.

17 For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

18 Wherefore nether was the first ordeined without blood.

19 For when Moses had spoken euerie pre- cept to the people, according to the Law,

he toke the blood of calues and of goates, with water and purple wolle and hysto- pe, and sprinkled bothe the boke, and all the people,

20 Saying, This is the blood of the Te- Exo 24.8. 9. Statement,
which God hath appointed vn- to you.

21 Moreover, he sprinkled likewise the Ta- bernacle with
blood also, and all the mini- string vessels.

22 And almost all things are by the Law purged with blood,
and without sheading of blood is no remission.

23 It was then necessarie, that the similitudes of heauelie
things should be purified with suche things: but the heauenie
things the selues are purified with better sacrifices then are
these.

24 For Christ is not entred into the holie places that are made
with hands, which a- re similitudes of the true Sanchariae: but
is entred into very heauen, to appeare now in the fight of God
for vs,

25 Not that he shulde offer him self soften, as the his Priest
entred into the Holie pla ce euerie yere with other blood,

26 (For then must he haue often suffered fin- ce the fundacion
of the worlde) but now in the end of the worlde hath he appea-
red once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye,
and after that commeth the iudgement,

28 So Christ was once offered to take away the sinnes of many, and vnto them that loke for him, shal he appeare the seconde time without sinne vnto saluation.

CHAP. X.

1 The olds have had no power to cluse away sinne. 20 But Christ did it with offering of his bodie once for all. 22 An exhortation to receive the goodness of God thankfully with patience and sledsoft faith.

1 For the Lawe hauing the shadow of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commets thereunto.

2 For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more co- science of sinnes?

3 But in those sacrifices there is a remobran- ce againe of sinnes euerie yere.

4 For it is vnpossible that the blood of bul- les & goates shulde take away sinnes.

5 Wherefore when he commeth into the worlde, he faith, Sacrifice & offering thou woldeft not: but a bodie hast thou ordei- ned me.

6 In burnt offerings, & sinne offerings thou hast had no pleasure.

7 Albeit there is but one fac- rifice, which is Christ him selfe
once offi- red, yet beca- re this true & eternal sacrifi- ce is
cōfīared with all those which were fi- guarame, & so many
suffocate thou all they, therefore he calleth it in the plural ob-
ber, sacrifices. Or, power.

8 Therefore to make any o- ther offrig or sacrifice for sin ne
after that Christ's bodie was once of- fred, is blaf- phenie. 9
Which is the latter deira- when Christ come.

Ram. 1.8. 1. pet. 1.18. e Of the elect. a That is, with- out a
sacrifice for sinne: or sin abolished.

Lem. 16.24. a Which was as it were the first draught and
portrait of the limelie pa- tence to come. b Which are eternal.

Or, fulfil. 1.22. Or, make profi- ce When Christ was made me.
Lem. 16.24.

Psal. 40.7. d In the he- brews it is, thou hast per- ced mine ca-
res throwe, that is, hast me de me prompt and ready to heuer:
and in I spoke, thou hast made me a bodie, that is, to obey
thee, which both tends to one purpole.

7 Then

How we are sanctified.

Chap.XI.

Offaith.

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e Or rolle and folding: for in side time they vised to folde
bokes like polles.

f That is, sacri- fice. g Which is, § will of God to stand consent
with Christ's sacrifice.

Chap.1,13.

Tfal.10,2. 1.cor.11,25. chap.1,13. h That is, an actified to God
and made per- fect

Jerem. 11,33. chap.2,8. 7nm-11,27.

i Where there remains no sin nes to be for- guard, there is no
more sacri- fice: being the- refore that o- nely Christ's death
has the walked away all sinners, and death ever a fresh whi
sin- ners do repels, there can be none other sa- crifice but §, &
it can be no more reiterat. k For the of- firing of than-
beigning, & is § on the sacri- fice on o of § Christians, is not
for sinner but a thanks- giving & an of firing up of our selues
& ours for the same l We by Christ have § liberate & the
ancient fathers colde not have by § Law.

Chap.4,14. m The blood of Christ is al- waite fresh & linelie
before the father to sprinkle and quicken vs. n That is, ha-
ning our hearts is forlike Jesus

7 Then I said, Lo, I come (In § beginning of the * boke it is
written of me) that I shulde do thy wil, & God.

8 Aboue, when he said, Sacrifice & offering, and burnt
offrings, & finne offrings thou woldest not haue, nether hadst
pleasure therein (which are offred by the Law)

9 Then said he, Lo, I come to do thy wil, & God, he taketh
away the first, that he may stablish the * feconde.

10 By the which wil we are sanctified, euen by the offering of
the bodie of Iesus Christ once made.

11 And euerie Priest appeareth daiely mi- nistring, and oft
times offreth one maner of offering, which can neuer take
awaye sinnes:

12 But this man after he had offred one sa- crifice for sinnes, *
sitteth for euer at the right hand of God,

13 And from hence for the tarieth, * til his enemies be made
his fote stole.

14 For with one offering hathe h he confe- crated for euer them
that are sanctified.

15 For the holie Gost also beareth vs re- corde, for after that he had said before,

16 * This is the Testament that I wil make vnto them after those dayes, faith § Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.

17 And their sinnes and iniquities wil I re- member no more.

18 Now where i remission of these things is, there is no more * offering for sinne.

19 Seing therefore, brethren, that by the blood of Iesus we i may be bolded to enter into the Holie place

20 By the new and m liuing way, which he hathe prepared for vs, through the vaille, that is, his flesh:

21 And seing we haue an high Priest, which is ouer the House of God,

22 Let vs drawe nere with a true heart in assurance of faith, sprinkle'ed in our hearts from an euil conscience, & washed in our bodies with pure water.

23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)

24 And let vs consider one another, to pro- uoke vnto loue, and to good works,

25 Not forsaking the selowship that we ha- ue among our selues, as the maner of fo- me is: but let vs exhorte one another, & that so muche the more, because ye se that the * day draweth nere.

26 * For if we sinner willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearful loking for of iudgement, made pure. o Of Christ's feconde comming. p That is forlike Jesus Christ, as Ieas, Saul, Arrian, Julian the apostles did.

& violét fyre, which shal deuoure the ad- uerfaries.

28 He that despiseh Moses Law, dyeth without mercie * vnder two, or thre wit- nesses.

29 Of how muche forer punishmet suppo- se ye shal he be worthie, which treadeth vnder fote the Sonne of God, and coun- teth the blood of the Testament as an vn- holie thing, wherewith he was sanctified, and a doeth despite the Spirit of grace?

30 For we knowe him that hathe said, * Vé- gence helungeth vnto me: I wil recompen- se, faith the Lord. And againe, The Lord shal * iudge his people.

31 It is a fearful thing to fall into § hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in assilctions.

33 Partely while you were made a gazing stocke bothe by reproches and assilctions, and partly while ye became companions of them which were so tossed to and fro.

34 For bothe ye forowed with me for my bondes, and suffered with ioye the spoyling of your goods, knowig in your selues how that ye haue in heauen a better, and an en- during substance.

35 Cast not away therefore your consider- ce which hathe great recompense of re- warde.

36 For ye haue nede of pacience, that after ye haue done the wil of God, ye might re- ceiue the promes.

37 * For yet a veric little while, and he that shal come, wil come, and wil not tarie.

38 Now the iust shal liue by faith: but if a- nie wichdrawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the conservation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. p With- out faith we can not please God. 16 The Red said be- less of the fathers in old time.

2 Now faith is the ground of things, which are hoped for, & the euident ce of things which are not sene.

3 For by it our elders were wel * reported of. 4 * Through faith we vnder stand that the worlde was ordeined by § worde of God, so that the things which we se, are not ma- de of things, which did appeare.

4 By faith Abel * offred vnto God a grea- ter sacrifice then Cain, * by * the which he obtained witnes that he was * righteous, God testifying of his gifts: by the which faith also he being dead, yet * speaketh.

5 By faith was * f Enoch taken awaye, that he shulde not se death: nether was he fo-

DDd.i.

Deu.19,17. mat.18,16. John 8,17. 1.cor.13,1.

Deu.22,23. 7nm.18,19. q Whereby it is euident that the apostle here only menteth of § sinne, & is a- gainst the ho- lie God, at al- so Chap. 5,4. r Defend the goodle and pu- with § wicked.

f For § which sining also 2. Paul praiseh the Philipphis and The Salo- nions. *Or, of that film

Habek.2,4. 7nm.1,17. Gal.3,12.

Chap. 21. a Hine bene approved, and so obtained salutation. b For God on de all things of nothing. c Meaning, faith.

Genes 1,3. John 1,16. a Brenuf: God received him to mercie, the refure he im- pared his righ- teous. c That is, li- neeth.

Gen.4,4. Mat.23,32. f For Enochs & Elias taking up was such a thing as is fpo hen of 2 Cor. 15,31 & 2. thef. 4,15. Gen.5,24. recl. 44,12. & 49,16.

The force of faith.

To the Hebrews. How faith worketh.

Gen. 5, 13.

excles. 4, 4, 15. 6 First God must hide vs before we can take him: then we must take him with a pro- per heart to Christ, who is revealed in his words: & the- rely we learn to believe God for exercise to order vs in his sonne, through whome we ob- trate the re- wards of his promes, & not of our defer- ter. Gen. 12, 4.

h For all things in the world are subject to corruption. Gen. 27, 19, & 21, 2.

Excles. 4, 4, 22. i But as dead.

k Which was the enjoying of the land of Canaan. l With y eyes of faith.

m And therefo re put out the- ir confidence juchings of this worker. n That is, of Mesopotamia.

Gen. 22, 10. excles. 4, 4, 20. Gen. 21, 12. rom. 9, 7. o For it might fame to y faith y the promos was contrate to this chman- dend, an facts fice his foane.

Gen. 27, 22.

Gen. 49, 15.

Gen. 47, 21. O, was helped in words the end of his Maff. Gen. 50, 29.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is impossible to plea- se him: for he that cometh to God, must be- lieve that God is, and that he is a rewarder of them that feke him.

7 By faith * Noe being warned of God of the things which were as yet not fene, mo- ued with reuerence, prepared the Arke to the fauing of his housholde, through the which Arke he condemned the world, & was made heure of the righteousness, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwards receive for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promises, as in a strange country, as one that dwelt in tentes with Isaac and Jacob heires with him of the same promises.

10 For he looked for a citie hauing a foundation, whose builder and maker is God.

11 Through faith * Sarra also received strength to conceive children, and was delivered of a child: when she was past age, because she judged him faithful which had promised.

12 And therefore sprang there of one, even of one which was dead, so many as the starres of the skie in multitude, and as the sand of y^e sea shore which is innumerable.

13 All these dyed in faith, and received not the promises, but sawe them afarre off, and beleued them, and received them thankfully, and confessed that they were in strangers and pilgrimes on the earth.

14 For they that say suche things, declare plainly that they feke a country.

15 And if they had bene mindedful of that country, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when he was tryed, & he that had received the promises, offered his onely begottene.

18 (To whome it was said, * In Isaac shal chy fede be called).

19 For he considered that God was able to raise him vp euen from the dead: from whence he received him also after a force.

20 By faith * Isaac blessed Jacob and E- sau, concerning things to come.

21 By faith * Jacob when he was a dying, blessed bothe the sonnes of Joseph, and * leaning on the end of his staffe, worshi- ped God.

22 By faith * Joseph when he dyed, made

mention of the departing of y childre of Israel, & gaue comandemet of his bones.

23 * By faith Moses when he was borne, was had thre moneths of his parentes, becau- se they sawe he was a proper childe, nether feared they the Kings * commandement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pha- raos daughter,

25 And chofe rather to suffer aduersitie with the people of
God, then to enjoy the pleasures of sinnes for a ceafon,

26 Esteming the rebuke of Christ greater riches then the
treasures of Egypt: for he had respect vnto the recompense of
the reward.

27 By faith he forfoke Egypt, and feared not the fiercenes of
the King: for he endured, as he that sawe him which is inuisi-
ble.

28 Through faith he ordeined the *Passeo- uer and the effusion
of blood, lest he that destroyed the first borne, shulde touche
them.

29 By faith they passed through the red sea as by drye land,
which whe the Egyp- tians had assaied to do, they were
drowned.

30 By faith the *walles of Jericho fell dow- ne after they were
compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which
obeied not, whe she had received the spies peaceably.

32 And what shal I more say: for the time wolde be to short for
me to tell of * Geo- on, of * Barac & of * Sampson, & of *
Jeph- te, also of * David, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdo- mes, wrought righteousness, obre ned the promises, stopped the mouths of lyons,

34 Quenched the violence of fyre, escaped the edge of the swords, of weake were ma- de strong, waxed valiant in barrel, turned to fright the armies of the aliens.

35 The womn received their dead ra- sed to life: other also were racked, and wolde not be deliuered, that they might receive a better resurrection.

36 And others haue bene tryed by mockigs and scourgings, yea, moreover by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slay- ne with the swords, they wandered vp and downe in shepes skinnes, and in goates skinnes, being destitute, asslied, or tor- mented:

38 Whome the worlde was not worthie of: they wandered in wildernesses and moun- taines, & donnes, & causes of the earth.

39 And these all through faith obtained good reporte, & received not y promes,

p The emishings of the worlde, & downe vs from God, and which we can not vse with- out prowoking of Gods angre.

Exed. 13, 22.

Inf. 6, 20.

Indg. 6, 21. Indg. 4, 5. Indg. 13, 24. Indg. 21, 2. & 12, 7.

1. Sam. 1, 20. & 13, 14. Or from themed.

r As Elias rel- sed vp y wid dowe of Sarap as sonne, and
Elisias: the Sa namnes sonne.

r This had not facts cleare light of Christ as was for that liked
for that & we hane: therefore it were hum: for vi, if as I tell we
have not as great con- sence as they.

40 God

Christ is our example. Chap.XII. Iesus the mediator.

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40 God providing a better thing for vs, that they without vs
sfulde not be made perfite. CHAP. XII. 1 An exhortation to be
patient and sledfall in trouble & aduersite, up hope of
everlasting rewards. 21 A commendation of the new Testament
above the old. 1 Wherefore, let vs also, seeing that we are
compassed with so great a "cloude of wrinkles, cast away
euers: this that a preffeth downe, and the finne that "langeth so
fast on: let vs runne with pa-cience the race that is set before
vs, 2 Loking vnto Iesus the autor and finisher of our faith, who
for the ioye that was set before him, endured the cross, and

despised the shame, and is set at the right hand of the throne of God. 3 Consider therefore him that endured such things for us against sinners, lest ye should be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the consolation, which speaketh unto you as unto children, "My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him. 6 For whom the Lord loveth, he chasteneth: and he scourgeth every son whom he receiveth. 7 If ye endure chastening, God treateth you as unto sons: for what son is it whom the father chasteneth not? 8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sons. 9 Moreover we have had the fathers of our bodies which exercised us, and we gave them reverence: should we not much rather be in subjection unto the Father of spirits, that we might live? 10 For they verily for a few days chastened us after their own pleasure: but he chasteneth us for our profit, that we might be partakers of his holiness. 11 Now no chastising for the present seemeth to be joyous, but grievous: but afterwards, it bringeth the quiet fruit of righteousness, unto them which are thereby exercised. 12 Wherefore lift up your hands which hang down, and your weak knees, 13 And make straight steps unto your set, lest that which is halting, be turned out of the way, but let it rather be healed. 14 "Follow peace with all men, and holiness, without the which no man shall see the Lord. 15 Take heed, that

no man fall away from the grace of God: let no roote of bitternes spring vp and trouble you, lest thereby many be defiled. 16 Let there be no fornicator, or prophane persone as Esau, which for a portion of great solde his byrth right. 17 "For ye knowe how that afterwards also when he wolde haue inherited the blessing, he was rejected: for he sounde no place to repentance, though he foght the blessing with teares. 18 For ye are not come vnto the mounte that might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest, 19 Nether vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde sfulde not be spoken to them any more. 20 (For they were not able to abyde that was commanded, Yea, though a beast touche the mountains, it shalbe stoned, or thrust thorowe with a darte: 21 And so terrible was the fight which appeared, that Moses said, I scare & quake.) 22 But ye are come vnto the mounte Sió, and to the citie of the liuing God, the occ lest: al lenu: lem, and to the companie of innumerable Angels, 23 And to the cогregation of the first borne, which are writen in heauen, & to God the iudge of all, and to the spirits of iust and perfite men, 24 And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of Abel. 25 Se that ye despise not him that speaketh: for if they escaped not which refused hi, that spake on earth: muche more shal we not escape, if we turne away from him, that speaketh from heauen. 26 Whose voyce then

shouke the earth, and now hathe declared, saying, Yet once more wil I shake, not the earth onely, but also heauen. 27 And this worde, Yet once more, signi-fieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine. 28 Wherefore seing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerce and seare. 29 For euen our God a a eosuming fyre. CHAP. XIII. 1 He exhorteth vs vnto lone, 2 To bepittallitie. 3 To thinke upon fuahe as be in aduersitie. 4 To maheu-ne wedlocke. 5 To auide countoufues. 6 To make muche of them that preache God's worde. 7 To beware of strange learning. 8 To be content to suffre rebuke with Christ. 9 To be thankful vnto God. 10 And obedient vnto our generosity. D.Dd. ii.

Sondric exhortacions.

To the Hebrews. The great Shepherd.

Rom. 12, 10. 1. Pet. 4, 9. Gen. 11, 3. & 19, 3.

a As inconti- mente is a dif- cese commune to men of all forces and de- grues, so maris ge the remedy is offered by for morals of God to all ma- ner of men without re- spect. b The Lord. Inf. 1, 9. Psal. 118, 6. c He was, is, & shall be the sub- dation of the Church for e- ver. d Wharfsee- ure doctrine is not according to the simple truth of God's words, is stran- ge. e By

repusing them which fu- perificiously put difference between men's he underwish all the service which finds in ceremonies, co- paring it with the spiritual worshipping, & regeneration. Lem. 6, 36. & 16, 27. f They that sticks to ye ce- remonies, of ye Law, can not este, that is, can not be par- turers of our altar, which is thanks- ting and libe- ralitie, which two sacrifices or offerings are now only left to ye Christ. g So that the Priests had no piece thereof.

- That is, writ to no one ma, curie or coun- tery, but to all the Jews ge- neally, being now dispersed

1 Let brotherlie loue continue. 2 Be not forgetful to lodge strangers: for thereby some haue received Angels into their houses vnauers. 3 Remember them that are in bondes, as thooh ye were bonde with them: and them that are in affliction, as if ye were also af- flicted in the bodie. 4 "Mariage" honorable amogall, and the bed vndelfled: but whoremungers & adul- terers God wil iudge. 5 Let your conversation be without cou- tounes, and be content with those things that ye haue: for he hath said, "I wil not falle thee, nether forsake thee: 6 So that we may boldly say, "The Lord is mine helper, nether wil I feare what ma can do vnto me. 7 Remember them which haue the ouer- fight of you, which haue declared vnto you ye worde of God: whose faith followe, considering what hath be bene the end of their conversation. 8 Iesus Christ yefter day, and to day, the fame also is for euer. 9 Be not caryed about with

diuers & strange doctrines: for it is a good thing that ye heart be stablished with grace, & not with meates, which haue not proited the that haue bene occupied therein. 10 We haue an altar whereof they haue no autoritie to cate which ferue in the Tabernacle. 11 "For the bodies of those beaftes whose blood is broght into the Holie place by the hie Priest for sinne, are s burnt without the campe. 12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate. 13 Let vs go for the therefore out of the campe, bearing his reproche.

14 For here haue we no continuing citie: but we feke one to come. 15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the "fruite of the lippes, which confesse his Name. 16 To do good, & to distribute forget not: for with suche sacrifices God is pleased. 17 Obey them that haue the ouerfight of you, & submit your felues: for they watch for your foules, as they tharmust giue accountes, that they may do it with ioye, and not with grief: for that is vnprofitable for you. 18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly. 19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly. 20 The God of peace that broght againe from the dead our Lord Iesus, the great shepherd of ye shepe, through the blood of the euerlasting Couenant. 21 Make you perhice in all good works, to do his wil, working in you that which is pleasant in his sight through

Ies vs Christ, to whome he praise for euer & euer, Amen. 22 I beseeche you also, brethren, suffre the wordes of exhortation: for I haue writen vnto you in fewe wordes. 23 Knowe that our brother Timotheus is delivered, with whome (if he come shortly) I wil fe you. 24 Salute all them that haue the ouerfight of you, and all the Saintes. They of Italie salute you. 25 Grace be with you all, Amen.

Written to the Hebrews from Italie, and sent by Timotheus.

THE GENERAL

Epistle of James.

THE ARGUMENT.

I Ames the Apostle and some of Alpheus wrote the Epistle to the Jews which were converted to Christ, but dispersed throughout diuers countries, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an yalle faith, but to declare a true faith by linelie frutes, to auide ambition, to bridet the tongue, to rule the affections, to be humble & toue their neighbours, to be ware of swearing, to utter their fautes when they have offended, to praye one for another, and to bring him which is out of the way, to the knowled- ge of Christ.

To endure tentacions.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be seruent in prayer with the fact belief. 17 To loke for all good things from above. 21 To forsake all vice, and thankfully to receive the worde of God, 22 Not only hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.

AMES a seruant of God, & of the Lord JESUS CHRIST, to the twelve Tribes, & are scattered abroad, salutation.

My brethre, comme it exceeding ioye, whê ye fall into diuers tentations,

Or. affliction.

Rom. 1. 3. a Afflictions trye our faith & ingendre po- tience.

b Our pacien- ce oglit to co- time to you till by wor- king it hache polished vs, & made vs per- fect in Christ. c To endure patiently what locure God layeth vpan him.

Mat. 7. 7. mar. 11. 24. luk. 11. 9. John 14. 13.

& 16. 23. a Douting in doctrine, or of Gods wil. Or. double.

a That he is called to the companie of Christ and his Angels.

Eccles. 14. 28. Isa. 40. 6.

I per. 1. 24. l Or contem- table to you worl de.

Job 5. 17. Or. is all his thighs and de- der. Or. moved to e. all.

g He meaneth now of the in- warde cessa- tions as of our difordored ap- perities, which cause vs to fin- ne.

h Seing all good things come of God, we oglit not to make him the alone of evil. i He alludeth vato the sinne which in his course and me- ning sometime at cleare and bright, someti- me darke and cloudie: but Gods liberali- tie is cure like it self, bright and continual- ly shining.

a Knowing that the a trying of your faith bringeth for the pacience.

And let pacience haue her a perfite worke, that ye may be perfite and entier, lacking nothing.

If any of you lacke & wifdome, let him as- ke of God, which giueth to all men libe- rally, and reprocheth no man, and it shal- be giuen him.

But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, toft of the winde, and caryed away.

7 Nether let that man thinke that he shal receiue any thing of the Lord.

8 A d wauering minded man is vnftable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted:

Againe he that is riche, in that he is ma- de f lowe: for as the flower of the graffe, shal he & vanish away.

11 For as when the sunne rifeth with heat, then the graffe withereth, and his flower, falleth away, & the beautie of the facion of it perifheth: euen fo shal the riche man fade away in all his wayes.

13 Bleffed is the man, that endureth tenta- tion: for when he is tryed, he shal receiue the crowne of life, which the Lord hathe promifed to them that loue him.

Let no man fav whê he is & tepted, I am tepted of God: for God can not be tepted with euil, nether tempieth he any man.

14 But euerie man is tempted, when he is drawne away by his owne concupifcence, and is entified.

15 Then when luft hathe coceiued, it bring- eth for the sinne, and sinne when it is fini- fhed, bringeth for the death.

16 Erre not, my deare brethren.

17 Euerie good b giuing, and euerie perfite gift is from aboue, and cometh downe fro the Father of lights, with whome is no va- riablenes, 1 nether shadowing by turning.

18 Of his owne wil begate he vs with the worde of trueth, that we shulde be as the firft frutes of his creatures.

19 Wherefore my deare brethren, & let eue- rie man be a fwit to heare, flowe to fpea- ke, & f flowe to wrath.

20 For the wrath of man doeth not accom- plish the m righteous of God.

21 Wherefore lay aparte all filthines, & fi- perfluitie of maliciousnes, & receiue with mekenes y worde that is a grafted in you, which is able to faue your foules.

22 And be ye doers of the worde, and not hearers onely, deceiuing your owne felues.

23 For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a o glaffe.

24 For when he hathe confidered him self, he goeth his way, & forgetteth immediat- ly what maner of one he was.

25 But who fo loketh in the perfit Law of libertie, and continueth therein, he not be- ing a forgetful hearer, but a doer of the worke, shalbe bleffed & in his dede.

26 If anie man among you femeth religi- ous, and refraineth not his tongue, but de- ceiueeth his owne heare, this mans reli- gion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to vifite the fa- therles, and widdowes in their aduerfi- tie, and to kepe him self vnfpotted of the worlde.

CHAP. II.

1 He forbiddeth to haue anie refpect of perfones, 2 But to regarde the poore as wel as the riche. 3 To be louing and merciful, 14 And not to boaft of faith where no dodes are. 17 For it is but a dead faith, where good workes followne not.

1 My brethren, haue not the faith of our glorious Lord Iefus Christ a in refpect of perfones.

2 For if there come into your companie a man with a golde ring, and in goodlie ap- parel, and there come in alfo a poore man in vile raiment,

3 And ye haue a refpect to him y weareth the gaye clothing, and fay vnto him, Sit thou here in a good place, & fay vnto the poore, Stand thou there, or Sit here vnder my foteftole,

4 Are ye not partial in your felues, and are become iudges of euil b thoughts?

5 Hearken my beloued brethren, hathe not c God chofen the poore of this worlde, that they shulde be riche in faith, and heircs of the kingdome which he promifed to them that loue him?

6 But ye haue defpified the poore. Do not the riche opprefle
you by tyrannie, and do not they drawe you before the iudge-
ment feates?

7 Do not they blafpheme the d worthie Na me after which ye
be named?

8 But if ye fulfil the e royal Law according can go it: fo euerie
man is our neighbour, as wel the poore

DDd.iii.

Prov. 17. 27. k That is, prompt to fearne.

l For we can not heare God except we be praceable, &c
modifie.

m But hindereth Gods worke in vs. a by hearing y worde prea-
ched.

Mat. 7. 27. rom. 1. 13.

o So Gods worde is a glaf fe wherein we moft beholde our
felues, &c become like vnto him.

p In fo beha- uing him self.

a At eternleg faith and reli- gion by the ours arde ap- pearance
of men

Or. acceptor

b That is, are ye we euil ef- fetioned?

c Sting God efterneth the, we may not continue the. d The
Name of God and Christ, where- of you make plefision &c in
that they dif- honour God, it is not more that you his efifteen
shul- de honour the. Which is he- re rokes pro- verbially, for
the high or brode way,

wherein there is no turning, and euerie ma as the riche.

Of faith and workes.

James.

Of the tongue.

Lew.19,12. mat.22,39. mat.12,31. rom.13,9. gal.15,24.
Lew.19,25. deuter.1,17. & 16,19. Mat.3,19. Exod.20,14.
deut.5,18.

f By the mer- cis of God & delibereth vs from the curie of the
Laws. g And feareth as not.

Luk.4,16. 1 delm 3,17. h S.Paul to f Romaines and Galatians
dif- pereth again thf, which at- tributed iubi- faction to the
workes: & he-

re. S. James rea fouch against them: verily condine wor- kes:
therefore Paul Sheweth the causes of our iufid: faith, and
James the effects: there is is declared how we are in fified:
here

how we are known to be luftified: there workers are ex- cluded
as not the cause of our iufid: faith here they are approved as
effects proce- ding thereof: there they are denied to go before
them that fhalbe in- fified: and he- re they are fald to follow
them that are luftified. 1 In chine ow- ne opinion. Or, without
we are.

Gen.15,6. rom.4,5. gal.3,6. 2 Here dedes are confidered as
iuynd with true faith. Iulh.2,3.

3 So that faith was not ydle. 4 The more his faith was declared
by his obedience and good wor- kes, the more was it known to

men to be perfect, as the goodness of a tre is known by her good fume, or brewi-

So no men can have perfectio in this world: for curie man must pray for re- mission of his fumes, & increase of faith. a to fo known & declared to man. Of that baren and dead faith whereof ye baath. p Meaning hereby all the that were not I was and were received to grace. q Wherefore we are iufi- fied only by chue linelie faith, which doeth apprehende the mercie of God nowards to in Ielou Christ.

to the Scripture, which faith, * Thou fhalt loue thy neighbour as thy felf, ye do wel.

9 * But if ye regarde the perfonnes, ye com- mit finne, and are rebuked of the Law, as transgreffours.

10 For * whofoeuer fhall kepe the whole Law, and yet faileth in one point, he is gil- tie of all.

11 For he that faid, * Thou fhalt not com- mit adulterie, faid also, Thou fhalt not kill. Now thogh thou doeft none adulte- rie, yet if thou killest, thou art a transgreff- for of the Law.

12 So fpeake ye, and fo do, as they that fhall- be iudged by the Law of * libertie.

13 For there fhall be iudgement merciles to him that fheweth no mercie, & mercies re ioyceeth against iudgement.

14 What auaieth it, my brethren, thogha man faith he hache hfaith, whê he hache no workes? can the faith fauie him?

15 For if a brother or a fitter be * naked and defitute of dailie fode,

16 And one of you fay vnto them, Departe in peace: warme your felues, and fil your bellies, not withftanding ye giue them not thofe things which are nedeful to the bo- die, what helpeth it?

17 Euen fo the faith, if it haue no workes, is dead in it felf.

18 But fome man might fay, Thou haft the faith, & I haue workes: fhew me thy faith out of thy * workes, & I wil fhew thee my faith by my workes.

19 Thou beleueft that there is one God: thou doeft wel: the deuils alfo beleue it, & tremble.

20 But wilt thou vnderftand, ô thou vaine man, that the faith which is without wor- kes, is dead?

21 Was not Abraham our father iuftified through workes, when he offred Ifaac his fonne vpon the Altar?

22 Seeft thou not that f faith wrought with his workes? & through the workes was the faith made * perfite.

23 And the Scripture was fulfilled which faith, *Abraham beleued God, and it was imputed vnto him for righteous: & he was called the friend of God.

24 Ye fe then how that of workes a man is *iuftified, and not * of faith onely.

25 Like wife alfo was not * p Rahab the har- lot iuftified through workes, whê fhe had received the melfengers, and fent the out another waye?

26 For as the bodie without the spirit is dead, euen s fo the faith without workes is dead.

CHAP. III.

He forbiddeth all ambition to foke honour above our brethren. He defcribeth the properties of the tongue, 12, 16. And what differents there is herwin the wisdoms of God, and the wisdoms of the world.

MY brethren, be not * manie maffers, a Vforpe one knowing that we fhall receiue the through ambi- tion autoritie one your bre thren.

2 For in manie things we * b finne all. * If anie man finne not in * wordé, he is a per- fect man, and able to bridel all the bodie. & 19,16. & 23,16. *Or fionde.

3 Beholde, we put bits into the horfes mou thes that they
fshulde obey vs, and we tur- ne about all their bodie. b He that
wel confidereth hT felf, fhall notbe rigornus tow- erde his bre-
thren.

4 Beholde alfo the fhippes, which thogh they be fo great, and
are druen of fierce windes, yet are they turned about with a
verie fmale rudder, whetherfoeuer f go- uerner lifeth. c He that
is able to modu- rate his rligue, hache arrethed to an excellent
vxtens.

5 Euen fo the tongue is a litle member, and boafteh of great
things: beholde, how gre ar a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a * worlde of wickednes: fo is
the tongue fet among our members, that it defileth the whole
bodie, and * fetteth on fyre the courfe of nature, e The intem-
perance of f thigne is as afa me of helfyre.

7 For the whole nature of beaftes, and of birdes and of creping
things, and things of the fea is tamed and hathe bene tauied of
the nature of man.

8 But the tongue can no man tame. It is an vnrulie euil, ful of
deadelie poyfon.

9 Therewith bleffe we God euen the Fa- ther, and therewith
curfe we mē, which are made after the fimilitude of God.

10 Out of one mouth proccadeth blefning and curfing: my
brethré, thefe things oght not fo to be.

11 Doeth a fontaine fend forthe at one pla- ce fwete water and
bytter?

12 Can the figge tre, my brethren, bring forthe oliues, other a
vine figges? fo ca no fontaine make bothe falte water &
fwete.

13 Who is a wife man and endued with knowledge among
you? let him fhew by good conuerfation his workes in
mekenes of wifdome.

14 But if ye haue bitter enuying and ftrife in your hearts,
reioyce not, nether be liers againft the trueth.

15 This wifdome defcendeth not frô aboue, but u earthlie,
fenfual, and diuelith.

16 For where enuying and ftrife u, there u fedition, and all
maner of euil workes.

17 But the wifdome that u from aboue, is firft p pure, then
peaceable, gentle, eafie to be entreated, ful of mercie and good
frutes without s iudging, and without hy- poctifie.

18 And the b frute of righteous is fowett in peace, of them that
make peace.

f Without in la tion and diffin- mulation.

g And exem- ning things v extreme ri- gour as hypo- cries,
who onely iuftifie then fches, & condronne all others.

h So that their life is accou- ding to thale profefion.

CHAP.

Friendship of the worlde. Chap. III. V. Of the riche. 108
67/1224

CHAP. III.

CHAP. V.

a For the Law of the mothers continually figheth again the
Law of the mind.

b He celletth adulterers here after the mener of the Scriptures,
the which preferre the pleaferes of f worlde to the lout of God.

John 1,15. c The imagination of mkt heart is wie led, Gene 6,6,
& 6,11

Trou.3,34. 1 Pet.5,1. Ephof.4,27.

d The Greke worde figui- feth that hea- nines, which is loyed
with a cerreine them fathnes, as ap- peareth in the

countenance. e. Pet.5,6.

e In whirping the auoritie of iudging, & is due to the Law.
Rom.14,4.

f He sheweth that this fe- nene iudging of others is to deprive
God of his auori- tie. g We oght to submit our fel- ure to the
pro- midence of God.

All.19,11 1.Cor.4,19.

h He and we- reth to them, which said they know what was
good, but they wol- at not do it.

2 Having shewed the cause of all wrong and wickedness, and
also of all graces and goodness. 4 He exhorteth them to loue
God, 7 And submit them selues to him, 11 Not speaking evil of
their neighbours, 13 But patiently to depend on Gods
providence.

a F Rom whence are warres and conten- tions among you are
they not hence, euen of your luftes, that a fight in your
members?

2 Ye lufte, and haue not: ye enuie, and ha- ue indignation, and
can not obtaine: ye fight and warre, and get nothing, becaufe
ye aske not.

3 Ye aske, and receiue not becaufe ye as- ke a miffe, that ye
might consume it on your luftes.

4 Ye adulterers and b adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? Whofoeuer therefore wil be a friend of the worlde, maketh him self the enemie of God.

5 Do ye thinke that the Scripture faith in vaine, The c spirit that dwelleth in vs, lu- fseth after enuie?

6 But the Scripture offereth more grace & therefore faith, God refitteth the prou- de, and giueh grace to the humble.

7 *Submit your selues to God: refitt the de- uil, and he wil flee from you.

8 Drawe nere to God, and he wil drawe nere to you. Clenfe your hands, ye sinners, & purge your hearts, ye wauering minded.

9 Suffer afflictions, and a forowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

10 *Calt downe your selues before f Lord, and he wil life you vp.

11 Speake not evil one of another, brethren. He that speaketh evil of his brother, or he that condemneth his brother, speaketh evil of the Law, and condemneth the Law: and if thou condemneth the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one f Law giuer, which is able to faue, & to destroye. Who art thou that iudgett another man?

13 Go to now ye that fay, To day or to morowe we wil go into fuche a citie, and continue there a yere, and bye and fel, and get gaine,

14 (And yet ye can not tel what fhalbe to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanifheth away)

15 For that ye oght to fay, If the Lord wil, and, If we liue, we wil do this or that.

16 But now ye reioyce in your boaltigs: all fuche reioycing is evil.

17 Therefore, b to him that knoweth how to do wel, and doeth it not, to him it is sinne.

2 He threateneth the wicked riche men, 7 Exhorteth you to pacience, 12 To beware of f wearing. 16 One to knowledge his fautes to another. 20 And one to labour to bring another to the truth.

1 CO to now, ye riche men: wepe, and howle for your miferies that fhal come vpon you.

2 Your riches are corrupt: & your garmeets are motheaten.

3 Your golde and filuer is cankred, and the ruft of them fhalbe
a b witnes againft you, and fhal eat your flef has it were fyre.
Ye haue heaped vp treasure for f last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your
fields (which is of you kept backe by fraude) cryeth, and the
cryes of the which haue reaped, are entred into the eares of the
Lord of hoftes.

5 Ye haue liued in pleafure on the earth, & in wantones. Ye
haue nourifhed your he- arts, as in a day of d slaughter.

6 Ye haue condemned and haue killed the iufte, and he hathe
not refited you.

7 Be pacient therefore, brethren, vnto the comming of the
Lord. Beholde, the houf- band man waiteth for the precious
frute of the earth, and hathe long pacience for it, vntil he
receiue the e former, and the lat ter raine.

8 Be ye also pacient therefore & fctle your hearts: for the
comming of the Lord draw- eth nere.

9 Grudge not one againft another, brethre, left ye be
condemned: beholde, the iudge ftandeth before the dore.

10 Take, my brethren, the Prophetes for an enfample of f
offering adueritie, and of long pacience, which haue spoken in
the Name of the Lord.

11 Beholde, we count the bleffed which en- dure. Ye haue heard of the pacifice of Ioh, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, fwe- are not, nether by heauen, nor by earth, nor by anie other othe: but let your s yea, be yea, and your naye, naye, left ye fall into condemnation.

13 Is anie amog you afflicted? Let him pray. Is anie merie? Let him fing.

14 Is anie ficke amog you? Let him call for the b Elders of the Church, and let them praye for him, and anoint him with b oy- le in the b Name of the Lord.

15 And the prayer of faith fhall faue the ficke, and the Lord fhall raife him vp: and if he haue committed sinne, it fhall be for giuen him.

16 Acknowledge your fautes one to ano- ther, & praye one for another, that ye may be healed: for the prayer of a righteous man auaieth much, if it be feruent.

DDd.iii.

aife menareth them with the vengeance of God, which fhall not youfry mare them to wept, but to howle and def pure. b and bindle the wrath of God againft you.

Rom 2,5. c To luffier cil the end of the worlde.

d Which were the dayes of the factifiers, or feafs when they vnte to banket & fe de more abundi- ly then other dayes.

e Which is when the coe- ce is fowne & a litle before it is mowen. f Be not grei- wed not aske vengeance.

g That is much be affirm'd, of fume it fimply and without othe: likewife that is much be denied: by this be taketh not from the might: are his auoritie who may require an othe: for f maintenance of infure, ind- genent, and truth.

Mat.5,34. Or, hypereife. h The gift of healing was then in the Church.

i Which in those dayes was a figue of the gift of her fing, but now the gift being cence away, f figue is to no vte.

Mat.6,13. h In calling on the Name of the Lord.

j Open: that f- grench f on, f a remedie may be fomed: and this is chom- dei bathe for him f chpla- neth, & for hi that heareth f the one thrifo- shew his grieg to the other.

Our election.

I. Peter. The tryal of faith.

1 King. 17.1. cccl. 2.1. luk. 24.25.

17 'Helias wa'a man subiect to like pasios as we are, and he prayed earnestly that it might not raine, and it rained not on the

earth for thre yeres and six monerhs. 18 And he prayed againe,
and the heauen gaue raine, and the earth broght for the her
frute.

19 Brethren, if anie of you hathe erred frs the trueth, and some
man hathe conuerted him, 20 Let him knowe that he which
hathe conuerted the sinner from going astraye out of his way,
shal faue a foule from death, and shal hide a multitude of
sinnes.

THE FIRST EPI-

ftle general of Peter.

THE ARGUMENT.

HE exhorteth the faithful to denie them selues, and to
contemne the worlde, that being deliuered from all carnal
affections and impediments, they may more speedy atseine to
the heauenlie kingdome of Christ, whereunto we are called by
the grace of God reueiled to us in his Sonne, and haue already
receiued it by faith, poss fied it by hope, and are therein
conferred by holines of life. And to the intent the faith shulde
not faint, sing Christ contemned and ricted almost of the
whole worlde, he declareth that this is nothing els but the
accomplishing of the Scriptures which testifie that he shulde

be the stumbling stone to the reprobate and the sure fundation of saluation to the faithful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hathe called them. After, he entreasteth particular points, teaching subiects how to obey their governours, and seruants their masters, and how married folkes ought to be-haue them selues. And because it is appointed for all that are godlie, to suffre persecution, he sheweth them what good yfue their affections shal haue, and contrarie wise what punishment God referueth for the wicked. Last of all he teacheth how the ministers ought to be-haue them selues, forbidding them to vsupe autoritie ouer the Church: also that young men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope. 7 And how faith must be tried. 10 That the saluation in Christ is no newes, but a thing prophesied of elde. 13 He exhorteth them to a godlie conuersation, foreasmuch as they are now borne anew by the worde of God.

a Which were lewes to whom he was appointed to be an Apostle. b The free election of God is the efficient cause of our saluation, the material cause is Christ's obedience, our effectual calling is the formal cause, and the final cause is

our sanctifi- ciation. 2 Cor. 1.3. phs. 1.3. 4 To wit, of Christ. d
For it is but dead & vaine hope which is without Christ e
Therefore they oght to lobe for no earthlie king- dome of the
Messias. f At the day of indulgence

EVER an Apostle of IES VS CHRIST, to a the strangers that
dwell here and there throughout Pontus, Ga- lacia,
Cappadocia, Asia and Bithynia,

2 Elect according to the b foreknowledge of God the Father
vnto sanctification of the spirit, through obedience and
sprinkling of the blood of Iesus Christ: Grace and peace be
multiplied vnto you.

3 b Blessed be God euen the Father of our Lord Iesus Christ,
which according to his abundant mercie hathe begoten vs
again vnto a 4 liuelie hope by the resurrectio of Iesus Christ
from the dead,

4 To an inheritance immortal and vndesfied, and that fadeth
not away, reserued in a heauen for you,

5 Which are kept by the power of God through faith vnto
saluation, which is prepared to be shewed in the 1 last time:

6 Wherein ye reioyce, thogh now for a cea son (if nede &
require) ye are in heaumes, through mansfide tentations,

7 That the trial of your faith, being much more precious then golde that perisheth (thogh it be tryed with fyre) might be foide vnto your praise, & honour and glorie at the appearing of Iesus Christ:

8 Whome ye haue not fene, and yet loue him, in whome now, thogh ye se him not, yet do you beleue, and reioyce with ioye vnpeakeable and glorious,

9 Receiuing the end of your faith, euen the saluation of your foules.

10 Of the which saluation the Propheces haue inquired and searched, which prophesied of the grace that shulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the suffrings that shulde come vnto Christ, and the glorie that shulde followe.

12 Vnto whome it was reueiled, that 1 not vnto them selues, but vnto vs they shulde minister the things which are now shewed vnto you by them which 2 haue preached vnto you the Gospel by the holie God sent downe from heauen, the which things the Angels desire to beholde.

g And rede doeth so requi re, when it pleaseth God to lay his crof se vph his, for to drawe the from earthlie things & make

o Read Reck. 20, 18. 1. Cor. 6, 10. 6. 7, 27. abr. 9, 14. 1. sub.
2, 7. reuel. 1, 6. Rom. 16, 25. ephof. 3, 9. colof. 1, 26. 2. tim.
1, 10.

III. 1, 2. p When Christ appeared unto the world, & when §
Goi- pel was prea- ched. Rom. 12, 10. ephof. 4, 2. chap. 2, 17.
q Therefore we must reuok or our former nature. Isa. 40, 6.
acciel. 14, 18. Iam. 1, 10.

Rom 6, 4. ephof. 4, 23. colof. 3, 8. abr. 12, 2. a In this their
influence and new cloning to Christ he wil- leth them to take
hede last for § pure mil- ke, which is § first beginning of
learning the fluence words, they be not de- acted by the

which chap and change it, and gene poyion in hede thereof.

*Or the milky of understanding which is without deces.

13 Wherefore, b girde vp the * loynes of your minde : be
sober, and trust perfectly on the grace that is brought vnto you,
by the 1 reuelacion of Iesus Christ,

14 As obedient children, not facioning your selves vnto the
former m lutes of your ig- norance:

15 But as he which harhe called you, is holic, so be ye holic in
* all maner of conuerfa- cion,

16 Because it is written, * Be ye holic, for I am holic.

17 And if ye call him Father, which with- out * respect of
persone iudgeth accordig to euerie man: * worke, paise the
time of your dwelling here in seare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, fro your vaine conuerfacion, received by the tradicions of the o fathers,

19 * But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

20 Which was * ordeined before the funda- cion of the worlde, but was declared in the v last times for your fakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God.

22 Scing your soules are purified in obeing the trueth through the spirit, to * loue bro- therly without fanning, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal fede, but of v immortal, by the worde of God, who liueh and endureth for euer.

24 For all * flesh n as graffe, and all the glo- rie of man n as the flower of graffe. The graffe withereth, and the flower falleth a- way.

25 But the worde of the Lord endureth for euer: and this is the worde which is prea- ched among you.

CHAP. II.

2 He exhorteth them to laye a fide all vice, 4 Showing that Christ n the fundacion whereupon they buyld. p The excellent estate of the Christians. 11 He prai- eth them to abiteine from fleshlie lutes. 12 To obey the rulers, 13 How seruants should be haue them siluer toward their matters. 20 He exhorteth to soffer after the enfample of Christ.

1 Wherefore, * laying afide all mali- ciousnes & all guile, & dissimu- lation, and enuie, and all euil speaking,

2 As new borne babes desire a the * fyncere milke of the worde, that ye maye growe thereby,

3 If so be that ye haue tafted how bounti- ful the Lord n.

4 To whome ye come as vnto a liuing sto- ne disallowed of men, bus chosen of God or precious.

which chap and change it, and gene poyion in hede thereof. * Or the milky of understanding which is without deces.

5 And ye as liuelie stones, be made a spiri- tual houfe, and holie * Priesthode to offer vp spiritual facnifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scrip- ture, * Bcholde, I put in b Sion a chief cor- ner stone, elect and precious : and he that beleueh therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disob- dient, the * stone which the * buylders dis- allowed, the fame is made the head of the corner,

8 And a * stone to stomble at, and a rocke of offence, euenro them which stomble at the worde being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generacion, a * royal * Priesthode, an holie nacion, a peculiar people, that ye shulde shew for the the ver- tues of him that hathe called you out of darkenes into his marueilous light,

10 * Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Derely heloued, I beseche you, as stran- gers and pilgrims, * abiteine from fleshlie lutes, which sight against the soules,

12 * And haue your conuerfacion honeth a- mong the Gentiles, that they which spea- ke euil of you as of euil doers, maye by your * good workes which they shal se, glo- rife God in the day of the vnsfacion.

13 * Submit your selves vnto all maner or- dinance of man for the Lords fake, whe- ther it be vnto the King, as vnto the supe- riour,

14 Or vnto gouernours, as vnto them are sent of him, for the punishment of euil doers, and for the praise of them that do wel.

15 For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

16 As fre, and not as hauing the libertie for a cloke of maliciousnes, but as the seruats of God.

17 Honour all men : * loue brotherlie fe- lowship: feare God: honour the King.

18 * Seruats, be subiect to your masters with all feare, not onely to the good and cour- teous, but also to the s frowarde.

19 * For this is thanks worthie, if a man for conference towarde God endure grief suffering wrongfully.

20 For what praise is it, if when ye be buf- fered for your fautes, ye take it paciently: but and if when ye do wel, ye suffer wrong and take it paciently, this is acceptable to God.

21 For hereunto ye are called : for Christ also suffred for vs, leauig vs an enfample EEc.i.

Isa. 10, 16. rom. 9, 15. b Meaning, § God has sup- ported Christ to be chief & head of his Church. Isa. 11, 23. mat. 21, 42. alt. 4, 11.

Isa. 8, 14. rom. 9, 15. c The Priest, Doctors & An- cients of the people. Lond. 1, 6. reuel. 5, 10. d That is par- tykers of Christ & Priesthode & kingdoms. * Or, guide by perish. Hofsa. 2, 23. rom. 9, 25.

Galat. 5, 17. rom. 13, 14. Chap. 3, 16.

Mat. 5, 16. Rom. 13, 1. c Your good concert, each in, lb. as a pre- position to clif- that may that God shal shew mercie vnto them and me- n, them. Or, paifive ge- necernues.

Chap. 1, 10. rom. 12, 10. Ephof. 6, 5. col. 3, 20.

2. Cor. 7, 10. f With them w acknowledge one self Fe- ther in heme. g to all obedi- ence this must be before our eyes, that we obey in the Lord: for if a- ne commande things against God, then let ye answer, it is better to obey God then us. h Knowing § God lauch this charge upon him.

Stray fhepe.

I. Peter. Suffer for righteous nos 70/1224

Isa. 13.3. 1. Job. 3.5.

Isa. 13.3. mat. 2.17.

Col. 3.13. phes. 1.22.

1. Tim. 2.9.

Or, maffer. a But will filify do your doc- tice: for your co-
dicion is one fi worse for your obedience. bly mother ke- ping
them to fress, nor in guine them to much liberate. c Taking
care, and providing for her.

Gene. 12.12. 1 Cor. 7.1. d Man oft to lone his wife, becafe they
lead their life together, alfo for fi the is the weaker veffel, but
chiefly be- cufe fi God- has he made them as it we- re folowe
hea- ren together of life eunfta- fting.

Prou. 17.11. & 20.12. mat. 1. 19. rum. 10. 17. 1. 2. 3. 4. 5. 6. 7.
8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.
25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41.
42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58.
59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75.
76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92.
93. 94. 95. 96. 97. 98. 99. 100.

that ye fhulde folowe his fteppes.

22 Who did no finne, nether was there gui- le found in his
mouth.

23 Who when he was reuiled, reuiled not a- gaine: when he
fuffed, he threatened not, but committed it to him that iudgeth
righteoufly.

24 Who his owne felf bare our finnes in his bodie on the tre,
that we being deluc- red from finne, fhulde liue in righteous-

nes: by who fe stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned
vnto the shepherd and bihope of your foules.

CHAP. III.

1 How wiues ofht to ordre them selues towards their
houfbands, 2 And in their apparel. 7 The duette of men
towards their wiues. 8 He exhorteth all men to fu- nitie and
loue, 14 And patiently to suffre trouble by the example and
befhule of Chrif.

1 Ikewife 'let the wiues be subiect to their houfbands that euen
thei which obey not the worde, may without the wor- de be
wenne by the conuerfacion of the wiues,

2 While they beholde your pure conuer- facion, which is with
feare.

3 * Whofe apparelling let it not be out- warde, as with broyded
heere, and golde put about, or in putting on of apparel.

4 But let the hid man of the heart be vn- corrupt, with a meke
& quiet fpirit, which is before God a thing muche fet by.

5 For euen after this maner in time pafte did the holic women,
which trusted in God, tier them selues, and were subiect to their
houfbands.

6 As Sarra obcied Abraham, and called him 'Syr: whole daughters yeare, whiles ye do wel, not being afraid of anie terrour.

7 * Likewife ye houfbands, dwel with the as men of knowledge, c giuing honour vnto the woma, as vnto the weaker vessell, euen as they which are theirs together of the grace of life, that your prayers be not interrupted.

8 Finally, be ye all of one minde: one fuf- fre with another: loue as brethren: be piti- ful: be courteous,

9 * Not rendring euil for euil, nether rebu- ke for rebuke: but contrarie wife bleffe, knowing that ye are thereunto called, that ye shulde be theirs of blessing.

10 * For if anie man long after life, and to fe good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

11 * Let him eschewe euil and do good: let him seke peace, and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his cares are open vnto their praiers: and the face of the Lord is vpon

them that do euil.

13 And who is it that wil barme you, if ye folowe that which is good?

14 * Notwithstanding bleffed are ye, if ye fuffre for righteousnes sake. Yea, b feare not their feare, nether be troubled.

15 * But fanctifie the Lord God in your he- arts: and be readie alwaies to giue an an- fwer to euerie man that asketh you a reason of the hope that is in you,

16 * And that with mekenes and reueren- ce, hauing a good confcience, that when they fpeake euil of you as of euil doers, thei may be afhamed, which blame your good conuerfacion in Chrift.

17 For it is better (if the wil of God be fo) that ye fuffer for wel doing, then for euil doing.

18 * For Chrift alfo hathe once fuffred for finnes, fi iuft for the vniuft, that he might bring vs to God, and was put to death concerning the flefh, but was quickened in the b fpirit.

19 By the which he alfo went, & preached vnto the fpirits that were in prifon.

20 Which were in time paffed difobediet, when once the long fuffring of God abode in the daies of a Noe, while the arke

was preparing, wherein fewe, that is, eight 'foules were faued in the water.

21 To the which alfo the figure that now faueth vs, euen Baptifme agreeeth (not the putting awaye of the filth of the flefh, but in that a good confcience maketh re- queft to God) by the refurrection of Iefus Chrif, t,

22 Which is at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are fubiect.

CHAP. III.

1 He exhorteth men to ceafe from finne, 2 To fpence m mere time in vice, 7 To be fuber and apt to praye, 8 To love eche ether, 12 To be pacient in trouble, 13 To beware that m man fuffre as an euil doer, 16 But as a Chriftian man, and fo not to be afhamed.

1 Orafmuche then as Chrif hathe fuf fred for vs in the flefh, arme your fel- ues likewife with the fame minde, which u that he which hathe fuffed in the flefh, hathe ceafed from finne,

2 That he henceforwarde fhulde liue (as muche time as remaineth in the flefh) not after the luftes of men, but after the wil of God.

3 * For it is fufficient for vs that we haue fpent the time paf of the life, after the luft of the Gentiles, walking in wantones,

lustes, dronkenes, in glottonie, drinkings and in abominable idolatries.

4 Wherein it semeth to them strange fi ye runne not with the vnto the same excessse of tyote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

Mat. 1.20. 1 That is, whi then thinks to make you a- fraid by their threatnings.

Isa. 2.13. 1 Oust him praife & depf- de on him. Chap. 2.12.

Rom. 1.6. 407. 9. 12.

k By the pow- er of God. l Chrift being from fi begin- ning head and government of his Church, came to fi daire of Noe, nor to bodie, is then he had not, but in spirit, and preached by fi mouth of Noe for the space of 120 years to fi disobedient, w wolde not repit, & there- fore are now in prifon refer ted to the laft unigement.

Gen. 6.14. mat. 24. 36. Iuk. 17. 26.

Ebr. 1.3. Or, before, Or, the racing to witness of a good confcience.

a Our sufferse cion stunch in two points, in d; iq to fin- ne, & living to God Or, shulde

6phes. 4.13.

God beginneth at his.

Chap. V. The roaring lyon. 1071/1224

b Although the wicked chan- ke this Gospel news, & vice you that im- brace it: yet, but it is here preached to them of time you, which now are dead, to the men; the might have been confined, or dead to fin- ne in the faith, & also might have lived to God in the ipi- ri, which we are the effect of the Gospel. Trou. 10, 12. Rom. 12, 13. Eur. 13, 14. Rom. 13, 14. Paul. 3, 14. & as have mo- ucts to re- proche our brother when he offendeth v. in love hi- dien and par- doneth the fur- ter, which he committee against us, thought they be nearer to ma- me.

Ma. 3, 15.

d That is, by the infideles.

10. yea fionis. Lere. 11, 12. Iuk. 13, 14.

Trou. 3, 31. e As concu- ning this life where he is punished.

is ready to judge quicke and dead.

6 For vnto this purpofe was the Gofpel preached alfs vnto the b dead, that they might be condemned, according to men, in the flefh, but might live according to God in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober,
and watching in prayer.

8 But about all things have fervent love among you: for
love covereth the multitude of sinnes.

9 Be ye therefore one to another, without grudging.

10 *Let every man as he hath received the gift, minister the
same one to another, as good dispensers of the manifold grace
of God.

11 If any man speak, let him take as the word, of God. If
any man minister, let him do it as of the ability which God
ministreth, that God in all things may be glorified through
Jesus Christ, to whom is praise and dominion for ever, and
ever, Amen.

12 Dearly beloved, thinke it not strange concerning the fiery
trial, which is among you to prove you, as though some
strange thing were come unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's
sufferings, that when his glory shall appear, ye may be glad
and rejoice.

14 *If ye be reproved for the Name of Christ, blessed are ye:
for the Spirit of glory, and of God resteth upon you: which
on their part is evil spoken of: but on your part is glorified.

15 But let none of you fuffer as a murtherer, or as a thefe, or an euil doer, or as a bufibo- die in other mens matters.

16 But if anie man fuffer as a Chriftian, let him not be afhamed: but let him glorifie God in this behalfe.

17 For the time u come, that "iudgement muft beginne at *the houle of God. If it firft begin at vs, what fhall the end be of the which obey not the Gofpel of God?

18 *And if the righteous fcarfely be faued, where fhall the vngodlie and the finner appeare?

19 Wherefore let them that fuffer according to the wil of God, commit their foules to him in wel doing, as vnto a faithful Creator.

CHAP. V.

The duetie of Paffours is to fede the flock of Chriffs

and what rewards they fhall haue if they be diligent. He exhorteth you perfones to submit them felues to the elders. To be fober, and to watch that they may reft the enemies.

1 The elders which are among you, I befoche which am alfo an elder, and a witnes of the fuffrings of Chrif, and alfo a partaker of the glorie that fhall be reueiled,

2 Fede the flocke of God, which 'depen- deth vpon you, caring for it not by con- ftrain, but willingly: not for filthie lucre, but of a readie minde:

3 Not as thogh ye were lords ouer Gods he- ritage, but that ye may be enfamples to the flocke.

4 And when the chief fhepherd fhall appea- re, ye fhall receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your felues vnto the elders, & submit your felues eue- rie ma, one to another: *decke your felues inwardely in lowlines of minde: for God * refteth the proude and giueeth grace to the humble.

6 Humble *your felues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Caft *all your care on him: for he careth for you.

8 Be fober and watch: for * your aduersarie the deuil as a roaring lyon walketh about, feking whome he may deuoure:

9 Whome reftft fled faft in the faith, know- ing b that the fame afflictions are accom- plished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternal glorie by Chrif Iefus, after y ye haue fuffred a litel, make you perfect, confirme, ftrengthen and sta- blifh you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you, as I fuppofe, haue I
written briefly, exhorting and teftifying how that this is the
true grace of God, wherein ye ftand.

13 The Church y is at e Babylo elected together with you,
faluteth you, and Marcus my fonne.

14 Grete ye one another with the *kyffe of loue. Peace be with
you all which are in Chrift Iefus. Amen.

a By elders he vnderftandeth all the which preache, rea-
ctin, or man- fter in the Church.

On, Chrift. Or, which is commit vnto you or afmuch as to you
fyth

Rom. 13, 18.

Lam. 4, 6.

Lam. 4, 10.

Tfal. 14, 21. Wif. 12, 14. mat. 4, 25. Iuk. 12, 22. Luk. 22, 32.

b Nothing connecteth vnto vs, which we fe not to apperteyn to
the reft of Chriffs member: and therefore we ought not to re-
fute that condition which is commune to all the falutes.

c Which was a furious case in Affyria who re Peter then was
the Apo- fite of the cir- cumethon. Rom. 16, 16. J. Cor. 16, 20.
R. Cor. 15, 15.

E.Ec. ii.

THE SECONDE EPI

stle general of Peter.

THE ARGUMENT.

The effect of the Apostle here is to exhort the which have once
professed the true faith of Christ, to stand to the same even to
the last breath: also that God by his effectual grace towards me
moath them to holiness of life, in punishing the hypocrites
which abuse his Name, & in increasing his gifts in the godlie:
wherefore by godlie life he being now almost at death: dare,
exhorteth the to approve their vocation, not setting their
affections on worldlie things (as he had oft writ vnto them) but
lifting their eyes to warde heaven, as they he taught by the
Gospel, whereof he is a deare witness, chiefly in that he heard
with his own eares that Christ was proclaimed from heaven to
be the Sonne of God, as likewise the Prophetes testified... And
lest they shulde promise to them selues quietnes by professing
the Gospel, he warneth the bother of troubles which they

shulde susterne by the false teachers, and also by the mockers & contemners of religion, whose manners and trade he luey fetteth forth as in a table: adverting the faithful not onely to warte diligently for Christ, but also to beholde presently the day of his comming, and to preserve them selues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath the given them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts. 10 To make their calling sure with good works, and fruits of faith. 11 He maketh mention of his own death. 12 Declaring the Lord Iesus to be the true Sonne of God, as he hath self had sent upon the mounts.

1 MON Peter a seruant and an Apostle of Iesus Christ, to you which have obtained like precious faith with vs by the righteousness of our God and Sauour

Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his godlie power hath the given vnto vs all things that perenne vnto life and godlines, through the

knowledge of him that hath the called vs vnto glorie and vertue.

4 Whereby mofte great, and precious promises are given vnto vs, that by them ye shulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreover vertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with pacific, godlines:

7 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.

8 For if these things be among you, and abunde, they wil make you that ye nether shalbe ydle, nor vntruteful in y knowledge of our Lord Iesus Christ.

9 For he that hath not these things, is blinde, & scan not se farre of, & hath the forgotté that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election s sure: for if ye do these things, ye shal neuer fall.

11 For by this meapes an entring shalbe minstred vnto you abidantly into the everlasting kingdom of our Lord & Sauour

Iesus Christ.

12 Wherefore, I wil not be negligét to put you alwaies in remembrance of these things, thogh that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it mete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance.

14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I wil endeavour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For we folowed not deceiveable fables when we opened vnto you the power, and coming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glorie, "This is my beloued Sonne, in whome I am wel pleased.

18 And this voyce we heard when it came from heaven, being with him in the holie mounts.

19 We haue also a moste sure word of the Prophetes, to y which ye do wel that ye take hede, as vnto a light that shineth

in a darke place, vntil the day dawne, and the daye starre arise
in your hearts.

20 So that ye first know this, that no prophecie in the Scripture
is of r anie pruate motion.

21 For the Prophecie came not in olde time by the wil of man:
but holie men of God

b Albeit it be same in it self forasmuch as God can not change:
yet we must confirm it in our selues, by the sinies of the Spirit,
knowing the purpose of God elefeth, callich, fustifieth, and
unfitieth vs.

2 For God wil ener vpholde you. k In this bodie, 1. Cor. 5:1.

Iah. 21, 19.

1. Cor 1, 27. & 2, 1. Or, fuphifical and orifice.

Mat. 17, 1. 1 For by Christ's preface it was for the same holie.
m That is, in addition of the Prophetes. n A perfect knowledge
then vnder the Law 2. Tim. 3, 16.

o Meaning, Christ the sunne of nature, by his Gospel. p
Contech not of men. Or, a respectable time.

a In chist he declared him self note and faithful in
accomplishing his promise by Christ.

b He speaketh of Christ as he is God and Sauour. c That is, saluation. d The sinne of our saluate and religion is to be led by Christ to the Father, who callich vs in the Sonne. Or, through his glorie. e We are made partakers of y dunge nature, in y we flee y corruption of the world: or as Paul wrteth, are dead to sinne. & are not in the flesh f Godlie manners. f The Greeke worde signi-fieth him, that naturally can not se, except he holdeth ne-te his eyes to Peter callich such as can not se heauilie things which are farre of, parre blinde or fendblide.

spake

*The Angels not spared. Chap. II, III. Of
deceiuers.*

spake as they were moued by the holie Goft.

CHAP. II.

He prophesieth of false teachers, and sheweth their punishment.

Alt. 23, 29. 1. Tim. 4, 2. ind. 11.

op. 10/10/10 walton.

a This is evidently done in the Pope & his Priests, & by lies & fast-teries sal ment foules, so that it is certain that he is not the successor of Simon Peter, but of Simon Megus. Iob. 4, 18. inde 6. Gen. 7, 2. Gen. 19, 24.

Gen. 19, 26.

1. King. 22, 23 tob. 1, 12 b Albeit the Angels condemn the vices and iniquities of wicked magistrates, yet they blame not the outright and power which is given them of God. c As beasts without reason or wit follows whether nature leads them so their wicked men, destitute of Spirit of God, only take to fulfil their sensuality, and as they are vessels made to debrust, & appointed to this judgment, so that fall into the hearts of Satan to their debrust. d For in your holie feasts they sit as members of Church where as to dede they be but spotties, & so deceive you, read Inde 13.

1 B Vt* there were false prophetes also among the people, eue
as there shal-be false teachers among you, which priuely shal
bring in damnable heresies, euen denying the Lord, that hath
be bought them, & bring vpon them selues swift danation. 2
And manie shal follow their damnable wayes, by whome the
way of trueth shalbe euil spoken of,

3 And through couetoufnes shal they with fained wordes make
*marchandise of you, whose iudgement long agoe is not
farce of, and their damnation slepeth not.

4 For if God spared not the * Angels, that had sinned, but caste
them downe into hell and deluered them into chaines of
darkenes, to be kept vnto damnation:

5 Net her hath spared the olde worlde, but faued * Noe the
eight profane a preacher of righteousnes, and broght in the
flood vpo the worlde of the vngodlie,

6 And * turned the cities of Sodome and Gomorhe into ashes,
condemned them and ouerthrewe them, and made them an
enfample vnto them that after shulde liue vngodlie,

7 * And deliuered iufte Loth vexed with the vnclenlie
conuerfation of the wicked, 8 (For he being righteous, and
dwelling among them, in feing and hearing, vexed his
righteous foule from day to day with their vnlawful dedes.)

9 The Lord knoweth to deliuer the god-lie out of tentation, and to referue the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannes, and despise the gouernement, which are presumptuous, and stand in their owne conceite, and feare not to speake euil of the that are in dignitie.

11 Where as the Angels which are greater bothe in power and might, * giue not brailing iudgement against them before the Lord.

12 But these as * brute beasts, led with sensualitie and made to be taken, and destroyed, speake euil of those things which they knowe not, and shal perish through their owne corruption.

13 And shal receiue the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a season. Spotties they are and blotches, * deliting them selues in their deceiuings, in feasting with you,

14 and shal receiue the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a season. Spotties they are and blotches, * deliting them selues in their deceiuings, in feasting with you,

15 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable foules: they haue hearts exercised with couetousnes, cursed children,

16 Which forsaking the right waye, haue gone aftraye,
following the way of * Balaam, the sonne of Bofor, which
loued the wages of vnrighteousnes.

17 But he was rebuked for his iniquitie: for the dormne asfe
speaking with mans. voyce, forbade the foolishnes of the
Prophet.

18 * These are welles without water, and * cloudes caryed
about with a tempeft, to whome the blacke darkenes is
referued for euer.

19 For in speaking swelling wordes of vanitie, they beguile
with wantones: through the lustes of the flesh them that were
clean-e escaped from them which are wrapped in errour,

20 Promising vnto them libertie, and are them selues the *
feruants of corruption: for of whome fœuer a man is
ouercome, euen vnto the fame is he in bondage.

21 * For if they, after they haue escaped fro the filthines of the
worlde, through the * knowledge of the Lord, & of the Sauour
Iesus Christ, are yet tagged againe therein, and ouercome, the
latter end is worfe with them then the beginning.

22 For it had bene better for them, not to haue knowen the way
of righteousnes, the after they haue knowen it, to turne fro the
holie * commandement giuen vnto them.

23 But it is come vnto them, according to the true prouerbe, *
The dogge is returned to his owne vomit: and, The fowe that
was washed, to the wallowing in the myer.

CHAP. III.

1 He sheweth the impitie of them which mocks at Gods
promifes. 7 After what forte the end of the worlde shalbe. 8
That they prepare them selues thereunto. 16 Who they are
which abufe the writings of S. Paul, and the rest of the
Scriptures. 18 Concluding with eternal thanks to Christ Iesus.

1 This feconde Epistle I now write vnto you, beloued,
wherewith * I ftire vp, and waine your pure mindes,

2 To call to remembrance the wordes, which were tolde before
of the holie Prophetes, and also the commandement of vs the
Apostles of the Lord and Sauour.

3 * This first vnderstand, that there shal come in the last dayes,
mockers, which wil walke after their lustes,

4 And say, Where is the promes of his coming: for since the
fathers dyed, all things continue a like from the beginning of
the creation.

5 For this they willingly knowe not, that the heauens were of
olde, and the earth EEe. iii.

Nemb. 22, 23. inde 11.

Inde 12. c That haue so me appeasede outwarde, but within they are deue and her ren, or at moſte they caute but a tempeſt.

Iob. 8, 14. rem. 4, 20.

Mat. 12, 41. ebr. 6, 4. & 10, 26. f Which com-meth by hea-ring the God-pel preached:

- Or, deliuer.

Trou. 29, 10

a For we fall quickly ofe-pe, and forget that which we are tongue.

1 Tim. 4, 10 2. Tim. 4, 1. inde 12.

b He meaneth the which had once profited Christian religion, but became a meruer-de conu-mnere & mockers, on Epicurism & atheines.

Godſpacience.

I. John.

New heauens.

As touching beauise the- read, & things which were therein, except them in vain in the ark.

Psal. 20, 4.

Ex. 3. 12. 23. 1. 2. 4. 4. He speaketh not here of the farct & eter-
nal counsel of God, whereby he eletheth whome is plea-
fath him, but of the prea- ching of the Gospel where- by all are
cal- led and bidden to the banker. Mat. 24. 4. 4. 1. 2. 4. 2. 2. 4.
3. 2. 4.

that was of the water and by the water, by the words of God.

Wherefore the * worlde that then was, pe- rithed, ouerflowed
with the water.

But the heauens & earth, which are now, are kept by the same
worde in store, and referued vnto fyre againft the day of iud-
gement, and of the destruction of vngod- lie men.

8. Derely beloued, be not ignorant of this one thing, that one
day is with the Lord, * as thoufand yere, & a thoufand yere,
as one day.

9. The Lord is not flacke concerning his promes (as fome men
counft flackenes) but is pacient towarde vs, and * d wolde
haue no man to perfilh, but wolde all men to co- me to
repentance.

- But the day of the Lord wil come as a thief in the night, in
the which the heauys fhall paffe away with a noyces and the

ele- ments ſhal melt with heate, and the earth with the
workes, that are therein, ſhalbe burnt vp.

11. Seeing therefore that all theſe things muſt be diſſolued, what
maner perſones ought ye to be in holie conuerſation and
godlines,

12. Looking for, and haſting vnto the com-

ming of the day of God, by the which the heauens being on
fyre, ſhalbe diſſolued, & the elements ſhal melt with heat?

13. But we loke for * new heauens, and a new carth, according
to his promes, wherein dwellleth righteousnes.

14. Wherefore, beloued, ſeing that ye loke for ſuche things, be
diligent that ye may be found of him in * peace, without
ſpot- te and blameles.

15. ◦ And ſuppoſe that the long ſuffring of our Lord is
ſaluation, euen as our beloued brother Paul according to
the wiſdome gi- uen vnto him wrote to * you,

16. As one, that in all his Epiſtles ſpeaketh of theſe things:
among the which ſome things are & hard to be vnderſtand,
which they that are vnlearned and vnſtable, peruert, as they
do alſo other Scriptures vnto their owne deſtruction.

17. Ye therefore beloued, ſeing ye knowe theſe things before,
beware, leſt ye be alſo plucked away with the error of the

wic- ked, and fall from your owne ftedfastnes.

18. But growe in grace, and in the knowled- ge of our Lord and
Sauiour Iefus Chrift: to him be glorie bothe now and for
euer more. Amen.

o In quiet ci- ficence.

Rom. 2, 4.

f. Albeic his epiftles were with to peru- liar Chur- ches, yet
they comme efp- nural doftine appettering to all men.

g. As no man condemnefh brightens of the fonne be- ance his
eye is not able to feftione the clearnes the- reft fo the hardens
& we can not fa- metime com- pas or perfect- ly vnderftande
in the Scripta- res, oght out to take away from ye the vie of
Scripta- ures. * Ex. 20, 4.

THE FIRST EPI-

ftle general of John.

THE ARGUMENT.

After that S. John had fufficiently declared, how that our
whole faluation doeth ciffte onely in Chrift, left that any man
foulde thereby take a boldenes to finne, be foweth that no man
can beleue in Chrift, onles he doeth endeuee him felf to kepe

his commandements, which thing being done, be exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laſte of all he doeth earneſtly exhorteth them vnto brotherlie love, and to beware of deceiuers.

John 2, 10. The forms of our faith muſt declare whether we be iſe- red in God or meſter God being & verie puritie & light wil not ha- ue felowſhip with them & lieve ſome and darkenes.

g. In an euill conſcience, & without the feare of God. h. That it, Chriſt with vs and we with our ſelues.

Ebr. 2, 24.

1. Pet. 1, 2. Rev. 1, 4.

2. King. 1, 4.

3. Chro. 1, 16.

pro. 20, 5.

cath. 7, 20. 1. If we be not aſeared, ear- neſtly & open- ly on acknow- ledge our fal- ues before God to be ſonnes.

CHAP. I.

2. True witneſſe of the everlaſting words of God. 3. The blood of Chriſt is the purgation of ſinne. 4. No man is without

finne.

a. That is, Chrift God e. ternal. b. That is, Chrift being man.

Hat which was * from the beginning, which we haue * heard, which we haue fene with our eyes, which we haue lo- ked vpon, and our hands haue haddled of & Wor-

4. Which gi- neith life and had it in him felf, Ioh 14.

5. Before all be ginning.

6. The effect of the Gospel is, & we all being ifoyed sугe- ther in Chrift by faith, fhall- de be the fon- nes of God.

de* of life, (For the life appeared, and we haue fene is, and heare witness, and shewe vnto you the eternal life, which was d with the Fa- ther, and appeared vnto vs)

That, I say, which we haue fene & heard, declare we vnto you, that ye may also * ha ue felowship with vs, and that our felow-

ship also may be with the Father and with his Sonne Iesus Chrift.

4. And these things write we vnto you, that your ifoye may be ful.

5. This then is the meffage which we haue heard of him, and declare vnto you, that God * is * light, & in him is no darkenes.

6. If we say & we haue fellowship with him, and walke in a darkenes, we lye, & do not truly.
7. But if we walke in the light as he is in the light, we haue fellowship h one with ano- ther, and the * blood of Iesus Chrift his Sonne clenfeth vs from all sinne.
8. If we say that we haue no sinne, we decei- ue our selues, and truelh is not in vs.
9. If we i acknowledge our sinnes, he is faith- ful and iuft, to forgiue vs our sinnes, & to clenfe vs from all vnrighteousnes.

10 If

New commandment. Chap.II.III. Of Antichrift. 5/1224

6b. Adm. 10

If we say we have not sinned, we make him a liar, and his "worde is not in vs.

CHAP. II.

8 Christ is our Advocate. 10 Of true love, & how is it tried. 12 To beware of Antichrift.

1 My babes, these things write I vnto you, that ye sinne not: and if any ma sinne, we haue an a Advocate with the Father,

Iesus Christ, the last.

2 And he is the reconciliation for our sinnes: and not for ours only, but also for the sinnes of b the whole worlde.

3 And hereby we are sure that we c knowe him, if we kepe his commandements.

4 He that faith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But he that keepeth his worde, in him is d the loue of God perite in dede: hereby we knowe that we are in him.

6 He that faith he remaineth in him, oght euen so to walke, as he hathe walked.

7 Brethren, I write no newe "commandement vnto you: but an olde commandement, which ye haue had from the beginning: the f olde commandement is the worde, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

9 He that faith that he is in the light, and hateth his brother, is in darkenes vntil this time.

10 "He that loueeth his brother, abideth in the light, and there is none occasion of evil in him.

11 But he that hateth his brother, is in darkenes, and walkeeth in darkenes, & knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 b Little children, I write vnto you, because your sinnes are sorqued for his Names sake.

13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

14 I write vnto you, babes, because ye haue knowe the Father. I haue write vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked.

15 Loue not the worlde, nether the things that are in the worlde. If any man loue the worlde, he loueth not the Father, for he that loueth the worlde, the Father is not in him.

16 For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

17 And the worlde passeth awaye, and the luste thereof: but he that fulfileth the wil of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrift shal come, eue now are there many Antichrifts: whereby we knowe that it is the last time.

19 "They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this cometh to pass, that it might appeare, that they are not all of vs.

20 But ye haue an ointment fro him, that is r Holie, & ye haue knowen all things.

21 I shau not written vnto you, because ye knowe not y trueth: but because ye knowe it, and that no lye is of the trueth.

22 Who is a lyer, but he that denyeth that Iesus is Christ the same is the Antichrift that denyeth the Father and the Sonne.

23 Who souer denyeth the Sonne, the same hathe not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continue we in the Sonne, & in the Father.

25 And this is y promes that he hathe promised vs, euen eternal life.

26 These things haue I written vnto you, concerning them that deceive you.

27 But the anointing which ye receined of him, dwelleth in you: and ye nede not that any man teache you: but as the same a Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide in him.

28 And now, b little children, abide in him, that when he shal appeare, we may be bode, and not be ashamed before him at his comming.

29 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

1 The singular loue of God to worde vs. 7 And how we againe right to loue one another

2 B bode, what loue the Father hathe shewed on vs, that we shulde be a called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

3 Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when b

he shal appeare, we shalbe c like him: for we shal se him as he is.

4 And euerie man that hathe this hope in him, purgeth him self, euen as he is pure.

5 Who souer d comitreth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

6 And ye knowe that he appeared that he Eee. iii.

7 Which sonne to haue be ne of our mother, because for a mone they occupied a place in Church o The grace of the holie God b Which is Christ.

8 In this Epistle which I now write vnto you.

9 He that teheth may or diminisheth either of the nature unchrist, or he that confoundeth or he parateeth them, als he that parateeth not difference between the persons of the Sonne, & also he that beloneth not to haue remission of Sonne by his only fa critic, deneth Christ to be y true de Sias. f These the infideles worship not the true God.

10 But he that confesseth the Sonne, hathe also the Father.

11 Christ communicateseth his self vnto you and teacheth you by the holie God & his ministers.

12 b Christ, b by this term, he meaneth the whole Church of Christ in general.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from be-hardest.

b That is, Christ c As the members and head are which make one perfect bodie.

d That is, in whome sone doeth major, so y he febreth not to be fan-bishad.

a Christ is our on the Advocate and - aner-ment: for the ounce of intercessions and redemptio are toynd together.

b That is, of them which haue shewed the Gospel by faith in all ages, degrees, & places: for the re is no saluation without Christ

c That is, by faith and so o-bry him for knowledge of not be without obedience.

d Whereby he loueeth God: so that to loue God is to o-bry his worde

e When the Laws was given.

f Loue thy neighbour as thy self, is the olde commandement taught as y Law: but who Christ faith, so loue occa-nother as I haue loued you, he gueeth a newe commandement only as

touching the forms, but not as such if the nature of substance of y precept.

Chap. 1.14. g He nameth all the faithful children, as he being their spiritual father, attributing to olde men knowledge of great things, to yong men strength, to children obedience to reuerice to their gutsemours. h For Christ's sake. *the, the deall.*

10b. the deall. 1 As it is aduef write to God. Lam. 4.4.

b To line in pleasure. 1 Wastanies. m Ambition & peace.

Wherefore Christ came.

I. John. To trye the spirits.

Ife. 17, 9. 1. Pet. 2, 22.

John 2, 44. c As appeared by Adam.

f Which is the holic God. g He can not be under the power of sinne because the Spirit of God corresponds his civil and corrupt affections h He descen- deth from the first table of y commandements to the second. John 13, 34. & 17, 18. Gen. 4, 8.

5 This lone is the special fru to of our faith and a curieine sign of our regeneration. Chap. 2, 10. Ivar. 19, 17.

John 11, 13. aphe. 1, 2.

Iah. 3, 12.

h Which is not the cause, wherefore we are y sonne of God,
but a mo- be curieine fi- gue. i If our con- ference being gilue
of any thing, he abie to condemners, moe he more y indgement
of God which knoweth our hearts better the we our fel- nes, is
able to condemne us. John 17, 7. & 16, 23. mat. 21, 22. chap.
7, 24. John 8, 25. & 17, 3. John 13, 34. & 17, 20.

might *take away our sinnes, and in him is no sinne.

6 Whofoeuer abideth in him, finneth not: whofoeuer finneth,
hathe not fene him, ne- ther hathe knowen him.

7 Little children, let no man deceiue you: he that doeth
righteousnes, is righteous, as he is righteous.

8 He that *committeth sinne, is of the de- uil: for the deuil
finneth from the begin- ning*: for this purpofe appeared the
Son- ne of God, that he might lofe the wor- kes of the deuil.

9 Whofoeuer is borne of God, finneth not: for his feede
remaineth in him, nether can he s sinne, becaufe he is borne of
God.

10 In this are the childre of God known, and the children of
the deuil: whofoeuer doeth not righteousnes, is not of God, ne-
ther he that h loueth not his brother.

11 For this is the meflage, that ye heard fro the beginning, that
*we shulde loue one another,

12 Not as *Cain which was of the wicked, and flewe his
brother: & wherefore flewe he him? becaufe his owne workes
were e- uil, and his brothers good.

13 Marueile not, my brethren, thogh y worl- de hate you.

14 We knowe that we are tranflated from death vnto life,
becaufe we loue the bre- thren: *he that loueth not his brother,
abi- deth in death.

15 Whofoeuer hateth his brother, is a man- flayer: & ye knowe
that no maillayer hathe eternal life abiding in him.

16 *Hereby haue we perceiued loue, that he laid downe his life
for vs: therefore we oght also to lay downe our liues for the
brethren.

17 *And whofoeuer hathe this worldes good and feeth his
brother haue nede, and thu- teth vp his copafion from him,
how dwel leth the loue of God in him?

18 My little children, let vs not loue in wor- de, nether in
tongue onely, but in h dede & in trueth.

19 For thereby we knowe that we are of the trueth & fnal
before him affure our hearts.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldenes toward God.

22 *And wharfoeuer we afke, we receiue of him, becaufe we kepe his comandements, and do thofe things which are pleafing in his fight.

23 *This is then his commandement, That we beleue in the Name of his Sonne Ie- fus Christ, and loue one another, as he ga- ue commandement.

24 *For he that kepeth his comandements, dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, euen by the Spirit which he hath giuen vs.

CHAP. III.

1 Difference of spirits. 2 How the Spirit of God may be known from the spirit of error. 7 Of the loue of God and of our neighbours.

1 D Erely beloued, beleue not euerie spirit, but trye the spirits whether they are of God: for many false Prophe- tes are gone out into the worlde.

2 Hereby final ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how y he shulde come & now already he is in the worlde.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, *he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the spirit of error.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In this appeared y loue of God toward vs, because God sent his onely begotren Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought al- so to loue one another.

12 *No man hathe fene God at any time If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: becaufe he hathe giuen vs of his Spirit.

14 And we haue fene, and do teftifie, that the Father fent the Sone to be the Sauour of the worlde.

15 Whofoeuer confesseth that Iefus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue known, and beleued the loue that God hathe in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfite in vs, that we shulde haue boldenes in the day of indge- ment: for as he is, euen so are we in this worlde.

a The which boath that they have the spirit to preache or prophece.

b Who being very God ca- me from his Father and to- ke upon him our flesh, life y confesseth or preacheth this truly, hathe the Spirit of God, is not. c He began to buy life the my Rerun of im- quiries. d Satan the prince of the worlde.

John 2, 47. e Wish pure affection & o- bedience.

John 3, 26. f Trueth it is, y God hashe declared his loue in many other things, but herein ha- the passed all other. g By his one- lie death.

John 1, 18. 1. dim. 6, 16.

h So that his affection pro- cedeth of feeth

He, towareth vs. By inspiring, is into the

4 There

Thre witneffes.

Chap. V. Chrifte verie God. 1877/1224

b Fache as fhulde trouble the confciere.

1 For god preft neth him felf to vs in them, which heare his image.

John 13, 43. & 15, 18.

18 There is no 1 feare in loue, but perfect loue casteth out feare: for feare hathe pa- infulnes: and he that feareth, is not per- fect in loue.

19 We loue him, becaufe he loued vs firft. 20 If anie man fay, I loue God, and hate his brother, he is a lyer: for 1 how can he

that loueth not his brother whome he ha- the fene, loue God
whome he hathe not fene?

21 1 And this commandement haue we of him, that he which
loueth God, fhulde lo- ue his brother alfo.

CHAP. V.

2, 10. 13 Of the fruits of faith. 14. 20 The office, autersize, &
diurnite of Chrift. 21 Against images.

a Te regeneres by the verne of his Spirit.

b The loue of God muft go before, or eft we ca out loue arighe.

Mat. 21, 30. c Tucs are cu- fet to the fon- nes of God, & are
led with his Spirit: for thee defee whom.

1 Cor. 21, 27.

d That is, re- generation. e The water & blood that ca- me out
of his fide, declare y we haue our fionfes wafhed by him, & he
hathomade ful fanifiath fin the fame. f Our mude mipared by y
holie God. g Which tefti- fteth to our heare, that we he y
children of God.

1 Whosoeuer beleueth that Iefus is the Chrift, is a borne of
God, & euerie one that loueth him, which begate, loueth him
alfo which is begotté of him.

2 In this we knowe: that we loue the chil- dren of God, when we loue b God, & ke- pe his commandements.

3 For this is the loue of God that we kepe his commandements: and his a comman- dements are not c grievous.

4 For all that is borne of God, ouercometh the worlde: and this is the vifcorie that o- uercometh the worlde, quen our faith.

5 Who is it that ouercometh the worlde, but he which beleueth that Iefus is the Sô- ne of God?

6 This is that Iefus Chrift that came by d water a & blood, not by water onely, but by water and blood: and it is the f spirit, y heareth witnes: for the Spirit is a trueth.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Goft: and thefe thre are one.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and thefe thre agre in one.

9 If we receiue the witnes of men, the wit- nes of God is greater: for this is the wit-

nes of God, which he testified of his Sone.

10 He that beleueth in the Sone of God, Ioh 3, 37. hathe the witnes y in him self: he that bele- ueth not God, hathe made

him a lyer, be- cause he beleued not the recorde, y God
witneffed of his Sonne.

11 And this is the recorde, that God hathe giuen vnto vs eternal
life, and this life is in his Sonne.

12 He that hathe the Sonne, hathe life: and he that hathe not
the Sonne of God, hathe not life.

13 These things haue I written vnto you, that beleue in the
Name of the Sonne of God, that ye may knowe that ye haue
eter nal life, and that ye may beleue in the Na me of the Sonne
of God.

14 And this is the affurance, that we haue in him, that if we
afte anie thing accor- ding to his wil, he heareth vs.

15 And if we knowe that he heareth vs whatoeuer: we afte, we
knowe that we ha- ue the petitions that we haue desired of
him.

16 If anie man se his brother finne a finne, that is not vnto
death, let him afte, and he shal giue him life for them that finne
not b vnto death. 1 There is a finne vnto death: I fay not that
thou shuldest praye for it.

17 All vnrighteousnes is finne, but there is a finne not vnto
death.

18 We knowe that whosoeuer is borne of God, b finneth not:
but he that is begot- ten of God, 1 kepeth him self, & the wic-
ked a toucheth him not.

19 We knowe that we are of God, and the whole worlde a lyeth
in wickednes.

20 But we knowe that the Sonne of God is come, & hathe giue
vs a mindeto knowe him, which is true: and we are in him that
is true, that w, in his Sonne Iefus Chrif, this fame is verne b
God, and eternal life.

21 Babes, kepe your felues frô vidoles, Amé.

THE SECONDE

Epistle of Iohn.

He writeth vnto a vertcine ladie. 4 Rejoying that her children
walk in the trueth. 5 And exhorteth them Vnte loue. 7 Warneth
them to beware of fuche de- ceiners as deme that Iefus Chrif is
come in the flefh. 8 Praeth them to continue in the doſkrone of
Chrif. 10 And to haue nothing to do with them that bring not
the true doſkrone of Chrif Iefus our Sauueur.

Brywrible & ndle.

a According to godlines & not b anie world- lie affection.

He Elder to the c elect Ladie, and her chil- dren, whome I loue
in the trueth: and not I onely, but alfo all that haue knowen y
trueth, For the trueths fake

which dwelleth in vs, and fhallbe with vs for euer:

1 Grace be with you, mercie & peace from God the Father, and
from the Lord Iefus Chrif the Sonne of the Father, with b tru-
eth and loue.

4 I rejoyced greatly, that I founde of thy children walking a in
trueth, as we haue received a commandement of the Father.

5 And now befeche I thee, Ladie, (not as writing a new
commandement vnto thee, but that fame which we had from
the be- ginning) that we y loue one another.

Eff. 1.

Mat. 7, 7. & 21, 22. chap. 1, 22. h Although a- uerie finne be to
death, yet God through his mercie par doneth his in his Sonne
Chrift. Mat. 12, 25. mar. 1, 29. Ioh. 12, 26. i A chier is whome
God doeth fo forik ke that they fall into voter difpate. j Gueth
not him itft in o- uer to finne, y he forg: iteth God. l Tafeeth
leda that he finne not. m That is, Sa- ran. n With a mor- tal
wounds. Ioh. 14, 45. o That is, all me generally, as of them fet
ner lye as it were buryed in mil. p Chrif verne God. q
Meaning frô euerie forms and facion of thing which in fet vp
for a- ne defte: on to walhip God.

b We can not receiue y gra- ce of God, ex- cept we haue the true know- ledge of him, of the which knowledge lo- ue proceedeth. c According to Gods worde.

Iohn 15, 28

The Antichrift.

III. Iohn. Salute not false teachers 78/1224

Or, doctrine.

6 And this is the loue, that we shulde walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.

7 For manie deceiuers are entred into the worlde, which confesse not y Iesus Christ is come in the flesh. He that is fuche one, is a deceuer and an Antichrift.

d By suffering our selues to be seduced.

8 Loke to your selues, that we loose not the things, which we haue done, but that we may receiue a ful reward.

e He that passeth the limits of pure doctrine.

9 Who loeuer & transgresseth, and abideth not in the doctrine of Christ, hathe not

God. He that continueth in the doctrine of Christ, he hath
both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine,
'receiue him not to house, neither bid him,' God speede.

11 For he that biddeth him, God speede, is partaker of his euil
dedes. Although I had many things to write vnto you, yet I
wolde not write with paper and ynnke: but I trust to come vnto
you, and speake mouth to mouth, that our ioye may be full.

12 The sonnes of thine' elect sister grete thee, Amen.

THE THIRD EPI-

tle of John.

3 He is glad of Gams that he walketh in the trueth, &
Exhorteth them to be louing vnto the pure Christen in their
persecution, & sheweth the unkind dealing of Diotrephes, 12
And the good reporte of Demetrius.

He Eldreth vnto the beloued Gaus, whome I loue in the trueth.

Beloued, I wish chiefly y thou prosperedst & faredst wel, as
thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified
of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioye then this, that is, to heare that my sonnes walke in a verite.

5 Beloued, thou doest faithfully what loe-uer thou doest to the brethren, & to & stra-gers,

6 Which bare wines of thy loue before the Churches. Whome if thou bringest of their iourney as it & besemeth according to God, thou shalt do wel,

7 Because that for his Names sake thei wet forthe, and toke nothing of the Gentiles.

8 We therefore oght to receiue fuche, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I wil declare his dedes which he doeth, prateing against vs with malicious wordes, and not there-with content, nether he him self receiueth the brethren, but forbiddeth them y wol-de, and thrusteth them out of the Church.

11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hathe not 'fene God.

12 Demetrius hathe good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.

13 I haue manie things to write: but I wil not with yncke and pen write vnto thee.

14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.

Or, borner.

THE GENERAL

Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of detriures which go about to drawe away the hearts of the simple people from the trueth of God, and willed them to haue no soci-tie with fuche, whome he setteth forthe in their livid colours, shewing by diners exples of the Scrip-tures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhor-teth them to persuere in the doctrine of the Apostles of Iesus Christ.

Iude

a That is, in godlie comer-faction, as they & haue bothe the knowled-ge & feare of God. b By keping hospitalite. c If y furni-shed the with necessities to-ware their iourney, know-ing y the Lord faith, He that receiueth you, receiueth me.

Who denie Christ.

Iude. Makers of sectes.

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a The faithful are sanctified of God the Father in the Sun or by the ho- lie God. b That he should be kept you, John 17,6.

c Against the affalces of Sa- ntan and berets- kes d That ve should be kept it for ease.

2. Pet. 2,1. e He confer- meth their hears against the conualesers of religio and Apostles, shew- ing that such men trouble not Church or all admon- teres, but are appointed the- trumn by ye de- terminate coun- tail of God.

Num. 14, 27. 2. Pet. 2,4. f Their secre- duries was the behavior of all their evil. Or original.

Gen. 19,24. g Then shall be their extreme punishment. h Mule betwi- ble pullocibe.

i Which the- we the selues dull and im- pudent.

k It is more like that this example was writ in some of those
bokes of the Serpeu- re which are now lost, Nish.

21,14.10f.10,17. 2.chro 9,29. 1 In Zacharie 3,2 Christ va- der
the name of the Angel reduced Satan as knowing ye he went
about to hinder the Church but he re we are ad- monished not
to take to read get selues

Vde a seruant of I A- VS CHRIST, and brother of James, to
them which are called & sanctified of God the Father, and
refer- ued to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Belied, when I gaue all diligence to write vnto you of the
comune saluation, it was nedeful for me to write vnto you to
exhore you, that ye shulde earnestly co- tende for the
maintenance of y faith, which was once giuen vnto the Saintes.

4 For there are certeine me crept in which were before of olde
ordained to this co- demnation: vngodlie men they are which
turn the grace of our God into wanton- nes, and denye God the
onelie Lord, and our Lord Iesus Christ.

I wil therefore put you in remembrance, forasmuche as ye
once knewe this, how that the Lord, after that he had deliuered
the people out of Egypt, destroyed them afterwarde which
belcued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath referred in everlasting chains vnder darkenes vnto y iudgement of the great daye.

7 As Sodom and Gomorhe, and the ci- ties about the, which in like maner as they did, committed, and followed strage flesh, are set forth for an enfample, and suffre the vengeance of eternal fyte.

Likewise notwithstanding these dreamers also defile the flesh, and despise gouernement, and speake evil of them that are in autoritie.

Yet Michael the Archangel, when he strove against the deuill, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, The Lord rebuke thee.

10 But these speake evil of those things, which they knowe not: and whatsoever things they knowe naturally, as beaftes, which are without reason, in those things they corrupt themselves.

11 Who be vnto thee for they haue followed the way of Cain, and are cast away by the

by evil speaking, but to referre the thing to God, in Byrenal judgement. *Gen. 4,6.

deceite of Balaams wages, and perish in the gaine-faying of Cote.

12 These are spottes in your feasts of cha-ritie when they feast with you, without all feare, feeding them selues: cloudes they are without water, caryed about of win-des, corrupt trees without frute, twife dead, plucked vp by the rootes.

13 They are the raging waues of the sea, fo-ming out their owne shame: they are wan-dring starres, to whome is referued the blackenes of darkenes for euer.

14 And Enoch also the feueth from Adam, prophecied of fuche, faying, Beholde, the Lord cometh with thoufands of his Saunes,

15 To giue iudgement against all men, and to rebuke all yvngodlie among the of all their wicked dedes, which they haue vn-godly comitted, & of all their cruel spea-kings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, wal-king after their owne lutes: whose mouths speake proude things, hauing mens persones in admiration, because of a vantage.

17 But, ye beloued, remember the wordes which were spoke before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there shul- de be mockers in the last time, which shulde walke after their owne vngodlie lustes.

19 These are makers of sectes, fleshlie, ha- uing not the Spirit.

20 But, ye beloued, edifie your selues in your most holie faith, praying in the ho- lie God,

21 And kepe your selues in y loue of God, loking for the mercie of our Lord Iesus Christ, vnto eternal life.

22 And haue compassion of some, in put- ting difference:

23 And other faue with feare, pulling the out of the fyte, and hate euen the gar- ment spotted by the flesh.

24 Now vnto him that is able to kepe you, that ye fall not, and to present you sauiles before the presence of his glorie with ioie,

25 That is, to God onely wife, our Sauour, be glorie, and maiestie, and dominion, and power, bothe now and for euer, Amen.

Eft. ii.

Num. 22,23. Num. 26,1.

2 Pet. 2,16. a Foras Core, Dathan and Abro tofe vp and spake a- gainst Moses, to do these a- gainst them y are in autoritie o

These were general lustes which y faith ful kept, part- ly to protect their brother- lie loue, & par- tely to reissue the nede, Ter- tull in Apolo- get chap. 19.

Reuel. 1,7. p Enter of God, or of his Church.

q This faying of Enoch might for the worthiness the roof haue be- ne as a cheunne faying among men of all ti- mes, or els haue bone wim- ten to some of those bookes which now remains not: yet by the proue- dice of God, so many are life as are able to instruct vs in the faith or le say Christ to saluation, John 20,11.

Efal. 16,10. l Iavn adli nes and mi quite.

1. Tim. 4,1.

2. Tim. 1,1.

3. Pet. 1,3. l Of regnoren tion.

f Some may be white with ge- clines, other by sharpness. e By sharpness proves to digwe the out of danger. a He willets not onely to cut of the evil but to save a- way all occa- sions which a- re as prepara- tion, & accel- forces to the fame.

THE REVELATION

of John the Divine.

Or declared a like.

THE ARGUMENT.

IT is manifest, that the holie God wode as it were gather into this moore excellent book a summe of those prophecies, which were written before, but should be fussed after the coming of Christ, adding also fuch things as should be expedient, as well to forewarne us of the dangers to come, as to admonish us to be we are some, and encourage us against others. Herein therefore is likely set forth the Discourse of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproach: the providence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defende them, which beare witness to the truth, who in dispute of the beast and Satan will reign our all. The libel description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall give praise to God for the victories: nevertheless for a reason God will permit this Antichrist, and Strompet under colour of faire speache and pleasant doctrine to deceive

the words: wherefore he advertiest the godlie (which are but a smale portion) to auide this harlots flaternes, and bragges, whose ruine without mercy they shall be, and with the beaunlie companies sing continual praises: for the Lambe is married: the words of God hath gotten the victorie: Satd that a long time was united, is now cast with his ministers into the pit of fyre to be tormented for ever, where as clearwise the faithful (which are the holie Cune of Ierusalem, & wife of the Lambe) shall enioye perpetual glorie. Read diligently:udge soberly, and call earnestly to God for the true understanding hereof.

CHAP. I.

1 The cause of this reudation. 2 Of them that read it. 4 John writeth to the seuen Churches. 5 The manestie and effice of the Some of God. 6 The vision of the candlestickes and flaternes.

a Of things which were had before. b Christ received this reulation out of his fathers bo-fume as his owne doctrine, barie was hid as respect of us fo that Christ at Lord and God reunited it to John his feruants by the minister of his Angel, to the edification of his Church e To the good & bad. d Which ex-poundeth the olde prophe-ces, & sheweth what thal co-me to paffe in the newe telta mem.

Eau.3,14. e And began euen then. Pfial 19,38. 1.Cor.15,21.

clief.1,18. Ebr.9,14. 1.Pet.1,19. 1 John.2,9. 2.Pet.2,5. f

Meaning the

He (^{2}) reuelation of Ies vs CHRIST, which God gaue vnto him, to shewe vnto his feruants things which must thortely be (^{3}) done: which he fent, and shewed by his

Angel vnto his feruant John,

Who bare recorde of the worde of God, and of the teftimonie of Iefus Christ, and of all things that he fawe.

Bleffed is he that readeth, and they that heare the wordes of this (^{4}) prophecie, and kepe thofe things which are written therein: for the time is (^{5}) at hand.

John, to the (^{6}) feue Churches which are in Afia, Grace be with you & peace fro him Which (^{7}) is, & Which was, & Which is to come, and from the (^{8}) seuen Spirits which are before his Throne,

And from Iefus Christ which is a (^{9}) faith-ful witnes, (^{10}) the first begotten of (^{11}) dead, and Prince of the Kings of the earth, vn-to him that loued vs, & wafhed vs fro our finnes in his (^{12}) blood,

And made vs (^{13}) Kings and Priettes vnto

Church vnuuerfal g That is, from the holie God, or these seuen
Spirits were minelers before God the Father & Christ, whom
after he callich the horens and eyes of the Lambe, chap. 5.6 In
a like phrafis Paul taketh God, and Christ, and the Angels to
witness, 1. Tun. 6.21.

God euen his Father, to him be glorie, & dominion for
euermore, Amen.

7 Beholde, he cometh with (^{a}) cloudes, and euerie eye
thal fe him: yea, euen they which (^{b}) pearceo him
through: and all kinreds of the earth thal waile before him,
Euen fo, Amen.

8 I am (^{1}) and (^{2}), the beginning and the ending,
faith the Lord, Which is, and Which was, and Which is to
come, euen the Almighty.

9 I John, euen your brother, & companion in tribulation, & in
the king dome and pa-cience of Iefus Christ, was in the yle
called Patmos, for the "worde of God, and for the "witnessing
of Iefus Christ.

10 And I was raulshed in fpirit on (^{b}) J Lords day, and
heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am (^{1}) and (^{2}), the first and the last: and
that which thou feeft, write in a boke, & fend it vnto the weuen
Churches which are in Afia, vnto Ephefus, and vnto Smyrna,

& vnto Pergamus, & vnto Thyxtra, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

11 Then I turned backe to fe the o voyce, that fpake with me:
& when I was turned, I fawe o feuen golden candlestickes,

12 And in the middes of the seuen candle- ftickes, one like
vnto the? Sonne of man, clothed with a garment a downe to
the

were proude: others negligent: fo that he sheweth remedie is,
him whofe voyce I heard. o Meaning the Churches. Christ the
bead of the Church. q As the chief Priest.

Mat.14,30. isa.3,14. sude 14.

b They that concerned Christ: woe cruelly preu- cured him,
and put him to de- ath, that then acknowledge him.

Chap. 21.6. © 21.25. Or, for him

1 Alpha and O mega are the first and last letters of the a b c. of
the Grebea.

b Which fume call fundery: 5 Paul the first day of the week, 1
Cor.16, 1, 28, 30, 7, and it was eha-blished after that the Iewes
Sabbath was abolished.

I am he before whom no- thing was, yes, by whom
whatsfuerer is made, was ma- de, and he that that remains

when all this that perish, o- ven I am the eternal God. m Of (^{1}) which fume were fal- len: others de- cayed: fume for all. n That p Which was

feete,

The keyes of hel & death. Chap. II. Balaams doctrine. Hs
81/1224

For in him was no concu- sible, which is signified by girding the loynes. To signifie his wisdom, erroristic & ai- morite. To fe the fo- certs of the heart. Ob. alismatic. His indigne- ments & wants are more pro- fect. 2. But he becam is all nations gratie hi, & al to his words is heard & prea- ched through the world. Dan. 19, p. Isa. 41, 4. & 44, 8. 7. Which are pattern of the Churches. 2. This favor- de signified his words and the verene the rest, as is de- clared, Ebr. 4, 13. 6. To comfort me. 8. Equal God with my Fa- ther, and eter- nal. 8. That is, pow- er over them. minifera, Mal. 24.

feete, and girde about the pappes with a golden girdle.

His head, and heeres were white as white woll, as fnowe, and his eyes were as a flame of fyre.

And his fete like vnto fine braffe, bur- ning as in a fornace: and his voye as the founde of many waters.

And he had in his right hand feue st ar- res: and out of his mouth went a tharpe two edged fwoide: & his face fnone as the funne finneth in his ftrengh.

And when I fawe him, I fell at his fete as dead: then he laid his right hand vpo me, faying vnto me, Feare not: I am the first and the laft,

And am alive, but I was dead: & behol- de, I am aliue for euermore, Amen: & I ha ue the keyes of hel and of death.

Write the things which thou haft fene, and the things which are, and the things which fhall come here after.

The myftere of the feuen ftares which thou fawest in my right hand, and the fe- uen golden cadleftickes, u ths, The feuen ftarres are the Angels of the feuen Chur- ches: & the feuen cadleftickes which thou fawest, are the feuen Churches.

In the latter dayce. In my protection. That is, the

CHAP. II.

1. He exhorteth feure Churches. To repentance, to To perfeuerance, pacience and amendment. 5.14.10.
2. Afuel by threatening. 7.10.17.26. At premi- fes of remorde.

To the Pa- flor or miss. for which are called by this Mama, becaufe they are God misfingers, & heave their of- fice

commine with. Iesus Christ who al- fo is called an Angel. Read chap. II.1. In his pro- rection. According to his gnees, Mar. sh, to be wilhe with them to the end of the world. The first lo- ng, that thou hadeth rowar- de God & thy neighbour at the first prea- ching of the Gospel. The office of the Paflor is compared to a candlefick or lampe foref moche as he right to thine before men. The fe were Everities & belde that na-

V. Not the Angel of the Church of Ephefus write, Thefe things faith he that holdeth the feue ftares in his right hand, and walketh in the middes of the feuen golden candlestickes.

I knowe thy workes, and thy labour, and thy pacience, and how thou canst not forbear them which are euil, and haft examined them which fay they are Apo- ftles, and are not, and haft founde them lyers.

And thou haft fuffred, and haft pacience, and for my Names fake haft labored, and haft not fainted.

Neuertheles, I haue fomewhat againft thee, becaufe thou haft left thy firft loue. Remember therefore from whence thou art fallen, and repent, and do the firft wor- kestors els I wil come againft thee fhortly, and wil remoue thy candlestick out of his place, except thou amende.

But this thou haft, that thou hatest the workes of the Nicolaitans, which I al- fo hate.

Let him that hathe an eare, heare, what

wees fholde be commine, & as fome thuke were named of one called Nicolas, of whome is wrt. Aft. 6,7 which was chofen among the Deacons.

the Spirit faith vnto Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradife of God.

And vnto the Angel of the Church of the Smyrnias write, Thefe things faith he that is firft, and laft, Which was dead and is alive.

I know thy workes and tribulation, and pouertie (but thou art m riche) & I knowe the blafphemie of them, which fay they are Iewes and are not, but are the Syna- gogue of Satan.

Feare none of thofe things, which thou fhaft fuffer: beholde, is fhall come to paffe, that the deuil fhall caft fome of you into prifon, that ye may be eryed, and ye fhall have tribulation iten dayes: be thou faith- ful vnto the death, and I wil giue thee the crowne of life.

Let him that hathe an eare, heare what the Spirit faith to the Churches. He that o- uercometh, fhall not be hurt of the fecode death.

And to the Angel of Church which is at Pergamus write, This
faith he which ha the the sharpe f fwoide with two edges.

I knowe thy workes & where thou dwel- left, euen where
Satans throne is, and thou kepeft my Name, and haft not
denied my faith, euen in thofe dayce when Antipas my faithful
martyr was flame among you, where Satan dwelleth.

But I haue a fewe things againft thee, becaufe thou haft there
them that main- teine the doctrine of Balaam, wtaught Balac,
to put a flumbling blocke before the children of Israel, that
they fhoulde eat of things facrificed vnto idoles, and com- mit
fornication.

Euen fo haft thou them, that mainteine the doctrine of the
Nicolaitans, which thing I hate.

Repent thy self, or els I wil come vnto thee fhortely, and wil
fight againft them with the fwoide of my mouth.

Let him that hathe an eare, heare what the spirit faith vnto
Churches, To him that ouercometh, wil I giue to eat of the
Manna that is hid, and wil giue him a white ftone, and in the
ftone a new na- me writen, which no man knoweth fauing he
that receiueth it.

And vnto Angel of Church which is at Thyatira write, Thefe
things faith the Sonne of God, which hathe his eyes

Meaning, life merlaftig thus by crepe ral benefies he rafeeth
the vp to confide spirtual blef- ings.

This fithoghe to be Pulicar- put who was minifer of Smyrna fel
ye res, as he him fall confed before Hera- des when ache was
led to be burned fro Christ's caufe. The eternal Diminute of
Iesus Christ is here moft plai vely declared with his man bode,
& with- ne near death to affure his they fhal not be ouercome
by death.

I This was the perfection vnder the em- perour Domi- tian. in
spirtual treafters.

They are not fphol- mes children according to faith. Here he
na- meth the au- tor of all our calamine, in- couraging vs
manfully to fight againft him, in premi- fing vs the in- fiance.

Mym. 24, 14. & 25, 1.

The end of affliction is we may be tried and not destroyed.
Signifying manic times as Genuf 16, 21. nomb 14, 22.
although there fhalbe chfort and relaafe.

Yet firft de- ath is the natu- ral death of bodie, the fe- conde is
the eternal death; feh the which all are fee that believe in Ies-
sus Christ, tob.

The worde of God is the fwoide with two edges, bbt 4, 25.

All owner and commerces whence Gods

worde, & good living is banified, are the throne of Satan, and also thofe pla- ces where the worde is not preached fyncerly, nor maners a right reformed. In the verie heat of perfection and laughter of the Martyrs they com- med in the pure faith, and therefore are commended after a fente. 2. All furhe are like comfellours to Balaam, which for fume perfunde to idolatize, or whoreflome. 3. And not commine to aff. 4. Surhe a ftone was wont to be given to them that had gotten an vihorter or prife, in figue of honour, and therefore it fignifieth here a token of Gods faunus and great: life is was a fi- gue that one was cleared in judgement. 5. The newe name also fignifieth, ronome ad honour.

FF. iii.

The fercher of the heart. Reuelation. Of perseuerance.

Or, alcomine.

b To helpe § Sains.

2. K.ing.16,31. c As that hur- lor Iezabel malermed dra- ge religion and exercised cro- chise against the servants of God, to are the to aming them that do y like. d They that conists to ide- lature and false doctrine, com- mit spiritual whereas, whereof fo- loweth corpo- ral whoredome, Hol. 4,11. 2 Sam 16,7. psal.7,10. see 11,29. & 17,10. e Them

that follows her wayer. f The false reachers ter- med their do- crime by this name, as though it obtained the most depe- howledge of beautiful things & was in deed drawn one of the depe don- grs of hell: by fuehe terms now the Ana- bupuits, Liber- ishes, Papists, Aris, &c. ve to beautif- their monstro- out errors and blasphemies. Psal.2,9. g The child of Iezabel.

a The mini- fer limethwhf he bringeth forthe good trutes, els he is dead.

Chap.16,17. 2. Theff.1,2. & pes.3,10. & imp.5,10. b Either by condening to blabness, or els polluting their confese, ce with any e- nil.

like vnto a flame of fyre, and his fete li- ke fine btaffe.

19 I knowe thy workes and thy loue, and beruice, and faith, and thy pacience, and thy workes, & that they are mo at the laft, then at the firft.

20 Notwithstanding, I haue a fewethings againft thee, that thou fffrefte the woman depech, which calleth her feif a Prophe- teffe, to teache and to deceue my ferufts to make them commit fornication, & to eat meats facrificed vnto idoles.

21 And I gaue her fpace to repent of her fornication, and the epeneted not.

22 Beholde, I wil caft her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I wil kill her children with death: & all the Churches fhall knowe that I am he which fearche the reines and hearts: and I wil giue vnto euerie one of you according vnto your workes.

24 And vnto you I fay, the reft of them of Thyatira, As many as haue not this learning, nether haue knowen the depnes of Satan (as they fpeake) I wil put vpon you none other burden.

25 But that which ye haue all ready, holde faft til I come.

26 For he that ouercometh and kepeth my workes vnto the end, to him wil I giue power ouer nations,

27 And he fhall rule them with a rodde of yron: as the veffels of a potter, fhall thei be broken.

28 Euenas I receiued of my Father, fo wil I giue him the morning flarre.

29 Let him that hath an eare, heare what the Spirit faith to the Churches.

CHAP. III.

He exhorteth the Churches or minifters to the true pro- fession of faith and to watching. 12 With promise to them that perseuer.

A Nd write vnto the Angel of the Church w is at Sardi, Thefe things faith he that hathe y feuen Spirits of God, and the feuen flarres, I know thy workes: for thou haft a name that thou lueft, but thou art dead.

2 Be awake and ftrégthen the things which remeine, that are readie to dye: for I ha- ue not founde thy workes perfite before God.

3 Remember therefore, how thou haft re- ceiued and heard, and holde faft, and re- pent. If therefore thou wilt not watch, I wil come on thee as a thefe, and y fhalt not knowe what houre I wil come vpon thee.

4 Notwithstanding thou haft a fewe names yet in Sardi, which haue not defiled their garments: and they fhall walke with me in white: for they are worthie.

5 He that ouercometh, fhallbe clothed in white araye, & I wil not put out his name out of the booke of life, but I wil confeff his name before my Father, & before his Angels.

6 Let him that hathe an eare, heare, what y Spirit faith vnto the Churches.

7 And write vnto the Angel of y Church which is of Philadelphia, Thefe things faith he that is Holie and True, which ha- the the keye of Daud, which openeth and no man fhutteth, and fhutteth and no man openerh,

8 I knowe thy workes: beholde, I haue fet before thee an open d dore, and no man a fhut it: for thou aft a itref ftrength and haft kept my worde, and haft not denied my Name.

9 Beholde, I wil make them of the fynago- gue of Satan, which call them felues lewes and are not, but do lye: beholde, 15-7, I wil make them, that they fhall come and wor fhup before thy fete, and fhall knowe that I haue loued thee.

10 Because thou haft kept the worde of my pacience, therefore I wil deliuer thee fro the houre of tentation, which wil come vpon all the worde, to trye them that dwell vpon the earth.

11 Beholde, I come fhortly: holde y which thou haft, that no man take thy crowne.

12 Him that ouercometh, wil I make a pil- lar in the Temple of my God, and he fhall go no more out: and I wil write vpon him the Name of my God, & the name of the citue of my God, which is the new Ierufale, which cometh downe out of heaue fro my God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y Spirit faith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write,
Thefe things faith & Amen, the faithful and true witnes, the
beginning of the creatures of God.

15 I knowe thy workes, that thou art nether colde nor hote: I
wolde thou werest colde or hote.

16 Therefore, becaufe thou art luke warme, and nether colde
nor hote, it wil come to paffe, that I fhall fpewe thee out of my
mouth.

17 For thou faft, I am riche & increafed with goods, & haue
nde of nothing, and knoweft not how thou art wretched & mi-
ferable, and poore, and blinde, and naked.

18 I coffe: thee to bie of me golde tryed by the fyre, that thou
maieft be made riche, & waire raimét, that thou maieft be
clothed and that thy filthie nakednes do not appra re: and an
ant thine eyes with eye faue, that thou maift fe.

19 As manie a l loue, I reboke an chaft: he m ztalous therefore
an a rende.

Chap.20,12. & 21,27. philip.4,4.

15a.23,25. 16b.22,24. c Which figu- fieth y Chrift hathe all the
power our y houfe of Da- ud, which is y Church, fo y be may
either receive or put out whome be wil. d Which is to advance
the kingdome of God. e I wil enife thf in thy fighe to hoble

them felues, & to ge ue due honour to God, and to his Sonne Christ.

f Let no man plocke them away & thou haft woone to God: for they are thy crow- ne, as S Paul writeth, sayig. freehof, ye are my isye & my crowne Phil. 4,11. thef.2,9

g That is, Tru- eth is faff. h Of whome all creatures hane their be- ginning. i Persfuding thy faff of that which thou haft not. h Thus the by poerter boaft of their owne power and do not vocerft and their infirmis- ties to fece to Christ for to- medie. i Suffer y eyes of thine voder fanding to be opened Prow.3,11. by 12,1. m Nothing more displea- feth God then miffforfece, & colleous to re- ligib, & there- dore hewil fpe- we for he out as are not rea- lons and lea- ents.

ac Beholde,

The foure beafts.

Chap. III. V. Kings & priests. 1153/1224

a In my feate royal, and to be partaker of mine heuan-lie joyes.

20 Beholde, I stand at the dore, and knoc-ke. If anie man heare my voyce & opé the dore, I wil corse in vnto him, and wil fup- pe with him, and he with me.

21 To him that ouercometh, wil I grant to sit with me in my throne, eue as I ouer came, & sit w my Father in his throne.

22 Let him that hathe an eare, heare what the Spirit faith vnto the Churches.

CHAP. III.

1 The vifion of the macefice of God. 2 He feeth the throne, and one fitting vpon it, 3 And 24 feates about it with 24 elders fitting vpon them, and foure beaftes praifing God day and night.

a Before that he make men-ish of y gneas affliions of the Church, he fetterth foethe the macefice of God, by who-fe wil, wifdo-me and proue-dice all thigs are created, & gouerated, to reache vs pa-cience. b He defers-beth the Dime-ne and mcom-prefable ver-tue of God the father atchep. 5,6,and y fone who is toy and with him. c By thefe are mtnt all the holie eupaste of the heaute. d From the throne of the Father, & the fonne procedeth the holie God, who ha-ning all but one throne, de-clare the vni-tie of y God-head. e The holie God is as a lightening ve-to vs that be-leur, and as a feureful thun-det to the dif-obedient. f The worl-de is com-pared to a fea becaute of the changes and vntl, fofores. If a.d.3. g It is at elea re as crital before y eyes of God, hecan-fe there is no-thing to it fo-little that is hid from him.

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952,953,954,955,956,957,958,959,960,961,962,963,964,965,9
66,967,968,969,970,971,972,973,974,975,976,977,978,979,98
0,981,982,983,984,985,986,987,988,989,990,991,992,993,994,
995,996,997,998,999

A Fter this I loked, and beholde, a dore was open in heauen,
and the first voyce which I heard, was as it were of a trupet
talking with me, faying, Come vp hither, and I wil fhewe thee
things which mufte be done hereafter.

And immediately I was raufhed in the spirit, & beholde, a
throne was fet in hea-uen, and one fate vpon the throne.

And b he that fate, was to loke vpon, like vnto a laffer ftone,
and a fardine, & there was a raine bowe rounde about the
throne in fight like to an emeraude.

And rounde about the throne were foure and twentie feates,
and vpon the feates I fawe c foure and twentie Elders fitting,

clothed in white raimét, and had on their heads crownet of golde.

And out of the throne d proceded e light-nings, and thundrings, and voyces, & the-re were feuen lampes of fyre, burning be-fore the throne, which are the feuen fpirits of God.

And before the throne there was a f sea of glaffe like vnto s criftal: and in the mid-des of the throne, & rounde about y thro-ne were foure b beaftes full of eyes before and behinde.

And the first beaft was like a lion, & the feconde beaft like a calfe, and the thirde beaft had a face as a man, and the fourthe beaft was like a flying egle.

And the foure beafts had eche one of the fix wings about him, and they were ful of eyes within, and they ceafed not day nor night, faying, e Holie, holie, holie Lord God, almightie, which Was, & Which is and Which is to come.

And when thofe beafts gaue glorie, and honour, and thanks to him that fate on the throne, which liuech for euer and euer,

The foure and twentie elders fell dow-ne before him that fate on the throne, and worfhipped him, that liuech for euer mo-re, & caft their crownes before the thro-ne, faying,

Thou art e worthie, o Lord, to receiue glorie and honour, & power: for thou haft

created all things, and for thy willes sake they are, and hane bene created.

CHAP. V.

1 He feeth the Lambe opening the boke. 1. 14 And the-refore the foure beafts, the 24 elders, and the Angels praife the Lambe, & do him worfhip 2 For their re-demtion and other benefites.

And I fawe in the right hand of him that fate vpon the throne, a Boke written within, and on the backefide, fealed with b feuen feales.

2 And I fawe a ftrong Angel which prea-ched with a lowde voyce, Who is worthie to open the boke, and to lofe the feales thereof

3 And no man in heaué, nor in earth, nether vnder the earth, was able to open the Boke nether to loke thereon.

4 Then I wept muche, becaufe no ma was founde worthie to open, and to reade the Boke, nether to loke thereon.

5 And one of the elders faid vnto me, Wepe not: beholde, the e lion which is of the tri-be of Juda, the rote of Daud, hath obtained to open the Boke, and to lofe the feue feales thereof.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beafts, & in the middes of the elders, ftode e a Lambe as thogh he had bene killed, which had a feue horne, & efeuen eyes, which are the feuen fpirits of God, fent into all the worfde.

7 And he came, and toke the Boke out of the right hand of him that fate vpon the throne.

8 And when he had raken the Boke, the fou-re beafts and the foure and twinte elders fell downe before the Lambe, hauing eue rite one harpes and golden viales fud odours, w are the prayers of the Sames,

9 And thev fung a new fong, faying, Thou art worthie to take the Boke, and to open the feales thereof, becaufe thou waft killed, and haft b redemed vs to God by thy blood out of euerie kinred, and tógue, and people, and nation,

10 And haft made vs vnto our God Kigs and Priests, and we fhall reigne on the earth.

11 Then I behelde, and I heard the voyce of manie Angels rounde about the throne and about the beafts and the elders, & there were thoufand thoufands,

13 Saying with a loude voyce, Worthie is the Labe that was killed to receiue power and riches, and wifdome, and ftrengh, & honour, and glorie, and praife.

15 And all y creatures which are in heaué, and on the earth,
and vnder the earth, and in the fea, & all that are in them,
heard I, faying, Praife & honour, and glorie, and power be vnto
him, that fitteh vpon the throne, & vnto the Lambe for
euermore.

FFI.iii.

a A fimilienfe taken of earth lie princes, & ridge by bo-hes &
writigat & here it do-eth fignifie all the counfels & judgements
of God & are o-wely knowe to Christ the Sh-ue of Daud, verf
c. b That is, ma-nie.

Gen. 49.4.

c This vifion confirmeth y power of our Lord Iefus, & is the
Lombe of God that is keth away the fune of the worfde.

d That is, ma-nifolde power. e Signifying y fshors of the Spirit,
which Ch of pow-rum vpon all. f The Angels honour Christ: he
is therefore God

g This deela-nah how the prayers of the faithful are agreable
vnto God, rend Aft. 10.4. chap. 1. h Our Saviour Iefis: hath re
demed his Church by his blood finding & gathered it of all
nations. i Pet. 2.8. j Not corpo-rally.

Dan 7.10.

Chap. 4.11.

The crye of martyrs.

Reuelacion.

Christ fealeth his.

14 And the foure beafts faid, Amen, and the foure and twentie Elders fell downe, and worhipped him that liueh for euer more.

CHAP. VI.

The Lambe openeth the fax feales, and manie things follow the ipeving thereof fo that this contemeth a general prophesie in the end of the woride

A Fter, I behelde when y Lambe had opened one of the feales, & I heard one of the foure beafts fay, as it were the boyce of thunder, Come and fe.

Therefore I behelde, and lo, there was a white horfe, and he that fate on him, had a bowe, and a crowne was giuen vnto him, and he went for the coquering that he might ouercome.

And when he had opened the feconde feale, I heard the feconde beaft fay, Come and fe.

And there went out another horfe that was red, & power was giuen to him that fate thereon, to take peace from the earth and

that they fshulde kil one another, and there was giuen vnto him a great fworde.

And whe he had opened the thirde feale, I heard the thirde beaft fay, Come and fe. Then I behelde, & lo, s a blacke horfe, & he that fate on him, had balances in his hand.

And I heard a voyce in the middes of the foure beafts fay, A b meafure of wheat for a penie, and thre meafures of barlie for a penie, and oyle, and wine hurt thou not.

And when he had opened the fourth feale, I heard the voyce of the fourth beaft fay, Come and fe.

And I loked, & beholde, a p pale horfe, & hisname that fate on him was Death, and 'Hel followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kill with fworde, and with ho ger, and with death, and with the beafts of the earth.

And when he had opened the fift feale, I fawe vnder the altar in the foules of them, that were killed for the worde of God, & for y teftimonie which they maintemed.

And they cryed with a lowde voyce, faying, How long, Lord, holie and true! doeft not thou iudge & auenge our blood on them that dwell on the earth?

And long white robes were giuen vnto euerie one, and it was
faid vnto them, that they fshulde reft for a litel ceaſon vntil
their felowe ſeruants, and their brethren that fshulde be killed
euen as they were, were fulfilled.

And I behelde when he had opened the fixt feale, and lo, there
was a great earth quake, & the funne was as blacke as y
fackecloth of heere, and the moone was li-

The Church mifrably defaced with idolatrie and affli-
ke blood.

And the f flarres of heauen fel vnto the earth, as a figge tre
caſteth her grene figges when it is fhaken of a mightie winde.

And f heauen departed away, as a ſcrofe when it is rolled, and
euerie mountaine & yle were moued out of their places.

And the Kings of the earth, & the great men, and the riche
men, and the chief captaines, and the mightie men, and euerie
bendman, and euerie fre man, hid them felues in dennes, and
among the rockes of the mountaines,

And faid to the mofuraines and rockes, Fall on vs, and hide vs
from the prefence of him that fitteth on the throne, & fro the
wrath of the Lambe.

For the great day of his wrath is come, and who can ftand?

CHAP. VII.

He feeth the feruants of God fealed in their foreheads out of all nations and people, 11 Which thigh they fuffer trouble, yet the Lake fedeth them, leadeth them to the fountaines of living water, 12 And God fhall wipe away all teares from their eyes.

And after that, I fawe foure Angels ftad on y foure corners of the earth, holding the foure windes of the eaz, ty, y the windes fhulde not blowe on the earth, nether on the fea, nether on anie tre.

And I faw another Angel come vp from the Eaft, which had the feale of the liuing God, and he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the fea, faying, Hurt ye not the earth, nether the fea, nether the trees, til we haue fealed y feruants of our God in their foreheads.

And I heard the number of them, which were fealed, and there were fealed s an hidreth and foure and fortie thoufand of all the tribes of the children of Israel.

Of the tribe of Iuda were fealed twelue thoufand. Of the tribe of Ruben were fealed twelue thoufand. Of the tribe of Gad were fealed twelue thoufand.

Of the tribe of Afer, were fealed twelue thoufand. Of the tribe of Nephthali were fealed twelue thoufand. Of the tribe of

Manaffes were fealed twelue thoufand.

Of the tribe of Simeo were fealed twelue thoufand. Of the tribe of Leui were fealed twelue thoufand. Of the tribe of Iffachar were fealed twelue thoufand. Of the tribe of Zabulon were fealed twelue thoufand.

Of the tribe of Iofeph were fealed twelue thoufand. Of the tribe of Beniamin

led with the blood of the Lambe, and lighened in faith by the worde of God, fo that they make open profession of the fame, are exempted fro eni. Though that this blindness be brought into the worde by the malice of Satan, yet the mercies of God referne to him diff an infoure number which fhalbe fated bathe of the Iewes and Gentiles through Christ. b He emnterth Dan, & putreth Leui in, whereby he meaneth the twelue tribes.

That is the tribe of Ephraim, which was Iofephs fonne.

Doftour, preafters th., departe from the tru. th. The kingdom of God is hid, and with drawen from men, & appeareth out.

Realmer, eugloues & pailones, that did fome to be as fable in y faith as moun taines.

Ifa. 2, 19.

Ifa. 10, 8.

Ink. 23, 20

a bathe men afterwards, of what eflate fowne, him be, fhalbe
dispo-rate, and not able to fufte-ne the weight of Gods wrath,
houfhall classually fee re his indign-ment.

The spirit is compared to winde, and the lofrine altot and
though there be one foure and one dofrine, yet foure are here
named in re-iped of the di-nerfure of the foure quarters of the
earth where y Gof-pel is fpred, and for the foure writers there
of, and y treaches of y fame through y whole worde. b
Meaning, men of the earth.

That is, the yleads, 10, 6, 10

Signifying all men in general, who can no more line without
this fprimal do-firne, then trees can blof-fone and bra-re,
except the winde blown upon them.

God preuen-teth the dan-tres and euile, which other-wife
wolde ouerwhelme the rfeh.

Those that are fealed by the fprre of God, and mar-
were.

*The prayers of the Saints. Chap. VIII. The
bottomles pitted 1224*

were sealed twelve thousand. After these things I behelde, & lo, a great multitude, which no man could number, of all nations & kindreds, and people, & tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands. 10 And they cried with a loud voice, saying, "Salvation cometh of our God, that sitteth upon the throne, & of the Lamb. 11 And all the Angels stood round about the throne, and about the Elders, and the four beasts, & they fell before the throne on their faces, and worshiped God, 13 Saying, Amen. Praise and glory, & wisdom, and thanks, and honour, & power, and might, be unto our God for evermore, Amen. 17 And one of the Elders spake, saying unto me, What are these which are arrayed in long white robes, and whence came they? 24 And I said unto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and have washed their robes & have made their robes white in the blood of the Lamb. 25 Therefore are they in the presence of the throne of God, and serve him day & night in his Temple, and he that sitteth on the throne, will dwell among them. 6 They shall hunger no more, neither thirst any more, neither shall the sun light on them, neither any heat. 7 For the Lamb, which is in the midst of the throne, shall govern them, and shall lead them unto the living fountains of waters, and God shall wipe away all tears from their eyes. 8 There is no sorrow nor pain, but by the blood of Christ one, forgive sins, & to make them white. 9 That is, of the

matelie of God & Father, the Sonne, and & halie God. 10
Meaning con gionelly: for cls in heuof there is no night. 11
That the hearers might be more atton-tate. 12 The sheweth the
euelie re-medic in our afflictions, to wit, to appeare before the
face of God by the means of Jesus Christ, who is the Angel,
the Sacrifice, and the Priest, which presenteth our prayers,
which consume yet in earth, before the altar and diume matelie
of God.

CHAP. VIII.

The seventh stole is opened: there is silence in heauen. The
four Angels blew their trumpettes, and great plagues followe
vpon the earth.

And when he had opened the feueth seal, there was silence in
heauen about halfe an ooure. And I sawe the feuen Angels,
which stode before God, and to them were giuen feuen
trumpettes. Then another Angel came and stode before the
altar having a golden cenfer, and muche odours was giuen vnto
him, that he shulde offie with the prayers of all Saintes vpon
the golden altar, which is before the throne. And the smoke of
the odours with the prayers of the Saintes, went vp before And
the smoke of the odours with the prayers of the Saintes, went
vp before

God, out of the Angels hand.

5 And the Angel toke the cenfer, and filled it with fyre of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earth-quake.

6 Then the feuen Angels, which had the feuen trumpettes, prepared them selues to blow the trumpettes.

7 So the first Angel blewe the trumpet, and there was halle & fyre, mingled with blood, and they were cast into the earth, and the third parte of trees was burnt, & all grene graffe was burnt.

8 And the seconde Angel blewe the trumpet, and as it were a great mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & third parte of shipes were destroyed.

10 Then the third Angel blewe the trumpet, & there fell a great starre from heauen burning like a torche, and it fell into the third parte of the rivers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the waters, because they were made bitter.

12 And the four the Angel blewe the trumpet, and the third parte of the sunne was smitten, & the third parte of the moon,

and the third parte of the starres, so that the third parte of them was darkened: and the day was smitten, that the third parte of it colde not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heaué, saying with a lowde voyce, 'Wo, wo, wo to the inhabitants of the earth, because of the sundes to come of the trumpet of the thre Angels, which were yet to blow the trumpettes.

p That is, of the Church q Of the muniters and teachers, which namne taught, as they right to do r These are plagues for the contempt of the Gospel. f Horrible threesmags against the infideles & rebellious persons

CHAP. IX.

The first and first Angel blewe their trumpettes: the Harre folleth from heauen. The loculies come out of the smoke. The first was a paille, 14 The foure Angels that were bound, are isfed, 15 And the third parte of men is killed. And the first Angel blewe the trupet, & I saw a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit. And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, & Thus monie-tie chiefly is committed to the Pope: to be whence he

beareth the keyes in his arms. Abundance of heresies and errors, which come with darkness Christ and his Gospel.

GGg.i.

Thelocustes.

Reuelacion. The thre plagues.

d Locustes are false teachers, heretikes, and worldlike fossil Prelates, with Moukas, Pre- ret, Cardinals, Patriarches, Archebishops, Bishops, Doc- tors, Baldoc- lers & matters which forsake Christ to must teme false due time. e False and decentable docu- tes, which is pleasure to the flesh.

f That is, fe- cerely to per- fectue and to sting with the- ir tails as fore pistis desti- che is the fac- tion of the hypo- crates.
If.2.3.9. hof.10.8. Ink.23.30. chsp.6.16. Wifd.10.9.

g For the fal- fe prophecies ed not deftrose the elec, but fuche as are or demed to per- diction.

h That is, the mifdeles who- me Satan blin- dren with the ciface of er- ret.2. Thes.2.11 1 Though the elec be bare, yet they can not perish. k The elec for a cerceine space and at it men are in you blec; for the grathoppers endure but fr April to fepr but, which is fine moneths. Ifor at the be- ginning f sting of their conics ence femeh as nothing, but ex copy the fone fek semedie, they perish. mfuche is the terrone of the vobelining of fence, which heth no affur ce of merce, box fches the mugement of Gudagans it

when men imbe which fignifeth that the Popes clerge thalbe prunde, ambacous, bolde, fume, raft, rubellious, subberm, ctuel, lecherons & auurs of warre & def- trution of the fimple children of God. honour, which in dede beligeth nothing vno the, as the Priefs by their crow nes and strange apparel declare.

g That is, has preetid great gentlenest time; the are
wifopoliske, fubtil, choptem & in worldlie craftines pafe all
in all their doings. g That is, efemunare, delican, idle,
trimming the felues to plae their harlats. e Signifying their
oppress of the poore & creelise against Gods children. f Which
fignifie their hardness of heart and obfina can in their errors,
with their affurance under the protection of worldlie prince. e
For as thigh they had wings, so are they lifted vp about the
chonne fure of men & efemed mode holie & do all things &
rage & furcones. a To infelt & kil & their venemous dofrine. e
Which is Antichrit the Pope, king of hypocritech, fatans
ambaffadour. g That is, defense for Antichrit the fume of
perdicion deftrouch men fcules & false dofrine, & the whole
worldle fyre & fwoede. e Which was the voyee of Christ fiting
at the right hand of the further. e Meaning the enemies of the
fact country, which fholde affle the Church of God, as did the
Arabians, Tarafines, Turkes & Tarrarines.

b This fignifeth the great readme of the mounies.

and the ayre were darkened by the fmo- ke of the pit.

And there came out of the fmo- ke d Loc- ustes vpon the earth,
and vnto them was giuen c power, as the f fcorpions of the
earth haue power.

And it was commanded them, that they fholde not hurt the e
graffe of the earth, nether anie grene thing, nether anie tree;

but onely thofe h men which haue not the feale of God in their
forheads.

And to them was commanded that they fholde not i kil them,
but that they fholde be k vexed fiue moneths, and that their
paine fholde be as the paine that cometh of a l fcorpion, when
he hathe flung a mi.

6 * Therefore in thofe daies fhal men n fe- ke death, and fhal
not finde it, and fhal de- fire to dye, and death fhal flee from
them.

7 * And the forme of the locustes was like vnto n horfes
prepared vnto battel, and on their heads were as it were o
crownes, like vnto golde, and their faces p were like the faces
of men.

8 And they had heere as the t heere of wo- men, and their t
teeth were as the teeth of lions.

9 And they had f habbergions, like to hab- bergions of yron:
and the founde of their i wings was like the founde of charets
when manie horfes runne vnto battel.

10 And they had tailes like vnto fcorpions, and there were n
ftings in their tailes, & their power was to hurt me fiue
moneths.

11 And they haue a King ouer them, which is the s Angel of the botromles pit, whofe name in Hebrewe u, y Abaddon, and in Greke he is named Apollyon.

12 One wo is paft, & beholde, yet two woes come after thrs.

13 ¶ Then the fixt Angel blewe the trispet, & I heard a s voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the fixt Angel, which had the trumpet, Lofe the foure a Angels, w are bounde in the great riuer Euphrates.

15 And the foure Angels were lofed, which were prepared at an h houre, at a day, at a moneth, & at a yere, to flay the third parte of men.

16 And the number of horfemen of warre were twetie thoufand times ten thoufand; for I heard the number of them.

17 And thus I fawe the horfes in a vifion, and them that fare on them, hauing fyrie habbergios, & of Iacynth & of brimftone, & the heads of the horfes were as f heads of lyons: and out of their mouches went forthe fyre and fmoe and brimftone. 18 Of thefe thre was the third parte of me killed, that u, of the fyre and of the fmoe, and of the brimftone, which came out of their mouches. 19 For their power is in their e mouches, & in their tailes: for their tailes were like vn to ferpenis, and had heads, wherewith they hurte. 20 And the remnant of the men which we- re not killed by thefe plagues, d repented not of the works

of their hands that thei fholde not worfip deuils, and e idoles of golde and of filuer, and of braffe, and of ftone, and of wood, which nether can fe, nether heare not go. d And therefore were inieliy deftroyed. Pfal.115.4. & 133.15.

were twetie thoufand times ten thoufand; for I heard the number of them.

17 And thus I fawe the horfes in a vifion, and them that fare on them, hauing fyrie habbergios, & of Iacynth & of brimftone, & the heads of the horfes were as f heads of lyons: and out of their mouches went forthe fyre and fmoe and brimftone.

18 Of thefe thre was the third parte of me killed, that u, of the fyre and of the fmoe, and of the brimftone, which came out of their mouches.

19 For their power is in their e mouches, & in their tailles: for their tailles were like vn to ferpenis, and had heads, wherewith they hurte.

20 And the remnant of the men which we- re not killed by thefe plagues, d repented not of the works of their hands that thei fholde not worfip deuils, and e idoles of golde and of filuer, and of braffe, and of ftone, and of wood, which nether can fe, nether heare not go.

21 Alfo thei repented not of their murther, and of their forcerie, nether of their for- nicacion, nor of their thefte.

CHAP. X.

2 The Angel hathe the bole open. 6 He fmeareth there fhalbe no more time. 9 He gtnath the bole vnto Iohu, which eateh is vp.

1 And I fawe another mightie a An- gel come downe from heauen, clo- thed with a cloude, and the h raine bowe vpon his head, & his face was as the c fun- ne, and his d feere as pillars of fyre.

2 And he had in his hand a litle e boe o- pen, and he put his right fote vpon the fea, and lul left on the earth,

3 And cryed with a l lowde voyce, as when a lyon roareth: and when he had cryed, fe- uen e thondres vttered their voyces.

4 And when the feuen thonders had vtte- red their voyces, I was about to write: but I heard a voyce from heauen faying vnto me, * h Seale vp thofe things which the fe- uen thondres haue fpoken, & write the not.

5 And the Angel which I fawe ftand vpon the fea and vpon the earth, lift vp his had to heauen,

6 And fware i by him that liueth for euer- more, which created heauen, & the things that therein are, & the earth & the things that therein are, & the fea & the things, w therein are, that time fholde be no more.

7 But in the daies of the voyce of the fe- ueth Angel, whe he
fhall beginne to blow the trumpet, euen the h myfterie of God
fhall be finifhed, as he hathe declared to his feruants the
Prophetes.

8 Which was Iefus Christ f came to efour his Church a- galh f
furious affleces of Sa- ran and An- christfo that in all their
troubles, the fuchful are fa to fo fofe con folacib in him. h
Iefos Christ beareth f tefi moure of Gods fone towards ve. e It
oueraune all the darken es of the An- gel of the bot- romles pit.
Dan.12.7. d Straight, strong & puro feb all corrup- tions. e
Meaning the Gofpel of Christ, which Antichrit can not hide,
fe- ing Christ bringeth it o- pe to his had. f Which deele reth
that in defente of An- tachrit f Gof- pel fholde be preach of
the- ugh all the worldle: fo that the enemies

e Which figni- feth their fal- fe dofrine & hypocrite.

d And therefo- re were in fiely deftroyed. Pfal.115.4. & 133.15.

a Which was Iefus Christ f came to efour his Church a- galh f
furious affleces of Sa- ran and An- christfo that in all their
troubles, the fuchful are fa to fo fofe con folacib in him. h
Iefos Christ beareth f tefi moure of Gods fone towards ve. e It
oueraune all the darken es of the An- gel of the bot- romles pit.
Dan.12.7.

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pit. Dan.12.7. d Straight, strong & puro feb all corrup- tions. e

Meaning the Gofpel of Christ, which Antichrit can not hide,
fe- ing Christ bringeth it o- pe to his had. f Which deele reth
that in defente of An- tachrit f Gof- pel fholde be preach of
the- ugh all the worldle: fo that the enemies

8 And

8 And

Two witnesses.

Chap. XI. Christ's kingdoms. 1187/1224

1 As 2. John understood as by recula- tion, so in the same
rebuffed to you prea- shers to defec- ture the Pope, &
Antiochist. in Meaning, Christ.

E.g. 3, 4. In 1. at 15, the holic Serapio- res: & deela- reth & the
mi- nities must re- ceive the as & hand of God before he can
preach the to- others.

6 Which figs forth that the much is right to receive the words
into

their hearts, & to have grace, & depeudgement, and diligently
to dodie it, & with zeale to verse it. 9 Signifying & albert that
the minister has confec- tation by the words of God, yet shall
he have love, & grenuous enemies, which shall be troublesome

unto him. 10 Not only meaning in his life time, but that this box after his death should be as a preaching unto all nations.

CHAP. XI.

1 The temple is measured. 2 Two witnesses raised up by the Lord, are murdered by the beasts. 3 But after received to give. 4 Christ is exalted, 5 And God praised by the 24-elders.

Which deela- reth & Christ fades will buy! de his Church and not have it destroyed: for he meas- ureth out his Spiritual Temple.

6 The Jewish temple was de- ruled into the part of the body of the temple which is called the court, where- into court and crueld: & holic- pletes where & lears were: & the holies

of all, where- into the high Priest once a year entered: in respect there- fore of these two later, the first is said to be cast out, be- cast as a ship prophetess it is neglected whf the temple is measured, and yet the adver- tance of Christ beast that they are in the Te- ple, and & none are of the Te- ple, but they. 6 That is, the Church of

God. 4 Meaning, a certain time: for God has he limited the time of Anti- christ's typhoon. 5 By two witnesses he means all the preachers & shulde be able up God's Church, alluding to Zirishbacha! and Ishulhua which were chiefly appointed for

that thing, and also to this saying, in the mouth of two witnesses shedeeth encirc words. 6 Signifying a certain time: for whf God giveth through to his ministers, their persecution time, but as it were for a day or two. 7 In power and simple apparel. 8 Whereby are fig- min'd the excellent graces of them which bearer warns to the Gospel. 9 Who have dominion over the whole earth. 10 By God's words whereby his mi- nities discondit the enemies. 11 They denounce God's judgement against the wicked, that they can not enter into heaven. 12 Which is to declare & pro- ence God's vengeance. 13 That is, the Pope which has he has power out of her and cometh thence. 14 He sheweth how the Pope giveth the victories, not by God's words, but by cruel wares.

1 Then was given me a rede, like unto a rodde, & the Angel stode by, saying, Rise and a metre the temple of God, and the altar, and them that worship therein.

2 But the court which is without the tem- ple cast out, and metre it not: for it is gi- uen unto the Gentiles, and the holic ci- tie shall they treade under fote two & for- tie moneths.

3 But I will give power unto my two wit- nesses, & they shall prophecie a thousand, two hundred, & therefore dayes, clothed in a sacke cloth.

4 These are two: olive trees, & two cadel stickes, standing before God of earth.

5 And if ante ma will hurte them, lyre pro- cedeth out of their mouthes, and deuou- reth their enemies: for if ante man wode hurt them, thus must he be killed.

6 These have power to shur' heauen, that it raine not in the dayes of their prophe- cying, & have power over waters to turne them into blood, and to smite the earth with all maner plagues, as of re as they wil.

7 And when they have finished their testi- monic, the beasts that cometh out of the bottomless pit, shall make warre aga- inst them, and shall overcome them, and kill them.

8 And their corpses shall lie in the streets of the great citie, which spiritually is cal- led Sodom and Egypt, where our Lord al- so was crucified.

9 And they of the people and kinneds, and togues, and Gentiles shall see their corpses the dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell upon the earth, shall revoye ouer them and be glad, and shall send gifts one to another: for these two Prophetes vexed them that dwell on the earth.

11 But after the dayes and an halfe, the sp- rit of life comming from God, shall enter in- to them, & they shall stand up upon their feet: and great feare shall come upon them which sawe them.

12 And they shall heave a great voyce from heauen, saying unto them, Come up hither. And they shall ascende up to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there be a great earthquake, and the tenth parte of the ci- tie shall fall, and in the earthquake shall be slain in number seuen thousand: and the remnant shallse afrast, and giue glo- rie to the God of heauen.

14 The seconde wo is past, & beholde the thirde wo wil come anone.

15 And the seventh Angel blew the trum- per, and there were great voyces in heaué, saying, The kingdoms of this world are our Lords, and his Christs, and he shall rei- gne for euer more.

16 Then the foure & twétie Elders, which sate before God on their feates, fell upon their faces, and worshipped God,

17 Saying, We giue thee thanks, Lord God almightie, Which art, and Which waft, & Which art to come: for thou hast received thy great might, and hast obte- ned thy kingdoms.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be judged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heauen, and there was fene in his Tem- ple the Arke of his covenant: and there we- re lightnings, and voyces, and thodings, and earthquake, and mucche haile.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the fume. 2 Michael fighteth with the dragon, which persecuteth the woman. 3 The victories is gotten to the comfort of the faithful.

pleaming the whole misfai- dion of the Pope, which is clipped to So- dom for their abominable fume, and to bigger heaun- se the true is, but in some God is taken away from the faithful: and Christ was clu- ded and by Pi- late, who repes fenced the Ro- mans power which shulde be encirc to the godle. 4 The models are tortured by hearing & trouch prea- ched. 5 Which shul- be at the last recircution. 6 For it famed that Antiochist had chafed them out of the earth.

of the power of Antiochist.

11 When they shall underdud by God's wor- de the glorie of his, and the punish- ment of his enemies, shall shall fall from the Pope, and glorish God. 12 Albert said by Pope, Tur- ke and other indirectors

troulet: the worries near to mucche, yet Christ shall rea- gne.

13 Is this Christ. 14 This accla- reth the office of the giveth,
which is to give God thal- ket for the de- lurrence of his, and
to pea- se his miti- ex for pun- ishing of his enemies.

2 Which figs be the debra- dons of the enemies.

GGg. ii.

The Church persecuted. Reuelation. The beasts power.

In this third vision is declared how Church which is compelled
about with Iesus Christ the Sunne of righteousness, is
persecuted of Ancibrist. The Church recedeth under fore what
for ever is miracles, and inchi-ant, with all corrupt affe-dions
and in-che like. Which fig-nific God and his worde. The
Church ever with a more feruene desire longed Christ thul-de
be borne, & that the faith-ful might be regenerate by his
power. Tifal. 2. The deuil, & all his power which burneth with
furie and is red with blood of the faithful. For he is prince of
this worde & al-mothe haile v vinteral go-nerammin. By his
faste ries & promi-fes he gaineth manie of y ex-celidiminius
& honorable perfones, and bringeth theto deftrofton. Which is
Iesus Christ the first horne a-mog manie bre chef, who was
horne of y vir gin Marie as of a special me ber of y Chur che.
The Church was removed fro among the laws to the Geciles,
which were as a hard wilderness, and fo it is perse-cuted to &

fro. Iesus Christ and his mem-bers, as Apo-alles, Martyrs, and the rest of the faithful. For the dra-gon was depri-ued of all his dignitie and had op more place in the Church. They put their lines in danger fo oft as wide requi-red. It is coming, the that are giuen

1 And there appeared a great wonder in heauen: A woman clothed with the funne, & the moone was vnder her fe-te, and vpon her head a crowne of twel-ue flarres.

2 And the was with childe and cryed tra-uailing in birth, and was pained reade to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing feuen heads, and ten hornes, and feuen crownes vpon his heads:

4 And his taile drue the s third parte of the flarres of heauen, & cast the to the earth. And the dragon ftole before the woman, which was reade to be deliuered, to de-uoure her childe when she had broght it for the.

5 So she broght forth a man childe, which fluilde rule all nations with a rod of yren: and her fonne was taken vp vnto God and to this throne.

6 And the woma fled into wilderness whe-re she hathe a place prepared of God, that they fluilde fede her there a thousand, two hundredth and thre'core dayes.

7 And there was a batcel in heauen. Michael & his Angels
foght against the dra-gon, and the dragon foght & his Angels.

8 But they preuiled not, nether was their place founde anie
more in heauen.

9 And the great dragon, that olde ferpent, called the deuil and
Satan, was cast out, which deceiueeth all the worde: he was
cue cast into the earth, & his Angels were cast out with him.

10 The I heard a loude voyce, faying, Now is faluation in
heauen, and ftrengh & the kingdome of our God, and the
power of his Christ: for the accuser of our brethren is cast
downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by
the worde of their testi-monie, and they loued not their liues
vn to the death.

12 Therefore reioyce, ye heauens, & ye that dwell in the. Wo
to the inhabitants of the earth, and of the sea: for the deuil is
come downe vnto you which hathe great wrath, knowing that
he hathe but a short time.

13 And when the dragon sawe that he was cast vnto the earth,
he persecuted y woma which had broght forthe the man childe.

14 But to the woman were giuen two win-ges of a great egle, y
she might flie into the wilderness, into her place, where she is

nourished for a time, & times, and haife a time, from the
prefence of the serpent.

15 And y serpet cast out of his mouth wa-ther after y woman
like a flood, y he might caufe her to be carved away of the
flood. But the earth holpe the woman, and the earth opened her
mouth, and fwallowed vp the flood, which the drago had cast
out of his mouth.

ter after y woman like a flood, y he might caufe her to be
carved away of the flood.

16 But the earth holpe the woman, and the earth opened her
mouth, and fwallowed vp the flood, which the drago had cast
out of his mouth.

17 Then the dragon was wroth with the woman, and wet and
made warre with the remnant of her fede, which kepe the co-
mandements of God, and haue the testi-monie of Iesus Christ.

18 And I ftole on the sea fande.

CHAP. XIII.

1. The beast deceiueeth the reprobate, 2. 4. 12. And is
confirmed by another beast. 17 The prinuiedge of the
beasts marks.

1 And I sawe a beast rife out of the sea, hauing feuen heads,
and ten hornes, and vpon his hornes were ten crownes, and
vpon his heads the name of blafphemie.

2 And the beast which I sawe, was like a leopard, and his fere
like a beares, and his mouth as the mouth of a lion: and the
dra-gon gaue him his power and his throne, & great autoritie.

3 And I sawe one of his heads as it were wounded to death, but
his deadle woide was healed, and all the worde wodred and
followed the beast.

4 And they worshipped the dragon which gaue power vnto the
beast, & they worshipped the beast, faying, Who is like vn-to
the beast who is able to warre with him!

5 And there was giuen vnto him a mouth, that fpake great
things and blafphemies, and power was giuen vnto him, to do
two and fortie moneths.

6 And he opened his mouth vnto blafphie-mie against God, to
blafpheme his Name and his tabernacle, & the y dwel in
heauē.

7 And it was giue vnto him to make warre with the Saintes,
and to ouercome them, & power was giuen him ouer euerie h
in-red and tongue, and nation.

8 Therefore all that dwell vpon the earth, fhall worship him,
whofe m names are not wrien in the Boke of life of the Lambe,
which was flaine from the beginning of the worde.

9 If anie man haue an eare, let him heare. If anie lead into
captuitie, he fhall go into captuitie: if anie kil with a fworde, he
muft be killed by a fworde: here is the pacience, & the faith of
the Saintes.

10 And I beholde another beast comming vp out of the earth,
which had two hor.

Ancibrist hathe not power user elec. As God nadeined fob
before all beginning, & all y acrifies were as fignes & facramfis
of Christ death. O Thei when led foules captues, go them
felues into captuitie. As the king-dome of Christ is fro heauē,
& bringeth men thither: fo y Popes kingdome is of y earth &
leadeth to perdish, & is beghue, & eftablifhed by ambish, to
our-toufure, beaelmes, craft, treason & tyranie. Which fignife
the priethode & the kingdoms, and therefore he gueith in his
arms two heis, and hath two fwordes carved before him. So
Boniface the eighs which firft oriented the Tubile, shewed him
till one day in apparel as a Pope, & the next day in harms as
the Emperor, and the two hornes in the bithops mutes are
fignes hereof.

r Sae was not able to do it by the head nor the bodie, and
therefore the-werth his rage against the me-bers.

a Here is the deftriptiōn of the Romaine empire which flandeth
in crueltie and tyrannie.

b Meaning to me, because it was firft governed by from Kings
or Emporours after Nero, and al-fo is compaf-fed about &
feuen monical net.

c Which figol fe manie pro- uinces.

d By thefe beastes are fig-nified the Ma- cedonitis, Per- fians
& Chal- deans whome the Romaines ouercame.

e That is, the deuil.

f This male be vnderfand of Nero, who mound y firft
persecution a- gain y Chur- che, and after Reue him till, fo y
the fami- lie of the Ce- fars ended in him.

g For y empi- re was eftabl ifed againe by Velpa- fion.

h By receiulg the flames, of dinacer, decre- ra, ceremonies, &
religion of y Romaine em- pire.

i Ancibrists if me & power is limited.

k In their bo- diss, not in foule.

l He meaneth y venerfal de parting where of S. Paul fpea keth
to the Thefaliomine.

n Ancibrist hathe not power user elec. As God nadeined fob
before all begining, & all y acrifies were as signes & facramfis
of Christ death. O Thei when led foules captues, go them
felues into captuitie. As the king-dome of Christ is fro heauē,
& bringeth men thither: fo y Popes kingdome is of y earth &
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till one day in apparel as a Pope, & the next day in harms as
the Emperor, and the two hornes in the bithops mutes are
fignes hereof.

The beaſts marke. Chap.XIII. The fall of Babylon. 1999/1224

r He ſpake de velitho othrine, accult God worthe of im-
perfection, ſet vyn man trea- tions, and ſpa- ke things con-
trarie to God and his worde- f For the Po- pe in ambiftio,
creafitie, idola- trie, & blaſche mie die folow & imitate the
ancteft Roma- nes.

t Broghe the to idolarie & aftmoſhed the with the name of that
holie empire (as h termeth it) u The man of ftion accordig to ſ
operation of ſuch ſhalbe & all power, ſignes & mira- cles of
lies, 2. The 2.10.

x Before the whole empire & repreffenteth the firft beaft, and is l' ima- ge thereof. y For the firft empire Roma- ne was as the paterno, & this fcolde empire is but an ima- ge & fhallowe thereof.

z For except Pope confirme the anorelie of the King of Romanes, he is not eftamed worthie to be

made Emperour. a The fame things & the Pope, or falfe prophetes in truth him in. b Recei: the ordinance & decrees of the fear of Rome, & to affie & vilen: fone, if he were put therefrom. c Whereby he reftouffeth Chrift: for as faith, & worde & the Sacraments are & Chriftia marke: fo this Anicchift will accept none but fuche as wil oppress his doctrine: fo it is not young to cffeffe Chrift, & to beffine & Scriptures, but a man melt fubfcribe to & Popes doctrine: moreover their chifimances, graffigh, waters, affhes & fhaungf are signes of his marke in fo maner as no naffib was excepted & had not manie of thefe marke beaffe. d He & is not falled & Anicchiftia marke, can not be fuffered to line among men. e Such as may be vnderffed by man: reafsent for about 666 yeres after this regularie & Pope or Anicchift beaft to be ma- niffet in the worde: for thefe characters & e fignifie 666: & this nober is gathered of & fuale nober, & a v v v v v, & in the whole make 666 & figniffeth Lateinus, or Latin, which meteth the Pope or Anicchift who wfeth in all things & Latin fague, & in refpset thereof he conffeeth & Ebreue & Greke wherein & worde of

God was first & beaft wlieth: befeafte Italie in oble time was called Latinum, the itallions are called Latin, fo that hereby he noteth of what country chiefly he fholve come.

CHAP. XIII.

1 The notable lipanje of the Lābe. 6 One Angel ammun- ceth the Gofpel, 2 Another the fall of Babylon, 3 And the thirde warmeth to flee frf the beaft. 13 Of their blaf- fednes which dye in the Lord. 12 Of the Lord's barneft.

a Iefus Chrifft ruleth in his Church to de- fend and com- fort it, though the beaft rage neuer fo im- chetand feing Chrifft is pre- fent euer with his Church, there can be no vicare: for where there is a vicare, there is no Church.

b Meaning a great and ample Church. c Which was the marke of their eleftion, to win, their faith. d Signifying that the number of the Church fholve be great, and that they fholve fpeake boldly, and aloud, and fo glorific the Lord.

nes like the Lambe, but he r fpake like the dragon.

And he did all that the first beaft col- de do before him, & he caufed the earth, and them which dwel therein, to worfhip the first beaft, whose deadlie wounde was healed.

And he did great wonders, fo that he made fyre to come downe from heauen on the earth, in the fight of men,

And deceiued the that dwel on the earth by the signes, which were permitted to him to do in the sight of the beaft, sayig to them that dwel on the earth, that they sholde make the image of the beaft, which had the wounde of a sword, & did liue.

And it was permitted to him to giue a spirit vnto the image of the beaft, so that the image of the beaft sholde speake, and sholde cause that as manie as wolde not worship the image of the beaft, sholde be killed.

And he made all, bothe small and great, riche and poore, free and bonde, to receiue a marke in their right hand or in their foreheads.

And that no man might bye or sell, save he that had the marke, or the name of the beaft, or the number of his name.

Heare is wisdom. Let him that hath wit, count the number of the beaft: for it is the number of a man, and his number is six hundred, threescore and six.

The same things & the Pope, or false prophetes in truth him in. b Recei: the ordinance & decrees of the fear of Rome, & to affie & vilen: done, if he were put therefrom. c Whereby he restouffeth Christ: for as faith, & worde & the Sacraments are & Christia marke: so this Antichrist will accept none but such as will oppress his doctrine: so it is not yong to effe Christ, & to be fine & Scriptures, but a man must subscribe to & Popes doctrine: moreover their chifimances, grailgh, waters, affhes &

thaugf are signes of his marke in fo marfhe as no naffib was excepted & had not manie of thefe marke beaffe. d He & is not fcaled & Anicchiftia marke, can not be fuffered to line among men. e Such as may be vnderffed by man: reaffent for about 666 yeres after this recularie & Pope or Anicchift beaft to be man- niffet in the worde: for thefe characters & e fignifie 666: & this nobor is gathered of & fuale nobor, & a v v v v v, & in the whole make 666 & figniffeth Lateinus, or Latin, which meteth the Pope or Anicchift who wfeth in all things & Latin fague, & in refpjet thereof he conffeeth & Ebreue & Greke wherein & worde of God was firft & beaft wfieth: befeafte Italie in oble time was called Latinum, the ftallions are called Latin, fo that hereby he noteth of what country chiefly he fholde come.

and the Elders, and no man colde learne that fong, but the hundreth, fortie and foure thouland, which were boght from the earth.

4 Thefe are they, which are not defiled with wome: for they are virgins: thefe fol- lowe the Lābe s whither foeur he goeth: thefe are boght from men, being the firft frutes vnto God, and to the Lambe.

5 And in their mouths was founde no gui- le: for they are without fpot before the throne of God.

6 Then I fawe another b Angel flee in the middles of Heauen, hauing an euerlafting Gofpel, to preache vnto them, that dwel

on the earth, and to euerie nation, and kin- red, and tongue,
and people,

7 Sayig with a loude voyce, I Peare God, and giue glorie to
him: for the houre of his iudgement is come: and worship him
that made b heauen and earth, and the fea, and the fountaines
of waters.

8 And there followed another Angel, fay- ing. It is fallen, it is
fallen, b Babylon the great citie: for she made all nations to
drinke of the wine of the wrath of her fornication.

9 And the thirde Angel followed them, faying with a loude
voyce, If any ma wor- ship the beaft and his image, and receiue
no marke in his forehead, or on his hand,

10 The same shal drinke of the wine of the wrath of God, yea,
of y pure wine, which is powred into the cuppe of his wrath,
and he shalbe tormented in fyre and brimsto- ne before the
holie Angels, & before the Lambe.

11 And the smoke of their torment shal af- ceude euermore: &
they shal hau no rest day nor night, which worshippe the beaft
and his image, and whofoeur receiueth the print of his name.

12 Here is the patience of r Sainter: there a- re they that kepe
the commandements of God, and the faith of Iesus.

13 The I heard a voyce frſe heauen, ſaying vnto me, Write, a Bleſſed are the dead, which hereafter dye in the Lord. Euſe ſo faith the Spirit: for they reſt from their la- bours, and their workes follow them.

14 And I looked, & beholde, a white clou- de, and vpon the cloude one fitting like vnto the Sone of man, hauing on his head a golden crowne, and in his hand a ſhar- pe ſickle.

15 And another Angel came out of the ſſeple, crying with a loude voyce to him

to wrath: ſo that he ſuffreth many to walke in the way of the ftion to their deſtruction. c That is, of his terrible judgement. p The faithful are, whorried to patience. q For they are deſucred from the hor- rible troubles which are in the Church, and reſt with God. qb, pre-tie Loude cafe. r Which are ingroſſed in Chriſt by faith, which reſt and ſay only on him and reſoyce to be with him: for immediately after their death they are received into love. f Signifying that Chriſt ſhal come to indulgent in a cloude, cuen as he was ſone to go vp.

GGg. iii.

Seuen laſt plagues.

Reuelation. The bloodie drinke bloud
0/1224

Iod 1.12.

man.12.39.

1 The ouer-throwe of the people is com pared to an harueft,
Ifa.19, 5: alfo to a vintage, Ifa.6.1

This is spo-ken familately for our expaci-tie, alluding vuto an
houf-band man who offe-tech him foll to be ad-tertified by his
ferueren when his harueft is ripe, and not that Chrift ha-the
nede to be solde when he fhalde come to iudgement for the
chfort of his Church and dafrufto of his enemies. This was
Chrift who is alfo the alter, the Pristt and farrifice. That is, a
certain place appointed and not in the heuen.

2 By this fim-lende he decl

that fate on the cloude, " Thruft in thy fickle & reape:for the
time is come to rea-pe:for the harueft of the earth is ripe.

And he that fate on the cloude, "thruft in his fickle on the
earth, & the earth was reaped.

Then another Angel came out of the temple, which is in
heauen, hauing alfo a Sharpe fickle.

And another Angel came out from the "altar, which had power ouer fyre, and cryed with a lowde crye to him that had the Sharpe fickle, and faid, Thruft in thy Sharpe fickle, & gather the clufter of the vineyarde of the earth: for her grapes are ripe.

And the Angel thruft in his Sharpe fickle on the earth, & cutte downe the vines of the vineyarde of the earth, and caft them into the great wine preffe of the wrath of God.

And the "wine preffe was trode without the citie, and blood came out of the wi-ne preffe, vnto the "horfe bridles by the space of a thoufand and fix hundreth fur-longs.

reth the horrible confusion of the tyrfite and infidelies, which delite in nothing but warren, flanghters, persecutions and eflution of blood.

CHAP. XV.

2 Seuen Angels have the feuen laft plagues. 3 The fung of them that ouercame the beaft. 7 The feuen viales ful of Gods wrath.

This is the fourth vifion which conci-neth the do-lerine of Gods judgements for the defra-dion of the wicked and comfort of the godite.

Meaning an infinite nom-ber of Gods minifters, which had infinite meters of forces and punishments. Eund.12.1. Pfal.14.27. Iave.20.16.

Signifying this brutal & leconfelt worl de mint wish fyre, that is, troubles and afflictions, but the Sainces of God ouerco-me them all, and fing diu-ne fongs vnto God by who-fe power they get the vifo-rie.

Or, after and deire. Which is to declare that Gods judg-ments are cle-ore, Inft and

And I fawe another "figne in heauē great & marueilous, "feuen Angels hauing the feuen laft plagues:for by them is fulfilled the wrath of God.

And I fawe as it were a "glaffie fea, min-gled with fyre, and them that had gotten victorie of the beaft, and of his image, and of his marke, and of the nomber of his na-me, ftand at the glaffie fea, hauing the har pes of God,

And they fung the fong of Mofes the "fer uant of God, and the fong of the Lambe, faying, Great & marueilous are thy wor-kes, Lord God almightie: iufte and true are thy "wayes, King of Sainces.

Who fhall not feare thee, & Lord, and glorifie thy Name! for thou onely art ho-lie, and all nations fhall come & worfhip-pe before thee:for thy iudgements are made manifest.

And after that I looked, and beholde, the temple of the tabernacle of testimony was open in heaven.

And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and "bright linnen, and having their "breasts girded with golden girdles.

without spot. As ready to encourage the vengeance of God.

And one of the "four beasts gave unto the seven Angels seven golden vials full of the wrath of God, which lieth for evermore.

And the Temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

The Angels poured out their vials full of wrath. 6 And what plagues follow thereof. 12 Admonition to take heed and watch.

And I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the seven vials of the wrath of God upon the earth.

And the first went, and poured out his vial upon the earth: and there fell a noy-fome, and a grievous "foe upon the men,

which had the marke of the beaft, & vpon them which worhipped his image.

And the fecod Angel powred out his vial vpon the fea, and it became as the "blood of "a dead man: and euerie liuing thing dyed in the fea.

And the thirde Angel powred out his vial vpon the riuers & fountaines of wa-ters, and they became "blood.

And I heard the Angel of the "waters fay, Lord, thou art iuft, Which art, and Which waft, and Holie, becaufe thou haft iudged thefe things.

For they fhed the blood of the Sainces, and Prophets, and therefore haft thou gi-uen them blood to drinke: for they are worthie.

And I heard another out of the Sanctua-rie fay, Eue fo, Lord God almightie, "true and righteous are thy iudgements.

And the fourth Angel powred out his vial on the funne, and it was giuen vnto him to torment men with a heat of fyre,

And men boyled in great heat, and blaf-phemed the Name of God, which hath power ouer thefe plagues, and they repented not, to giue him glorie.

And the fift Angel powred out his vial vpon the throne of the "beaft, & his king-dome waxed darke, & they "gnewe their

tongues for forowe,

And blafhemed the God of heauen for their paines, and for
their fores, & repent-ed not of their workes.

And the fixt Angel powred out his vial vpon the great riuer
Euphrates, and the water thereof dryed vp, that the way of

Popes doctrine is an horrible plague of God, & kepreh men
fiil-ance and evroures. 6 They fhal fowne their furie, rap &
blaf-henne ag, and God when the light of his Galpe! fhal thine.

1 By Euphrates which was f-frough of Babylon, it men f-
riches, frough, pleafores and commodites of Rome the fecond
Babylon, & the faithful are the true Kings & Pristts in Christ,
have taken away by disclosing their wicked difcis.

By the fown beafts are mfe all the creas-ers of God &
willingly fay-te him for the punishment of the infideles

God giureth re ful euerie in to his Church by defraying his
enemies: for the Sainces can not cleare ly know: all Gods
judg-ments before the ful and of all things.

a This was li-ke the fixt pla-gue of Egypt, which was for-ers
and bodies or pockets and this reigneth clumely amig Cannes,
mon-kes, friers, no-nes, Priests and foche fitchie vermin which
bears the mar-ke of f berth. b This is like to the firft plague of
E-gypt which lignifeth all kinies of po-ftilences and zheagious
dif-eeite.

c That is, cen-rups & mfeft. d The firft pla-gue of Egypt was like vnto this.

c He bringeth forth thefe two Angels: f one which is gaunmunrof f-waxes, and the other from to der the alter, as winnelfes & commodites of Gods roft iud-gements

f For affince as thou de-froyeft the re-belles, & pre-ierueft thine. g lignifying fo-mine, drought and hoee dries fca which pro-cede thereof. h The wicked were hardhuer-ted & fubborn when God pu-nilhed them.

1 This anfor-reth to f much plague of E-gypt, which lignifeth f the

the

Watche.

Chap.XVII. The whore of Babylon. 1101/1224

m That is, a strong number of this great deuil & Popes embarkedours which are ever crying and cre- king like frogs and come out of Antichris mouth, becau- se they should speake nothing but lies and v- ft all more of crattle deceit to maineline their riche En- phrases against the true Chri- nians.

Chap. 3,7. mat. 14,44. Iuk. 15,19. n Albeit they call them fel- ues spiritual and holle fa- thers.

o For in all Kings courses & Pope harhe had his smkar fadours
to hin- der the kingdo me of Christ. p Of righthre- outors and
ho- lines, where- with we are clod through Jesus Christ. Jer.
25,15.

q As if he wol de fay, The craftines of de Bruthion whe ar
Kings and princes shal warte against God, but by & craft of
Satan are wrought to that place whe re they shall be deftroyed.
r This is the left indigement when Christ shal come to

deftroy & wicked and deliver his Church. f Meaning the whole
number of them that shal call them felues Christians, whereof
some are so in deeds, feme are Papithes and vnder presence of
Christ ferne Antichris, and some are natures which are neither
on the one side nor of the other. s Signifying, all strange
religions, as of the Jews, Turkes & others, which then shal fall
with that great whore of Rome, & be commented in eternal
pains.

CHAP. XVII.

3 The description of the great whore. 1 Her fumes and
punishment. 14 The visitories of the Lambe.

a Which was Christ Iesus who wil take vengeance on this
Romish harlan.

b Antichris is clipped to an harlot becaufe he seduceth & worldle with vabie wordes, drahtines of lies, & onwar de apparake. c Meaning, di- vers natis & counreis.

d The brath signifieth & an eaten Rom: & women that

firteth thereon, the new Rome which is the Papistrie, whose crueltie and bloody shedding is declared by skarlat. e Full of idolatrie, superstition and con- tamp of the true God.

the Kings of the East shulde be prepared. And I fawe the wvnckleane spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beaft, and out of the mouth of the false prophet.

For they are the spirits n of deuils, wor- king miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightye.

(Beholde, I come as a thefe. Bleifed is he that watcheth & kepeth his garmets, lest he walke naked, and men fe his filthines)

And they gathered them together into a place called in Hebrue a Arma-gedon.

And the feuenth Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, faying. 1 It is done.

And there were voyces, and thundrings, and lightnings, & there was a great earth- quake, fuche as was not fince men were vpon the earth, euen fo mightie an earth- quake.

And the great critic was diuided into the partes, and the cities of the naciens fell: and great Babylon came in remem- brance before God, to giue vnto her the cup of the wine of the fierceness of his wrath.

And euerieyle fled away, & the moun- taines were not founde.

And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, becaufe of the plague of the haile: for the plague thereof was exceeding great.

ten hornes.

And the woman was araied in purple & skarlat, & guilded with golde, & precious flones, and pearles, and had a cup of golde in her hand, ful of s abominations, and fil- thines of her fornication.

And in her forehead was a name writ- ten, h A Myserie, great Babylon, the mo- ther of whoredomes, and abominations of the earth.

And I fawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I fawe her, I wo- dred with great marueile.

Then the Angel faid vnto me, Where- fore marueilest thou I wil shewe thee the mysterie of the woman, and of the beaft, that beareth her, which hathe feuen heads, and ten hornes.

The beaft that thou hast fene, was, and is not, and shal ascende out of the bottom- les pit, and shal go into perdicion, and they that dwell on the earth, shal wondre (whofe names are not written in the Boke of life from the fundacion of the worlde) when they beholde the beaft that was, and is not, and yet is.

Here u the minde that hathe wifdome. The feuen heads are f feuen mountaines, whereon the woman firteth: they are also f feuen Kings.

Fiue are fallen, and one is, and another is not yet come: and whe he cometh, he must continue a short space.

And the beaft that was, and is not, is euen the m eight, and is one of the feuen, & shal go into deftruction.

And the ten hornes which thou fawest, are te Kings, which yet haue not receiued a kig dome, but shal receiue power, as Kigs at one houre with the beaft.

Thefe haue one minde, and shal gi- ue their power, and autoritie vnto the beaft.

Thefe shal fight with the Lambe, & the Lambe shal o ouercome them: for he is Lord of Lords, & King of Kings: &

they that are on his fide, called, and chofen, and faithful.

And he faid vnto me, The waters which thou fawest, where the whore firteth, are people, and multitudes, and nations, and tongues.

And the ten hornes which thou fawest vpon the beaft, are they that shal hate the whore, and shal make her defolate and naked, & shal eat her flesh, & burne her with fyre.

For God harhe spur in their hearts to ful fil his wil, & to do with one confent for to giue their kingdome vnto the beaft, vntil the wordes of God be fulfilled.

ferne Antichris, & to dedicat them felues and theirs wholly

f This wnors is the Anti- chris, that is, the Pope with whose bode of his filthie creatures, as is expounded, verf. 18, whose beamie onely Randeth in out warde pompe & impudencie and crele like a Brumpet. g Of false de- ftriines & blaf- phomies. h Which no- ne can knowe to anolde but the elect. i This is the Romaine empi- re which being fallen into de- cey, the whore of Rome vfor- ped autoritie, and preceded from the deuil and choher shal returns. i Which are about Rome. j For after f empire was decayed in Nero, Galba, Osbo, Virci- lim, Verpallat Thus dyed in lefe then hor- tene yeres and reigned to Kings: Dominik then reigned, and after him Coccus Nera- us which was the feuenth. m Me mtearch Trais o the em prere who was a Spauyard & adopied by Nerus, but becaufe he per

secuted fthank ful he goath al fo to perdatio o He signifieth the horrible persecution; which haue be de vnder the empire of Ro- me, and in all other realmes fubied to the fame. 1. Tim. 6,15. chap. 19,16. o And breake them to thy- wers as a por- ters put.

pluters nation as the Gothers, Vandalas, Ho- nes and other nations which were once sub- ject to Rome, shal rife agnist it & deftroy it. q That is the- de of doing ho mage to Christ Iesus, they shulde be cast into a repro- bate feife to vnto him.

GGg. 111.

To flee from Babylon.

Reuelation.

The whores marchants 12/1224

18 And the womá which thou fawest, is the great citic, which reigneth ouer y Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlds are ferie for the fall of the where of Babylon. 4 An admonition to the people of God to flee out of her damnation, 20 But they that be of God, have can't to reicycle for her destruction.

1 And after these things, I saw another Angel come downe from heauen, hauing great power, for that the earth was lightened with his glorie.

2 And he cryed out mighty with a loude voyce, faying, 3 It is fallen, it is fallen, Babylon y great citic, & is become the habita tion of 4 deuils, and the holde of all fowle spirits, and a cage of euerie vncleane and hateful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchāts of the earth are waxed riche of the abundance of her pleafures.

4 And I heard another voyce frō heauen fay, 5 Go out of her, my people, that ye be not parterakers in her finnes, and that ye receiue not of her plagues.

5 For her finnes are come vp vnto heauen, and God harhe remembred her iniquities.

6 7 Rewarde her, euf as the harhe rewarded you, and giue her double according to her works: & in the cup that the harhe filled to you, fil her the double.

7 In afmuch as the glorified her self, and liued in pleafure, fo much giue ye to her torment and forowe: for the faith in her heart, 8 I fit being a quene, and am no widowe, and thal fe no mourning.

8 Therefore thal her plagues come at one day, death, and
forowe, and famine, & the thalbe burnt with fyre: for ftrong is
the Lord God which wil condemne her.

9 And the Kings of the earth thal bewaile her, & lament for
her, which haue cōmited fornication, & liued in pleafure with
her, when they thal fe the fmoke of her burning.

10 And thal ftande a farre of for feare of her torment, faying,
Alas, alas, the great citic Babylon, the mightie citic: for in one
houre is thy iudgement come.

11 And the marchāts of the earth thal wepe and waile ouer her:
for no man byeth their ware any more.

12 The ware of golde and filuer, and of precious ftone, and of
pearles, and of fine linen, and of purple, and of filke, and of
fkarlet, & of all maner of Thyne 13 wood, and of all veffels of
yuorie, and of all veffels of mofte precious wood, & of braffe,
and of yron, and of marble,

13 And of fynamon, and odours, and ointments, and
franckinfence, and wine, and oile, and fine floure, and wheat,
& beaftes, and fhepe, and horfes, and 14 charets, & feruants,
and 15 foules of men.

16 (And the apples that thy foule lufted after, are departed
from thee, & all things which were fat and excellent, are
departed from thee, and thou thalt finde them no more)

17 The marchants of these things which were waxed riche, thal
ftand a farre of frō her, for feare of her torment, weping and
wailing,

18 And faying, Alas, alas, the great citic, that was clothed in
fine linen and purple, and fkarlet, and guilded with golde, and
precious ftone, and pearles.

19 For in one houre fo great riches are come to defolation. And
euerie fhippe mafter, and all the people that occupie fhippes,
and fhipmen, and who foeuer traual on the fea, thal ftand a
farre of,

20 And crye, when they fe the fmoke of her burning, faying,
What citic was like vnto this great citic?

21 And they thal caft duft on their heads, and crye weping, and
wailing, & fay, Alas, alas, the great citic, wherein were made
riche all that had fhippes on the fea by her coftlines: for in one
houre the is made defolate.

22 O heauen, reioyce of her, and ye holie Apoftles and
Propheres: for God harhe giuen your iudgement on her.

23 Then a mightie Angel toke vp a ftone like a great milftone,
& caft it into the fea, faying, With fuche violece thal the great
citic Babylon be caft, and thalbe s founde no more.

24 And the voyce of harpers, & muficians, and of pipers, & trumpetters thalbe heard no more in thee, and no craftes man, of what foeuer crafte he be, thalbe founde any more in thee: and the founde of a milftone thalbe heard no more in thee.

25 And the light of a candle thal fhine no more in thee: and the voyce of the bride-grome and of the bride thalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine in chantements were deceived all nations.

26 And in her was founde the blood of the Propheres, and of the Saintes, and of all that were flaine vpon the earth.

CHAP. XIX.

1 Praifis are giuen vnto God for iudging the where, & for ananging the blood of his feruants. 2 The Angel wil not be wroftipped. 3 The foules and birdes are called to the flaughter.

1 Suche as the womans vis at Rome.

2 This is the vileft ware y thefomarchâts of, and beft cheap, which foules nay withftanding y fonne of God redeemed with his precious blood, 1 pet. 3.19.

3 That is, the things which thou fured beft.

4 And fo the we figots of great forrow.

Or, andle rfaith.

p And harhe reunged your craft in ynaithing her. 1er. 31, 8.9.

q It thal not be like to other cicles may be boyl-ded againe, but it fhaibe defroyed with out merde.

7 The Romith prefaces and marchants of foules are as Kings & princes: so that their conrtoufnes and pride must be punifhed: fecondely their crafts & deceivers & and thirdly their crucible.

1 And

Ifa. 31, 9. heram. 31, 8. chap. 14, 8. a This defecition of the outermthowe of y great whore is like to that whereby the prophees vis to declare the defecition of Babylon. b He defcribeth Rome to be y finche of all abomination and deuelifines, and a hinde of hel. c The greatest parte of the woelde harhe haue abufed & feduced by this spiritual whoredome. d When God threateneth y wicked, he euer efforceth & counfleteth his what they oghe to do, y is, that they do not cōmonirat with y finnes of the wicked. Ifa. 47, 8. e The grebe worde is, that her finnes fo followe one an other, and fo zife one after another, that they grawe to fuche on heape, y at feagth they couche y veie heauen. f Bloffed is he that ca repcye to the whore the like, as is writen pfal. 117, 9. g The glorious boafing of the ftrumper h But ful of people & mightie h Bothe they that temporally haue had prefits by the ftrumper, and also the spiritual marchāts thal for forow & wiz

of their gaine citic out and defpeire. h Which is ve zielo
doferous and precious.

The Lambes supper.

Chap. XX. The fharpe fword. 1293/1224

a That is, praife ya God, becu- fe & Antichrist & all writed-
nes it take out of the woride. b So that all the Saints are
confirmed and ophr nothing to doute of the faluation of
faithful. c The wicked fhalbe burned in continual fyre, & nuere
fhalbe extin- guillhed. d By the foure begins are mft all
creatures. e Signifying & his iudgement are true ftruth, and if
we oft to praife him enormore for the deftrudition of the Pope.

f God made Christ & brid- grome of his Church at the
beginning, and at the laft day in fhalbe fully accomplished
when we ftall be figned & our head. Mat. 22, 2. chap. 14, 13. g
That is, the Angel. Chap. 22, 9. h Whome God of fre mercie
eallefh to be partakers of his heaucolie graces, & deli- nereth
from & ftible pollu- cians of Anti- christ Who am char- ged to
reftine of Iefus, or & impatixer of f fame Gofpel & faith. Ifa. 6,
12. k He ftweeth that none oft to be worfhi- ped but onefy God,
& that he is of their ni- har whome God vifeth to reutille his fe-
retes by to the Prophecies, & they may de-

clare them to others, alfo that we malt before no other fpirit of
prophecie, but that which church reftine of Iefus, and lead us to
him. I Whereby is fignified that Iefus Christ our ledge fhalbe

victorious, and shall triumph over his enemies. m He meaneth Christ a So that the wicked shall tremble before his face. n To witteeth that he was ruler of all the worlde. p That is, none can have so full recollection how Christ is verie God, eternal, infinite and almighty, as he himself. q Whereby is signified his victoric, and the destruction of his enemies. r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God and the ledge of the quicke and dead. f This declareth that his Angels shall come with him to ledge the worlde.

1 And after these things I heard a great voice of a great multitude in heaven, saying, a Hallelu-iah, salvation & glory, and honour, and power be to the Lord our God.

2 For both true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath adulteried the blood of his servants shed by her hand.

3 And againe they said, Hallelu-iah: & her smoke rose up for evermore.

4 And the foure and twentie Elders, & the foure beasts fell downe, and worshiped God that sat on the throne, saying, e Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of the Lamb is come, and his wife hath made her self readie.

8 And to her was granted, that she shulde be arrayed with pure fine linen and shining, for the fine linen is the righteousness of Saints.

9 Then he said vnto me, Write, a Blessing are they which are called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete, a to worship him: but he said vnto me, & thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the i testimonie of Iesus. Worship God: for the bestimonie of Iesus, is the spirit of prophesie.

11 And I sawe heauen open, and beholde a white horse, and he that sat vpon him, was called, a Faithful & true, & he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fyre, & on his head were many crownes: and he had a name written, that no man perceived but him self.

13 And n he was clothed with a garment dipte in q blood, and his name is called, THE I WORDE OF GOD.

14 And the f warriers which were in heauf,

others, also that we muft before no other fpirit of prophecie, but that which church refine of Iefus, and lead us to him. I Whereby is fignified that Iefus Christ our ledge fhall be viftorious, and ftall triumph over his enemies. m He meaneth Christ a So that the wicked ftall tremble before his face. n To ftweeth that he was ruler of all the woride. p That is, none can have fo fal recollection how Christ is verie God, eternal, infitine and almighty, as he him felf. q Whereby is fignified his viftoric, and the deftrudition of his enemies. r Signifying that Iefus Christ, which is the worde, is made flefh, and is our Lord, our God and the ledge of the quicke and dead. f This defcareth that his Angels ftall come with him to ledge the woride.

followed him vpon white horfes, clothed with fine linen white and pure.

15 And out of his mouth went out a fharp l fworde, that with it he fhulde fmitte the heathen: for he a ftall rule the with a rodde of vpon: for he it is that treadeth the wine preffe of the fiercenes and wrath of al- mightie God.

16 And he hathe vpon his garment, and vp- on his u thigh a name written, a THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selves together vnto the supper of the great God,

18 That ye may eat the flesh of Kings, & the flesh of his Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre men and bondemen, and of male and great.

19 And I sawe the beast, and the Kings of the earth, and their ywarriers gathered together to make battell against him, that fate on the horse & against his souldiers.

20 But the beast was not taken, and with him that false prophecie that wrought miracles before him, whereby he deceiued them that receiued the beastes maike, & them that worshipped his image. These bothe were aliue cast into a lake of fyre, burning with brimstone.

21 And the remnant were slayne with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bounde for a certaine time, 7 And after let loose, wroth the Church grieueously. 10. 14 And after the worlde is

iudged, he and his are caft into the lake of fyre.

1 A Nd I fawe an a Angel come downe from heauen, hauing
the b keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde ferpét, which is the deuil
and Satan, and he boun- de him c a thoufand yeres,

3 And caft him into the bottomles pit, and he fhut him vp, and
fealed the dove vpon him, that he fhulde deceiue the people no
more, til y a thoufand yeres were fulfilled: for after that he
muft be lofed for a little feafon.

4 And I fawe e feates: and they fate vpon

their impirie and fubheroes. e That is, from Christ's the time of
Pope Sylvefter the fecomde: fo long the pure do- ftrine fhulde
after a forte remance. d After this terme Istan had greater
power than he had before. e The glorie and auoitice of them
that fuffes for Christ's lake.

a Which d urth the w ked into e nal fyre. Ifal. 2, 9.

2 Tim. 6, 1, chap. 17, 14 a Which c claretic bir- manitie, wh
rein he falo of all, and fi judge y wolt x This figni eth y the de
of iudgemen fhulbe clears and eudens, that none fi be hidfteril
trompet ftall bloue a lowd & all ftall is deftand is.

y For the Po pe & y world lie princes ftall fight a- gainft
Christ, euen mul the laft day. z The ouer- throwe of the beaft

and his fi shalbe chie: ly accompli- ified at the fe- comde obning of Christ.

a This Angel reprefelmith y ordre of y A- ponies, whose vocacion & of fice was from heault or may fignifie Christ, fi fhulde trea- de downe the ferpenis head. b Hereby he meaneth the Gofpel where- by hel is fhon- up to y faith- ful, & Satan is chained that he ca not hure them, yes & y minifiers here- by open it to the infidels, but through

HHh.i.

Satanlofed.

Reuelacion.

Holic Ierufalem.

f That is, whi- les the; have remained in this life.

g He me aneth the, which are spiritually de- add for in who- me said iunth, he is dead to God.

h Which is to receive Iefus Christ in true faith, & to rise them from to newness of life.

Exph. 19.2. 1 The death of the fools, & is eternal dam- nation.

2 Shalbe true partakers of Church and of his dignitie. 3 That is, for ever.

4 After that the chaste is broke and the true preaching of God's wor- dle is corrupt. 5 By them are more disavt & strige enemies of the Church of God, as the Turks, the Sa- pains and o- thers, read Ex- ph. 18.2, by whome the Church of God shalde be grie- noisy terms, ted.

Philip. 4.4. chap. 3.5. & 21.23.

6 Which was Christ, prepa- red to judge- ment & glorie and mainitie. 7 Buerie mass confidence is as a boke whe tain his deces are written, & shal appear whf God ope- neth the boke. 8 Vederthau- ding all kindes of death whe- reby men have broe Rayne. 9 Ielch & death & are the last enemies, shal- be detested.

Isa. 61.17. & 66.21.

a. Pet. 1.13. a. All things shalbe remed and reftored into a mefe excellent and perfect estate, and there- fere the day of the refurrection is called. The day of refurrection of all things. Ad. 1.11. b For all things shalbe purged from their corruption, and the faithful shal enter into heaven with their head Christ.

them, and iudgement was given vnto them, and I faw the foules of them, that were beheaded for the wines of Iefus, and for the worde of God, & which did not wor- ship y beaft, nether his image, nether had taken his marke vpon their forheads, or on their hands: and they liued, & reigned with Christ a thoufand yere.

But the reft of the s dead men shal not li- ue againe, vntil the thousand yeres be fi- nished: this is the h firft refurrection.

Bleffed and holie is he, that hathe parte in the firft refurrection: for on fuche the i feconde death hathe no power: but they h shalbe the Frieffs of God and of Christ, & shal reigne with him a thousand yere.

And when the thousand yeres are ex- pired, Satan shalbe lofed out of his pri- fon,

And shal go out to deceive the people, which are in the foure quarters of the e- arth: even a Gog and Magog, to gather them together to battel, whose nombet in, as the fand of the fea.

And they went vp into the plaine of the earth, w compaffed the tents of the Sain tes about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

And the deuil that deceived them, was caft into a lake of fyre & brimftone, where the beaft and the falfe prophet shalbe tormented euen day and night for euermore.

And I faw a great white throne, and o ne that fate on it, from whose face fled a- way boshe the earth and heauen, & their place was no more founde.

And I faw the dead, bothe great & final ftand before God: and the p bokes were o- pened, & another boke was opened, which

is the boke of life, and the dead were iudged of thofe things, which were written in the bokes, according to their workes.

And the fea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: & they were iudged euerie ma according to their workes.

And death and hell were caft into the lake of fyre: this is the feconde death.

And whofeuer was not founde written in the boke of life, was caft into the lake of fyre.

CHAP. XXI.

3.24. The bleffed estate of the godlie, 2.27. And the miserable cendation of the wicked, 11 The defcription of the heauamile Ierufalem, and of the wife of the Lambs.

And I faw a new heauen, & a new earth: for the firft heauen, and the firft earth were paffed away, & there was

shalbe remed and reftored into a mefe excellent and perfect estate, and therefore the day of the refurrection is called. The day of refurrection of all things. Ad. 1.11. b For all things shalbe purged from their corruption, and the faithful shal enter into heaven with their head Christ.

no more fea.

And I John saw the holy city new Jerusalem come down from God out of heaven, prepared as a bride trimmed for her husband.

And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God with men, and he will dwell with them: & they shall be his people, and God himself shall be their God with them.

And God shall wipe away all tears from their eyes: & there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain: for these things are passed.

And he that sat upon the throne, said, Behold, I make all things new: and he said unto me, Write: for these words are faithful and true.

And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give to him that is thirsty, of the water of life freely.

He that overcometh, shall inherit all things, and I will be his God, & he shall be my son.

But the slothful and unbelieving, and the abominable and murderers, & who-remongers, and forcerers, and idolaters, & all liars shall have their part in the lake, which burneth with fire and brimstone, which is the second death.

And there came vnto me one of the fe- uen Angels, which had the feuen vials ful of the feuen laft plagues, and talked with me, faying, Come: I wil fhew thee the bride, the Lambes wife.

And he catyed me away in the fpirit to a great & an hie mountaine, & he fhewed me the great citie, holie Ierufale, defcending out of heauen from God,

Hauing the glorie of God: and her shi- ning was like vnto a ftone moft precious, as a lafter ftone cleare as crifial,

And had a great wall and hie, and had twelve gates, and at the gates twelve An- gels, and the names written, which are the twelve tribes of the children of Ifrael.

On the Eaft parte there were the gates, and on the Northside the gates, on the Southside the gates, and on the Westside the gates.

And the wall of the citie had twelve fundacious, and in them the names of the Lamb: twelve Apostles.

And he that talked with me, had a goldc rede to meafure the citie with all, and the gates thereof, and the wall thereof.

And the citie lay foure fquare, and the length is as large as the bredth of it, and he meafured the citie with the rede, twelve thoufand furlong: and the length, and the bredth, and the height of it are equal.

The holie companie o the elch: d Meaning, d God by his nine
mafefti wil glorifie tenew his, take them t to him.

Isa. 27.8. chap. 7.17. a All occefi of forowes shalbe rakra
away: fo the they shal ha prepenal lo: Isa. 43.19. 2.20. 2.19.

Chap. 1.8. & 22.19. f that an eternal life, wil giue vno nine to
drink of the livelie waters of the enrichig life

g That whiel fure man mo re them God. h That whiel moche &
felf at religion.

i Meaning the Church, which is married to Christ by faith. k
By this def- cription is de- clared the in- comprehensi- ble
excellfeie, w the heauen- lie companie do emoy. l It is faid to
come downe from heauen, because all the benefeters that the
Church had by they ac- knowledge it to come of God through
Christ. m Four grene & thosifing, n Signifying y y faithful shal
be finely kept in heaven. n That is ple ce young to enecr: for
ele we knowe the re is but one way & one ga- te, on to Iefus
Christ. p For the A- postles were meane where- by Ielch: for
the true founde man was must led to the world.

17 And

*The Lambe is the temple. Chap. XXII. Adde
not, nor diminish.*

This declares ¶ Christ is God inseparable with his Father. Isa. 60, 13. Isa. 60, 5. Here we see as in infinitio other places ¶ Kings & Princes (contrary to that wicked opinion of ¶ Anabaptists) are partakers of the heavenly glorie; if they rule in, ¶ state of the Lord. Isa. 60, 11. ¶ Phils. 6, 4. chap. 1, 2. & 10, 11.

Chap. XXII. a He alludeth to the visible paradise to set forth the more sensibly the spiritual: and this agreeth with that which is written, Raik. 47, 1. b Meaning ¶ Christ who is the life of his Church, is common to all his and not peculiar for any one form of people. c For there are all things plenty & full of all consentation continually. d Which former time were vapored at Gestic, but now are purged & made whole by Christ. Isa. 60, 11. e The light shall be unchangeable and shine forever.

17 And he measured the wall thereof, an hundred and forty & four cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Jasper: and the citie was pure gold like unto clear glass.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Jasper: the second of Sapphire: the third of a Chalcedony: the fourth of an Emerald:

20 The fifth of a Sardonyx: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaz: ¶ tenth

of a Chryfoprafus: the eleueith of a Iacinth: the twelueith an Amethift.

21 And the twelue gates were twelue pear- les, and euerie gate is of one pearle, and the ftrete of the citie is pure gold, as fhining glaffe.

22 And I fawe no Temple therein: for the Lord God almightie and the ¶ Lambe a- re the Temple of it.

23 ¶ And the citie haste no nede of the fun- ne, nether of the moone to fhine in it: for ¶ glorie of God did light it: & the Lambe is the light of it.

24 ¶ And the people which are faued, fhall walke in the light of it: and the ¶ Kings of the earth fhall bring their glorie and honour vnto it,

25 ¶ And the gates of it fhall not be fhut by day: for there fhall be no night there.

26 And the glorie, and honour of the Gen- tiles fhall be brought vnto it.

27 And there fhall entre into it none vnclea- ne thing, nether whatfo euer workerh abo- mination or lies: but they which are wri- ten in the Lambes ¶ Boke of life.

CHAP. XXII.

1 The viuer of the water of life. 2 The stratefulus & light of the
citie of God. 6 The Lord giueith euer his seruants wastrung of
things to come. 9 The An- gel will not be worshopped. 11 To
the worfe of God may nothing be added nor diminshed there
from.

1 And he shewed me a pure ¶ riuer of water of life, cleare as
cryftus, pro- ceding out of the throne of God, and of the
Lambe.

2 In the b middes of the strete of it, and of ether side of the
riuer, was the tre of life, which bare twelue maner of strate, &
ga- ue strate euerie c moneth: & the leaues of the tre serued to
heale the d nation with. 3 And there shalbe no more curffe, but
the throne of God & of the Lambe shalbe in it, and his seruants
shal serue him.

4 And they shal se his face, and his Name shalbe in their
forheades.

5 ¶ And there shalbe no e night there, and they nede no candle,
nether light of ¶ sun

ne: for the Lord God giueith them light, and they shal reigne
for euermore.

6 And he laid vnto me, These wordes are faithful and true: &
the Lord God of the holie Prophetes sent his Angel to shewe
vnto his seruants the things which must shortly be fustilld.

7 Beholde, I come fhortely. Bleffed is he ¶ kepeth the wordes of the prophecie of this boke.

8 And I am Iohn, which fawe and heard thefe things: and when I had heard & fe- ne, ¶ I fell downe to worfhip before the fete of the Angel, which fhewed me thefe things.

9 But he laid vnto me, Se thou do it not: for I am thy fellowe feruant, & of thy brethre the Prophets, and of them which kepe the wordes of this boke: worfhip God.

10 And he laid vnto me, a Seale not ¶ wor- des of the prophecie of this boke: for the time is at hand.

11 He that is vniuft, let him be vniuft ftill; & he which is fifthis, let him be fifthis ftill; and he ¶ is righteous, let him be righteous ftill: & he ¶ is holie, let him be holie ftill.

12 And beholde, I come fhortly, & my re- warde is with me, ¶ to giue euerie man ac- cording as his worke fhallbe.

13 I am a and b, the beginning & the end, the firft and the laft.

14 Bleffed are they, that do his commande- ments, that their right may be in the b tre of life, & may entre in through the gates into the citie.

15 For without fhallbe dogges & enchâters, & whoremongers, & murtherers, & idola- ters, & whofo euer louch or maketh lye.

16 I Iefus haue fent mine Angel, to teftific vnto you thefe things in the Churches: I am the roote & the g generacio of Dauid, and the bright morning l ftarte.

17 And the Spirit and the bride fay, Come: And let him that heareth, fay, m Come: & let him ¶ is a thirft, come: & ¶ let whofo- uer will, take of the water of life frely.

18 For I profelt vnto euerie man that hea- reth the wordes of the prophecie of this boke, ¶ if any man fhall adde vnto thefe things, God fhall adde vnto him the pla- gues, that are written in this boke.

19 And if any man fhall diminfh of ¶ wor- des of ¶ boke of this prophecie, God fhall take away his parte out of the Boke of li- fe, and out of the holie citie, and fro thofe things which are written in this boke.

20 He which teftificeth thefe things, faith- ? Surely, I come quickly. Amen. Euen fo ¶ come, Lord Iefus.

21 The grace of our Lord Iefus Chrft be with you all, Amen.

HHb. ii.

f Now thir the feone: it- me that he fol- fered him will to be carried a- way with the excellene of ¶ perfoner: is to admonfhva of our infami- tie & readines to fall, except God bringfh vs miraculoi ly & his fpirit. Chap. 19, 10. g This is not

then as the o- ther Prophe- cies which were comman- ded to be
byd til the time ap- pointed, as in Daniel 12, 4, be cuse ¶ these
things sholde be quickly as complified, & did now begin h
They shal is we eternally w ¶ Sine of God I That main- tain
falle do- stine and de- lie therein. h That is, a true and sam- ral
man and yet God equil w my Father. Rom. 2, 8. Isa. 47, 4. &
44, 6. chap. 1, 2. & 11, 6. i For Christ is the light of gi- ueith
light to curie one ¶ commeth into this worfe. o: Let them be
afraid of God's hoerble indga- ments, & afhe- ne as thefi hea-
te the Lambe call, let them come. Isa. 55, 5. n He that fe- leth
him self oppressed with affilifions, and cifereth the
heaufflingness and comfort. o That is, what God begneeth to
reforme: ¶ will by his spir- it. p Seing the Lord is at hâd, we
oght to be conflict and re- loyer, but we mift beware we shone
not the leugh nor shortness of ¶ Lords coming by our owne i-
magination, v. Fr. 1, 9. q This decla- reth the car- ne & shfer
that the sanftful: a we to be di- tered out of these miftion, and to
be joy- and with their head Christ fe fins.

A BRIEF TABLE OF THE IN 197/1224

TERPRETATION OF THE PROPRE NAMES which are chiefly founde in the olde Testamēt, wherein the first number signifieth the chapter: the seconde the verse.

Whereas the wickedness of time, and the blindness of the former age hath been such that all things altogether have been abused and corrupted, so that the very right names of divers of the holies men named in the Scriptures have been forgotten, and now some strange unto us, and the names of infants that shudde ever have some godlie advertisements in them, and shudde be memorials and marks of the children of God received into his hoist: olde, hath been hereby also changed and made the signes and badges of idolatry and heathenish impietic, we have now set forth: this table of the names that be most vested in the olde Testament with their interpretation, as the Ebrewe importeth, partly to call back the godlie for that abuse, when they shall know the true names of the godlie fathers, or what they signifie, that their children now named after them may have testimonies by their very names, that they are within that faithful familie that in all their doings had ever God before their eyes, and that they are bounde by these their names to serve God from their infancy or have occasion to praise him for his works wrought in them or their fathers: but chiefly to restore the names to their integrity, whereby many

places of the Scriptures and secret mysteries of the holies God shall better be understand. We have medied rarely with the Greeks names, because their interpretation is uncertain, or many of the are corrupted from their original, as we may also see these Ebrewe names set in the marges of this table, which have been corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful: for he shall find them in places most convenient among the annotations: at least so many as may serve to make for any edification, and understanding of the Scriptures.

A

| Abdis. | A Arón, or Aháron, a teacher Exod. 4,14 ¶ Abdá, a feruár. 1. King. chap. 4. ver. 6. Abdeél, a feruant of God, Ierem. 36,26. | Abinoám, father of beautie. Iud. 4,6 Abirám, an high father. 1. King. 16,14 Abíshág, the fathers ignorance. 1. King. 1,3 Abíshai, the fathers rewarde. 1. King. 16,6 | Abinoam. Abírom. | | --- | --- | --- | --- | | Abdal. | Abdí, my feruant. 1. Chron. 6,7 | Abíshalóm, the father of peace, or the peace of the father. 1. King. 15,2 | Abíhalom. | | Abdi and Audias. | Abdiáh, a feruant of the Lord. 1. King. 18,1. & Obadiáh one of the twelve Prophecies. Abdiél, the fame. 1. Chron. 5,15 | Abíshúa, the father of saluation. 1. Chro. 6,4 Abíshúr, the father of a fong, or of a wall, or of righteousness. 1. Chro. 1,29 | Abíhu. | | Abdenago. | Abél-negó, feruant of

shining. Dan. 1,44. Abél, mourning, the name of a citie, but
 Habél, the name of a man, doeth signifie vanitie. Gen. 4,2 |
 Abítál, the father of the dew. 1. King. 3,4 Abítób, the father of
 goodness. 1. Chro. 8,11 Abnér, the fathers candel. 1. Sam.
 14,49 | Abíhub. | | Abagatha. | Abgathá, father of the wine
 pressé. Abíáh, the wil of the Lord. 1. Chro. 29,1 Abíám, father
 of the sea. 1. King. 14,11 | Abrám, an high father. Gen. 11,11
 Abrahám, a father of a great multitude, as y name was
 changed. Gen. 17,5 | Abráhom. Abríalom. | | Abíaph. |
 Abíafáph, a gathering father. 1. Chro. 6,11 Abíarhár, father of
 the remnant, or excellent father. 1. King. 12,11 Abidá, father of
 knowledge. Gen. 15,4 Abidán, father of judgement. Nomb.
 1,11 Abíél, my father is God. 1. King. 9,1 Abíézer, the fathers
 helpe. Iof. 17,2 | Abíhalóm, a father of peace, or the fathers
 peace, or rewarde. 1. Sam. 3,1 ¶ Achan, troubling. Iofhu. 7,1.
 who is called Achár. 1. Chron. 1,7 ¶ Adarézer, read Adarézer,
 beautiful helpe. Adaiáh, the witness of the Lord. 1. Chro. 6,41
 Adaliáh, pouertie. Efter. 9,8 | Adalas. | | Ablgal. | Abigáil, the
 fathers ioye. 1. King. 15,1 Abíháil, the father of strength. Nom.
 3,15 | Adam, man, earthlie, read Gen. 2,15 Adiel, the witness
 of God. 1. Chro. 4,16 | Adonias. | | Abin. | Abíhú, he is a father.
 Exod. 6,11 | Adoniáh, the Lord is the ruler. 1. Sam. 3,4 | |
 Abíod. | Abíhúd, the father of praise. 1. Chro. 8,1 Abilene,
 lamentable. Luk. 1,1 Abímáel, a father from God. Gen. 10,15
 Abímélech, the Kings father, or a father of counsel, or the
 chief King. Gen. 10,1 | Adonibézek, the Lord's thunder. Iud.

1,5 Adonikám, the Lord is risen. Neh. 2,11 Adoniram, the high Lord. 1. King. 4,6 Adonizédek, the Lord's justice. Iof. 10,1 ¶ Agabús, a greshopper. Act. 11,28 || | Amíadab. | Abinadád, a father of a vowe, or of a fine minde, or prince. 1. King. 16,8 | Agár, a stranger. Gen. 16,1 ¶ Aház, taking, or possessing. 1. King. 16,1 HHn. iii. ||

The first table.

| Ahafuéros, a prince or head. Dan. 9,1 | Achaliáh, time for the Lord. 2. King. 8,16 || --- | --- || Ahba, a brother of vnderftáding. 1. Chr. 3,29 | Aza, strength. Efra 2,47 || Ahiláh, brother of the Lord. 1. Chr. 2,26 | Azaniáh, hearkening the Lord. Neh. 10,9 || | Ahimáaz, brother of council. 1. Sam. 14,49 | Azaréel, the helpe of God. 1. Chr. 12,6 || | Ahimán, brother of ý right hand. Nom. 13,23 | Azariáh, helpe of the Lord. 4. King. 14,22 || | Ahimélech, a Kings brother. 1. Sam. 21,1 | Azarikám, helpe r. fing vp. Neh. 11,14 || | Ahimóth, a brother of death. 1. Chr. 6,25 | Azmáuch strength of death. 2. Sam. 23,30 || Ahinóam, the brothers beautie. 1. Sam. 14,49 | Azubáh, forfaken. 1. King. 22,43 || | Ahiór, the brothers light. Iud. 5,5 | Azúr, holpen or helper. Ierem. 28,1 || | Ahiláb, an heartie brother. Iud. 1,31 | B || | Ahráh, a fwete fauoring medow. 1. Chr. 8,1 | B Aal, Bealim, lord, lords: the name of the || Ahikám, a brother arifing, or aduenging. 2. King. 22,12 | idole of ý Sydoniás, or a general name || | Ahiézer, the brothers

helpe.Nomb.1,12 | to all idoles,because they were as ý lords | |
 Aholáh,a manfion or dwelling in her felf. | and owners of all
 that worfhiped them. | | Aholibáh,my manfion in her.Ezek.13,4
 | Baaliada,a mafter of knowledge.1.Chr.14,7 | | Ahud,praifing
 or confefing.Iud.3,15 | Báal-meón, the Lord or mafter of the
 man | | Álián,high.1.Chr.1,40 | fion or the houfe, as
 alfoBáalzibúl, figni- | | Ámálek,a licking people.Gen.36,11 |
 fieth the fame. Luk.11,15 | | Ámariáh,the Lord faid, or the
 Labe of the | Báal-zebúb,the mafter of flies. | |
 Lord.Zephan.1,1 | Baanáh,in affliction.2.Sam.4,2 | |
 Ámafá,fparing the people.1.Sam.17,25 |
 Babél,confusion.Gen.10,10.& 11,9 | | Ámafhai,the gift of the
 people.1.Chr.6,24 | Bacchides,one that holdeth of BÁCchus,or a
 | | Ámafhi,ý treading of the people.Neh.11,12 |
 dronkard.1.Macc.7,8. | | Ámafiah,ý burden of the
 Lord.2.Chr.17,15 | Bacchenor & bacenor the fame.
 2.Mac.12,15 | | Ámithí,true or fearing.1.King.14,25 |
 Badaíáh,the Lord alone.Ezr.10,11 | | Ámmiél,a people of
 God,or God with me. | Baladán,ancient in
 iudgement.2.King.20,12 | | 1.Chron.3,5 | Baldád,olde loue or
 without loue.Iob 8,1 | | Ámmiíhá dai, the people of the
 Almightye. | Barachél,blefing God.Iob 12,2 | | Nomb.5,12 |
 Barachiáh,blefing the Lord.Zech.1,2 | | Ámmon,a
 people.Gen.19,38 | Bar-ionáh,fonne of a doue.Mat.26,17 | |
 Ámon,faithful.1.King.21,18 | Barnabas,the fonne of
 confolation. Aft.4,36 | | Ámos,a burden,one of the twelve

Prophets. | Barabbas, fonne of confusion. Mat. 27, 16 ||
 Ámoz, ftrong, the father of Ifhai. Ifa. 1, 1 |
 Barúch, blefled. Ier. 12, 10 || Ámzí, ftrong. 1. Chron. 6, 26 |
 Bathféba, the feuenth daughter, or the ||
 Ánáh, affligtig, answerig, or fingig. Ge. 36, 2 | daughter of an
 othe. 1. Sam. 11, 3 || & Hanna, gratuou or merciful. 1. Sam. 1, 2 |
 Bathfúda the daughter of faluatió. 1. Chr. 3, 5 || Ánaniáh, the
 cloude of the Lord. Aft. 5, 1 | ¶ Belfhatfar, without treasure, or
 fearcher of || Ándréas, manlie. Mat. 4, 18 | treasure. Dan. 5, 1 ||
 Ánúb, a grape. 1. Chron. 4, 8 | Benaiáh, the Lords
 buylding. 1. Chr. 4, 36 || Ántipas, for all, or againft
 all. Reuela. 2, 13 | Beniamin, fonne of ý right hád who waifrft ||
 Ápadno, ý wrath of his iudgemét. Da. 11, 46 | called Benoni the
 fonne of forow. Ge. 35, 18 || Ápolló, a deftroier. 18, 24. ý name
 alfo of an | Beraíáh, the Lords creature. 1. Chr. 8, 20 || ídole. |
 Berák, lightening. Iud. 4, 6 || Ápphia, brigig forthe, or
 encreafing. Phile. 2 | Béred, hail. 1. Chron. 7, 21 || Áráam, hight or
 their curfe. Gen. 10, 23 | Bethiáh, the Lords daughter. 1. Chr. 4, 18 |
 | Árbel, Bel or God hathe aduéged. Hof. 10, 15 | Bezaleél, in the
 fhadow of God. Exod 31, 2 || Archeláus, a prince of the
 people. Mat. 2, 22 | ¶ Bileám, the ancient of ý people. Nom. 22, 5 |
 | Arelí, the altar of God. Gen. 46, 16 | Bilháh, olde, or
 fading. Gen. 23, 29 || Arétas, verteous. 2. Macc. 5 | ¶ Boas, in
 powre, or firength. Ruth 2, 2 || Áriahfháfe, feruent to fpoile. Ezra
 7, 21 | C || ¶ Áfa, a phficion. 1. King. 15, 8 | Aiaphas, a
 fearcher. Mat. 26, 57 || Áfaél, God hathe wrought. 2. Sam. 2, 18 |

Calcólnourifhing.1.King.4,31 || Áfáph,gathering.1.Chron.6,39
 | Caléb,as a heart.Nomb.13,6 || Áfharélah,the bleffednes of
 God.1.Chr.25,2 | Canáan,a merchant.Gen.9,18. || Áfhbél,an
 olde fyre.46,21 | Carmi,my vine.Gen.46,9 ||
 Áfhér,bleffednes.Gen.10,13 |
 Cafeluhim,aspardoned.Gen.10,14. || Áfhiél,the worke of
 God.1.Chr.4,15 | ¶Cephás,a ftoné.Ioh.1,42 || Áfhúr,bleffed or
 traualing.Gen.10,22 | Cephiráh,a lionesse.Ezr.2,28 ||
 Áfmodeus,a defstroyer.Tob 3,8 | ¶Cherúb,as a childe.Ezr.2,57 ||
 Áflyages,gouernour of the citie.Dan.13,64 | Chileáb,the
 reftraint of the father.2.Sam.3,3 || Átaráh,a
 crowne.1.Chron.2,26. | Chilion perfite,or all like a doue.Ruth
 1,2 || Athaiáh,the time of the Lord.Nehe.11,4 | ¶Cillón,hope,or
 confidem.Nomb.34,22 || | ¶Clemens,meke.Philip.4,3 |
 Cleopatra,

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|| Cleopatra, y glorie of y couètrie.1.Mac.10,57 ¶Col-bózeith,
 feing all.Neh.3,15 Concniah, y ftabilitie of y Lord.2.Chr.31,13
 Cofbi, a liar.Nomb.25,18 ¶Cufan, Cufi, blacke or an
 Ethiopii.2.Sa.18 D | Elphaal, Gods worke.1.Chr.8,11 Eluzai,
 God my ftrengh.1.Chr.12,1 Elymás, a corrupter, or
 forcerer.Act.13,8 ¶Enós, man or miferable.Gen.4,27
 ¶Epaphroditus, pleafant.Philip.2,25 Epenetus,
 laudable.Rom.16,5 | Gephac Ephreve || --- | --- | --- | --- ||

Dilaies | D Alaiáh, y poore of the Lord.1.Chr.3,24 Daliáh, a
bucket or coufumer.Iud.16,4 | Epháh, wearie.Gen.25,4 ||
Delaies | Damaris, a litle wyfe.Act.17,14 Dan, a
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Dathán, ftarute or law.Nomb.16,1 Dauíd, beloued.1.Sam.17,12
¶Deboráh, a worde or a bee.Gen.15,8 Delphón, a dropping
downe.Eft.9,7 Demas, fauoring the people.Col.4,14
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God.Nomb.1,14 | Ephráim, ftuteiful, or enceafig.Gen.4,16
¶Eraftus, amiable.Act.19,12 ¶Efau, working.Genf.15,15 Efucó,
a cluffer.Gen.14,14 Efhek, violence.1.Chron.8,18 Eftér,
hidde.Eft.2,7 ¶Ethán, ftrength.1.Kings 4,11 ¶Eubulus, wife or
of good coufel.1.Tim.4,21 Eupolemus, a good
warrior.1.Macc.8,27 Eutychus, fortunate.Act.20,9 | Edber
Ephreve || Duel | Diblam, a cluffer of figges.Hof.2,2 Didymus,
a twinne.Iohn.11,16 | ¶Ez bón, halting to vnderfland.1.Chr.7,7
Ezckíél, ftrength of the Lord.Ezek.1,3 Ezciáh, nere the
Lord.1.Chr.14,7 Ezer, an helpe.1.Chr.4,4 Ezrá, an
helper.Ezr.1,7 Ezriél, the helpe of God.Ier.16,16 Ezrikám, an
helpe arifing.1.Chr.3,13 G | Afibon Aafiah || Debelam | Dináh,
iudgement, Gen.10,21 Diotrephés, nourifhed of Iupiter | G Aál,
an abomination.Iud.9,15 Gabriél, a man of God, or the ftrength
of God, the name of an Angel.Dan.8,16 Gad, a band, or
garrifon.Gen.10,11 Galál, a rolle.1.Chron.9,15 Gamaliél, Gods
rewardc.Act.5,14 Gamariá, a confuming of y Lord.Ier.29,3
Gazabár, a treasurer.Ezr.1,8 ¶Gedaliáh, the greatnes of the

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 frtanger.Gen.46,21 ¶Gináth, a garden.1.King.16,21 ¶Gog, a
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 | Dina | Difhán, a threfting.Gen.16,21 ¶Dodanáh,
 loue.1.Chr.20,17 Dodanim, beloued.Gen.10,4 Doég,
 careful.1.Sam.21,7 Dorcas, a do.Act.9,19 Dordá, generation of
 knowledge.1.Kin.4,11 Dofitheus, giuen to God.1.Mac.19 E | H
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 Lords fhiide. | Abakuk | | Dishon | E Ber, pafting or
 paffage.Gen.10,23 ¶Eden, pleafure.1.King.19,12 Euer, a
 flocke.1.Chron.21,21 Eio'm, reddie or earthie.Gen.25,10
 ¶Elchánan, the mercie of God.1.Sam.21,24 Eldaáh, the
 knowledge of God.Gen.25,4 Eldád, the loue of
 God.Nomb.11,26 Eleadá, witnes of God.1.Chr.7,21 Eleafáh,
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 God.Exod.6,12 Eliáb, my God the father.Nomb.16,8 Eliáh,
 God the lord.1.Chron.8,26 Eliakím, God arifeth.Ia.21,20
 Eliám, the people of God.1.Sam.21,24 Eliafaph, the Lord
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 God meafureth.Gen.10,24 Elnathán, Gods gifte.Ierem.26,22 |
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 Harim, dedicateto God.1.Chr.24,8 Hafadiáh, the mercie of the
 Lord.1.Chr.3,20 Hattil, an howling for finne.Ezr.2,17 Hauáh,
 ltuing, or guing life.Genf.3,10 HHh.iii. | Achallah Hecheliah
 Hadar Hagaba Agia Amatha Abaiba Anameel Hamel Ananíay
 Afadiáh Ega |

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| Arael | Hazaël, feing God.1. King.29,17 | ¶ Iechoniáh,
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 Lea | Hazaráh, feing the Lord. Neh.11,5 | Iedaiáh, the hand of
 the Lord or confessing the Lord.1. Chron.4,17 | Iedáia | | abor |
 ¶ Heber, a companion. Gen.46,17 | Iedidáh, beloued.1.
 Sam.22,1 | Ieddida | | melehi | Helkiáh, the portion of the
 Lord.1. Kin.18,18 | Iediel, knowledge of God.1. Chron.7,6 | |
 Hanoch | Henóch, taught or dedicate. Gen.5,18 | Ieduthun,
 confessing.1. Chro.9,16 | | Knoch | Hépher, a digger or
 deluer.1. Chr 4,6 | Iehiáh, the Lord liueh.1. Chro.5,13 | |
 Haphába. | Hepzri-báh, my delite in her.1. King.1,1 | Iehiél,
 God liueh.1. Chr.16,21. | | Ephba. | Hech, feare or breaking.
 Gen.21,1 | Iehoacán, the Lord pleafure.1. King.14,1 | Toudan |
 | Erron | Hezri, or Hezro, Hezron, Afari, Efrí | Iehoahás, the
 pofsefaíó of the Lord.1. King 23,34 | Iouhas | | Huremj | ¶ Hiél,
 the Lord liueh.1. King.16,34 | Iehoáfh, the fyre of the Lord.1.
 King 11,21 | Iou | | Ricouas | Hirám, the hight of life.1.
 Sam.5,11 | Iehohanán, grace or mercie of the Lord. Iouh,
 Ioháme | | Obob | Hirkiáh, strength of the Lord.1. King.18 | 1.
 Chro.16,1 | | | ¶ Hobab, beloued. Nomb.10,29 | Iehoiada, the
 knowledge of ý Lord.1. King. | | | Hori, a prince. Genf.36,22 |
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 Iehofhúa, the Lord's faluation. Zach.3,1 | | Huziel | Hothám, a

feale or fignet.1. Chron.7,33 | Iehozadák, the iuftice of ý
 Lord.1. Chr.6,14 | Iofedee || | Hoziél, feing God.1. Chron.13,9
 | Iehudáth, confession or praife. Gen 29,35 | Iuda || | ¶ Hul,
 forow or infirmitie. Genf.10,23 | Iekannáb, the Lord fhal'arife,
 eftablifh, or aduenge.1. Chr.2,41 | Iaecon || | Hur, libertie or
 prince.1. Chron.4,1 | Iekodeám, the burnig of the people.
 Iof.15,36 || | Oufa | Hufháh, hafting.1. Chron.4,4 | Iephléth,
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 Nomb.13,7 || | I Aakób, a fupplanter. Genf.15,16 | Ierahmeél,
 the mercie of God. Ier 36,36 || | Iakob | Iaakán, defroying.1.
 Chron.5,13 | Iéred, ruling. Gen.5,15 | Iared || | Ioukan | Iaafiél,
 the worke of God.1. Chron.11,47 | Ieriél, the feare of God.1.
 Chro.7,2 | Ieruel || | Ifaiel | Iaazaniáh, the hearkening of the
 Lord.1. King 25,23 | Ierimóth, fearing death.1. Chr.7,7 || |
 Iebel | Iabál, bringing or budding. Gen.4,10 | Ieroboám,
 encreasing the people.1. Kin.14,13 || | Iabefh, drought.1.
 King 15,10 | Ierohám, high.1. Chro 6,27 | Iehoram || | Iabez,
 forowe.1. Chron.4,9 | Ierubbaál, let baal aduenge. Iud.6,32 |
 Ioram || | Iabin, vnderftanding. Iofh.11,1 | Iefhaiáh, faluation
 of the Lord. Ifa.1,1. | Ierobaal || | Iachin, ftabilitie. Genf.46,10
 | Iefhúa, a fauiour. Mar.1,16 | Iefah, Ifalah || | Iedaiáh | Ia-hiáh,
 knowing the Lord. Nehem.2,36 | ¶ Igál, redemed.1. Chr.3,22 |
 Iefar || | Iabel | Iaél, a do or aflending. Iud.4,16 | Ig daiáh, the
 greatnes of the Lord. Ier.15,4 || | Ialoicel | Iahalleél, praifing
 God.1. Chr.4,16 | ¶ Ioáb, willing or voluntarie.1. Chro.2,16 || |
 | Iahaziél, God hafteh. Gen.46,24 | Iob, forowful or hared. Iob

1,1 | Iabab | | Afeil | Iahaziel, feing God. Exr.8,5 | Iobamáh, ý
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 hope in God or beginning in God. Genf.46,14 | Iochébed,
 glorious. Exod.6,10 | Iochabeh | | Iaoirus | Iair, lightened.
 Deut.3,14 | Ioél, willing or beginning. Ioel 1,2 | | | Iakim,
 ftablifhing.1. Chron.8,19 | Iokfhán, an offence. Gen.15,2 |
 Iechfan | | Iambres | Iambrk, rebellious.1. Macc.9,17 | Ioktán, a
 litle one. Gen.10,15 | Iecran | | Iamráh | Iamin, right hand.
 Gen.46,10 | Ionáh, a doue.1. King 14,15 | | | Iemuel | Iamuél,
 God is his day. Genf.46,10 | Ionadáb, voluntarie or willing.1.
 King.13,5 | Ieoadab | | | Ianoháh, refting. Iof.16,6 | Ionathán,
 the gifte of the Lord. Iud.18,10 | Iehoasthra | | | Ianúm, fleeping.
 Iof.15,33 | Iofeph, encreasing. Gen.10,14 | | | | Iapheth,
 perfuading or enticing. Gen.5,32 | Iofhabéth, the fulnes of the
 Lord.1. Chr.22,11 | Iehofahas | | Iaphia | Iaphia, lightning.1.
 Sam.5,16 | Iofhiáh, the fyre of the Lord.1. King.22,3 | | | |
 Iarephél, helch of God. Iof.18,27 | Iothám, perfite.1. King
 15,23 | | | | Iarib, fighting or aduenging. Gen.46,10 | Iozabád,
 endwed.1. Chro.12,20 | | | | Iafhén, ancient.1. Sam.13,32 | ¶
 Iphdiáh, the redemption of the Lord.1. Chro.8,15. | | | | Iasfar |
 Iafhér, righteous. Iof.21,39 | Iphtáh, opening. Iud.11,1 | | |
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 Chro.11,18 | Iras | | Iathaneel | Iathniél, a gifte of God.1.
 Chron.16,2 | Irá, a wilde afle. Gen.4,18 | | | Iather | Iattir, a
 remnant or excellent. Iofh.15,48 | Iriáh, the feare of the Lord.
 Ier.17,12 | | | Iethael | Ithri, Ithro, Ithron the fame. | Irmeiáh,

exalting the Lord.1. Chro.5,24 | Ierambe | | Iouia | Iauán,
making fad. Gen.10,1 | ¶ Ifhacar, a wage.1. Gen.10,18 | | |
Iaziél, the strength of God.1. Chron.15,18 | Ithái, a gifte or
oblation. Rut 4,17 | Iefal | | | Iaziz, brightness.1. Chro.17,31 |
Ithbóthech, a man of fname.1. Sam.2,12 | | | ¶ Ibhác, chofen.1.
King 5,15 | Ithcariót, | | | ¶ Ichabód, where is glorieh.
Sam.4,20 | | | Iodfg. | ¶ Iddo, his confession.1. Chron.17,21 | |
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| feariot. | Ifhcariót, an hyreling, or man of death. Mat.10,1
Ifhmaél, God hath heard. Gen.16,11. Ifhtób, good
man.2.Sam.10,8 Ifraél, a prince of God, or preuailing with
God. Gen.15,10 ¶Ithamár, wo to the change. Exod.6,13 Itrái,
ftrong.2.Sam.13,29 Itriél, God with me. Nehem.11,6 ¶Iubal,
bringing, or fading. Gen.4,12 Iuchal, mightie. Ierem.18,1
¶Izebel, wo to the houfe.1.King.16,11 Izhak, laughter.
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Lord.1.Chro.7,3 Izreél, the feed of God. Iofh.15,56 | 24,18
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fonne.1.Chro.12,13 Machí, poore, or a fmiter. Nomb.13,16
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iudging. Gen.10,2 Madán, ftrife. Gen.25,2 Magdalena,
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Gen.36,43 Magóg, couering, or melting. Gen.10,2 Mahaláh,
infirmities, or fickenes. 2.Chro.11, Mahalon 18 Maharái,
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1.Chro.6,15 Malachí, my meffenger. Malach.2,1 Mahaleél,
praifing God. Gen.5,12 Mamzér, a baftard. Deut.23,2
Manahém, a comforter.2.King.15,14 Manoách, reft. Iudg.13,2.
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 of righteousness. Gen.14,18 Malchihúa, my King the fauiour.
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 fpoyling his death. Gen.5,21 Melatiáh, deliuerance of the Lord.
 Nehem.3,7 Mcnelaus, ftrength of the people. 2.Mac.4,23.
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 Gen.36,13 Micháh, poore, or fmitten, or who is here?
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 Machab Mídiáo Mídiáo Mídiáo Mídiáo Mídiáo Mídiáo Mídiáo
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Mídiáo || --- | --- | --- | --- | K | Chaath K Choath
Chenuel Cafailh Colie L Leedan Lead Lemuel Lehabim
Lamech Loran Lodim Maacháh Maaliá Maafai Maafias
Maafaios | K Aháth, a congregation. Gen.46,11 Kainán, a biar,
or owner. Gen.5,9 Káin, a possesion. Gen.4,1 Kamuel, God is
rifen. Gen.22,21 Karéah, balde.2.King.25 Kedár, blackenes.
Gen.25,13 Kédem, Eaft. Ierem.49,26 Kéren-happúch, the
horne of beautie. Kallaiáh, the voyce of the Lord.
Nehem.12,19 Kífh, harde, or fore.1.Sam.9,1 Kolaiáh, the
voyce of the Lord. Nehem.11,2 Kórah, balde. Gen.36,5 Koré,
crying.1.Chro.9,19 Kúfhaiá, hardenes.1.Chro.15,17 L Ladáh,
to gather, or teftifie.1.Chro.4,21 Laadán, for
pleasure.1.Chro.7,16 Labán, white. Gen.24,29 Laél, to God, or
to the mightie. Nomb.3,24 Láhad, to praife.1.Chro.4,2 Lamuel,
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Iudg.4,4 Letufhum, hammer men. Gen.25,3 Leui, ioyned, or
coupled. Gen.29,14 Leáh, painful, or wearied. Gen.29,16
Lobin, whitenes. Exod.6,17 Lot wrapped, or ioyned.
Gen.11,17 Lud, a natiuitie, or generacion. Gen.10,22 Lyfias,
diffoluing.1.Mac.1,12 Lyfimachus, diffoluing baftel.2.Mac.4,29
M Macháh M Macháh Maháiáh, the protecció of the Lord.
Ierem.31,12 Mahlá, weakenes, or a dance. Nomb.26,13
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 Moíhéh, drawne vp. Exod. 10, 2 Mozá, founde, or vnleauened.
 1. Chro. 2, 46 ¶ Mufach, anointing. 2. King. 16, 18 Muíhi,

departing. Exod. 6, 19 N | P Agiél, God hath met. Nomb. 1,
 13 Palál, praying or iudging. Nehem. 3, 25 Palti, deliuerance.
 Nomb. 11, 10 Paltiel, deliuerance of God. Nomb. 14, 36 Pald,
 maruellous. Gen. 46, 19 Paróh, vengeance. Exod. 8, 1 Paruáh,
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 Ierem. 10, 1 ¶ Pedahél, the redemption of God. Nomb. 14, 28 |
 Phalil | | --- | --- | --- | --- | | Naaman | N Naamán, faire, or
 beautiful. Gen. 46, 21 Naaráh, a maide, or watching. Iofh. 16,
 7 Naariáh, a childe of the Lord. 1. Chro. 3, 22 | Pedah-zúr, a
 mightie redemer. Nomb. 1, 10 Pedaiáh, the Lord redeeming. 2.
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 Pelaiáh, y miracle of the Lord. 1. Chro. 3, 24 Pelaiáh, a
 miracle of the Lord. Nehem. 8, 7 Pelatiáh, deliuerance of the
 Lord. 1. Chro. 3, 21. | Phalifar | | Nabá Nabóth | Nabálóth,
 buddes, or prophecies. Gen. 25, 13 Nabál, a foole. 1. Sam. 15,
 3 Nadáh, a prince, or liberal. Exod. 6, 21 Naggái, clearenes,
 Luk. 3, 25 Nahaliél, the inheritance of God. Nomb. 21, 19 |
 Péleg, a diuision. Gen. 10, 25 Pélet, deliuerance. 1. Chro. 2, 33
 Penuél, fleing God. 1. Chro. 4, 4 Péreth, a horseman. 1. Chro.
 7, 16 Pérez, a diuision. Gen. 38, 29 Perudáh, a diuision. Ezz. 2,
 55 Pethaiáh, the Lord openeth. Ezz. 10, 23 ¶ Picól, the mouth
 of all. Gen. 21, 22 Pinehás, a bold countenance. Nomb. 25, 7 ¶
 Puah, a mouth. Gen. 46, 13 | Phalifar | | Nahamanl | Nahám,
 Nahúm, a comforter, or repentát. 1. Chro. 4, 19. Nahás, a
 serpent. 1. Chro. 4, 12 Nahór, hoarfe, or angrie. Gen. 11, 22
 Naióth, beaurie, or a dwelling place. 1. Sam. 19, 18 Naphtalí,

wraftling, or comparison. Genf. 30, 8 Nathan, giuen. 1. Sam. 5, 14 | R Aamiáh, thódre of the Lord. Nehem. 7, 7 Raddái, ruling. 1. Chro. 2, 14 Raháb, proude, or strong. Iofh. 2, 1 Rahám, mercie, or compassion. 1. Chro. 2, 44 Rahél, a shepe. Gen. 29, 9 Rám, high. 1. Chro. 2 | Phalifar | | Nabuchade nafor | ¶ Nebuchad-nezzár, which is written for ý moſte parte in Ierémie, and some times in Ezekiel, Nebuchadrezzar, signifieth the mourning of the generation. Nepheg, weake. 2. Sam. 5, 15 Nephtúim, an opening. Gen. 10, 13 Ner, a light. 1. Sam. 14, 51 Nethaneél the gift of God. 1. Chro. 15, 9 Nethaniáh, a gift of the Lord. 2. Sam. 25, 23 | R Aamiáh, exaltation of the Lord. Ezzr. 10, 15 Raphá, release, or medecine. Gen. 46, 21 ¶ Reaiáh, a vision of the Lord. 1. Chro. 5, 5 Réba, the fourth. Iofh. 13, 21 Rechab, a rider. 2. King. 10, 15 Reelaiáh, a shepherd to the Lord. Ezzr. 2, 2 Rehabeam, dilating the people. 1. King. 11, 43 Rehúm, pitiful, or pitied. Ezzr. 2, 2 Remaliáh, the exaltation of the Lord. 2. King. 15, 27 | Phalifar | | Nomrod | ¶ Nimrod, rebellious. Gen. 10, 8 ¶ Noadiáh, the witnessing, or testification of the Lord. Ezzr. 8, 33 Noáh rest. Gen. 5, 29 Nogah, brightness. 1. Chro. 14, 16 ¶ Nun, sonne, or posteritie. Nomb. 15, 9 O | Rephaél, medecine of God. 1. Chro. 26, 7 Rephaiáh, medecine of ý Lord. 1. Chro. 3, 21 Reú, his shepherd. Gen. 11, 19 Reubén, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29, 32 | Phalifar | | Obdiáh Abdiar | O Badiáh, servant of the Lord. 1. Chro. 3, 21 Obed, a servant. Iudg. 9, 26

Obed-edóm, the servant of Edóm, or a servant Edomite. 1.
 King. 6, 10 Obil, borne, or brought. 1. Chro. 27, 30 ¶ Omár,
 speaking, or exalting. Gen. 36, 11 Onám, sorrow, strength.
 Gen. 36, 13 Onán, sorrow, or iniquitie. Gen. 38, 4 ¶ Ophél, a
 tower, or darkness. 1. Chro. 27, 3 | Reuél, a shepherd of God.
 Exod. 2, 19 Rezón, a secretarie, or leane. 1. King. 11, 23 ¶
 Ribái, strife, or encreased. 2. Sam. 13, 29 Ribkáh, fed. Gen.
 12, 23 Rinnáh, song, or reinocing. 1. Chro. 4, 20 Riphath,
 medecine, or release. Gen. 10, 3 ¶ Rogel, a foreman, or an
 accuser. Iofh. 15, 8 ¶ Ruth, watered, or filled. Ruth 1, 4 |
 Roboson | | Omán Aunan | Ophír, ashes. Gen. 10, 29 ¶ Ornán,
 reinocing. 1. Chro. 21, 18 Orpáh, a necke. Ruth. 1, 4
 Orthofias, rectified. 1. Macc. 15, 17 ¶ Othni, my time. 1. Chro.
 26, 7 Otholiáh, time to the Lord. 1. Chro. 8, 26 Othoniél, the
 time of God. Iofh. 15, 17 | S Abráh, a compaffe, or old age.
 Gen. 10, 7 Sabteca, the cause of smiting. Gen. 10, 7 Saráh |
 Raphael | | Ophráh | Ozzziáh, ý strength of the Lord. 1. Chro.
 15, 21 Ozziel, the helpe of God. 1. Chro. 27, 19 | |

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| Saba | Sarāh, a ladie, or dame. Gen. 17, 15 Sarai, my dame, or
 maîtres. Gen. 11, 29 ¶Sebā, a compaffe. Gen. 10, 7 Séled, affliction
 1. Chron. 2, 10 Semachāh, cleaning to the Lord. 1. Chr. 26, 7 |
 Shobāh, a path. Gen. 36, 20 Shobnāh, a buylder. 1. King. 8, 18
 Shūa, crying, or fauing. Gen. 38, 2 Shuāh, praying, or
 humiliation. Gen. 25, 2 Saubael, the returning of
 God. 1. Chr. 24, 20 | See Shebuak | | --- | --- | --- | --- | | Shrai |
 ¶Shaāl, Shaūl, asked. Ezr. 10, 19. 1. Sam. 9, 2 | Shuhāh, a
 pite. 1. Chron. 4, 11 | | Saaph | Shāaph, flying, or
 thinking. 1. Chr. 4, 7 Shabbethā, my reft. Nehem. 11, 16
 Shachir, wages. 1. Chr. 11, 15 Shage, ignorant. 1. Chron. 11, 14 |
 Shumathi, renoumed. 1. Chr. 2, 51 Shuni, changed, or
 fleping. Gen. 46, 16 ¶Sithri, my fecret. Exod. 6, 12 ¶Sūdi, my
 fecret. Nomb. 13, 11 ¶Suāh, rooting vp. 1. Chron. 7, 36 | | Sellum |
 Shailum, peaceable. 1. King. 15, 10 | T | | Sallum |
 Shalman, peaceable. Hofe. 10, 15 | Abeel, good God. Ifa. 7, 6
 Tahāth, hafting. Gen. 21, 24 | | Shalnah |
 Shalman, peaceable. Ruth. 4, 11 | Tahāth, feare. 1. Chr. 6, 17 | |
 Shalma | Shamgār, defoliation of the ftranger. Iudg. 3, 11 |
 Taimāh, a forow. Iofh. 15, 14 | Tholmal | | Shamma |
 Shammāh, defoliation, deftruftio. 1. Sam. 16, 9
 Shammūa, obedient. Nomb. 13, 5 Shaphān, a conie, or one
 hidde. 1. Chr. 5, 12 Shaphār, a iudge. Nom. 13, 6 Sharēzer, a
 treafurer. 1. King. 19, 17 | Tamār, a palmetree. Gen. 38, 6
 Tanhūmeth, confolation. Ier. 40, 8 Talmōn, dew
 prepared. 1. Chr. 9, 17 Taphāth, a little one. 1. King. 4, 11 ¶Tebāh, a

cooke.Gen.22,14 | Thomas | | Salathiel | Shcalthiel,asked of
 God.Hag.1,1 Sheariāh,the gate of the Lord.1.Chr.8,18 |
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 Shebā,captiuitie.Gen.10,7 Shebarim,hope.Iofh.7,5
 Sheber,hope,or wheat.1.Chr.2,48 | ¶Tiknāh,hope.1.King.21,14
 Tilōn,murmuring.1.Chr.4,20 | Thilon | | Sechia | Shecaniāh,the
 habitation of the Lord.1.Chron.3,11 Shēchem,a parte,or
 portion.Nom.26,11 Shedeür,a field of fyre,or the light of the
 almighty.Nomb.1,5 Shegüb,exalted.1.King.26,14 Shehāriāh,f
 morning of f Lord.1.Chr.8,26 | Tirās,a deftroier.Gen.10,2
 Tirhanāh,a fearcher of mercie.1.Chr.2,48 Tiriā,a
 fearche.1.Chr.4,16 ¶Tōh,a darte.1.Chron.6,14 Tobiāh,the Lord
 is good.Ezr.2,60 Togarmāh,frong,or bonie.Gen.10,3
 Tōhu,liuing.1.King.1,1 Tolā,a worme.Gen.46,13 Tom,a
 twine.Mat.10,3 ¶Tubāh,borne,or brogh,or worldlie.Gen.10,2 |
 Thogarma | | Seir | Sheir,rough,or heerie.Gen.36,10
 Shelāh,diffouing.Gen.38,5 Shelāh,fending,or
 fpilling.Gen.10,14 | Tubal-kāin,worldlie poffeftion.Gen.4,22 V
 | Thomas | | Salmiah | Shelemāh,peace of the Lord.Ezr.10,39
 Shēleph,drawing out.Gen.10,26 Shēlefh,a capfaine.1.Chr.7,15
 Shelomīh,peaceable.Leuit.24,11
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 God.Nomb.1,6 | Vaniāh,nourifhmēt of f Lord.Ezr.10,36
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 thig brōkē,or patched.Nom.13,15 ¶Vri,my light.1.Chr.1,20

Vriiāh, the light of the Lord. 1.Sam.11,3 Vriēl, light or fyre of
 God. 1.Chr.11,2 ¶Vthā, mine iniquitie, or time. 1.Chr.9,4
 ¶Vzāl, wandering. Gen.10,27
 Vzzāh, strength. 1.Chron.6,29. 2.Sam.6,1 Vzzi, my
 strength. 1.Chr.6,5 Vzziēl, the strength of God. 1.Chr.7,7 | Ouans
 | | Elhmaiah | Shemaiāh, hearing the Lord. 1.Chr.4,17 S-
 ēmarīāh, the keping of f Lord. Ezr.10,12
 Shēmed, defstroying. 1.Chr.8,12 Shēmer, a keaper. 1.King.16,14
 Shemidā, a name of knowledge. Nom.26,12 | Z | | Semmel |
 Shemuel, appointed of God. Nom.3,4 |
 Aauan, trembling. Gen.36,17 Zabād, a dowrie. 1.Chr.1,36 | | |
 Samuel | Shemuel, heard of God. 1.Sam.1,10 Shephatiāh, the
 Lord iudgeth. 2.Sam.3,4 | Zabadiāh, a dowry of f
 Lord. 1.Chr.8,15 Zabdiēl, a dowrie of God. 1.Chr.17,2
 Zaccūr, mindeful. 1.Chr.4,16 | | | Seraiah | Sheraiāh, a prince of
 the Lord. 1.Chr.4,14 Sherūg, a bough, or plante. Gen.11,10 |
 Zathāh, pure. Ezr.2,9 | Zachus | | Sech | Sheth, fer, or
 put. Gen.4,15 Shethār, a remnant, or hid. Eft.1,14
 Sheuā, vanitie. 1.Chron.2,49 | Zachariāh mindeful of the
 Lord. 1.Chr.5,7 Zaiok, iuftified, or iufte. 1.Sam.8,17
 Zalmonāh, our image. Nom.31,41
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 dwelling. Gen.30,20 Zebā, a wolfe. Iudg.7,25 | | | Sechia |
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 Shimei, hearing, or obedient. Exod.6,17 | | | Simon | Shimeōn
 hearing, or obedient. Gen.25,13 | | | Samfon |

Shimfhon,therethe fecote time,because the Angel appeared the
feconde time at the prayer of his father.Iud.13,24 Shipftān,a
iudge.Nomb.34,14 Shiprah,faire.Exod.1,15 | | | Subab |
Shobāb,returned.2.Sam.5,14 | |

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Zemiráh, a song. 1. Chron. 7,8

Zephaniáh, the hiding of the Lord. 2. King. 25,18

Zephí, a honie combe. Gen. 36,11

Zéra, clearenes, or rifting vp. Gen. 36,11

Zéraiáh, the Lord arising. 1. Chro. 6,6

Zetefh, feattering heritage. Efl. 5,10

Zerubbabél, strange from confusion, or a stranger at Babel.
Hag. 1,1

Zethan, their oliue. 1. Chro. 26,12

¶ Zia, fwete, or fwelling. 1. Chron. 5,13

Zidkiáh, the iustice of y Lord. 2. King. 24,17

Zidón, a hunter. Gen. 10,15

Zimrí, a song. 1. Chron. 2,6

Ziphoráh, a mourning. Exod. 2,21.

¶ Zohéth, a separation. 1. Chro. 4,10

¶ Zuph, a watch, or a couering. 1. Chro. 6,15

Zuriél, the rocke of God. Nom. 3,15

Zuríshadáí, y rocke of y almightie. Nô. 1,6

A TABLE OF THE PRINCIPAL

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¶ Abba, father. mark. 14,16. rom. 8,15. gal. 4,6

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after reigneth in ifrael. iudg. 9

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46, 12

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13 & 2. sam. 5 & 21

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the Priests of the temple. 2. chro. 4, 11

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Phinehas the sonne of eleazar the priests. exod. 6, 25. he
flayeth zim- ri and cozbi. nomb. 25, 7

¶ Pilate and his doings. 10hn 18, 29 Pilate finned lesse then
iudas. 10hn 19, 11

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¶ ieroboam buyldeth the high Pla- ces. 1. king. 12, 31. they are
throwen downe by ezechiiah. 1. king. 18, 4

plagues sent vpon the disobedient. deut. 28, 15

plagues sent vpon the egyptians. exod. 7 vnto the 11

plagues to the disobedient. deut. 28, 12

israel Planted in the mountaine of his inheritance. exod. 15, 17.
2. sam. 7, 10

paul Planted the corinthians. 1. cor. 3, 6

men Pleafers cannot be the ferufts of chrif. gal. 1, 10

¶ Pollutif that cometh it the night ceafon. deut. 13, 10

there fhallbe Poore alwaies. deut. 15, 11. mat. 26, 11

fhut not thine heart from thy Poore brother. deut. 15, 7. pro.
28, 27

he that giueth to the Poore, giueth to chrif. mat. 25, 40

poore in fpirit. mat. 5, 3

the Poore receiue the gofpel. mat. 11, 5

pouertie to the difobedient. deut. 28, 22

the Poole bethesda. 10h. 5, 2

if it be Pofsible, haue peace with all men. rom. 12, 18

chrif prayed that if it were Pofsi- ble, that houre might paffe
from him. mat. 14, 35

if it were Pofsible, the very elec- t fhulde be deceiued. mat. 24,
24. mat. 13, 22

if it had bene Pofsible, you wolde haue giuen to me your eyes.
ga- lat. 4, 15

all things are Pofsible to god. mat. 19, 26

ezechiel prepareth a Pot. ezek. 24, 3

the Potter maketh of the claye what he wil. 1er. 18, 6

there is no Power but of god. rom. 13, 1

man by his owne Power is not able to atteine to riches. deut. 8,
17. ne- ther doeth he polfesse anie thing for his righteousnes.
deut. 9, 4

the mightie Power of god. ifa. 50, 2

the Power of god shewed in pha- raoh. exod. 9, 16

¶ Praye alwayes. mat. 7, 7. luk. 18, 1. rom. 12, 12. ephes. 6, 18.
coloff. 4, 2. 1. tim. 2, 8

prayer and fasting. act. 13, 3 & 14, 23

paul desireth the faithful to Praye for him. rom. 15, 30. 2. cor.
1, 11. ebr. 13, 18

praye for kings, princes, magistra- tes. 1. tim. 2, 2.

praye for them that hurt thee. mat. 5, 44

praye one for another. iam. 5, 16

chrif falling flat vpon his face ma- keth his Prayer. mat. 26, 39.
10h. 17, 1. luk. 22, 41. the same doeth paul. act. 20, 36

the Prayers of all faintes. reuel. 8, 3

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chrif Prayeth all the night long. luk. 6, 12

moses Prayeth fortie daies & fortie nights

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nights.deut.9,15 chrift Prayeth for vs.ioh.16,16 & 17, 9 &
20.he prayeth for peter. luk. 22,32 chrift Prayeth to the father
for vs. ebr.7,25 & 9,24 paul Prayeth without ceasing.1.thef
1,2.he prayeth in the temple. act. 22,17 pone can Preache, but
he y is fent. rom.10,15 chrift Preached alwaies opély.ioh.
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beware of vfurped autoritie.1.pet.5,3 chrift Preacheth in the
shippe.mat. 13,2 we were Predefinate according to the
purpofe of god.ephef.1,11 we are Predefinate to be adopted in
iefus chrift.ephef.1,5 pleade not against god in his
Predefinacion.rom.9,20 the Prefumption of the corinthias.
1.cor.4,6. chrift our high Priest.ebr.2,17 & 3 1 & 7,15 the
office of Priests.leuit.10,6 & 16, 2. their couetoufnes.ifa.3,12
the high Priest wherefore he was ordeined.ebi.5,1 & 8,3
mexhortacio to Princes.ezek.45,9 wicked Princes.iob 14,30
princes are the ministers of god. rom.13,4 god leadeth awaie
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the poore.amos 4,1 & 6,5.zeph.3,3 the remembrance of
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Promes.rom.9,8 the land of Promes.deut.8,7 the Promifes of
god are true.gen. 32,10 the Promes of the father, the holie

goft.act.1,4 to Prophecie is better then to fpeake strange
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hundreth Prophetes.1.king.18,4 ciliah flayeth baals Prophetes.
1. king.18,40. ichu defstroyeth them also.2.king.10,19.25 the
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450 false Prophetes against elijah y true and onelie prophet of
God. 1.king.18,19 the spirits of Prophetes are in the power of y
prophetes. 1.cor.14,32 the false Prophet fhal dye y death.
deut.18,20 & 13,1 baals Prophetes cut the felues with
kniues.1.king.18,18 the Prophetes example to vs of pa-
cience.iam.5,10 the autoritie of the Prophetes of
god.mic.3,8.2.king.5,8 the Prophetes did desire to fe chrift
mat.13,17 the Prophetes in olde time were called
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2.king.6,2.they were refrected by elifha.2.king.4,43 false
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the Rewarde of abraham,god.gen. 15,1

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¶ woman was made of the Ribbe of adam.gen.1,21

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¶ the profice of the Scriptures. 2. tim.3,16

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the lord waſtheth awaye our Sinnes. ifa. 4,4.1. cor. 6,12

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chriſt is come to call Sinners. mat. 9,12

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¶ the Skye red in the morning. mat. 16,2

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¶ Sweare by the name of the liuing god. deut. 6,21

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vncclennes oght not once to be na- med among
christians.ephe.5,1

cœpanie not w y Vngodlie.1.cor.5,11 an Vnion of the iewes
and genti- les in christ.isa.19,24

¶Vocation of the iewes and genti- les.rom.15,9

hearken to the Voice of the lord. exod.15,16.deut.13,4 & 10,20

vowes oght to be performed.nom. 10,3.deut.21,21

¶Vriah the houf band of beth-she- ba.2.fam.11,3

Vriiah the priest.2.king.16,11

¶of Vfurie.deut.23,20

a law against Vfurie.deut.23,19

¶Vzziah otherwife called azariah, the sonne of amaziah, king
of iu- dah.2.king.14,11, & 2.chro.26,1

¶to Walke with god.gen.5,24

diuers causes of fredome fro War- re.deut.10,5

warre is sent for the sinne of the peo
ple.1.king.8,11.leuit.26,21

no man Warreth at his owne cost. 1.cor.9,7

to Watch.mar.24,42 & 25,1.1.theff. 5,2.colof.4,2

vncleane Water.liuit.11,18

water changed into wine.ioh.2,8

the Water of life.ioh.4,14 & 7,18

bitter Waters.exod.15,13

Waters flowing out of the rocke. exod.17,6

the kings Waye.nomb.21,22

to go the Waye of all the earth,for, to dye.1.king.2,2

the Waye of the lord is vncorrupt. 1.fam.21,11

the Waye of veritie.2.pet.2,2

¶the Weake in knowledge eat her- bes.rom.14,2

dauids Weapons against goliath. 1.fam.17,40

the Weapons of the faithful.2.cor. 10,4.eph.6,11

a Wedding garment.mar.22,12

of Weights.deut.25,13.hof.12,7

the feast of Wekes.exod.14,22

wel doing cometh of the lord. phil. 1,6.prou.16,1 & 20,24

the philitims fil vp abrahams Wels gen.26,14

ifrael in his Welth forfoke god.deu. 12,15

blessed are they that Wepe. mar.5, 4.luk.6,21

wepe with the that wepe. rom.12,15

¶the vision of Wheles.ezek.1,15

the visio of y great Whore.reuel.17

whoredome punished by death.ge. 18,24.leuit.18,29

the hyre of a Whore ought not to be giuen vp for a
vow.deut.23,18

auoide the companie of Whores. prou.6,24 & 23,17

¶yong Widowes.1.cim.5,11

the duetie of the Wife.ephe.5,12 tit.2,5

y praise of a vertuous Wife.pr.18,22

the good Wife & the bad.prou.12,4

a prudent Wife is the gift of god. prou.19,14

a contentious Wife is to be auoy- ded.prou.21,9

the Wife not founde to be a virgi- ne.deut.12,14

the Wife ought to be careful for her familie.tit.2,5

y Wife suspect of adulterie.nob.5,12 god worketh in vs both
the Wil & the dede.phil.2,11

to Wil, is present with vs, but to performe is not.rom.7,18

priests may not drike Wine.leu.10,8 wine maketh glad the
heart of man. iudg.9,11.pfal.10,4,15

wildome and simplicitie required. mar.10,16

the Wildome of the flesh difobe- dient to the law of
god.rom.8,7. 2.cor.1 & 2 & 3

christ is the Wisdom of god.luk. 11,49

the Wildome of god hid in the gof pel.1.cor.2,7

what the Wildome of this worlde is with god.1.cor.1,29 & 3,19

beare no false Witnes.exod.20,16 & 21,1

y testimonie of Witnesses.deut.17,6

what punishment is appointed for false Witness
bearing.deut.19,16.

¶the Woman, diseased w an yslue of blood, is healed.mar.9,10

the Woman that hathe the bloodie yslue.leuit.15,19

let euerie Woman haue her houf- band.1.cor.7,2.ephef.5,22

the Woman that turneth her houf- band from the true god, shal
dye the death.deut.11,6

he that striketh a Woma with chil- de.exod.21,22

womans duetie.1.cor.11,6 & 14,14

paul preacheth to Women.act.16,13

the iewes might not marie strange Women.exod.14,16.ezr.10,1

wome preferred in taking of cities. deut.20,14

the elder Women shulde instruct y yog to loue their hous
bads.tit.2,3

against Wome that disguise them selues in mens
apparel.deut.22,5

y famine of gods Wordc.amot 8,11 he that finmeth not in
Wordc, is perfite.iam.1,2

christ is the Wordc of god.ioh.1,1

put nothing to the Wordc of god, nor take anie thing from
it.deut. 4,2 & 12,12

to cast away the Wordc of y lord. 1.fam.15,21

gods Wordc shulde be laid vp in our hearts.deut.6,6 &
11,18.we oght to follow it.deut.5,12.we oght to teache it to our
children.deut.4,9 & 11,19

the Wordc of god how we oght to handle it.deut.6,7

by thy Wordes thou shalt be iusti- fied.mar.12,17

the Workeman is worthie of his meat.mar.10,10

vnfruteful Workes.ephef.5,11

the Workes do witnessle of faith. philem.5.ebr.6,10.2.pet.1,5

workes of mercie.mar.25,15

the workes of darkenes.tit.2,12

the Workes of gentiles we must a- uoyde.ephef.4,17

y Workes of god are perfite.deut.12,4

workers of iniquitie.mar.25,41

workers of light.ephef.5,9

the Workes y defile a ma.mar.7,20

by our

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by our Wo kes we are not faued. rom.11,6.ephef.2,8.tit.3,5

the faincts fhall iudge the Worlde.1. cor.6,2

chriſt prayeth not for the Worlde. . ioh.17,9

loue not the Worlde.1.ioh.2,15

the facion of this Worlde goeth a- waye.1.cor.7,11

the Worlde made by chriſt.ioh.1,10 true Worlhippers.ioh.4,12

the Worlhippers of ftrange gods are ftoned to death.deut 17,5.
are delivered into the hands of fpoi- lers.iudg.2,14

the Worlhippers of ftrange gods fhall dye the death.deut.6,14

to Worlhip god in fpirit.ioh.4,13 worlhip god onely.mat.4,10

the Worlhip of ftrange gods is for- bidden.exod.21,13

¶ the Wrath of god on the childré of difobedience.coloff.3,6

Y

THE Ydle are reproued.prou.25, 25 & 22,13 & 26,13

the euils that come of ydlenes.pro. 24,10

ydlenes to be auoyded.prou.20,13 & 21,25

¶ the Yere of iubile.leuit.25,11

¶ a Yoke of yron for the difobediét. deut.28,48

the duetic of Yong women.tit.2,4 the luftes of Youth are to be
auoi- ded.1.tim.2,22

Z

Z Accheus the publicane. luk. 19,2

Zachariah y king of ifrael.2.king. 14,29

Zalmunna and zebah flaine by gi- deon.iudg.8,21

Zamzummin,a people.deut.2,20

¶ the Zeale of god againft the man that walketh according to y
ftub-

bernes of his heart.deut.29,20

the Zeale of mofes.exod.32,26. of phinehas.nomb.25,7. of
eliiah.1. king.18,40. of iehu.2.king.10,26

Zebulun, his genealogie and his doings.gen.30,20 & 46,24 &
49,13 deut.13,18

Zechariah y fonne of iehoiada the prieft.2.chron.24,20

Zechariah the fonne of berechiah. zecha.1,1 mat.23,15

Zedekiah,king.2.king.24,17 & 25,7. ier.51,1.ezek.12,13

Zeeb flaine.iudg.7,25

Zerubbabel the fonne of fhealtiel. hag.1,12

¶ Ziba.2.fam.9,2

Zidkiih,a falfe prophet.1.kig.22,11

Zimri the king of ifrael,and his do- ing.1.king.16,9

Zion the citie of dauid.2.fam.5,9. 1.chron.11,5

The end of the table.

*A PERFITE SVPPVTATION OF
THE YERES AND TIMES FROM ADAM
VNTO*

*Chrift,proued by the Scriptures,after the
collection of*

diuers autors.

The fomme of the yeres of the fift age

FROM Adam vnto Noes flood are yeres 1656.

For when Adam was a 130 yere olde, he begate Seth.

Seth being 105 yeres,begate Enos.

Enos being 90 yeres,begate Caiman.

Cainan being 70 yeres,begate Ma- halaleel.

Mahalaleel being 65 yeres, begate Iared.

Iared at the age of a 165 yeres,bega- te Enoch.

Enoch being 65 yeres, begate Ma- thufelah.

Mathufelah at the age of 187 yeres, begate Lamech.

Lamech beig 182 yeres,begate Noe.

Noe at the comming of the flood was 600 yeres olde,as
appeareth in the feuenth of Genesis.

The whole fumme of the yeres are 1656.

FROM the faid flood of Noe vn- to Abraham departing from
Chalde were 36, yeres, and ten dayes.

For the faid flood continued one

whole yere and ten dayes.

Sem(which was Noes fonne) bega- te Arphaxat two yeres after
that.

Arphaxat begate Salah whé he was 35 yeres olde.

Salah being 30 yeres olde, begate Heber.

Heber at his age of 34 begate Phalech.

Phalech being 30 yeres, begate Regu.

Regu being 32 yeres, begate Saruch.

Saruch being 30 yeres, begate Nahor.

Nahor being 29 yeres, begate Thare.

Thare being 70 yeres, begate Abraham.

And Abraham departed from Chaldea when he was 70 yeres olde.

These failed yeres accounted are 36, yeres, & ten dayes.

FROM Abrahams departing from Ur in Chaldea unto the departing of the children of Israel from Egypt are 430 yeres, gathered as followeth.

Abraham was in Charran full yeres, and departed in the 75 yere.

He begate Isaac when he was 100 yeres olde, and in the 25 yere of his

departing.

Isaac begate Jacob when he was 60 yeres olde.

Iakob went into Egypt with all his familie,whé he was 130 yere olde.

Ifrael was in Egypt 120 yeres,which remaine from that time.

Then rebate 80 yeres from this: for fo olde was Mofes when he codu- cted the Ifraelites from Egypt.

So the refte of the yeres, that is to fay 130,are deuided betwixt Am- ram and Chath.

Then Chath begate Amram at his age of 67 yeres.

Amram being 65 yeres,begate Mo- fes, who in the 80 yere of his age departed with the Ifraelites from Egypt.

So this fuppotation is the 430 yeres mencioned in the 12.of Exod. & the 1. to the Galatians.

FROM the going of the Ifraelites from Egypt vnto the firft buyl- ding of the Temple are 480 ye- res,after this fuppotation and ac- count.

Mofes remained in y defert or wil- LLL iii.

dernes 40 yeres. Iofue & Othoniél ruled 40 yeres. Atoch 70 yeres. Debora 40 yeres. Gedeon 40 yeres. Abimelech 1 yeres. Thela 21 yeres. Iair 22 yeres. Then were they without a captaine vnto the 18 yere of Iepthe. Iepthe 6 yeres. Abiffam 7 yeres. Elom 10 yeres. Abacon 8 yeres. Sampfcñ 20 yeres. Heli

Iudge and Priest 44 yeres. Samuel & Saul reigned 40 yeres. Daud was King 40 yeres. Salomon in the 4 yere of his reigne began the buylding of the Tople. Thefe are the 480 yeres mentioned in the first of the Kings, & the 6 chap. From the first buylding of the Temple vnto the captiuitie of Babylon are 419 yeres & an halfe. Salomon reigned yet 36 yeres. Roboam 17 yeres. Abia 1 yeres. Afa 41 yeres. Iofaphat 25 yeres. Ioram 8 yeres.

Ochafias one yere. Athalia the Quene 7 yeres. Ioas 40 yeres. Amafias 27 yeres. Ozias 52 yeres. Ioathan 16 yeres. Achas 16 yeres. Ezechias 29 yeres. Manaffes 55 yeres. Am-n 2 yeres. Iofias 31 yeres. Ioachas 3 moneths. Eliacim 11 yeres. Ioachim, Iechonias 3 moneths. And here beginneth the captiuitie of Babylon. The fumme of thefe yeres are 419 yeres. I Brufalem was reedified & buyl- ded againe after the captiuitie of Babylon 143 yeres. The captiuitie continued 70 yeres. The children of Ifrael were deliue- red and restored to their fredome in the first yere of Cyrus. The Temple was begonne to be buylded in the 2 yere of the faid Cyrus, & finished in the 46 yere, which was the 6 yere of Darius. After that Darius had reigned 20 yere, Nehemias was restored to libertie, and went to buyld the

citie, which was finished in the yere of the faid Darius. All the yeres from the buylding of the Temple againe are 16 yeres. The whole fumme of yeres amount to 143 yeres. From the

reedifying of the ci- tie vnto the coming of Christ, are 481 yeres, after this fupputatio or nomoring. It is mentioned in the 9 of Daniel that Ierufalem fhulde be buylt up againe, and that from that time vnto the comming of Christ are 67 weckes, & euerie weeke is rec- koned for feuen yeres. So 67 wee- kes amount to 481 yeres. For from the 32 yere of Darius vnto the 42 yere of Augustus, in the which yere our Sauour Christ was bor- ne, are iuft and complet fo many yeres, whereupon we reckon, that from Adam vnto Christ are 1974 yeres, fix moneths and ten dayes, and from the byrth of Christ vn- to this prefent yere, is 1560. Then the whole fumme and nom- ber of yeres from the beginning of the worlde vnto this prefent yere of our Lord God 1560 are iuft 5514, 6 moneths, and the faid odde ten dayes.

The End.

IOSHVA CHAP. I. VERS. 8.

Let not this boke of the Law departe out of thy mouth, but meditate therein daye and night, that thou mayeft obferue and do according to all that is written the- rein: fo fhalt thou make thy way propfe- rous, and then fhalt thou haue good fucceffe.

The yeres of y natu- nuite of Ie in Christ The yeres of the co- uerfion of S.Paul.

The order of the yere from Pauls conuerfion

fhewing the time of his peregrination, & of his Epistles written to the Churches.

The yeres of Tybe- rius y Em perour.

15 16 17 18 19 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54
55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70

| 1 | Paul a perfecuter, Act. 7, 8, 9. was cōuerted as he went
toward Damafcus, Act. 9. | 20 | | --- | --- | --- | | 2 | From
Damafcus he went into Arabia to preache the Gofpel: after he
returned to Damafcus where they wolde haue taken him, but
he efcaped by the meanes of the faithful, which did let him
downe in a bafket through the waller. Act 9 Gal. 1. | 21 | | 3 | |
22 | | 4 | From thence he came to Ierufalem to fe Peter. Gal. 1.
Act. 9. 1. Cor. 12. | 23 | | 5 | The Iewes wolde haue put him to
death, but he was led to Cefarea, and from thence fent into
Syria and to Tarfus of Cilicia. Act. 9. Gal. 1. | 24 | | 6 | | 25 | | 7
| After he was broght to Antiochia by Barnabas, where the
difciples were firft named Chriftans. | 26 | | 8 | | 27 | | 9 | | 28 | |
10 | The famine was prophecied by Agabus vnder C. Cefar.
Act. 11. | 29 | | 11 | S. James was flaine by Herode. Act. 12. |
30 | | 12 | Paul the gouernour of Cyprus was conuerted by S.
Paul. Act. 13. | 31 | | 13 | Paul preached the Gofpel in
Antiochia of Pifidia, which is a parte of Galatia. Act. 14 | 32 | |
14 | Thence he went to Iconium where he remained for a time.

Act. 13, 14. | 33 | | 15 | He healed a lame man at Lyftri, and there was ftoned. Act. 14 | 34 | | 16 | When he had appointed the Elders in the Church, he vifited all Pifidia and Pamphilia, and returned to Antiochia. | 35 | | 17 | | 36 | | 18 | At this time was the Coficil of the Apoftles holden at Ierufalem where faint Paul appeared, and he returned to Antiochia, whether Peter alfo came, and Paul refited him openly. Act. 15. Galat. 2. | 37 | | 19 | Paul went into Syria and Cilicia with Siluanus to confirme the Churches, & afterwarde to Derbe and Lyftri, where he taketh Timotheus vnto him: thêce he goeth to Macedonia, and teacheth in a cire called Philippi. Act. 15, 16. | 38 | | 20 | Paul preacheth at Athenes. Act. 17. & frô thence writeth to the Theffalonians. | 39 | | 21 | He remaineth at Corinthus 18. moneths, Act. 18. and from thence writeth to the Romaines. | 40 | | 22 | He returneth to Ephefus, & from thence to Cefarea: afterwarde to Ierufalem, and fo to Antiochia: afterwarde he vifiteth the Churches of Galacia and Phrygia. Act. 18. | 41 | | 23 | He commeth to Ephefus, where he preacheth two yeres, & there leaueth Timotheus. Act. 19. 1. Tim. 1. | 42 | | 24 | He writeth from Ephefus the firft to the Corinthians. 1. Corinth. 16. | 43 | | 25 | After the tumult that was in Ephefus, he came to Troas, & from thence to Macedonia, and being at Philippi he wrote the feconde to the Corinthians by Titus and Luke. 2. Cor. 2. & 13. Act. 20. | 44 | | 26 | Thence he came into Achara & to Corinthus as he had promifed. 1. Cor. 16. & 2. Cor. 11. and becaufe certeine laid

waite for him, he returned by Macedonia vnto Troas towarde
Ariftarchus and Timotheus, which were g. 1. before him. Act.
20. | 45 || 27 | From Troas he came to Affos, to Mitylene called
Lefbos, vnto Samos, & from thence to Miletum, where he toke
leaue of the Ephefians. Act. 20. Thence he came to Rodes, to
Patara, to Tyrus, to Ptolemaia, to Cefarea, & laft of all to
Ierufalem, where he was taken. Act. 21 & 22. | 46 || 28 | When
he was prifoner, he was led to Cefarea before the gouernour
Felix. Act. 23. where he remained two yeres. Act. 24. | 47 || 29
| Afterwarde he was fent prifoner to Rome. Act. 27. | 48 || 30 |
And being in prifon there, he wrote to the Galatians, to the
Ephefians, and to the Philippians. | 49 || 31 | Alfo to the
Coioftians, and to Philemon. | 50 || 32 | The feconde to
Timotheus. | 51 || 33 | Finally he was beheaded at the
commandement of Nero. | 52 |

LLLiiii.